



Presbyterian Church  
of Aotearoa New Zealand



Minutes of the 2012 General Assembly  
of the Presbyterian Church of Aotearoa New Zealand

Held at Rotorua Boys' High School, Pukuatua St, Rotorua  
Thursday 4 October – Sunday 7 October 2012



Office of the General Assembly  
Terralink House, 275 Cuba Street  
PO Box 5049, Wellington 6141  
[www.presbyterian.org.nz](http://www.presbyterian.org.nz)  
Phone (04) 801-6500  
Fax (04) 801-6001

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**Minutes of Session 1 of the 2012 General Assembly  
Te Maungarongo Marae, 62 Pohutukawa Avenue  
Ohope  
Thursday 4 October, 11.30 am**

The ministers and ruling elders of the Presbyterian Church of Aotearoa New Zealand, elected as representative members of the General Assembly, together with associate and observer members, convened pursuant to the appointment of the General Assembly meeting at Christchurch, October 2010.

The Assembly was welcomed to the Marae by members of Te Aka Puaho and the Presbytery of Kaimai.

The Right Rev Peter Cheyne, outgoing Moderator of the General Assembly, by prayer constituted the Assembly in the name of the Lord Jesus Christ, the only King and Head of the Church, and conducted public worship.

The Assembly Clerk, the Rev Martin Baker, moved, it was seconded and agreed:

[12.001] That the roll of the Assembly as laid on the table be accepted.

**Roll of the 2012 General Assembly**

**Moderator:** Rt Rev Ray Coster

**Assembly Clerk:** Rev Martin Baker

**Ashburton Presbytery**

Elder: Mr Robert Jones

**Association of Presbyterian Women**

Elders: Mrs Valerie Anderson, Mrs Jan Harland

**Council of Asian Congregations**

Youth: Ms Yennie Dokko, Mr Sung Hwan Kim

**Christchurch Presbytery**

Elders: Mr John Bruerton, Mr Michael Cooke, Mrs Kathleen Croy, Mr Alan Ferguson, Mr Andrew Howley, Mr Hae Poong Lee, Mrs Lydia MacKinnon, Mr Allan Middlemiss, Mr Paul Seaton, Mrs Gwen Spoelstra, Mrs Jillian White

Ministers: Rev David Coster, Rev Hamish Galloway, Rev Peter Jackson, Rev Dr Alan Missen, Rev Hugh Perry, Rev Brent Richardson, Rev Anne Stewart, Rev Martin Stewart, Rev Stephanie Wells

Youth: Mr Jonathan Barb, Miss Jihye Choi

**Gisborne-Hawkes Bay Presbytery**

Elders: Mr Maurice Craig, Mrs Janet Ewart, Mr Wayne Rewcastle, Mrs Gael Riddiford, Mrs Glenys Single

Ministers: Rev Uili Aukuso, Rev Sally Carter, Rev Paul Loveday, Rev Adrian Skelton, Rev Brett Walker

**Kaimai Presbytery**

Elders: Mr Bruce Dowdle, Mrs Ann Hall, Mr Barrie Herring, Keith Jellyman, Mr James Marsters, Mr Dennis McFarland, Mrs Ella McLean, Mr Ray Miller, Mrs Dawn Phillips,

Miss Janice Purdie, Mrs Dawne Ross, Mr Martyn Vincent, Mr Ian Wards, Mr David Wells, Mrs Barbara Wenham, Mr Brian Wilks

Ministers: Rev David Gordon, Rev Donald Hegan, Rev Anthony Hepburn, Rev Murray Lambert, Rev Kenneth Olsen, Rev Jaco Reyneke, Rev Tony Wescott,

Youth: Ms Mareta Ford, Miss Lyndall Turner, Mr Rob Williams

**Manawatu Wanganui Presbytery**

Elders: Mr Troy Gerbich, Ms Heather Haines, Mr Richard Kirby, Mrs Diana Macdonald, Mrs Brenda Marshall, Mr Roy Tankersley, Mr Philip Warner

Ministers: Rev Dr Philippa Horrex, Rev Stephen Jourdain, Rev Hamish Kirk, Rev Gene Lawrence, Rev Silvia Purdie, Rev Ron Townsend, Rev Kenneth Wall

Youth: Mr Kelvin Bigwood, Ms Aileen Smith

**Nelson-Marlborough Presbytery**

Elders: Mr Stuart Borlase, Mr David Duthie, Mrs June Evans, Mrs Elaine Henry, Mr John Pullar, Mrs Helen Rimmer

Ministers: Rev Robert McPhail, Rev Jon Parkes

**Northern Presbytery**

Elders: Mr Aiolupotea Aiolupotea, Mr Fa'amanu Akeripa, Mr Tenari Alofivae, Mr George Apulu, Mrs Alyson Atchison, Mr Cunningham Atchison, Mr Michael Bain, Mrs Lyn Buchanan, Mrs Julia Buckingham, Mr Ward Buckingham, Mr John Buxton, Mrs Valerie Candy, Mr Bruce Chamberlin, Mrs Carol Connor, Mrs Moyra Cooke, Mrs Debbie Coombs, Mr Solomona Elikana, Mrs Dorothy Findlay, Mr Taviuni Fonoti, Mr David Hall, Mr Rodney Haywood, Mr Kerry Johnstone, Mrs Sandra Jost, Mr Eoin Lawless, Mr Mark Maney, Mr Bruce Matheson, Mr Ian McLay, Mrs Cherie Moran, Mr Trevor Moran, Mr Jeremy Selfe, Mrs Sherilyn Shand, Mr Tanuvasa Sosoli, Mrs Emi Suaniu-Sofai, Mrs Lyndsay Sutton, Mr Fania Talagi, Mrs Isabella Tedcastle, Mrs Debbie Tonks, Mrs Jane Turner

Ministers: Rev Makesi Alatimu, Rev Hilary Beresford, Rev Douglas Bradley, Rev Peter Bristow, Rev Howard Carter, Rev Roy Christian, Rev Martin Dickson, Rev Ben Dykman, Rev Mika Fa'amausili, Rev Karima Fai'ai, Rev Fieta Faitala, Rev Keleva Faleatua, Rev Martin Fey, Rev Paul Fransham, Rev Dr Murray Gow, Rev Caleb Hardie, Rev Mark Keown, Rev Chong Woo Kim, Rev Ra Koia, Rev Stuart Lange, Rev James Lee, Rev Sun Mi Lee, Rev Karel Lorier, Rev Margaret-Anne Low, Rev John Malcolm, Rev Dr Colin Marshall, Rev Nicholas McLennan, Rev Craig Millar, Rev Sylvia Miller-Hardie, Rev Steve Millward, Rev Andrew Norton, Rev Tom Phillips, Rev Paul Rogers, Rev Marie Ropeti-Apialoma, Rev Leiite Setefano, Rev Alfred Taylor, Rev Peter Temita, Rev Uea Tuleia, Rev Arona Tusega, Rev Sandra Warner

Youth: Miss Hasini Amasekera, Miss Masele Bakulich, Mr John Bristow, Mr Soosemea Faatui, Miss Vine Isaiah, Mr Jonathan Lange, Mr Peter Lin, Mr David Ogden, Miss Salamasina Pese

Youth (Pacific Islanders Synod): Ms Helena Ikitoelagi, Mr Thomas Kauie, Mr Meauli Seuala

**South Canterbury Presbytery**

Elders: Mr Ken Falconer, Mrs Lynette Gosling, Mr McGregor Simpson



Ministers: Rev Leslie Gosling, Rev Rory Grant, Rev Ian Hyslop, Rev Mary-Jane Konings

Youth: Mr Nicholas List

**Southern Presbytery**

Elders: Mr Ben Bates, Ms Joyce Campbell, Mrs Rena Cowie, Mr David Dittmer, Mr John Elder, Mr John Falconer, Mrs Jennifer Grandiek, Mrs Jane Green, Mrs Mercia Hunter, Mrs Diane Jamieson, Miss Shona McDonald, Mr John McKerchar, Mrs Judith Milmine, Mr Mervyn Mitchell, Mrs Lynda Nicol-McLachlan, Mrs Zona Pearce, Mrs Margaret-Anne Rea, Mrs Marion Ruda, Mr Fergus Sime, Mrs Lisa Wells, Mr John Willis

Ministers: Rev Richard Dawson, Rev Waldir de Souza, Rev Peter Dunn, Rev Margaret Garland, Rev John Gullick, Rev Ian Guy, Rev Dr Bruce Hamill, Rev Helen Harray, Rev Andrew Harrex, Rev Heather Kennedy, Rev Bobby Kusilifu, Rev Karl Lamb, Rev Rose Luxford, Rev Martin Macaulay, Rev Helen Martin, Rev Graeme Munro, Rev Nyalle Paris, Rev Rob Pendreigh, Rev Jonathan Ryan, Rev Andrew Scott, Rev Russell Thew, Rev Cherry Thompson, Rev Anne Thomson, Rev Marty van't Wout, Rev Reg Weeks, Rev Kenneth Williams

Youth: Mr Jason Barron, Mr Timothy Gonzales, Mr Nicholas Haslam

**Taranaki Presbytery**

Elders: Mr Jeremy Adams, Mr John Campbell, Mr Don Gillbanks, Mr John Hodge, Mrs Lynette Hodge, Mr Neil Walker, Mr James Welham, Mr Hugh Wilson

Ministers: Rev John Mattock, Rev John Wilkie

**Te Aka Puaho**

Elders: Mrs Lorraine Hunia, Ms Marina Rakuraku, Mr Wimutu Te Whiu, Mrs Honey Thrupp, Mrs Betty Tipiwai

Ministers: Rev Hariata Haumate, Rev Daniel Rikiriki, Rev Amiria Te Whiu, Rev Tukua Tuwairua

**Wairarapa Union District Council**

Elders: Mr David Ryan

Ministers: Rev Bruce Ralph, Rev Dr James Veitch

**Wellington Presbytery**

Elders: Mr Murray Bartle, Dr Helen Bichan, Mr Donald Clement, Mrs Verity Doak, Mr John Drew, Mr David Galt, Mrs Angela Gordon, Mrs Wendy Harman, Mrs Mandy Latham, Dr Joy McIntosh, Mr Dennis Mundt, Mr Simon Shaw, Mrs Maria Solouota, Mrs Miriama Sua-Hicks, Mrs Fasala Tuineau

Ministers: Rev Suresh Chandra, Rev Nio Daniela, Rev Dr Kerry Enright, Rev Sue Fenton, Rev Carol Grant, Rev Perema Leasi, Rev Elama Maea, Rev Margaret Mayman, Rev Hana Popea-Mauigoa, Rev Ryhan Prasad, Rev Paul Prestidge, Rev Lynn Russell, Rev Michelle Shin, Rev Tauinaola Tofilau

Youth: Ms Ngahaia Larsen, Mr Stephen McLachlan

**West Coast Uniting Church Council**

Elder: Ms Lynette Heine

### **Installation of the Moderator**

[12.002] The Assembly Clerk reported that, pursuant to the election process of the Church, the Rev Ray Coster had been nominated to be the next Moderator of the General Assembly, to hold office until the induction of his successor at the next ordinary meeting of the Assembly, or as this Assembly determines. Mr. Coster was elected as Moderator, by acclamation.

The outgoing Moderator, the Very Rev Peter Cheyne, inducted the Rev Ray Coster by prayer to the office of Moderator, and presented to him the Moderator's Korowai tapu. Mr Coster signed the Centennial Bible.

The new Moderator addressed the Assembly on the theme of "A Resurrection People".

### **Act of Commemoration**

The Moderator and the Clerk, with the congregation standing reverently, conducted the Act of Commemoration, recalling by name those whom the Church in its courts had remembered.

### **Welcome to Overseas and Ecumenical Guests**

The Moderator welcomed those attending the opening service. He acknowledged overseas guests, ecumenical observers and other invited guests.

Overseas Guests:

Rev Chan Bae Byun ( Presbyterian Church of Korea), Rev Dr Son Dal Ik (Presbyterian Church of Korea), Mrs Young Sook Park (Presbyterian Church of Korea), Rev Glenda Blakefield (Uniting Church in Australia), Rev Maleta Tenten (Kiribati Protestant Church) Rev Makoto Kato (United Church of Christ in Japan), Pastor Joao Petrecelli (Gilesia Presbiteriana de Chile), Rev Thang Ring Lian (Presbyterian Church of Myanmar), Ms Lalmingsangi (Presbyterian Church of Myanmar), Rev Lein Cin Za (Presbyterian Church of Myanmar) Rev Francois Pihaate (Pacific Conference of Churches), Elder Johnny Albert Tomatelu (Presbyterian Church of Vanuatu), Pastor Arthur Faua (Maohi Protestant Church of Tahiti), Deacon Pierre Vahine (Maohi Protestant Church of Tahiti) Rev Nio Jim Mariete (Cook Island Congregational Church), Rev Petesa Sionetuato (Ekalesia Nuie).

The Moderator led the Celebration of the Sacrament of Holy Communion.

The opening service concluded with the benediction. Assembly adjourned at 2.00pm, to resume at 7.00 pm at Rotorua Boys' High School, Rotorua.

Ray Coster, Moderator

Martin Baker, Clerk

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**Minutes of Session 2 of the 2012 General Assembly  
Rotorua Boys' High School, Pukuatua St, Rotorua  
Thursday 4 October, 7.00 pm**

The Moderator constituted the new session with prayer.

The Moderator welcomed commissioners to the Assembly. He acknowledged in particular those ministers and elders who were attending their first Assembly and overseas guests.

**Introduction and Standing Orders**

The Rev Brett Johnstone and Mrs Margie Apa, Assembly Business Work Group Conveners, explained Assembly procedures.

Mr Johnstone moved, it was seconded and agreed:

[12.003] That the reports and proposals printed in the Assembly Reports and Extra Reports be received and be the working documents of this Assembly.

Mr Johnstone moved, it was seconded and agreed:

[12.004] That the standing orders be accepted as standing orders for this Assembly.

Mr Johnstone moved an amendment to standing orders, and this was seconded:

[12.116] That the following additions to the standing orders be adopted by the Assembly and incorporated into the standing orders for this Assembly:

Addition to standing order 35:

i) That the vote be taken by calling of the roll in accordance with standing order 44a.

Addition to standing order 36:

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

New standing order:

44a If the procedural motion "That the vote be taken by calling of the roll" is passed the names of members arranged in Presbyteries/UDCs are called one by one, each member's vote being recorded. The votes are then totaled and announced by the Moderator. For the purpose of recording the vote, the clerk, deputy clerks, and scrutineers will be the recorders.

The amendment was carried and became the substantive motion.

The substantive motion was agreed.

### **Facilitation Group**

Mr Johnstone moved, it was seconded and agreed:

- [12.005] That the Facilitation Group under Standing Order 24 comprise the Revs John Howell and Simon McLeay.

### **Timekeepers, Scrutineers and Deputy Assembly Clerks**

Mr Johnstone moved, it was seconded and agreed:

- [12.006] That the timekeeper for this Assembly be Mr Frank Carter.

The Assembly Clerk moved, it was seconded and agreed:

- [12.007] That the scrutineers for this Assembly be Catherine Burton, Andrew Callander, Rebecca Connor, Reece Frith, Lavietani Haunga, Edward Masters, Gary Mattock, Gary Mauga, Andrew Nicol, Nathan Pedro, Rob Pettersen, Murray Shallard.

The Assembly Clerk moved, it was seconded and agreed:

- [12.008] That Mrs Heather McKenzie and the Very Rev Pamela Tankersley be appointed Assembly Deputy Clerks until the close of this Assembly meeting.

### **Memorial Minutes**

The Assembly Clerk moved, it was seconded and agreed:

- [12.009] That Memorial Minutes for the following be placed in the records of the Assembly: Rev Robert Anderson, Rev Dr Alex Barton, Dr George Barton, Rev Sam Burley, Dr George Chisholm, Rev David Clark, Rev Neil Dow, Rev Wilfred Downard, Rev Bill Earle, Rev John Elvidge, Rev Lapana Faletolu, Rev Donald Feist, Rev Shirley Fergusson, Sir Rodney Gallen, Rev Don Glenny, Mr Lex Grocott, Rev Gordon Hall, Rev Brian Hardie, Mrs Nancy Jansen, Sister Rachel Jenkins, Mr David Littlejohn, Rev Crawford Madill, Mr Ron McCulloch, Rev Frank McKean, Rev Peter McKenzie, Rev William McLeay, Rev Dr Scott McPheat, Rev Donald Mence, Rev Thomas Millar, Rev David North, Rev Kenneth Orange, Rev Beryl Palmer, Rev Samuelu Poutasi, Sister Maisie Queale, Rev Alan Quigley, Miss Betty Robinson, Rev Blair Rogers, Sister Lorraine Saunders, Rev Vivienne Sinclair, Rev Talosaga Su'a, Rev Bill Vinten, Mr Norman Wanden, Rev Morrison Yule.

**Anderson, Reverend Robert Stewart**

29 Dec 1915 – 4 July 2010

Stewart was born in Dunedin and attended Musselburgh Primary School and Otago Boys High School, where his interest in athletics developed. At university in Dunedin and Auckland, he studied in law, commerce and philosophy and finally theology at Knox College. He started work as a law clerk in Dunedin in 1932. Soon after his marriage to Phyllis Ferguson in 1939, he underwent serious surgery and was advised that he was unlikely to live for more than a few months. He recovered enough to be discharged from hospital with instructions to spend six months on bed rest, recuperating under the care of a specialist. They returned to Dunedin where Briar, their first child, was born. He returned to work on light duties with the State Advances in Auckland.

On call-up to military service, he was transferred to Dunedin to take charge of records inspection in the South Island where he was for three and a half years until his discharge in 1945. Their second child, Howard, arrived in 1943. In 1946, he commenced training for the ministry and another child was born during that time. Because his military service had been served at home and he was not eligible for returned services rehabilitation bursaries, he and Phyllis had to find part-time work to maintain the family while he studied.

As a student in training for ministry, he was expected to be involved in local parish work, which involved Bible class leadership and eldership. He had gained athletics blues while at university, and this led him to establish and captain the Dunedin Presbyterian Harriers club.

December 1948 saw him ordained to the ministry in the newly established full charge of Mangaweka-Rewa Parish with nine preaching places and 12 schools to cover. In his second year, he was appointed to chair the Temperance Committee of Assembly and then was seconded for six months to Wellington to stand in for Tom Steele as the director of the New Life Movement while Tom was visiting the USA.

Stewart was called to the predominantly state house parish of Naenae in 1954. Here he worked out of two ex-army huts joined together which provided seating for about 90 people. The Sunday school grew to over 500 and the Bible class to 130 young people. The very large family services required the use of the community centre for congregations up to 600. The men's fellowship grew to 50-60 and a cricket club was established.

Delinquency in the Hutt Valley became a public issue during this time of the "bodgies and widgies". He appeared so often in the Children's Court in support of families that he was asked to sit with the magistrate on Friday court days. The school committee asked him to set up a club for juvenile delinquents.

A Billy Graham Crusade occurred during this time, so Stewart got involved as the chairman of the local committee. He also chaired the local CORSO committee, organising street collections of used clothing. He then landed convenership of the Church Union Committee following the departure of Rev Lloyd Geering to Brisbane, and this led to chairing the Joint Standing Committee of all the churches negotiating for union. He also served on other Assembly committees, including Life and Work on two occasions and Public Questions when Jack Marshall (National Party) and Arnold Nordmeyer (Labour) were members along with other political and union leaders. He was involved with the committee on the position of women on the eldership and the

passage of the motion through Assembly. Along with all this went participation in the work and committees of Wellington Presbytery, notably the commission to restructure the Presbyterian Social Services Association.

In 1959, he was called to the large parish of North Invercargill. From nine elders at Naenae, he now had a session of 44 elders and a deacons' court of 28. There were two morning services and an evening service which he turned into a teaching occasion. This proved popular with a packed church, and some country parishes transferring their evenings to Invercargill North. Stewart served this parish for 17 years and again, in addition to the usual presbytery commitments on committees and as moderator twice, he became very active in community affairs: president of Southland Council of Churches for nine years, welfare officer for Civil Defence, elected member of the Southland Hospital Board for nine years, chair of the Ministers Fraternal (as it was then called) for 12 years, and chairman of Lifeline, in addition to working on a number of interchurch surveys, services and missions. He was a frequent radio broadcaster and presenter for a TV series on favourite hymns with the parish choir, and an athletics official and referee.

In 1972, he was granted overseas study leave and characteristically packed the year with activity: study courses, interchurch meetings, a semester at Toronto University, and visits to many places of interest which left him saying, "It was a totally heart-warming, mind-blowing experience of learning, growth and development."

Phyllis died in 1963. Stewart married Anne Hollister-Jones in 1968. They moved north in 1976 to Kaeo-Kerikeri Parish where he retired from parish work in 1981. Orchardng now took up his energy, and he became associate secretary of the Tamarillo Growers Association for 13 years. He then moved to Tauranga to help his son Peter in his retail business until he finally retired to Stokes Valley in 2004, at the age of 89 years. He still had energy to travel widely around the country.

After a shaky start, Stewart's life was packed with action in church, community and sporting activities. Through it all, he had a deep concern for contemporising the Gospel and pursued an interest in theological issues, starting as a 13 year old when he responded to what he called "a fire and brimstone evangelist" with the reservation that "I didn't think it was fair of God but didn't dare tell anyone." To the end, he was concerned to bring fresh insights into public worship and the teaching of the faith.

He died in the hospice preaching with humour to his extended family and sharing with others the faith which had empowered his living.

### **Barton, Reverend Doctor Alexander Steven**

31 May 1928 – 24 April 2012

Alex was born in 1928 in the Ponsonby manse. His father was Frazer Barton and his mother was Jeannie Reid. Both his father and his Uncle Henry were Presbyterian ministers and both were Moderators of General Assembly.

In 1935, the family moved to Gore where his father was to be minister for some 18 years. He often recounted the story of this road trip from Auckland to Gore on gravel roads with 10 people on board the 1929 Chevy. The last person in was his father with the luggage strapped to the running boards, so no one could get in or out of the car.

In 1949, his hard work to attain his BA and a holiday job working in a hospital led to his contracting tuberculosis. He spent eight years at Waipiata and Cashmere sanatoriums.

During his long illness, Alex found inspiration in the prophet Joel, "*I will restore to you the years the locust hath eaten.*"

In 1957, he changed his vocation and commenced his ministry studies at Knox College. In January 1959, he married Benita Cottier. With Benita at his side, his health and confidence were restored. Alex finished his training and took up his first position as hospital chaplain and parish minister in Seacliff in 1960. Alex encouraged people to visit patients and have patients out on leave. He arranged for groups of people to put on musical programmes for selected wards and have afternoon tea with the patients. He also encouraged the idea of establishing chapels in mental hospitals.

In 1965, Alex took up the position of parish minister at Tapanui. The Bartons were there for eight years. Alex was encouraged to stand for the borough council which he did successfully and embarked upon his campaign of upgrading the town's infrastructure.

In 1970, the Bartons travelled to the United States where Alex undertook studies for his Master's which would qualify him for the hospital chaplaincy work he wished to do. In 1973, Alex took up a position as chaplain at the Dunedin Public Hospital. He was to hold this position for 19 years, and in that period dealt with many thousands of patients.

Alex was the first to serve a two year term as moderator of Dunedin Presbytery and he also served as moderator of the Synod of Otago and Southland.

In 1985, Alex and Benita had another year in the United States where he studied at the Louisville Southern Baptist Seminary, ultimately graduating with a Doctorate in Ministry.

From 1992 until 2001, Alex was the minister at St Mark's Parish in Pine Hill. Alex and Benita were deeply embedded in the St Mark's and the Pine Hill community, and their family are grateful for the tremendous support that community has given.

Alex's last official function as a minister was to officiate at the wedding in March 2011 of his eldest granddaughter, Rochelle. What more fitting note could there be on which to end his career?

### **Barton, Doctor George Paterson QC**

13 May 1925 – 17 May 2011

Born a son of the manse in Ponsonby, Auckland, George considered following his father, Frazer, into ministry, but after three years at Knox, he enrolled at Victoria University of Wellington to finish his arts degree and move on to law. However, George intertwined his faith and his passion for justice in the way he conducted his long and illustrious legal career.

George was admitted as a barrister and solicitor in 1948, the same year he married Ailsa Begg, with whom he had three sons, David, John and Paul. Following his admission, George went to read international law at Cambridge University where he completed his PhD. This was under the supervision of the renowned Professor Hersh Lauterpacht, the man who in 1945 published an "international bill of rights"—a pioneering work advocating protection of fundamental human rights by international treaty. Between 1950 and 1952, George was working in the human rights division of the United Nations based in New York. Later, on his return to Aotearoa New Zealand, he became a teacher of law at Victoria University of Wellington, ultimately being Professor of Jurisprudence and Constitutional Law and then Dean of the Faculty of

Law, inspiring many young lawyers in their commitment to seeking justice. He managed to combine this busy academic life with practice as a barrister in Wellington. In due course, he devoted himself entirely to private practice.

George became famous (infamous, if you were opposed by him) for being unafraid of the difficult, complicated, weighty cases that others did not want to tackle. He undertook detailed and meticulous preparation of all his cases but was especially renowned for handling constitutional issues. After his first appearance before the Privy Council in 1965, George became a regular, appearing 11 times over the course of his career. He was counsel in the 1971 case that sought to prevent the All Blacks tour of South Africa, and in 1976, he argued and won the ground-breaking case of *Fitzgerald v Muldoon*. In what is widely regarded as a masterpiece of pleadings and submission and drawing on his own religious tradition of the Scottish Covenanters and their refusal to acknowledge the divine right of kings—and no doubt influenced by his former mentor Professor Lauterpacht as to the importance of the rule of law—he secured a Supreme Court declaration against the Prime Minister.

George earned the esteem and gratitude of the people of Samoa when, in 2003, he worked with others to overturn the law stripping thousands of Samoans of their New Zealand citizenship. He was touched and proud to be honoured with the Matai title of Vaitoa Fa, Guardian of the Sacred Fountain.

George delighted in the breadth of the law to uphold the benefits of a just society for all, espousing the causes of those most vulnerable in the face of mighty institutions of state. In this, he brought to bear not only his great intellect, but also a great generosity of heart and compassion instilled in him through his upbringing in the Presbyterian Church. At his funeral, George's nephew Frazer recalled being present when George became a Queen's Counsel, "I remember very clearly his speech in reply at the dinner where he referred to the ancient and now defunct institution of Sergeants at Law and said that the oath sworn when these officers were appointed was that they would serve faithfully all people. He contrasted that with the oath he had sworn that day to serve faithfully Her Majesty. His comment was how more appropriate was that earlier oath. That was deeply instructive and summed up his character. He believed deeply in the rights of the individual and the importance of being forever vigilant against the abuse of power."

George grew up with a great love of Scripture. He treasured it in his own life, and he sought to pass on a love of it both through his involvement as an elder of St Ninian's, Karori, Wellington, and leading the senior Bible class, and later through his involvement with the Bible Society. This latter culminated in his service as the first New Zealander to be World President of the United Bible Societies. This role took him all over the world and was a source of great satisfaction and joy to both George and his wife, Ailsa, who travelled with him.

A figure of great national and international significance, George was nevertheless completely "at home" in his home congregation. Many have fond memories of the time he gave them as young people and trace some of their best qualities to the influence George had on their upbringing. George wore his reputation lightly, never seeking to lord it over those around him, and served faithfully within his local congregation. However, he was also generous to the national Church with his legal skills, providing opinions behind the scenes. This was especially valuable in the late 1960s and early 1970s during the uniting movement when emotive church property issues arose.



A man of great intellectual rigour, George's life was founded on his faith in God. When asked to sum up the Law of God, Jesus said simply this, "*Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind...and love your neighbour as yourself.*" This is what George Barton sought to do, and those who have known him best—as well as those in Aotearoa New Zealand who have scarcely known him—have had their lives blest by the service of a man of rare wisdom and compassion.

George's family chose Jeremiah 9:23-24 as one of the very appropriate readings for his funeral:

*The LORD says,  
 "Wise men should not boast of their wisdom,  
 Nor strong men of their strength,  
 Nor rich men of their wealth.  
 If anyone wants to boast,  
 He should boast that he knows and understands me,  
 Because my love is constant,  
 And I do what is just and right.  
 These are the things that please me."*

### **Burley, Reverend Samuel (Sam)**

11 January 1921 – 17 November 2011

Sam was born in Gisborne and lived there until he moved to Wellington to undergo teacher training. He was schooled at Gisborne Boys High, where he played various sports, including cricket and rugby; he was a rowing cox and was a soccer rep as goalkeeper. As a family, they were very moved by the children and families who suffered during the Depression. These experiences played a big part in the decisions Sam made in his life.

Sam went to Wellington Teacher's College but, just before completion, volunteered and was called up by the Navy shortly after World War II broke out. He had five days to get to Auckland. He visited his family in Gisborne and preached at the Sunday service before travelling north. He had his medical and was given one hour to ring home and get his uniform before embarking; his ship sailed for the UK within same day.

Sam began his naval career as an Able Seaman and finished as Lieutenant in charge of Landing craft, Infantry (LCI). He served in the Atlantic, Burma, India, Malta, Italy and the Mediterranean. When based at Malta, he was on a destroyer in a convoy protecting the tanker Ohio which was carrying fuel supplies. When the Ohio was disabled, two destroyers—Sam's being one—were strapped to either side of the crippled ship and managed to get the vital supplies in to Malta. War was indeed dangerous work!

On returning to New Zealand, Sam went back to teaching, his first job being as, he would put it, "infant mistress" in Waikaremoana. Sam taught in many sole charge country schools, including Waitanguru, Mokauti, and Weber, before moving to Eltham as Deputy Principal. He was a lay preacher and a member of the session in all these areas.

Sam married Mavis Finer in 1946; two children, Margaret and David, were to follow.

When Knox Theological Hall advertised a two year "Pressure Cooker" course for ministry training, Sam felt the call and his application was accepted. During those

years, he and the family often went to Omakau, Central Otago, where he filled in for a vacant parish and no doubt developed his preaching and pastoral skills.

In 1958, Sam's first parish was Richmond in Nelson, which was a new charge, as it was an off shoot of Tahunanui. During his five years in Richmond, Sam built up a strong Bible class, which often gave a lead in youth activities in the area. The monthly dances were a local legend.

Sam's next call was to another new, but very different, parish, Otara-East Tamaki, Auckland. His family speak of his time at Otara as "Sam's gift to humanity". He not only managed his regular parish duties but also undertook extra community activities, including giving social support. He was a budget advisor for many families, which involved the stress of negotiating with businesses owed money, as well as collecting wages and dividing it up among the creditors, the wife for family needs, and then giving the man his pocket money each week.

He was also the "man on the spot" for Samaritan Lifeline and often went out on call day or night. Those who knew him at that time recalls that "he went alone armed only with his faith" to many a dangerous situation.

The Burley house was seen as a safe haven and they often had people drop in or call for help when in desperate situations over these six years at Otara.

Sam's next move was to Taumarunui where he ministered for six years. It was during this time that he met and married Edna. They then moved to Devonport Parish and finally retired in 1986 to Forrest Hill on Auckland's North Shore. Their home became a drop-in for many a visitors where there was always a cup of tea and a listening ear as stories and jokes were shared.

Sam was kind and gentle yet strong in his beliefs, and would always stand up for what was right. He was held in great respect by many and was much more aware of what was happening around him than his quiet demeanour would suggest.

Sam was a naval officer, a teacher, and a minister; each vocation affected the next, helping to shape him into being the man he was. But he was also a son, brother, husband, father and grandfather, who was loved and who gave love.

In recent years, the onset of dementia, failing eyesight, and hardness of hearing tended to isolate him from those close to him, and affected his interaction with family and friends. However, his love and commitment to Edna and his family were very real as was the sincerity of his friendship with those close to him.

Sam died on the North Shore, Auckland on 17 November 2011.

During his 90 years, Sam touched many lives through his ministry and by the man he was; and so we give thanks to God for his long life, but we mourn his passing.

Rest in peace, good and faithful servant.

### **Chisholm, Doctor George Shannon M.B., Ch. B (N.Z), D.T.M & H. (Eng)**

5 April 1928 – 11 August 2010

George Chisholm was born in Dunedin on 5 April 1928 and grew up as a child of the manse in Otago. He received his secondary education in Alexandra and at St Andrew's College in Christchurch before studying engineering at the University of Canterbury, where he completed the first year of a professional course. During this time, George

worked part-time as a laboratory assistant in the University of Canterbury's Chemistry Department. After deciding to pursue his childhood dream to study medicine, George repeated earlier courses in chemistry and physics in order to enhance his chances of being admitted to medical school. From 1953 until 1960, he applied himself with characteristic dedication and thoroughness to his medical studies at the University of Otago. In this, he was faithfully and capably supported by his wife and beloved life partner, Nerolei, whom he married in 1956 whilst still a student and with whom he enjoyed a relationship of mutuality and equality that was, in most respects, well ahead of its time.

Following graduation, two years as a house surgeon and brief periods working as a locum in several medical practices, George volunteered to serve as a medical missionary of the Presbyterian Church of Aotearoa New Zealand in India. After being farewelled by members of the congregation of Knox Church, Christchurch, George and Nerolei underwent basic missionary training in Sydney, returning to Auckland before traveling to London to study tropical medicine in 1962. Following completion of a diploma of tropical medicine in London in 1963, George sailed with Nerolei and their children, Sharon and Andrew, to India. There, in accordance with Presbyterian Church of Aotearoa New Zealand's policy, they embraced the challenge of full-time language study at the Landour and Allahabad Missionary Training Schools. In 1964, George commenced working as deputy superintendent of the Jagadhri Hospital, returning to New Zealand on furlough in December of 1967.

Having experienced serious health difficulties whilst in India, and having in the interim welcomed two more children into the family, George's decision to accept the position of superintendent at the Landour Community Hospital in July 1968 was not made lightly. By September of that year, George, Nerolei, Sharon, Andrew, Ruth and David had departed for Landour, where George's considerable interpersonal and managerial skills quickly came to the fore. His decision to appoint a Hindu woman doctor to the staff of a hospital run by a Christian organisation was for the time quite ground-breaking, as was his determination to convince the board that his Indian-born deputy at Landour should succeed him when he returned to New Zealand in 1971.

The Chisholm family did not find re-integration easy, having during their time away become quite "Indian" in their approach to life. George did locum work for a time and resumed his connection with Knox Church, Christchurch, where the Rev John Murray had recently been inducted as minister. Over time, George and Nerolei formed deep and lasting friendships with several successive ministers of Knox Church, including John and Shirley Murray, Rod and Joan Madill and Phyllis Guthardt, who remember George as "someone who got things done", one who was "always enthusiastic", genuinely interested in others, and a "well of goodness and hope".

Recognising the need to settle down and provide some stability for their growing family, George and Nerolei purchased the house at 85 Innes Road that was to be their home for the next two decades. In 1972, George accepted an invitation to join the Papanui Medical Centre as a partner, where his innovative approach was instrumental in the Centre employing a social worker/counselor under the auspices of a government-funded pilot project for a number of years. As the Papanui Medical Centre evolved into a more family-oriented organisation, George effectively brought all of the staff members, and not just the doctors and nurses, into a team operation. The consensus-based management style George favoured resulted in the Papanui Medical Centre

being an unusually happy place in which to work, creating an atmosphere which has endured and is often commented on by locums and others to this day.

Alongside the considerable demands of a growing practice, George was also firmly committed to spending time with his own family. He always did his best to be home for dinner before returning to work at the office, after having first shared a story with the children whilst seeing them off to bed. George retired from medical practice in 1993.

George's clarity of thought, his sense of humour and his ability to enable people with quite different points of view to work effectively together meant that he made vital and lasting contributions to a number of boards and committees, including the Presbyterian Support Ethics Committee. His qualities of sensitivity and discretion were also integral to his pioneering service as a complaints officer for the New Zealand College of General Practitioners. George's enthusiasm and growing interest in community and social development found expression through his 18-year membership of the General Committee of the Presbyterian Social Service Association, where he convened the committee responsible for the oversight of residential care for aged people. In recognition of his service to Presbyterian Support, George was elected a life member in 2002, and the Chisholm Wing of Windermere Eventide Home was named to honour the work that he and Nerolei had done in support of the aged.

During his so-called retirement, George found expression for his abiding concern for justice by becoming a member of the Trust Board of Restorative Justice Services Otautahi, Christchurch, serving several years on the Trust. He supported the work of Christian World Service, was a regular at the Volunteer Centre in Community House, and involved himself in some of the activities of the refugee and migrant centre as well. It was George Chisholm who wrote and moved the motion passed by successive congregational meetings that Knox Christchurch proclaim itself an inclusive congregation, and he read widely and thought deeply about the theological, social and ethical challenges facing the Christian faith. Whilst his own understanding of that faith changed and developed throughout his lifetime, George remained convinced that, at the heart of the Christian story, there is the enduring mystery of love.

Diagnosed with cancer in 2004, George spent the next six years making the most of every day available to him, including trips to his childhood haunts with daughter Sharon and precious time spent with Nerolei and members of their family at their home in Maryville Courts, out walking around Christchurch and in the Port Hills and elsewhere. In 2009, George retired from the Knox Church session after 35 years of service as an elder, continuing to attend worship regularly and nurturing his many friendships in the wider community and with members of the church.

By mid-2010, George's health was beginning to falter, and on the morning of 11 August 2010, he died peacefully in the Christchurch Public Hospital with Nerolei at his side. He was brought home to Maryville, where many friends and family members were able to see him. In acknowledgement of the bicultural family he and Nerolei raised together and as a sign of respect and aroha in which he was held by so many, George's funeral service began with a karanga and ended with words of blessing in te reo Māori, before he was carried with great respect from the church to which he had given so much for so long.

We give thanks for the life of George Shannon Chisholm, a man of faith, wisdom and compassion who epitomised and embodied the words of a simple prayer by Michael Leunig that was offered at his funeral on 16 August 2010:

“Let us live in such a way that when we die our love will survive and continue to grow.”

Amen.

**Clark, Reverend David J**

20 July 1947 – 13 March 2012

David John Clark was born on the 20 July 1947 in Wellington. He attended Ngaio Primary School and Onslow College. He graduated from Victoria University of with a BA in History and Asian Studies. David was a student at the Presbyterian Theological Hall, Knox College, Dunedin, from 1970 to 1972, completing a Licentiate in Theology.

In 1973, he was ordained at Knox Church, Dannevirke, as an associate minister. He was inducted into the Waverley Cooperating Parish in 1976; became a minister of St Albans Parish in Christchurch in 1982; and moved to Auckland and was the minister of St Luke’s Remuera from 1988 until his death.

David completed a Master of Theology through Westminster College, University of Oxford, in 1994. He became very unwell in February 2011 and battled ill-health for fourteen months. He died in Auckland on the 13 March 2012.

Identifying as a student with the Student Christian Movement and the liberal, and more recently, the progressive streams of Christianity, David was a critical thinker. Faith was something to be explored, not confined within the boundaries of prescribed dogmas. He readily embraced the description of St Luke’s, as “the thinking heart”. Theological exploration was accompanied by compassion, hospitality and inclusiveness. This found expression in his 24 year ministry in the community of St Luke’s.

The Sunday congregation was just one part of the multi-faceted community which he helped facilitate. The common room and kitchen at the heart of the redesigned community centre became the daily hub for the thousands of people who used the centre. David’s special gift for engaging with people in conversation and being available throughout the day provided a stimulating Christian witness to a very diverse clientele.

David was a superb liturgist, crafting worship, weddings and funerals carefully, with an ear for the poetic and an eye for symbolism. He was catholic in the universal sense of the word, seen in his love of candles and his use of Taize Latin chants. He was ecumenical in his reach to people beyond his own denomination, particularly those outside the Church or even alienated by it.

As a minister of Word and Sacrament, he was an accomplished preacher, bringing fresh and challenging insights and spiritual depth to the sharing of communion. There was a questing mystical side to David’s spirituality. His tendency towards melancholia was countered by what he identified as his sense of “being in the presence” of God and by being a “dream the impossible dream kind of person”.

With great courage, David came out as a gay man at the Invercargill General Assembly in 1991, and stood confronting the Assembly with the real human dimension of the abstract principles they were debating. He was deeply wounded by the Church and the hurtful things that were said about him and sent to him. But through the ecumenical National Gay Christian Conference he hosted in 1991, his ministry among the gay community and the Auckland Community Church, he made a major contribution in helping gay Christians find a place to stand in the Church. After withdrawing from the courts of the Church for a period, David let go of bitterness and recrimination and

forgave those who had hurt him, and modeled the inclusiveness which the Church still needs to seek. He became convener of the Auckland Presbytery Executive and served it with considerable distinction.

David was respected and loved by his parishioners. He was compassionate and caring; he could be irreverent and earthy; he enjoyed a good whisky and fine food; he delighted in quality music. He had a great love for Thailand and Cambodia; was a great supporter of the Pakpinjai Project and engaged other Aotearoa New Zealanders in the delights and challenges of Asia. His ministry among young people was remarkable for his ability to transcend the generation gap and deeply influence their lives.

Using the traditional words for the imposition of ashes on Ash Wednesday, in one of the last things he wrote, David concluded: "The point is, Remember O mortal, you are dust, and to dust you shall return is as much, if not more so, a call to remember and to be grateful and to celebrate and to praise as it is to somber reflection and penitence." We remember and give thanks to God for David's life and faith and the ways in which he touched the lives of many.

### **Darbyshire (nee Fergusson), Shirley Anne**

26 August 1943 – 12 May 2011

Shirley died at Trevellyn Hospital, Hamilton after a short battle with cancer, thus ending a full life of family, service to the community, and service in the Presbyterian Church of Aotearoa New Zealand.

Shirley was born and educated in Huntly, and was associated with Huntly Presbyterian Church, becoming a communicant member at the age of 12 and was teaching Sunday school at age 15. She was a good pianist, a skill that was employed at both school and the church youth group.

She met and married Bruce Westbrooke in 1962, and they moved to the North Shore where they raised their family of three. Shirley joined St Margaret's Presbyterian Church in Belmont, where she became an elder. She worked with disabled children at the Wilson Home in Takapuna and established a Girl Guide Unit at the home. She became Girl Guide district commissioner for the North Shore area, and in 1977, was awarded the Queen's Jubilee Medal for services to the Guides.

She completed her Master of Arts from Auckland University in 1983, and subsequently worked as a researcher and child psychologist for Presbyterian Support at the Glenburn Centre in Massey.

Shirley's skills were recognised by the Church at large. She was appointed as a consultant in the Church's Parish Development and Mission Department in the Auckland area, then later in Northland, Auckland, Waikato, and Bay of Plenty. When Shirley separated from Bruce, she moved back to the Waikato and set up her home at Puketaha. Scots Church in Vardon Road, Te Rapa, Hamilton, employed her as a lay associate for two years. She met Bill Darbyshire and married him in 1991, thus blending a family of six.

In 1991, Shirley offered herself for ordained ministry and went through the community-based ministry training system whilst serving in Scots Church. She was ordained and inducted into St Stephen's, Hamilton on 5 November 1992. In 1998, she accepted an appointment to St Francis, Hillcrest Co-operating Parish. She retired from there in 2003 and became a worshipping member of St Stephen's Parish. In 2009, when St

Stephen's was without settled ministry, the congregation invited Shirley to take a two year, part-time transitional ministry appointment. That appointment was sadly curtailed.

In her career, Shirley was moderator of the Presbytery of Waikato, a member and Convener of the Council of Assembly, a member of the Pastoral Oversight Group of the Joint Regional Committee, and a member of sundry other presbytery committees. She declined nomination for election as Moderator of the Assembly of the PCANZ.

The Presbyterian Church of Aotearoa New Zealand can be rightly proud of this quite exceptional woman who served in its courts and congregations, as a lay person and as one ordained. If praise is to be given, it is given to the God whom she and we serve.

### **Dow, Reverend Charles Neil**

26 July 1926 – 7 December 2011

Neil was born in Dunedin on 29 July 1926. He was a descendant of Otago Presbyterians who came from Scotland in 1848 on the Philip Laing with the Rev Dr Thomas Burns and on the Agra in 1852. His parents were the Rev A.J.H. (Fred) and Mabel Dow. His father was minister at Lawrence (1925-28), Timaru (1928-35), Gisborne (1935-42), Onehunga (1942-49) and chaplain at Greenlane Hospital (1949-55).

Commencing high school in Gisborne, Neil completed his secondary education at Auckland Grammar. He moved on to Auckland University where he completed his BA in 1947 and MA papers before attending Auckland Teachers' College for one year. Neil taught at Coromandel, Wellington Technical College, and Mangakino District High School.

Neil moved to St Kentigern College in 1956, being advised by a school inspector that two years' teaching there would do his career no harm. He was at St Kentigern for 31 years, becoming Head of History and then Head of Religious Studies. The founding headmaster, the Rev Dr Adam McFarlan, had a huge influence on Neil. They shared in leading worship at the College and with Dr McFarlan's encouragement Neil sought ordination. Neil was ordained in 1980 and became the first chaplain at St Kentigern College.

After his retirement in 1987, Neil spent five years as a police chaplain. An honorary associate minister at St Luke's Parish, Remuera, Neil filled in when the minister was on leave and, over the years, made a valuable contribution to ministry in the parish. He was deeply valued for his integrity, his pastoral intuition, his wisdom and his humour, and his roving and open mind. His prayers of intercession were noted for their careful use of language to convey the caring, loving and inclusive dimensions of the Christian faith which were a mark of Neil's own spirituality. Over the years, he conducted many weddings and funerals at St Kentigern College Chapel.

Neil married Joan Sandieson in 1950 and they had four children and six grandchildren. He loved music and sang for many years in the Dorian Choir. Neil was described as a "true gentleman" and "people person". A man of wisdom and compassion, this was summed up in his choice of "The Servant Song" for his funeral service. In the last three years of his life, Neil suffered from Alzheimer's, but this did not remove his gentle and temperate spirit. The God in whom Neil believed and trusted was the God of Psalm 139 which he also chose for his funeral: "*Even the darkness is not dark to you: the night is as bright as the day, for darkness is as light to you.*" Neil died on 7 December 2011.

**Downard, Reverend Wilfrid Charles**

24 March 1920 – 20 October 2010

Wilf was born in Wellington on 24 March 1920. His parents moved to Auckland shortly after Wilf's birth, first to Mt Eden then to Takapuna.

Wilf was educated at Belmont Primary School and Takapuna Grammar School. In 1937, Wilf joined H. M. Customs Department in Auckland, and the following year he began evening classes at Auckland University, studying for an arts degree.

Wilf joined the Royal New Zealand Navy in 1941. He saw service overseas between 1941 and 1944 in Singapore, Java, and Ceylon. At the end of the war, he was seconded to the staff of the personnel branch in the Navy Office, Wellington.

Back in 1939, Wilf felt called to the ministry of the Presbyterian Church, but it wasn't until late 1946 that he was able to become a student for the ministry. He was a member, Bible class leader, and then an elder of Wellington's St Andrew's Church.

From 1947-1949, Wilf completed the BA and MA in Philosophy at Victoria University, initially working part-time in H.M. Customs in Wellington.

From 1950-1952, Wilf studied at Knox College, Dunedin. He won the top scholarship in his year to attend the College. He graduated with a Bachelor of Divinity, and in 1953, he was ordained and inducted to his first parish, Woodville.

In 1954, Wilf married Annette McLaren. They had three children, Rosemary, Alison, and Paul. Annette was a strong and active supporter in Wilf's ministry.

In 1963, Wilf was called to the Huntly Parish. In later years, Wilf wrote, "Of my Ministry I would mention especially the Huntly Parish to which I was clearly and unmistakably called by God ... following the sad disruption of the congregation and the special meeting of General Assembly which ended the previous Ministry ... we had ten very happy years there ... And I, personally, regard this as the most creative contribution I have made to the Church."

In 1973, Wilf was called to the Te Puke Parish where, sadly, in 1981, his wife Annette died. He retired to Tauranga four years later.

From 1956-1976, Wilf provided a column for *The Outlook*, the official magazine of the Presbyterian Church, entitled "Thinking Aloud" by Nota Bene. This contribution was much appreciated by the editor and many readers.

During his time in Bay of Plenty Presbytery, Wilf was convener of the Business Committee for five years, moderator of the Presbytery, and interim moderator of five parishes. His administrative work was efficient, always had the right word for any occasion, had detailed knowledge of Church law, and a keen sense of humour.

Wilf was a faithful minister, a very keen thinker, a wise counsellor, with defining characteristics of brevity, clarity, and warmth. A prolific writer and recorder of his ideas and his learning, he willingly shared his many carefully typed study notes with colleagues, and his booklet for the bereaved entitled "From Knock to Normality" continues to be used in some Bay of Plenty churches.

In 1988, Wilf married Phyllis Barrett, and together they actively supported the ministry at St Columba, Otumoetai, where they were very much loved and appreciated.



In 1996, Wilf suffered a serious stroke, and though he was aware that “he was not the man he used to be” (his own words), he never complained, kept his sense of humour, and willingly participated as fully as he was able to in church, community and family life.

Since much of his leisure in earlier years revolved around boats and water, he kept a watchful eye from his upstairs veranda on the ships entering and leaving the Port of Tauranga.

Wilf died peacefully in Tauranga Hospital on 20 October 2010 at age 90 years.

We give humble thanks to God for the rich and touching ministry of Wilfrid Charles Downard, and extend our sympathy and love to his wife, Phyllis, and to his children and grandchildren, and commend them to the love and grace of God whom we know through Jesus Christ.

### **Earle, Reverend William Thomas (Bill)**

20 September 1922 – 5 November 2011

Bill Earle, student, war veteran, science teacher, weather forecaster, minister, unionist, peacemaker, leader, kaumatua, a man who was quietly there, thinking, participating, encouraging, a wise man.

Bill was born in the far north, in Kawakawa, on 20 September 1922. His father was a school teacher. The family then moved to Ohinewai in the Waikato. Bill attended Whitiara Primary School and Hamilton High School (now Hamilton Girls College). He later went to Auckland University and gained a BSc with honours in Maths and Physics.

World War II interrupted his university education. He saw overseas service in the Middle East and Italy. Because he could type, he served in administration roles. He also served as a member of the J Force. Visits to Nagasaki and Hiroshima had a profound effect on Bill.

When Bill returned from the war, he was able to complete his degree. He attended Teachers Training College and, after graduating, became a science and maths teacher at Wanganui Collegiate. He then became a meteorologist and worked in Paraparaumu and Wigram.

Bill met his wife, Dorothea, at the Beresford Street Congregational Church in Auckland. They were married in 1957 and were to become a rather formidable couple; a pair to be reckoned with. They then moved to Christchurch.

Bill received his call to serve Christ, and the family moved to Auckland, where he commenced theological studies at the Congregational College and completed the first three years of his degree. It was while studying here that Bill met many folk from the Pacific Islands and developed a warm relationship with them. They were always welcome in the Earle household.

He was ordained in 1964 and was received by Assembly with other Congregational ministers in 1968.

The family then moved to Dunedin where Bill became a part-time minister in two churches, one a conservative Congregational church and the other a charismatic church. It was at Knox College that Bill completed his degree.

Bill's next call was to Picton where he became the first minister in a Union parish. He successfully oversaw the uniting of the Methodists and Presbyterians into one parish, which was no mean feat. Bill served in Picton from 1969 until 1974.

While in Picton, Bill was the chairman of a committee which was formed to promote swimming in the town. When Bill left Picton, a new pool had been built and was being used by the local college and more than 100 youngsters.

The family moved to Auckland, where Bill was initially without a contract but was soon appointed as minister in the Tuakau Union Church, an established Union parish. He served in Tuakau from 1974 to 1979. Bill and Dorothea discovered a need for a youth group. This was shortly formed and operated successfully.

The Earles had a strong association with the local Māori community and looked on their work in this area with great satisfaction. Hiwi Tauroa, the former Race Relations Conciliator, was also a member of this marae. Bill also spent a year as a physics teacher at Tuakau College.

Bill's next call was to Morrinsville's Knox Presbyterian Church, where he served from 1979 until his retirement in 1983. Morrinsville had a commitment to settling refugees and Bill enjoyed helping these folk.

Bill was always a strong advocate of the church union movement and had a strong affinity to their ecumenical make up.

The Earles moved to Hamilton, and joined the Chartwell Cooperating Parish. Bill became a hospital and industrial chaplain and also became involved in the Fairfield/Chartwell Community House, Te Whare o Te Atawhere, where he was the "wise man" of the community. He served as a trustee for seven years and gave countless hours of support to the young and the aged. Bill and Dorothea were also involved with the local Trade Aid shop.

Bill, ever the activist, became involved in helping the less fortunate. In 1990, the National government's cut to benefits caused a lot of hardship. It was Bill, dressed in his white robes and carrying a banner, who led a march of unemployed workers. At the corner of London and Victoria Streets, he was handed a loud speaker and was asked to speak. Everybody except Bill sat down in the middle of the road. A traffic officer asked what was happening and Bill replied, "We're holding a prayer meeting." The only answer the traffic officer could think of was "you haven't got a permit!" When Bill finished his prayers, everybody stood up and moved on.

He also started a BA in Māori and New Zealand history until he needed to care for Dorothea. Dorothea passed on in 2003.

In 2007 after suffering a stroke, Bill moved to Wellington to be nearer his family and moved into Johnsonville Rest Home. He became a member of Johnsonville Uniting Church where his gentle nature was much loved.

Bill passed away on 5 November 2011. He is survived by his two children, Margaret and David, and four grandchildren.

Haere Ra, Bill.

**Elvidge, Reverend John Anthony**  
4 June 1939 - 5 May 2011

John Elvidge was the son of a stock agent and as result moved many times as a boy until his family finally settled on a farm in the Hawke's Bay where he finished his schooling at Hastings Boys' High School. He then headed to Otago University where he studied history and then theology.

While John was in Dunedin, he met and married Diane, and they had three children together. John was awarded a scholarship to Princeton Theological Seminary in New Jersey in 1962. John was ordained and inducted as minister of St Paul's in Timaru in 1965 and three years later was appointed as ecumenical chaplain at Canterbury University. John was then appointed Director of Human Relations Education at the Campbell Centre, and in 1983, became the Director of the Centre. In 1990 after the retirement of Mr Maurice McGregor, John was appointed Executive Director of Presbyterian Support Upper South Island, a position he held until his retirement.

John led Presbyterian Support through some major changes, not the least of which was the sale of its rest home business which enabled a greater focus on the organisation's work with families and the care of the aged in their own homes. At that time, John had the vision that was open to a changing future and saw a need to future proof the organisation and widen the donor base in light of a declining Church in a way that matched changing social conditions with a focus on meeting unmet needs. At a time when Support was growing out of office space, John led the development of its present site on Bealey Avenue next to Knox Church.

Alongside his considerable leadership responsibilities with Presbyterian Support, John also took his membership of Christchurch Presbytery seriously. At one stage, he chaired its Public Questions Committee and was involved in funding for youth work. John always felt that working to support people in need also involved advocating on their behalf and he was often quoted in the media on issues such as power prices, elder abuse and expansion of gambling. At one time, he chaired the national combined Christian Social Services organisation and through its initial frustrations was a strong supporter of the movement to form a national Presbyterian Support organisation to both facilitate cooperation among the regions and speak to government with a combined voice on behalf of clients. He also fronted a TV series on parenting and family life, took part in radio talkback, and wrote newspaper columns.

The Rev John Elvidge diligently and thoughtfully played out the role of Executive Director of Presbyterian Support, Upper South Island, but he was also always a minister of the Gospel. When the disciples of John the Baptist came and asked Jesus if he was the Messiah, his reply outlined what he was doing, the healing and hope he was delivering. Jesus' ministry was a ministry of doing not of titles, and that also was the ministry of the Reverend John Anthony Elvidge.

He was able to grow his ministry of caring for others into a ministry of managing and directing an organisation to care for many more people. John was always true to his calling and committed to bringing justice, loving kindness and support to the marginalised of our community.

### **Faletolu, Reverend Lapana Niuapapa**

1 June 1951 – 6 October 2011

The Reverend Lapana Niuapapa Faletolu was born on 1 June 1951 in the village of Fasito'o-uta on the island of Upolu in Western Samoa. Lapana was the twelfth of

Faletolu Namaia and Gaseilevao Faletolu's 13 children. His parents also adopted a further five children which meant that Lapana was one of a family of 18.

When Lapana was 15, his parents moved to Aotearoa New Zealand and the family became actively involved in the Newtown Pacific Island Presbyterian Parish in Wellington.

Lapana began his working life as a bus driver in Wellington and later established his own driving school. It was in Wellington that Lapana met Salote who had come from Tonga to study singing. Salote joined Lapana's band as a vocalist and their relationship developed from there. Throughout his ministry, Salote was Lapana's trusted support and soul mate and, over his last few years, provided the care that allowed Lapana to continue his ministry through a time of increasing ill health.

In 1984, Lapana and Salote with their two small daughters moved to Dunedin where Lapana commenced his theological studies. In his final year in 1986, Lapana was the president of the Theological Hall Students' Committee.

On completing his studies, Lapana accepted a call to the joint parishes of Knox Rangiora and St Andrew's, Amberley. Lapana described that as "like being on an adventure trip" as he had no idea where either Rangiora or Amberley were. However, he had committed himself to go where God called him and he was open to that leading. Lapana was based in Amberley where he and Salote worked diligently to build a strong congregation and to develop links with the local community. The parish thrived and grew under Lapana's care and ministry.

After four years in Amberley, Lapana received a call to St Paul's Trinity Pacific Parish in Christchurch. This large multicultural central city parish presented a considerable challenge to Lapana's skills and talents. For 21 years Lapana was totally committed to the people of the parish and to their mission of "connecting faith with the everyday life in the heart of the city".

During his time at St Paul's, Lapana baptised some 266 children, conducted over 55 marriages, and trained and confirmed nearly 100 people for membership in the Church by profession of faith. He will be remembered by his people as a man of great heart, great faith, and great courage and love.

Late in 1996 when the parish hall was the target of an arson attack by members of a local gang, Lapana went to the gang headquarters to confront the offenders. Then, in May 1997, he invited the perpetrators to come to a Sunday service to share in a time of reconciliation. Many in the parish questioned this move, but the service proved to be a healing experience for all parties.

Despite his own failing health, Lapana led his congregation through some very difficult times. On 5 August, 2009, the church building was severely damaged by fire. This was at a time when the parish had already embarked on a major refurbishing programme. The suffering of the congregation was immense. While restoration work was still continuing following the fire, the earthquake on 4 September 2010 caused further major damage. The earthquake of 22 February 2011 finally made restoration impossible and the church subsequently had to be demolished.

In the months that followed, the St Paul's Trinity congregation worshipped in a number of other venues.

Lapana's death on 6 October 2011, after some six years of illness, brought further sorrow to the parish. His funeral on 13 October marked the first service the people were able to return to their hall and "come home".

Lapana served the wider Church as Co-convenor of the Pacific Island Task Group of the Council of Assembly and in 2003-2004 was moderator of the Presbytery of Christchurch.

We give thanks for the faithful life and ministry of the Rev Lapana Faletolu, and we commit his wife, Salote, his loved daughters, Annie, Epenesa, Selasi'i, and Gaseilevao, and his eight grandchildren to the mercy and care of our Lord and Saviour Jesus Christ who Lapana so faithfully served.

### **Feist, Reverend Donald Chapple**

12 December 1930 – 22 February 2012

Donald Chapple Feist, a longstanding and well respected minister, died on 22 February 2012 at the Otago Community Hospice, Dunedin after a brief illness with acute leukaemia.

He was born on 12 December 12 1930 in Christchurch, to Maude and Murray Feist, and was the eldest of four children. His father was then the minister of the New Brighton Church. The family moved successively to Motueka, Hokitika and Matamata where Don attended Matamata College of which he became Dux. In 1949, he entered Auckland University College, graduating BSc and BA.

In 1950, the family moved to Auckland where Murray became secretary of the Leprosy Mission. The same year, Don met Margaret Jenkins whom he married in 1955 while training at Knox Theological Hall and completing his Bachelor of Divinity. In February 1957, Don was ordained and inducted into his first parish at Matiere in central King Country in the backblocks behind Taumaranui, where a daughter, Mary, and a son, Robert, were both born. It was a large area with seven preaching places.

In March 1962, he became the first minister of the newly formed parish of Calvin, Gore where he developed productive relationships with his office bearers, working towards cooperation and informed decisions. His organising ability and knowledge of procedure were valuable assets as he assumed presbytery and Assembly responsibilities.

In 1966, Don and Margaret welcomed their foster daughter Gail into their family.

In February 1970, he was inducted into the Māori Hill Parish in Dumedin, a well-established and vigorous congregation where he ministered effectively for seventeen years until July 1987. In 1979, Don spent a study leave at Birmingham University in the UK. Elected moderator of the Dunedin Presbytery in March 1984, he served until December 1986. In September 1988, he was inducted as assistant minister at Knox Church, Dunedin serving until May 1991, when he retired.

At the national level, he was a member of the Assembly Business and Doctrine Committees serving as Convener of the latter for five years from 1986. (His father-in-law, the Very Reverend Luke H. Jenkins, had been in this role several years earlier.)

Don was meticulous in his worship service and sermon preparation and delivery. His messages were clear and direct and always relevant to the living of the Christian faith and teaching in everyday work within the family and the community. Carefully indexed in sequence and deposited in the Church Archives, Don's almost 1400 sermons

encompass a wide variety of Biblical, theological, sacramental and doctrinal subjects and themes together with numerous topical human and community issues. He was accustomed to following the Church liturgical year and lectionary.

In his characteristic methodical and practical style, his first sermon entitled "On being both a disciple and a farmer" enlivened the minds and hearts of his congregation of mainly returned servicemen breaking in virgin land and paying off rehab loans.

Don's strengths lay in his open-mindedness, intellectual honesty, generosity and non-judgmental attitude, compassion, conscientious commitment to ethical justice, personal integrity, unconditional love and faithful friendship. He attributed his growth in pastoral listening skills to his training as a voluntary marriage guidance counsellor. Widely read and always up to date, Don and Margaret became foundation members of the Knox Church social justice and conservation work group and committee members of Presbyterian Support's Youth Grow.

Don enjoyed discussion and debate which involved questioning, challenging, verifying, and extending and deepening personal understanding. His lively and enquiring mind and his sharp intellect, coupled with his scientific, philosophical and theological backgrounds, afforded him valuable perspectives and insights and balance in his approach to contentious social justice, ethical and numerous other conservation and faith issues.

He was a constant seeker, delving into new concepts and their implications. For him the immediacy of living a full life in the here and now was paramount, the experience of knowing in the sense of personal faith took precedence over formal statements of belief (creeds). Not surprisingly, Don and Margaret became staunch members of the international Sea of Faith movement (exploring spirituality, religion and ethics) from its inception and contributed substantially in time and energy to the national committee and the Dunedin branch.

In retirement, Don actively pursued many interests, including gardening, genealogical research, membership of the Goldfields Trust, holding committee and chair roles in the Dunedin U3A and University Club and as council member of the New Zealand Leprosy Mission.

### **Gallen, Sir Rodney**

12 August – 3 March 2012

Sir Rodney was an elder emeritus of St Columba's Parish, Havelock North, and contributed in a significant number of ways to the life of the Presbyterian Church of Aotearoa New Zealand.

A distinguished career in law culminated in his appointment as a High Court Judge. Sir Rodney contributed his legal expertise to the Church's Book of Order Committee, most recently in the re-writing of the Book of Order adopted by the General Assembly in 2006.

Sir Rodney was closely associated with Te Aka Puaho for many years, serving on the Joint Committee of the General Assembly and Te Aka Puaho and as a trustee of the Te Whaiti Scholarships. His interest in education also led to service as trustee on the Iona College Council.

Involvement with Presbyterian Support continued from his participation on the Board of the Hillsbrook Orphanage in Havelock North to his appointment as a patron of Presbyterian Support East Coast, a position held at the time of his death.

A competent musician, Sir Rodney was one of the organists at St Columba's until only weeks prior to his death. His many interests included an abiding care for the environment.

The above comments only touch on the wide ranging interests, knowledge and expertise of Sir Rodney. He will be missed by all who knew him. Our sympathy is extended to his sister, Claire, his nieces and nephews, great nieces and great nephews.

### **Glenny, Reverend Donald**

23 December 1924 – 8 July 2012

The Rev Don Glenny died after a short illness on 8 July 2012. He had spent 23 active years in retirement at his home on the North Shore in Auckland. During that time, he conducted services in a number of North Shore parishes, kept in touch with a wide circle of friends, and developed even further his well-known interest in reading— theology, biographies, poetry and especially novels. One of his colleagues said of Don, "He was the best read minister in the Presbyterian Church."

Don himself acknowledged the influence of the Very Rev E.F.Farr, who was his parish minister when Don was a teenager working for New Zealand Railways in Patea, Taranaki. Ed Farr encouraged Don to make up for his lack of secondary schooling by keeping him supplied with books from his own well-stocked library. Don went on to study in Wellington and then at Knox College. In 1950, he married Anne Steven and in December 1953, Don was ordained by Waikato Presbytery, and he and Anne began their parish ministry in Te Aroha. Other parishes were St Stephens in Bryndwr, Christchurch from 1961 to 1974, and St Luke's, Remuera, Auckland for three years.

The Church in May 1976 took a bold and imaginative step in appointing Don as Professor of Pastoral Theology at Knox Theological College on the retirement of Professor Ian Dixon. The Theological Education Committee's expectation was that Don's experience and concern for parish ministry would be "at the heart of the [Theological] Hall's work". Simon Rae in his 2011 book on the history of theological education and ministerial training at Knox College, *Challenge and Change*, summarises Don's seven years as Professor, saying it was a period of confidence and stability. Rae records Don's recollection that "by 1976 the Theological Hall had become a community of extraordinary variety." Don was committed to helping students from all backgrounds gain the insights and skills needed in parish work.

He did not seek re-appointment for a further term but in 1984 returned to parish ministry as a member of the pastoral team at St Francis' Parish, an Anglican-Methodist-Presbyterian cooperating congregation in Hillcrest, Hamilton, where he enjoyed working in an ecumenical setting. Don was held in high regard by his colleagues and parishioners, not least because of his commitment to team work and cooperation. On retirement in February 1989, Don and Anne took up residence in Northcote, Auckland.

There are many in the church and community who remember Don's warm friendship and pastoral care. He was a sensitive leader of worship, well remembered for his

pastoral prayers and his stimulating sermons. In addition to his interim ministries around North Shore, he also served as locum chaplain at North Shore Hospital, and came to know and care for a number of people facing difficulties and problems in their lives. The Church commends to God's love and care Don's wife, Anne, and their family, Malcolm, Alison and David. Don's many friends, former students and parishioners join in giving thanks for the life and work of the Rev Donald Glenny.

With his love of poetry it is fitting to remember Don in words from Chaucer's lines about the good parson:

Sorrow and sickness won his kindly care,  
With staff in hand he traveled everywhere,  
This good example to his sheep he brought,  
That first he wrought, and afterwards he taught.

### **Grocott, Alexander Barclay**

14 August 1938 - 7 July 2012

Lex Grocott, as he preferred to be called, was a man of generous spirit, who had a breadth of vision for his community, and the ability to shape and explore intriguing questions in a constructive way with people

He brought these qualities to his service of the Presbyterian Church of Aotearoa New Zealand. He learnt about service early in life for he served at his local church St Andrew's on River Road in Hamilton, both in the Boys Brigade and as a Sunday school teacher.

He trained as an optometrist, joining his father in a practice founded by his grandfather in Hamilton. There he gained the trust and confidence of many members of the community and became a lively member of the Jaycees. He was part of a group of like-minded men who developed interesting ways to enliven business life in the city.

These qualities were quickly appreciated by St Andrew's. He was a staunch member there for many years. He was asked to join the session while still in his twenties, a very young age for those years. As he matured in this role, he established a very special session clerk-minister relationship with the Rev Ian Purdie and the Very Rev Lawrie Hampton. Then, there were others in the presbytery who used him as a sounding board during his term as moderator. These gifts he also offered in the wider community of the Waikato and to his friends and colleagues around Aotearoa New Zealand.

In the 1960s, he married Prudence Butler, who assisted him in their optometry practise. They had three children, Mark, Lisa and Stephen.

He saw no divisions between his life, his occupation and his service to the Church. Over a number of decades, Lex sought to develop his skills by working with optometrists in Melbourne, Australia, and Chicago, USA. He had a special concern for low vision patients. He lectured students in optometry at the University of Auckland for some 25 years and examined candidates for their professional qualifications.

He sought out overseas conferences to enhance his learning in Aotearoa New Zealand. He travelled widely throughout his life, working for his profession in the development of professional standards and also with colleagues providing optometric services and spectacles to residents in a number of Pacific Islands.



At national level for the PCANZ, he served in a variety of workgroups and committees. He valued Jesus as a model of leadership that has an encompassing vision, a care for the distressed, and a willing friendship for anyone.

Early in 1970, General Assembly appointed him, along with other lively young elders and ministers in the Waikato, to the Life and Work Committee of the General Assembly. This committee led the Church to consider such issues as secular marriage services, the charismatic renewal movement, and dealing with conflict in the Church. These and other matters were important and significant issues which were challenging to our Church in the early 1970s for life in Aotearoa New Zealand was changing rapidly at this time.

Of particular note was his work with the Revs Barrie Keenan and Robin Lane in shaping what became the Department of Parish Development and Mission in 1975. This also arose out of the work of the Life and Work Committee.

In 1973, General Assembly established a Council of Assembly to give strategic leadership to the Church between Assemblies, and Lex served on Council from 1974 through 1979, offering his particular combination of strategic vision and awareness of the detailed resourcing that was needed to achieve success with particular initiatives.

In the early 1980s, the PCANZ became concerned about the education and training of lay leaders in the Church. People like Lex Grocott, Revs David Grant and Jean Cotter with others shaped a new style of Covenant groups. These small groups met regularly to share together the delights and challenges of their lives and so supported one another in their Christian discipleship. Out of this came a new initiative by the General Assembly to establish a workgroup and committee called Education for Lay Ministry.

As a further service to our Church, Lex was asked to convene another new initiative in 1991 when he, together with several colleagues including Rev Sharon Ensor, became a Co-convenor for the Mission Resource Team. Once again, his warmth and personality, his long experience and his astute advice were valued by a large staff of mission consultants throughout Aotearoa New Zealand. For he and others had to steer this experienced team through the troubled waters of restructuring and dissolution of late 1990s.

Of late, he and his second wife, Chris, settled in Aotea near Kawhia harbour. Once again, new friendships were developed and old friends visited, too. It was an environment that he loved with its ever-changing harbour, the wild weather and tranquillity after storms.

Following his retirement as a practising optometrist, he guided a number of groups of tourists, visiting countries such as Turkey, Canada, Russia and Alaska. His interest in people, his ease in relationships, and fresh perspectives equipped him well for this role.

He died suddenly at home at Aotea on 7 July 2012 and was farewelled by a large gathering back at St Andrew's on 14 July. Many people paid tribute to his generous spirit and his wide welcoming smile. Those present recalled his breadth of vision for the communities in which he lived wherever he was, and gave thanks for his guiding vision and his contributions to his profession, the Church and the many communities of which he was a part and a contributor. His guiding vision and question was "What will shape and build community connections in this place?"

As his casket left the church on his last journey, the large congregation sang a round again and again at his request, “A new commandment I give unto you that you love one another as I have loved you.”

### **Hall, Reverend Gordon Edward**

30 September 1926 – 6 August 2012

In January 2012, Gordon Hall made a special journey from Palmerston North to Hunterville to celebrate the 50th Anniversary of the start of his ministry in his second parish. Sadly, only a few months were to pass before there would be a full and final celebration of his rich and enriching life at his funeral at St David's. Palmerston North. At his death on 6 August 2012, Gordon had served as an ordained minister for 57 years. During these years, he was recognised as a beloved and loving servant of his Lord, his Church and his fellow human beings.

Gordon was born in Auckland on 30 September 1926 and educated at Mount Albert Grammar School. Being drawn to the ministry, he was advised to prove himself capable of academic study before starting to tackle theology. He entered Auckland University, paying his own way by working at Crown Lynn Crystal, and duly completed nine-tenths of a BA in Accounting before heading off to Knox College. Following his ordination in 1955, Gordon was called to his first ministry position in Ruawai in Northland, moving to Hunterville in 1962, thence to Fairfield in the Waikato and St Margaret's Presbyterian Church, Paraparaumu, which became Kapiti Co-operating Parish under his leadership. Then finally, in 1986, Gordon took charge of Knox Church, Feilding. Gordon has been described as an “ardent ecumaniac”. He certainly relished playing a major role in church union, being Convener of the Presbyterian General Assembly Church Union Committee and overseeing formation of co-operating parishes at Chartwell and at Kapiti.

St David's Palmerston North Parish was uniquely blessed when Gordon chose to become a member of its congregation following his retirement move from Feilding in 1991. Having a retired minister of Gordon's stature was very handy during a vacancy and Pamela Tankersley's term as Moderator of Assembly. Gordon led many an inspiring service of worship, each liberally infused with glimpses of his perceptive and principled humanity. In time, Gordon's mobility started to desert him, and he resorted, with a gracious regret, to a range of walking aids, a mobility scooter, and finally a wheelchair as he made the courageous decision to move into Karina Rest home.

Through all these trying years, Gordon continued to minister to all whom God nudged into his path. He wrote a profusion of letters to guide and comfort many otherwise starved of a kindly and accepting word. He ministered to his fellow residents and staff at Karina. He encouraged and admonished the “powers that be” at St David's with accounts of his vision for the future and reminders of things that had been left undone. Gordon took an interest in everyone he met and would fire a string of questions, listen intently to the answers, and remember to follow up with interest at their next meeting. Indeed, Gordon seemed to be interested in everything and everyone. God's creation fascinated and delighted him. Thanks to his amazing family and their ability to juggle their own lives, he always seemed able to be where he really had to be. New threads continued to be sewn into the rich tapestry of Gordon's life right to the end—for all to see and fondly remember.

**Hardie, Reverend Brian Thomas**

21 March 1953 – 11 January 2012

Rev Brian Hardie was born in Auckland in 1953. His parents were committed Christians and Brian attended church throughout his childhood. After leaving school, he began his working life as an apprentice carpenter. At the age of 16, he met Sylvia Miller, and two years later, they were married. By the age of 25, Brian was a father of five. In the following years, together Brian and Sylvia were very active in the Church, serving in the areas where their children were involved, leading the Sunday school at St Columba Presbyterian, Pakuranga, the youth group at Greyfriars Presbyterian, Mt Eden, where Brian also served on the board of managers and session.

At 39 years of age, with his children in their last years of secondary school, Brian suddenly decided it was time to give up his building career, sell their house and finally follow his long felt sense of call to the ministry of Word and Sacrament. To his family's alarm, their Titirangi house sold the first day on the market and they were moving out into their new journey towards ministry three weeks later. The minister at Titirangi Presbyterian, the Rev Jack Foster, found temporary accommodation for them in the manse at St Stephen's, Ponsonby and Brian was invited to take services over the Christmas vacation while the church awaited a new ministry. This experience confirmed in him his delight in following the path towards ministry.

The following year he studied at St John's College, Auckland and, with Sylvia, worked as part-time lay assistants at St Helier's Parish. During that year, Brian and Sylvia were accepted for training as ordinands; they were told they were the first married couple to be accepted simultaneously. In 1994, with three of their five children teenagers, they shifted to Dunedin for three years of study at Knox Theological Hall. Brian always spoke very enthusiastically about his time as a mature student at the Hall; he attended all his classes with Sylvia and some classes with two of his sons, Caleb and Reuben, who had begun their training for ministry in Brian's final year. During that time, he gained a Bachelor of Theology and a postgraduate diploma in Christian Thought and History from the University of Otago.

Brian and Sylvia were inducted into their first collegial ministry position at St Stephen's Parish, Bryndwr, Christchurch in December 1996. During their nine year tenure, Brian established a vibrant community centre and served on several presbytery committees, including convening the Property and Finance Committee and serving on the Council of Assembly. Brian relished every moment of his time at St Stephen's, Christchurch, his enthusiasm and sense of mission was infectious, and he was always thinking up new ways to effectively engage the community around the Church.

In January 2006, Brian and Sylvia took their team ministry to St George's, Takapuna, Auckland. They were anxious to be close to their elderly parents and to their family who were producing a significant number of grandchildren. At St George's, Brian established a community trust to oversee outreach into the community, in particular to serve the needs of the preschool music programme which Brian began and which remains a vital part of the missional activity of St George's. Brian put his building skills to work while at St George's, remodelling the offices to make room for an intern's office and building two courtyard areas to extend the fellowship areas of the church. He served on several presbytery committees and in the first year of the new Northern Presbytery, including Convener of the Property and Finance Committee.

Brian was a very warm, cheerful and engaging minister who always looked for the positive in the Church, in ministry and in life in general. He will be remembered as a poetic prophet for his wonderfully accessible prayers in worship; his book of prayer, *Tranquil Moments*, continues to be a valuable resource. His deep faith motivated him to work tirelessly and enthusiastically in the PCANZ, which he felt very privileged to serve. He is survived by his wife, Rev Sylvia Miller-Hardie, their five children including Rev Caleb Hardie and Rev Reuben Hardie, and 19 of his 21 grandchildren.

### **Jansen, Nancy**

5 October 1922 – 29 December 2011

Nancy Jansen, former Association of Presbyterian Women National President, and wife of the late Very Reverend E.G. (Paddy) Jansen, passed away after a period of failing health on 29 December 2011. Her funeral service, held in an overflowing Waikanae Presbyterian church, was a celebration of a life well-lived, and a testimony to the number of lives she had touched through her friendship, encouragement, and the daily living out of her strong Christian faith.

Nancy Langford was born in Timaru in 1922 and lived her early life in Hampden in North Otago, later moving to Dunedin when her father was promoted to a clerical position with New Zealand Railways. A further move to Eastbourne saw Nancy attending Wellington East Girls' College, followed by Victoria University from where she graduated MA Hons in History in 1943. A period of teaching ensued until her fascination with the work of Presbyterian missionaries in China led her to make enquiries about serving there from nursing sister Dot Robertson and the Rev Paddy Jansen, both home on furlough from China. Paddy was already known to the Langford family and it wasn't long before a friendship developed between Nancy and Paddy, culminating in their engagement in October 1947, followed shortly afterwards by their marriage.

In February 1948, Paddy returned to China with his new bride, and Nancy used the time aboard a cargo ship bound for Hong Kong to begin learning the Cantonese language. In Kong Cheun, South China, where Paddy was based, Nancy's language study continued for another year until gradually she was able to assist Paddy in his work, and also teach English to nurses at the Hospital of Universal Love. Travel around Paddy's district was often by bicycle along the narrow paths between the rice fields, Nancy always hoping she wouldn't fall off. After the communist invasion of South China, the Jansens moved to Hong Kong where Paddy worked at the Ho Fuk Tong Centre in Castlepeak, and Nancy taught English for six years at True Light, the oldest Christian girls' school in Hong Kong.

The year 1959 saw a major change in their lives when the New Zealand Church asked Paddy to become Principal of Tangoa Training Institute (TTI) in the New Hebrides (now Vanuatu). At TTI, they taught and were a great influence for good on a wide spectrum of students, many of whom later became respected leaders in government positions. On retirement, Paddy returned to Vanuatu as a volunteer to establish Navota Farm School, Nancy making this possible by remaining in Aotearoa New Zealand and teaching at St Oran's Presbyterian College for three years to support him.

In 1974, retirement brought them to Waikanae on the Kapiti Coast where Nancy immediately immersed herself in the life of the Presbyterian Church and the community, and many of these associations continued for the rest of her life. Following

Paddy's death in 1979, Nancy's missionary zeal came to the fore again, and she served two Volunteer Service Abroad appointments, first at Epi Junior High School in Vanuatu, and later at Queen Salote College in Tonga.

Nancy's active involvement in the Waikanae Association of Presbyterian Women (APW) and Wellington Presbyterial led to her being nominated and subsequently elected as APW National President in 1982 for a three year term. Attending conferences and visiting Presbyterials up and down the country enabled Nancy to make many new friends as well as renew friendships she had made in 1969 when she travelled with Paddy during his Moderatorial year. Later, Nancy served three years as convener of *Harvest Field*, the APW monthly magazine.

In the Waikanae Presbyterian Church, Nancy was a member of session for 10 years; was instrumental in establishing Care and Craft in Waikanae and was its convener for 10 years; participated in Bible Study groups; was actively engaged in fund-raising through the annual fair and catering activities; was a box-collector for Leprosy Mission until just last year; and was Mission Birthday Gift convener at the time of her death. She will also be remembered as always being an encourager and you knew her support for you was not just lip service but would be backed up by prayer.

Community activities in which she was involved are legion: Meals on Wheels, Amnesty International, Forest and Bird, Kapiti Carers, Probus, U3A, teaching English to refugees and new migrants, hospice volunteer, to name just a few. After moving to an apartment in Parkwood Retirement Village seven years ago, Nancy quickly became known for her friendship and her visiting of less active residents in Parkwood Lodge and Hospital.

This quotation from the poet John Ruskin read at Nancy's funeral seems to sum up her philosophy of life: "Sunshine is beautiful, rain is refreshing, winds are bracing, snow is exhilarating; There is no such thing as bad weather, only different kinds of good weather." Wherever Nancy was, or whatever situation she found herself in, she would see only good. All who knew her are the poorer for her passing, but the richer for having known and worked alongside such a faithful servant of her God.

### **Jenkins, Sister Rachel**

15 January 1920 – 23 August 2011

Sister Rachel Jenkins was born in Auckland on 15 January 1920 to David and Nessie Robertson, joining Dorothy, Jean and Gordon to become youngest of the family. Her father, David, was a bank accountant, and the family, over the next ten years, was relocated to Gisborne, Christchurch and Napier from where they were dispersed around the country as a result of the 1931 Napier earthquake. She spent time with her paternal Uncle Matthew and his family in Pahiatua. Six months later, the family was reunited in Hamilton and joined the congregation of St Andrew's.

Sister Rachel's spiritual awareness was stimulated early, as shown by an extract from her notes about her time in Christchurch:

"At Fulton Avenue Sunday School I am very grateful my teacher challenged me because I think I must have been giggling when she was teaching about Jesus dying a terrible death on the cross, suffering to free everyone from wrong doing. She told me if I was sorry He would forgive me – I was sorry. She also said "If you invite Him into your heart He will help you do what's right." I did; and ever since I have understood the Bible

telling God's way ... Hallelujah. Still always lots of learning and overcoming to go through."

At St Andrew's from age 14, she was teaching Sunday school and Bible class from 19. At age 21 she was putting 5/- a week away towards a two year Bible Training Institute course, but at the suggestion of two church ladies applied for, and was awarded, a bursary for three years training at Presbyterian Deaconess College in Dunedin. In 1944, she was sent as a youth worker deaconess to St Paul's, Wanganui. She often spoke of her time in Maungapohatu to work with Sister Annie during her training. She was on the board of managers of Fairfield Presbyterian Church in Hamilton during the 1960s or early 1970s.

In 1947, she married Gwilym John (Bill) Jenkins and had four children, Raewyn, Helen, David and John. The loss of Helen to leukaemia in 1965, after two years of illness, had a huge impact on the family. In 1974, Rachel and her husband separated, and Rachel moved to Auckland. After a period which included a variety of jobs, church groups, a number of international trips (Feast of the Tabernacles, youth hostels, and various other adventures) she purchased a unit at Powley House Village in the mid-1980s where she settled and remained until last year. At Powley and at St Saviour's Anglican Church in Blockhouse Bay, she formed many friendships while maintaining and developing relationships with her children, grandchildren and great-grandchildren. She died on 23 August 2011.

Rachel's life, like any, contained much more texture and colour and many more events and associations than can be conveyed in a short summary. She experienced wonderful highs and at times some terrible lows. Throughout she held to her faith and shared it with others. She will be remembered for her strength, honesty, and willingness to reach out to others.

### **Littlejohn, David Stuart**

1925-2012

David Littlejohn was one of the great lay servants of the Church. He was able throughout his life able to balance family, work life, community and church service.

David was born in the King Country town of Piopio in 1925, but soon afterwards relocated to Auckland. David attended Kohimarama School and Auckland Grammar before joining the Railways, an industry that he remained keenly interested in for the rest of his life.

The Railways was considered to be an essential service during the war years. David was not conscripted until he was 20, by which time the World War II was over. He served in J Force in the post-war reconstruction occupation of Japan.

On returning to New Zealand, David joined the family business, The Aluminium Company. It was there that he met his first wife, Beverley, and they were married at Devonport in 1953. They had two sons. David and Beverley joined the Mt Albert Presbyterian Church. Beverley died of cancer in January 1972. As a result, David single-handedly attended to the needs of two teenage sons for a time until he married Jean Walker in 1973.

David's service to the Presbyterian Church was outstanding. He served as an elder of the Mt Albert Church for nearly 30 years until they moved to Howick, where they continued their membership with the Howick Presbyterian Church. He was appointed

presbytery elder for Mt Albert in 1968 and then served Auckland Presbytery for the next 43 years. For all of that time, he was an integral member of the Property and Finance Committee. He also served for four years on the National Church's Finance Committee. He will be best remembered in the Church for his role as treasurer of Auckland Presbytery, at which he worked tirelessly until 2008 when he decided to hand the baton over, at the age of 83. This is a role that at times requires tact and diplomacy, which David certainly had, in dealing with parishes. He was always ready to assist and advise treasurers. He will be remembered for his diligence, integrity and service.

Concurrent with his service to the Church, he was member for 42 years of the Rotary Club of Mt Roskill.

David was a man of many talents who gave the utmost to serving his Church and community.

### **Madill, Reverend Crawford William Robinson**

2 May 1914 – 3 April 2012

The Rev Crawford Madill died in Dunedin Hospital on 3 April 2012 of injuries received in a car accident that was not his fault. At almost 98, he was living life fully, independently, and still ministering to others. At Crawford's funeral, the Right Rev Peter Cheyne, Moderator of the General Assembly, brought a special message of appreciation, noting that at 71 years of faithful service, he had been the longest-serving Presbyterian minister in Aotearoa New Zealand.

Crawford was the second of four children of the Rev JDC (Dawson) Madill and Mildred Madill (nee Robinson). His childhood was spent in the manses of Papakura, Stratford, Geraldine, and then Blenheim, where he was Head Boy of Marlborough College. He thoroughly enjoyed involvement with sports, particularly rugby and cricket.

He spent three years at Auckland University College and, on holidays, worked on the railway south of Kaikoura, even biking there from Auckland. Encouraged by his father, he gained a Master's in Philosophy at the University of Otago and trained for the ministry at Knox College. His family included several ministers of the Church: father, Uncle Adam (who died in WWI in France), brother Rod now 97, brother-in-law Ron Hay and more recently son-in-law Peter Wishart.

First Church Martinborough (1941-1946) was the place of his ordination and his first parish. He married Lorna Adam of Green Island in 1942. They had two children, Robert and Janet, and seven grandchildren and six great-grandchildren. His ministerial life began dramatically with the 7.2 magnitude Wairarapa earthquake, and during the war years, he met the challenges of army chaplaincy, often speaking of his work at Waiouru and the Featherston Internment Camp. He then served in the parishes of St Andrew's Westport (1946-1952), Knox Church Lower Hutt, (1952-1967), and First Church Invercargill (1967-1979).

At every level of Church life, be it parish, presbytery and Assembly, Crawford was deeply respected and trusted.

He was a gifted and imaginative parish minister. The services of worship he led were always well researched and prepared. His sermons were warmly engaging and encouraged people to live the Christian life beyond the church walls. He wrote, "The world needs the understanding, compassion and service of that working and witnessing

fellowship we call the church.” He kept in touch with the wider community through his 33 years as a Rotarian and, in his later years, as a member of Probus.

As a minister, he is remembered with gratitude and affection, as a kind, humorous, thoughtful visitor and correspondent who kept people in mind even after many years. He will be greatly missed by the folk he regularly visited

His service on several Assembly committees and his two years as convener of Public Questions showed that he had a flair for handling issues at a national level. He served as moderator in all the presbyteries in which he served, and in 1976, he became moderator of the Synod of Otago and Southland. In 1967, as acting moderator of the Wellington Presbytery, he conducted the ordination service for the first woman minister in the Presbyterian Church of Aotearoa New Zealand, the Rev Margaret Reid Martin.

Having a very competent understanding of Church procedures, Crawford interpreted the Book of Order with grace that fostered harmony. His theology could not be pigeonholed. He had a broad outlook, open to the message of the Bible and open to the insights from advances in science and scholarship. A constant and wide reader he kept up with theological developments and enjoyed vigorous discussions, even during his final hours in hospital.

In the Presbytery of Southland, he was an elder statesman and a peace maker. Whenever Presbytery needed to deal with sensitive and difficult situations, Crawford was invariably turned to for help. He had the best interests of all the people of the Presbytery at heart in all their theological diversity. In his memoirs, he wrote that his desire was to emphasise Christianity to his parishioners rather than religion: “I have never liked divisions and sectionalism ... I never felt that I belonged to any party. I hope that meant that I seemed to belong only to Jesus.”

He wrote the 1956-1990 history of the Presbytery of Southland, *Part of a Miracle*. For most of his retirement years he retained his membership of Southland Presbytery and followed its work with keen interest. In 2010, he participated in the First Church Invercargill 150th celebrations.

At 96 years of age, in January 2011, Crawford conducted a service and preached the sermon at North Taieri Church, marking the 70th year of his ordination. His ministry was his life's work, and during his 33 years of retirement in Mosgiel since 1979, he continued to play an active part in church life, supporting leaders, contributing to worship and writing study material for the Bible study group of which he was a member. Even after Lorna died in 2003, Crawford faithfully maintained his contacts with people of the church, and continued to live independently in his own home.

He was a loving and conscientious family man, an enthusiastic gardener, a tramper, a follower of rugby, cricket, golf and chess, and an active campaigner to save Lake Manapouri in the late 1960s. Through family holidays, he shared his love of nature with his children and introduced them to many areas of Aotearoa New Zealand.

We thank God for the long life and distinguished ministry of Crawford Madill. One of the tributes to him received by his family included these words:

“We came to respect Crawford as a man of great integrity. His bearing was always that of a man deeply and faithfully committed to serving God.”



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**McCulloch, Mr Ronald Neil**

1932 – 20 October 2008

Ron McCulloch died suddenly on 20 October, 2008 at Feilding at the age of 76.

Ron's association with Knox Church Feilding began in 1964. He was inducted to session as an elder in August of that year. Ron's musical talent soon came to the fore, as he was choirmaster for the evening choral service at the first service of worship in the new church on 6 September 1964. His commitment with the church choir continued until the late 1980s.

In 1978, there was two and a half year ministerial vacancy at Knox. During this time, Ron was appointed lay assistant and, over this period, conducted many of the services and organised other ministry supply. In 1981, Ron became moderator of Manawatu Presbytery, the first lay person from Knox to fill this position. He was deeply involved with Manawatu Presbytery for many years, which included 24 years as presbytery clerk. In December 1982, Ron was appointed session clerk at Knox and continued in this position until December 2003. In 1996, the session and board of managers at Knox was replaced by a parish council. Ron's knowledge of procedure in the formation of new committee structures and constitution was invaluable. Over the years, Ron's involvement at Knox has been Sunday School superintendent, board of managers, House Group, Silver Jubilee Organising Committee, session and parish council member.

On retirement from his teaching career, Ron's calling within the Church was to continue in the form of lay ministry, conducting church services, communion, weddings and funerals. During this time, he led services at Knox, St. James – Kimbolton, Kirwitea, Halcombe and Waituna West and many other churches where a lay leader was required.

In 2000, Ron was appointed lay leader for the Bulls-Turakina Parish and served in this role until his death.

Ron's commitment to Knox Parish was steadfast and faithful—a member of the board of managers, session and parish councils for 44 years. Ron was a true gentleman who lived for his family and lived by his Christian faith. He was non-confrontational and his opinion was always respected. In all his commitments to Knox and the wider Presbyterian Church, Ron had the loving support of his wife, Shirley.

Ron will be remembered for the warmth of his smile, his sense of humour, his dedication to every task he undertook, his practical application of the Word, his great love for his wife, Shirley and their family, and the depth at which he touched people's lives.

**McKean, Reverend Frank**

November 1930 – 18 October 2010

Frank's professional career fits neatly into four chapters.

First, he worked on the bench in a saw mill. He was very strong physically; indeed, some of his fellow workers thought he worked too fast and threatened him to slow down. He made it clear he would not compromise his work ethic, and if others felt shown up by his work, it was up to them to examine their own pace of work. This work equipped him for a special project some years later which we acknowledge below.

Second, his acceptance of a call to a Baptist Church in Palmerston North as an assistant minister led to his theological study at the Baptist Theological College. He graduated as an accredited minister of the Baptist Union of New Zealand and served in churches in Manawatu, Epsom, Glen Eden, and Pakuranga in Auckland.

It was when Frank was in the Glen Eden Baptist Church that he was approached by Right Rev Paddy Jansen to turn some of the jungle trees on the mission property in the New Hebrides into sawn timber to erect campus buildings, battens and gate timber. Frank took this request to the deacons court who, in 45 minutes, unanimously agreed to release their minister for three months for this project. It was a unique cooperation between the Baptist and Presbyterian Churches.

Frank wrote years later in his book, *To Number Our Days*, “*When I was forty years old the bush burned for me a second time*” (Exodus, chapter 3). He went to Carter Consolidated to request every item for a saw mill. Every item was supplied. Keith Hay, mayor of Mount Roskill, offered to meet all the costs of assembling the equipment and crating it for shipment. Stan Murray in his book, *One Small Finger*, wrote, “Only when the materials were assembled on the site at Navota farm did Frank McKean go out and undertake the task of putting them together in the shape of a sawmill. It was a tremendous job requiring great skill and ingenuity as well as outstanding physical strength. Mr McKean possessed all of them and worked with such concentration and devotion, that, with the aid of some local folk, he had the saw mill in operation in two and a half months.” Little did Frank know that his pilgrimage would eventually lead him to ministry in the Presbyterian Church when he made some adjustments to his theology of baptism.

Third, when he was appointed South Pacific Field Coordinator for World Vision, which involved organising the 40 Hour Famine, securing funds for children’s books in the Pacific via telethon funding. He travelled throughout the Pacific—the islands, Thailand, Singapore, Japan. He visited the site of the saw mill. In 1981, at the age of 50, Frank received a Member of the British Empire (MBE) Award for his services to the people of the Pacific.

Fourth was when he was called to the Pokeno Presbyterian Church which led to 10 years in parish ministry, including Clevedon Parish at Maraetai. He negotiated a 75 per cent duties agreement with the intention to retire a little ahead of his 60th birthday. Health intervened. After suffering a cardiac arrest that resulted in a quadruple bypass, he took early retirement and settled in his home in Tauranga.

For 20 years, he and Juliet had the pleasures and joys of family life while members of the St Enoch’s Church.

In July 2003, Frank preached what was to be his last sermon at St Enoch’s. He worked his way through the letter R, mentioning the names of his children, Rosemary, Ross and Ruth—who had been dubbed by the Bible class members as the three Rs, reading, ‘riting and ‘rithmetic. When a fourth baby was added to the family, Rae, she was listed as religion. Frank worked out his theme on reason, respect and responsibility. He ended, “The seventh R is not to be called religion but righteousness (or right-mindedness) wedded to human kindness in that caring spirit we know as love, or even more simply, following the way Jesus walked: nothing more is needed and nothing less will suffice.”

**McKenzie, Reverend Peter Rutherford**

March 1924 – September 2011

Peter Rutherford McKenzie was born in Christchurch on 20 March 1924. He was the son of the Rev. W. H. P. McKenzie best known for his ministry in Wadestown from 1936-1947. Peter was educated at Wellington College and then at Victoria University, graduating with an MA in History in 1945. He studied for the ministry and for his Bachelor of Divinity (1950) at Princeton Seminary. He continued church history studies at the University of Edinburgh from 1950-1952 and received his PhD.

Peter married Renate Bender on 30 September 1952, and they had three children, Ann Barbara, Immanuel, and Eva. Peter was ordained as assistant minister at St Andrew's on the Terrace on 26 March 1953 and until 1956 was also General Secretary of the Student Christian Movement during this period. From 1956-1961, he was first assistant minister and then minister of the parish of Port Chalmers. During the first year or two of this time, Peter greatly enjoyed and benefited from working with the Rev George Jeffreys with the latter's intensive approach to the whole community. Peter continued ministry with this emphasis; he was also an active member of the Labour Party.

From 1961-1965, Peter was chaplain to foreign students at the Technical University of Karlsruhe in Germany. The family went to Germany to be closer to Renate's family; her father was bishop of the Protestant Church in the state of Baden. Peter impressed with his intense pastoral care of foreign students, "knowing not the day nor the hour". In 1965, Peter followed a vocation to teach theology in Africa and became lecturer/ senior lecturer in religious studies at the University of Ibadan in Nigeria. Besides lecturing in a number of areas, he was the founding editor of the department's journal *Orita: Ibadan Journal of Religious Studies*, which seeks to pursue the three ways (Orita) of Christianity, Islam and African Traditional Religion. Peter and Renate were both able to identify to an admiral degree with various peoples of Nigeria during the military coups and civil war.

Peter then became successor to the Rev Dr Harold Turner as head of the Department of Religious Studies at the University of Leicester, England. He remained in this position until his retirement, which was in itself an achievement during a time of many cuts. Other members of the Faculty of Arts admired him for his tenacity in demonstrating the essential nature of religious studies in a university and keeping the teaching going. His main publications were *The Christians: their Practices and Beliefs* (SPCK, 1988), and *Hail Orisha! A Phenomenology of West African Religion in the Mid-Nineteenth Century* (Brill, 1997).

Peter died on 28 September 2011 and is survived by his wife, children and grandchildren.

**McLeay, Reverend William Maurice**

2 June 1920 – 14 October 2011

"White Rose"

Bill as he was known to parishioners—and Maurice as he was known to his family—passed from the arms of his family into the arms of his Lord on the morning of 14 October 2011.

Maurice was born at the family farm in the Turakina Valley on a cold night in June 1920. He was the youngest child in the family of nine brought up within the

Presbyterian Church. His father, John McLeay, attended and mother, Flora (nee Lourie), was a member of the Turakina Presbyterian Church. Maurice attended Mangara School, the valley school across the road, until the age of 10; he always used to comment he was the top and the bottom of his class as he was the only one in that standard. He then attended Friends School in Wanganui, before going onto become a boarder and head of boarding at New Plymouth Boys High School. Maurice committed his life to Christ as a teenager and began to feel the call to the ministry while a member at St Andrew's Church, New Plymouth.

Maurice was accepted as a student for the ministry by the Taranaki Presbytery in 1939. He enrolled for a BA at Otago University, residing at Knox College in preparation for training for the ministry before WWII interrupted these plans.

In 1940, Maurice volunteered for military service joining the 25th Battalion. He found himself in Maadi Camp and in Greece where in 1941 a large number were captured, and he became a POW. The next five years were spent as forced labour on farms in Austria until war's end brought his repatriation to England and then home.

Maurice, following his calling, returned to Knox (1946 – 1949) and completed his studies for the ministry; he was licensed in Turakina, his home parish, by Wanganui Presbytery (to which he had transferred) in November 1949. Maurice began his ministry at Westmere Parish in Wanganui, where he was ordained on the 3 March 1950.

On 3 June of that same year, Maurice married Tui MacLennan, grand-daughter of the Reverend John Pringle, at Kaikorai Church, Dunedin, where Maurice had been a youth leader for the previous two years. After a solid six years of ministry in Wanganui, including being elected to the Patea licencing trust, Maurice was chosen to be the first minister of a New Life congregation at Titahi Bay, Wellington. He was inducted on 19 April 1956 to St Timothy's. It was here that Maurice completed his BA at the University of New Zealand, studying in Wellington, and also served on the Armed Forces Chaplaincy Board. During Maurice's time, the congregation grew in number, enabling a separate parish to be established in Porirua, and the enthusiastic Bay congregation built a new church. On 31 January 1967, Maurice became 'Bill' when he was called to Knox, a large rural parish in Morrinsville.

Bill was very active in the community, joining the Rotary Club and serving on the college board of governors. Bill's last parish was St John's in Rotorua, where he was inducted on the 14 September 1978. Bill took a proactive interest in the Pacific Island people and managed to unite St Johns into a multicultural congregation. Bill retired in May 1985 to Taupo, where he became an active member of St Paul's Union parish in Taupo and served on the parish council there for many years.

Bill and Tui had five children, Vivian, Flora, Mary, John and Simon; two of whom, Vivian and Simon, have been ordained as Presbyterian ministers.

Bill was a keen fisherman and capable gardener, and loved living at Kinloch on the northern shores of Lake Taupo where he and Tui lived from retirement until moving into Taupo in 2004.

Bill served as moderator of the Wellington, Waikato and Bay of Plenty Presbyteries and attended the World Council of Churches, with Tui, in Canberra in 1991. Following his long time interest in the healing ministry, Bill served as warden of the New Zealand Order of St Luke the Physician from 1987-1990.

In retirement, Bill served as the clerk of Bay of Plenty Presbytery for some three years. Bill continued to preach occasionally at St Paul's right up to his final year.

Bill was a wise leader, a good preacher and a loving pastor. He was a man with extensive people skills and served the Church that he loved all his days. Bill trusted his Lord in peace and in war. He never courted controversy but would argue his point when the need arose. Bill was a soldier for Christ, a servant leader, and a man of conviction. We give thanks for a life lived to the glory of God.

### **McPheat, Reverend Dr William Scott – MA, BD, MTh, PhD**

8 August 1929 - 28 December 2010

Scott McPheat was the senior minister at St David's, Khyber Pass, Auckland, from 1977 to 1988. A distinguished scholar, author, preacher and lecturer, he was a leading figure in the Australian church and had been minister of St Andrew's in Brisbane. As a visiting preacher, he gave a short series of sermons at St David's. These appealed greatly and the congregation was unanimous in supporting his call, following the retirement of Owen Baragwanath.

Scott's parents were New Zealanders who had trained in Dunedin as missionaries. His mother, a deaconess, served briefly in Canton, China, and his father was a home missionary. After their marriage, they moved to Brisbane where Scott was born and educated.

An outstanding scholar, he graduated with a doctorate in History from Queensland University. As a Rotary Foundation Fellow and Fulbright Scholar, he continued his studies at Princeton in the United States. These years in America were a significant influence later on his preaching and writing. Returning to Australia, he contributed in a wide variety of ways. In addition to his parish ministry, he was active in radio and television broadcasting, lectured in pastoral theology and homiletics, wrote in theological and public journals, and represented the Church on a commission studying racism in Asia and South Africa.

In 1960, he was awarded an Australian Commonwealth Literary Fellowship. His major book, *John Flynn: Vision of the Inland*, was first published in 1963 and was a non-fiction best seller. It is a classic reference on this pioneer hero and the work of the Inland Mission and Flying Doctor Service. Scott's dual interest in history and Christian mission underpinned this significant literary contribution.

His ministry at St David's was centred on his exceptional preaching ability. Meticulously prepared addresses, presented in a melodious clear voice, he knew both what to say and how to say it. The result was memorable and special. Visitors and friends were invited and came. His repertoire included series and sermons on topics such as he Holy Spirit, coping with life, Christian reformers, sects, and Palestine in Jesus' time. Prayers were equally well-crafted and delivered. Summary sheets, full sermon scripts and even tape recordings were made and distributed, and were popular.

In 1979, Scott published some of his addresses in a book entitled *Coping with Life – but not alone*. In this he sought to combine biblical and traditional teaching with psychology and modern wisdom drawn from his American experience. "The Christian religion properly understood ... can give us power to cope with life ... and enjoy coping."

Inevitably, Scott was a sought-after speaker. He was invited back to give the address at the celebration of the founding of the Uniting Church in Australia. At the Auckland Medical School, he gave a Dean's Lecture on John Flynn, after which the Dean commented, "That was a perfect lecture!" He continued to contribute to Christian radio broadcasts and supply tapes of teaching resources.

He also mentored young ministers, including postgraduates from the Pacific on St David's PTC Fellowships.

On a personal level, he was friendly and welcoming to visitors and newcomers but rather reserved for such a stellar public performer. He played some golf and was interested in football, music, drama and literature.

After returning to Australia to St Stephen's Church, Sydney, he was encouraged to return to Wellington to give a further *Coping with Life* course. His books, tapes, and sermons are still available and are an on-going legacy which reminds us of a much admired preacher and scholar.

### **Mence, Reverend Donald Clifton**

22 January 1933 - 25 September 2010

Don Mence was born at Devonport in January 1933 and died in Te Aroha in September 2010. He was educated at Devonport Primary School and Takapuna Grammar School. His church in his youthful days was St Paul's in Devonport. His first employment was in delivering bread in a small Bedford van.

Don studied at Victoria University of Wellington and spent some time as a student assistant with the late Reverend John Hubbard at St Andrew's, Palmerston North. In 1957, he married Nancy Elisabeth Ryburn. They brought up a family of two sons and a daughter. Don was a student at the Theological Hall at Knox College, Dunedin, from 1958 to 1960.

In December 1960, Don was ordained at Wellsford and moved to Grey Lynn, Auckland in March 1964. He then took a short break from parish ministry, selling cars for a large Auckland franchise and indulging his passion for automobile—an interest that had begun early and stayed with him all his days. Mid-1968 saw his induction to the Kaikohe Parish, followed by nearly eight years at Birkdale-Beachhaven on Auckland's North Shore.

His strong concern for a full place for gay men and women within the Christian church took him to a full-time appointment with the congregation of the Metropolitan Community Church associated with St Matthew's-in-the-City Anglican Church in Auckland. His last parish prior to retirement was Point Chevalier Co-operating, Auckland. Three years after retirement, he served for several months as locum minister at St Andrew's, Hamilton.

Don had a life-long interest in amateur dramatics, and wrote and produced plays as well as enjoying acting on stage himself.

The man behind this chronicle of activities was a complex and intriguing character. He was his own person, who fitted into no pre-determined moulds and conformed to no stereotypes. He was warm, thoughtful, considerate of others, ever ready to go in to bat for people in need. He could also be forthright, strong-willed, stubborn, and even at times irascible. In some matters, his ideas were uncomfortably radical, but there was a

strong conservative element in him, too. He mixed well with people of many different kinds, and most enjoyed his company, his quickly-kindled sense of humour, and his uninhibited laugh—all were a vital part of his character.

Ministerial colleagues who knew him well held him in high esteem. One of his colleagues adjudged Don “one of the great New Zealand preachers of his generation.”

Don had the warm heart of a true pastor, and he gladly, generously and sometimes impetuously gave of his time and energy for the good of those who were in his care.

### **Millar, Reverend Thomas Edward (Tom)**

4 August 1938 - 1 November 2011

Tom Millar was born and raised in Darfield, Canterbury. As his father was a railway worker, the family had several moves around the country during his childhood.

He left school with no qualifications. He was a hard-living young man, very much enjoying sporting pursuits. He had not had a church upbringing, but when he was 19 years old, he was invited, along with some friends, to a Bible class at St Andrews Church, Gore where he had a life-changing conversion experience. The Bible class had an excellent group of strong leaders, and their guidance resulted in Tom feeling God’s hand on his life and a call to enter the ministry.

Many years of study followed. As Tom had not completed a school certificate, he was required to do preliminary English study even to get entry into university. It was during this time that he became engaged to, and then married, his wife, Betty. During his second year at Knox Theological Hall, he worked as a hospital chaplain. Tom always felt that this was one of the most valuable experiences he had, learning to listen to people and sharing the difficult times in their lives. Betty and Tom’s first child, Ethan, who suffered from cerebral palsy, was born while they were in Dunedin.

Tom’s first parish was at Lawrence, in 1968. Tom was 30 years old by now. It was during this charge that Tom saw God at work in ways that he had not seen before: prayers answered with healings and wonders. This preceded the Charismatic Renewal in New Zealand and had a profound effect on his future ministry.

Two more children, both girls, were born in Lawrence.

In 1974, the family moved to Invercargill where Tom ministered at Richmond Grove for 4 years. Another little girl was added to the family during this very busy time. A move to Musselburgh in Dunedin came in 1978, where they stayed for approximately eight years.

It was after this charge that Tom was out of the ministry for two or three years, experiencing somewhat of a wilderness period. He had, however, had some continuing discussion with the minister at Saddle Hill, Dunedin. When that man suddenly passed away, Tom was asked to help out. Starting with a half-time position for six months, he gradually took more and more hours until he was working almost full-time. Ethan, by now 30 years old, began living in a residential home.

In 1998, a vacancy at Forrest Hill North Shore took Tom and Betty’s attention and the move there resulted in a very interesting four and a half years for them. When Tom felt that he had achieved all that he could there, they responded to a call to fill the vacancy at Brooklands Co-operating Parish, New Plymouth in 2001 where they stayed until Tom retired in 2008. It was while they were at Brooklands that their daughter, Carmel, lost

her battle with cancer in 2005. Tom himself had his own battle with this disease, first with prostate cancer and later with further cancer that took his life on 2 November 2011.

When Carmel died, Tom and Betty took over the care of her son, Corrigan, whom Betty continues to raise in New Plymouth.

Characterising his ministry was a deep desire for the honest reality of faith meeting life. His service to the Church was, to the end, one of a deeply pastoral nature, informed and enriched by his experiences and events that he had come his way. He could appreciate and adapt to the changing and differing contexts of ministry over the years, and as a result, was deeply loved appreciated and respected by those to whom and among whom he ministered and lived.

### **North, Reverend David Arthur George**

19 September 1939 – 4 August 2011

David Arthur George North was a son of the Church all his life. He was born 19 September 1939. David attended Sunday school, Bible class and youth group at St Mungo's Church, Richmond, Grey Lynn. In 1956, at age 17, he made an adult profession of faith. He became a Sunday school teacher, Bible class and youth leader at this church until he left for Dunedin in 1968. He was also church treasurer for some years, was on the board of managers and was an ordained elder in the early 1960s.

David's career between leaving Mt Albert Grammar and attending Knox was in banking with Auckland Savings Bank from 1957-1965, starting as a junior clerk and rising through the ranks. When he left the bank, David was a relieving branch manager with vast experiences at many branches. He served also at Head Office. David was at the top of his career.

In 1964, David, age 25, felt the call to ministry. He was accepted by Auckland Presbytery and he studied for a BA at Auckland University from 1965-1967.

From 1968-1970, David completed a Bachelor of Divinity at Knox College, Theological Hall, and was licensed by Dunedin Presbytery in November 1970. Of special significance, David married his childhood sweetheart, Mary, whom David had met at the Bible class and youth group at Grey Lynn Presbyterian Church. The wisdom of Scripture is found: "*Rejoice in the wife of your youth.*"

David had a fulfilling ministerial career, as illustrated below:

4 February 1971: Parish of Takapau-Norsewood, a rural parish with sheep and dairy farming, a challenging place for ministry in a rural community with its specific dynamics.

2 June 1974: St Paul's Presbyterian Church, Devonport; 1976: Officiating Presbyterian chaplain (civilian) to the Navy; 31 January 1980: Royal New Zealand Navy as an enlisted chaplain; March 1980: Inducted as Presbyterian naval chaplain; November 1981: marched down Queen Street Auckland with other Church leaders, in protest of the 1981 Springbok Tour; May 1983: sent to Singapore as Other Denominations Chaplain for Army, Air Force and Naval personnel and families; September 1985: returned to New Zealand; 1986: Appointed as clerk of North Shore Presbytery and served for five years; July - December 1988: Naval exchange to the UK Somerset; May 1990: posted as ship's chaplain, while on this deployment was chaplain to the Bougainville Peace Talks in July/August 1990 on HMNZS Endeavour;



1991: Was appointed Principal Chaplain (Navy) with policy, chaplaincy oversight and recruitment and special discharge and special naval services responsibility, arranging 'Praise Be' on the Naval Base; 1995: Officiated at the naming and commissioning of HMNZS Charles Upham at the Naval Base and the launching in Melbourne of HMNZS Te Kaha; 19 August 1996: left the Navy at age 57, hosting three Assembly Moderators

On 4 April 1997, David was inducted to Hauraki Plain's Cooperating Parish, Ngatea. This was an enjoyable time for both David and Mary, being back in parish ministry and the experience in a Cooperative Venture. He also trained in transitional ministry and CAIRA Pastoral supervision.

David's farewell and retirement was on 31 January 2005, but does a minister of the PCANZ really retire? In David North's case, no. As a son of the Church, David served His Lord Jesus Christ to the very end. In the very last days of David's life, he was still supervising, counselling, mentoring and preparing others for service to Christ and His Church.

After Ngatea, David and Mary settled in Botany Down, and joined Howick Presbyterian as their church and found other avenues for service to the glory of God.

David was a ministerial member of the St Kentigern Trust. David provided ministerial pastoral supervision. He was transitional minister at Point Chevalier Cooperating Parish for 18 months. David preached regularly, sometime every Sunday at various vacant parishes.

David and Mary North served the PCANZ and the wider communities of faith with integrity, honesty, faithfulness and devotion. They were Christ-like to so many people. Their children will carry on this legacy in years to come. Sarah, who was born in Dunedin on 6 October 1970, passed away while David and Mary were at Ngatea. Sarah's funeral service was held at St Margaret Presbyterian Church, Belmont North Shore. The twins, Simon and Richard, born in Hasting are fulfilling vocations, Richard in medicine, Simon in Japan as OMF missionary.

We thank God for David's influence in the lives of so many. The Church will continue to uplift Mary, Richard and Christine, and their children Emma and James, Simon and Alison, and their children, Sam and Isaac, in prayers.

David, you have run the race and you have kept the faith. Well done, good and faithful servant. Be in the presence of your Maker. In God's time, we will all be together again.

### **Orange, Reverend Ernest Kenneth MA BD**

19 February 1924 - 1 January 2012

We give thanks to God for the life and ministry of Ken Orange. His life spanned 88 years, his ministry 60 years. Like his father before him, Ken celebrated the diamond jubilee of his ordination shortly before his death.

Ken's early life was in manses about the country with two of those anchoring experiences at Kilbirnie in Wellington and Papatoetoe in Auckland. After study at Auckland Teachers College, Ken began a brief teaching career at Orakei Primary School before moving to Wellington to complete his Master's degree.

It was there he responded to call-to-ministry. Ken moved to Knox College, Dunedin and to stimulating experiences in both the college and the Theological Hall. For Ken, these were times of exploration engagement and fun. His leadership qualities were

recognised in his election as president of the student council and his academic achievements in the Hall.

Ken was ordained and inducted as an associate minister of Knox Presbyterian Church, Dunedin in 1951, but six months later, he resigned to pursue theological study overseas. He joined a small cohort of Aotearoa New Zealand Presbyterian graduates who travelled and studied together and later returned to offer outstanding ministry to church and community over many years, separately and together. Ken studied at Westminster College Cambridge for a year, followed by a locum ministry at Crown Court Church, Aberdeen.

Ken's first New Zealand sole-charge parish was in St Andrew's, Wanganui (1954), thereafter St David's, Upper Hutt (1962), Cambridge Union (1973), and St Georges Takapuna (1979). From 1987 until his retirement in 1989, he undertook part-time ministries in Wellington as the Convener of the Council for Mission and Ecumenical Concerns, and parish ministries at St Ronan's, Eastbourne and at Kelburn. This framework of notable parish ministries was complemented by leadership at regional and national level, including Assembly Convener and presbytery responsibilities.

He was a trusted and well-used advisor—in a word, a Pākehā kaumatua.

The hallmarks of Ken's understated ministry have been his warmth and graciousness, his careful preparation and craftsmanship, and his optimism and benediction. There has been a watchfulness and intentionality about his ministry. Yet underpinning these qualities were patent glimpses of glint, sparkle and fun. His was an exciting and vibrant ministry; his love of exploration and his insistence on forging fresh insights has been infectious.

Ken was a humble man-of-God. A person of deep soul with a devotion to scripture and prayer, he has guided and accompanied many people on their own spiritual journeys. He did not neglect the justice and peace components of Christian discipleship. Ken has been staunch in his proclamation of inclusivity in ordained ministry, not as a human rights issue, but as a Gospel imperative. He is remembered as a minister who gave Christianity credibility because he showed how the Gospel actually works.

All of these qualities were brought together over the last decade as Ken managed a debilitating illness. It was humbling to witness a minister who practiced what he preached: enduring love, determined gracefulness, humble service.

We give thanks to God for Ken. Our aroha resides with Ken's wife, Jenny, their daughters and their families.

### **Palmer, Reverend Elizabeth Beryl**

9 March 1924 – 3 September 2011

Beryl was born in Wellington and lived with her family in Brooklyn, where they were parishioners of the Brooklyn Presbyterian Church. In 1936, the church was renamed Calvin Presbyterian Church when the Rev Duncan Hercus was the minister. Duncan Hercus was to become one of the key movers in the liturgical revival in the Presbyterian Church in New Zealand in the 1950s and 1960s, and Beryl was deeply influenced by him.

Beryl's occupation was that of a state registered nurse and a state registered midwife. These qualifications were expressed largely through her work and ministry as a deaconess for 20 years in Presbyterian Support (PSSA) and then as a minister.

Beryl attended Deaconess College from 1954 to 1956. She was ordained at Presbyterian Support's Kilmarnock Home in Wellington in 1957 as a member of the Deaconess Order. Beryl then served at Duart Home in Havelock North from 1958 to 1960 and Ross Home in Dunedin from 1960 to 1965.

On returning to the Wellington region, Beryl served as a nurse at Presbyterian Support's Woburn Home in Lower Hutt from 1966, and became a medical social worker for Presbyterian Support in Wellington in 1970. She was ordained as a Minister of Word and Sacrament in 1975.

Parish records for St Matthew's Cooperating Parish, Brooklyn, show that Beryl exercised her ministry outside Presbyterian Support in a number of ways. In 1975, Beryl is listed as one of the organists, playing mostly at Presbyterian services. In 1977, Beryl was a founding member of the Outreach Committee for the newly formed Combined Office Bearers Committee which replaced the three denominational governance bodies. In 1986, Beryl was Music Director which was also the year Presbytery records show she became Minister Emerita.

In 1990, Beryl was appointed Honorary Assistant Minister at St Matthew's Cooperating Parish in Brooklyn. Beryl continued to offer her assistance in the suburb of her early years. In 1996, during the period when the Rev Robert Fulton was on sick leave, Beryl and the Rev Denzil Brown, another Honorary Assistant Minister, were responsible for the Sunday services.

In 2000, Beryl celebrated 12 years as Assistant Minister to four different ministers. The following year Beryl moved from Kowhai Park, Brooklyn South to Irwell Rest Home in Island Bay and retired from the ministry team. However, Beryl often assisted at the worship services at Irwell, usually as organist but also in leading them if a rostered minister was not available. Beryl's ministry of pastoral care also continued in her time at Irwell.

Beryl maintained her links with St Matthew's, attending worship on Sundays when transport was available. In March 2007, there was a special celebration for the 50th anniversary of Beryl's ordination as a Deaconess and Beryl was able to participate in the service. Ill health eventually prevented Beryl from continued involvement in the parish, but she was always interested in what was happening and in the life of the wider Church.

In his eulogy at Beryl's funeral, the Rev Ken Irwin likened Beryl to the fantail (te piwakawaka), an understated bird: "It does not have the deep throated resonating sound of the korimako (bellbird), nor does it have the size and striking coloured plumage of the kereru or the tui. And it certainly doesn't preen itself! What it does is pop up in all sorts of places, has a constant cheery chirp to it, sometimes gets almost right in your face with its quizzical enquiring stare, and is doggedly persistent in giving you a signal that something is about to happen—maybe but not always that rain is on the way. That's Beryl—as a person, as a nurse, as a doer of all things and most of all, as a minister."

Beryl could be blunt at times but was generous, cheerful and served others and her Lord. Beryl had the amusing habit of using colloquial or shortened names for people

and places. She was courageous in her long working life and faced the challenges of change in the role of women in the Church's ministry and in the PSSA.

We give thanks to God for Beryl's long service as a deaconess, nurse and minister.

### **Poutasi, Rev Samuelu**

17 September 1944 – 21 September 2011

Rev Samuelu Poutasi's work history was grounded in counselling, pastoral care, client management and chaplaincy. He worked with a hands-on approach to facilitate change in people's lives. Sam had a deep empathy for those who experienced loss and grief.

Sam had a sensitivity and sensibility for working with people. He was a quiet and warm person. He could be still and reflective in an ever-changing environment that he could convey to others to allow them to be still as well.

Sam's work and interest with different languages and cultures was a result of understanding his Samoan roots and the Aotearoa New Zealand context and a deep respect for difference in belief, race and culture.

Sam immigrated to New Zealand in 1966 with the support of an uncle. From 1964-1973, he served as Senior Laboratory Assistant in the National Cancer Research Laboratories at Otago University Medical School. Sam supported professionals with research in cancer for over 10 years. He had noted the full circle of his involvement here as he believed his father passed from cancer and Sam was finally diagnosed with bowel cancer.

He was married in 1962 to Karen Davidson. Then they travelled overseas to Europe. It was in Europe that Sam thought of joining the ministry and the call became more persistent during his journey of understanding a more personal God and with arrival of three children, Catherine, Namouta, Makerita and Apinelu, who were born after Sam was ordained.

Sam graduated from Knox Theological College with his Licentiate in Theology in 1984, and was ordained by the Presbytery of Auckland in 1986. Sam viewed his work as a minister as lightening the burden of those who are heavy laden by being a vehicle for God's love to inspire and transform their hurts and pain into new lives.

He particularly focused on pastoral work with those who were ill. Sam did further clinical pastoral education training at the New England Deaconess Hospital in Boston in 1984-1985, which he viewed as a time of major growth for him. In 1988, he received full accreditation as a hospital chaplain by the InterChurch Advisory Council on Hospital Chaplaincy.

Sam was a chaplain for 12 years, including nine years at Wellington Hospital. His work included visiting clients at the psychiatric day unit as Sam was interested in mental health issues. He encouraged and supported clients, given his previous work in chaplaincy at Carrington Psychiatric Hospital. Sam's work contributed to the therapeutic environment of the Psychiatric Unit as he was always available and always willing to provide support. Staff described him as warm, supporting and encouraging. A clinical nurse specialist described him as a "helper to the dispirited". The trust clients showed in Sam was evident by their willingness to open up to him.

Sam also worked with families in crisis when a loved one was sick or terminally ill. He also worked with people with disabilities in the hospital and community environments.

Sam was also appointed a Justice of the Peace in 1996 and he worked as a facilitator in the restorative justice pilot in West Auckland. He had also worked as a drug and alcohol counsellor and was a member of the New Zealand Association of Counsellors. He worked with youth including a counselling line, anger management for youth in prison; he was also a nominated person for police during interviews with youth and has worked as a supervisor and support worker at IHC.

Sam was awarded the New Zealand Order of Merit in 1998 for services to the community.

In recent years, Sam worked for himself as a director and consultant for his own business. He was involved in a number of initiatives, but his core work was as an interpreter for various Auckland hospitals and for the Language Line, which provides interpreter services to a number of government departments.

Sam was a huge believer in the value of education and always encouraged others, including his children, to go further. He lived the mantra, completing over 30 courses, seminars and workshops over the last 25 years. This included palliative care courses, counselling supervision, clinical supervision, transactional analysis, training, advanced pastoral care, grief and loss, and courses in his other areas of interest, including teaching English as a second language, Australian medical terminology course, Treaty education, and graduated with excellence from the Business School of Entrepreneurs in Kuala Lumpur.

Sam loved music, and singing was part of his spiritual journey. He was a choir member through the Church and the Operatic Society. Sam spoke Samoan, English, and conversational Te Reo Māori and Chinese. He was a lovely father and grandfather.

Sam was about heart and soul. He lived a life of putting others first, spoiling those he loved, and treasuring the little things. He lived a big, full, well-rounded life and hoped the same for not just his family but all others.

Helen Steiner Rice wrote, "To live in the hearts of those we leave behind is never to die."

*"Peace I leave with you, my peace I give to you: not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid" (John 14:2).*

### **Queale, Sister Mary Eliza (Maisie)**

27 July 1911 - 22 July 2008

Maisie Queale was born in Invercargill on 27 July 1911, the eldest child of George and Ellen Queale from Lochiel, a farming district in Central Southland. She attended the Lochiel Primary School with her brothers, Robert, Hugh and William, and sister, Gladys.

She attended Bible class and was involved with the local church, Easter Bible class camps, and helped with the Omaui Health Camp near Bluff. Maisie achieved a Certificate of Proficiency from the Department of Education on 15 November 1926.

In 1937, she went to Nuhaka because of a call to serve her Master in the Māori Mission, entering the Presbyterian Women's Training Institute in Dunedin in 1938, and taking the full course for the Deaconess Order. In her final year, she held the distinction of being student president. Maisie was ordained as a deaconess for the Presbyterian Church of New Zealand in 1944.

Until 1963, she worked in various areas in the North Island amongst the Māori population, principally with the Māori Synod of the Presbyterian Church of New Zealand in the Waikato and Bay of Plenty areas, her first position being at Ruatahuna. In 1948 when she was farewelled by the people of Ruatahuna, she was presented with a Māori carved ink stand. This gift was originally made for Princess Margaret who was to visit Aotearoa New Zealand, but the trip was cancelled due to her father's (King George VI) illness. At Howard Morrison's father's suggestion, the gift was given to Sister Maisie Queale.

Later she was to work in Whakatane, Te Teko, and Tokaanu. While at Tokaanu, she was granted leave of absence for study and left on the Ruahine from Auckland for London, retreat at Iona, and study at Selly Oaks College.

On her return to New Zealand, Maisie served at First Presbyterian Church, Frankton, Hamilton, in a new housing suburb, and in 1967 was deaconess at Knox Presbyterian Church, Dunedin. In 1971, she moved to Oamaru, doing voluntary work at Eveline Presbyterian Church. She founded the North Otago Friendship Club and helped set up the Flying Squad, a visiting group in North Otago.

In 1993, Maisie was awarded the Citizens Award from the Waitaki District Council, and in 1994, the QSO for services to the community. This honour coincided with the 50th Anniversary of her ordination, an event that was attended by Millie Te Kaawa, the moderator of Te Aka Puaho, and John Laughton, grandson of Rev J.G. Laughton.

Her nieces Wilma and Yvonne Queale have very fond memories of their aunt. They described her as a very hard working missionary among the Māori people. She often brought some of the Māori children home to the farm at Lochiel for holidays. The Queale twins also have memories of going for a drive in her white Ford Anglia at high speed, rattling along the gravel roads of North Otago.

Mary Eliza (Maisie) Queale passed away on 22 July 2008. Well done, good and faithful servant.

### **Quigley, Reverend Alan**

25 March 1932 – 27 April 2011

Alan Quigley was born in New Plymouth. He attended Midhurst Primary School and the Technical High School in Stratford where he developed his love of literature which became a lifelong interest.

Alan began studying science at Victoria College, Wellington but involvement in the student Christian movement and the growing interest in theology led him to transfer to arts. He graduated with an MA in Philosophy from the University of New Zealand, writing his thesis, *An examination of the concept of just war*. While he was a student at the Theological Hall in Dunedin, 1955-1957, Alan completed the Bachelor of Divinity. He was awarded the Begg Traveling Scholarship and studied at the University of St Andrew's, completing his Bachelor of Philosophy thesis on Christology and Ethics in the Pauline Epistles.

Ordained by Dunedin Presbytery on 17 November 1959, Alan served as assistant minister at Knox Church to the Reverend James Matheson and his successor, the Reverend Douglas Storkey. Alan later acknowledged the influence which Matheson's strong sense of liturgy had on his own understanding of worship.

In 1963, Alan moved to the parish of Stokes Valley. In his time in the Wellington Presbytery, he served on the Assembly Doctrine Committee during a period of intense theological debate in the Church. He was called to St Paul's Highfield in Timaru in 1970. His ministry there was cut short by his appointment in 1971 as principal of Pacific Theological College in Suva and lecturer in New Testament.

Alan played an important role in encouraging the college's field work programme and emphasising pastoral and development studies. Under his leadership, emphasis was placed on developing the Pacific dimensions of the curriculum. Dr Aminaki Havea, the first indigenous principal, succeeded Alan in 1977.

Alan, Dawn, and their three boys returned to Auckland where Alan served as minister of St Luke's Remuera-Newmarket for 10 years until his retirement due to ill-health in 1987. His commitment to leading well-ordered worship was seen in his support of the choir and appreciation of church music and his thought provoking and intellectually challenging preaching. His deep engagement with the Greek New Testament enriched his sermons and was combined with his concern to relate the Christian message to its Aotearoa New Zealand cultural context. A great story teller, Alan had a delightful sense of humour. He related easily to all kinds of people and was noted for his availability to care for others despite his own health problems. One of his lasting contributions at St Luke's was in helping the parish engage with the community, leading to the redevelopment of the church's buildings and what became the community centre and the employment of the community director.

In retirement, Alan continued to read widely in theology, publishing in 1999, *For Faith and Freedom: In this time and place*, which examined the New Testament foundations of the Christian faith and its contemporary implication for the Aotearoa New Zealand and Pacific contexts. His clear and concise submission on the Local Government (Auckland Council) Bill in 2009 reflected his sharp mind and continuing engagement in community issues; he supported geographical and Māori representation, expressed his unease over the powers of the mayor, the protection of public assets, and his disquiet that central bureaucracy could drown out local initiatives and concerns. A devoted husband, father and grandfather, Alan suffered a severe stroke on the morning of 27 April 2011 and died later the same day.

### **Robinson, Elizabeth Jean (Betty)**

8 April 1926 – 30 October 2010

Betty was a member of St James Church, Auckland for 84 years, being the fourth generation of her family to be associated with the work and witness of that Church. When she spoke of St Jimmy's, it was with real affection for what her church community had meant over the years. She often shared with great joy her days in Sunday school, Bible class, Busy Bees and Girls Auxiliary.

She represented St James on the Bible class district committee and the dominion council. She was a teacher in Sunday school and Bible class, president of St James Guild and Fellowship, and church organist for 14 years. In 1963, she was elected as a ruling elder of St James and for 47 years she carried out her duties with care and precision.

Over the years, ministers of St James found her to be totally committed to the mission of the congregation; her knowledge of people was encyclopaedic as was her ability to

find the right tune for a hymn. She was a very capable organist and pianist, and was in great demand as an accompanist. Any choir she joined had a very reliable alto voice when Betty sang with them.

As a young woman, Betty attended the Seddon Memorial Technical College and was adept at shorthand. When she retired from her 45 years working as a secretary at W.E. Lewisham (Merchants), her skills were quickly snapped up by St James, where she became the church secretary. Meetings were faithfully recorded, and any disputes about what might have been said were quickly unravelled when she referred to her shorthand notebook.

Betty was a great cook and an invitation to her home in Mt Albert was an invitation to partake of a feast. She is remembered by St James as the one who came with several baskets of food to any occasion where food was to be consumed.

Betty's life was full of music and whenever there was a possibility to get involved, she loved her Scottish dancing. Her life in retirement was busy with Mt Albert Ladies Probus Club, North Shore Harmony Club, volunteer driver for the Foundation for the Blind, and assisting with the Selwyn Singers Choir at Selwyn Village.

When St James was sold in 1994, Betty's loyalty to the small congregation that remained was superb. She followed the congregation to four different inner-city locations over 12 years and never wavered in her belief that St James had a place in the city. She wanted to see the continuation of the inner city social justice work and robust proclamation of the Gospel for the city.

Memories of Betty all gel in one word – loyalty. Loyalty to family, loyalty to friends, loyalty to St James, loyalty to her God. Betty gave her life to service of others. She was a loved and respected person and one who is greatly missed by the congregation of St James.

Ka wheturangi koe,  
moe mai i te meoenga roa,  
takoto mai i runga te Rangimarie  
A te Karaiti.

You are a star in heaven,  
sleep the long sleep,  
lie in the peace of Christ.

We give thanks for the life of Elizabeth Jean Robinson.

### **Rodgers, Reverend Blair Steen**

15 October 1933 – 17 April 2011

Blair was born and educated in Oamaru before attending Teachers Training College in Dunedin and embarking on a teaching career in primary schools, mainly around Otago and Southland. In the latter part of his teaching career, he was head teacher in Central Southland. At this time, his call to ministry grew stronger while he was exercising a lay supply period in Browns and Hedgehope.

He attended the University of Otago prior to entering the Theological Hall in 1969. He was ordained into the pastoral charge of Waikouaiti in 1972, following his marriage to Lorna in the same year. These two new beginnings were a blessing to both Blair and



Lorna, and the parish. The teaching skills of Blair were sharpened by the wonderful artistic abilities of Lorna and soon stretched far beyond Otago.

Blair served in the parishes of East Gore and St David's, Owhata before moving to what was to become the pinnacle of his ministry, as chaplain to the Presbyterian Support Homes throughout Southland. It culminated in study leave in the United States which ended with the publication of his book on a biblical perspective on ageing, *Fresh Secrets to Unfold*.

His retirement to Paraparaumu provided a new extension of ministry as their home became an 'Emmaus' for their many friends travelling north or south. An enthusiastic and informed encyclopaedia of which minister was where and for how long, Blair kept up to date with his colleagues' moves within the Presbyterian Church.

Coordinating social events for the retired clergy of the Wellington Presbytery throughout his retirement, Blair was sure to make quick contact with those new to the area and included the spouses, former church workers and those who were widows or widowers in this ministry to his peer group.

Although he worshipped occasionally at the local Baptist church in Paraparaumu and the Kapiti Uniting Church, Blair regularly made the journey on Sundays into Wellington city to worship at St John's in City. He was a great support to the ministers of St John's over the years and enjoyed the opportunities to lead worship. Blair also had the respect of the congregation for the prayer ministry he coordinated, using email to run a very effective and valuable prayer chain.

Blair's ministry was interwoven with friendship, loyalty, and love. He loved the Church, delighted in its orderly worship and willingly accepted those invitations to preach which came his way.

Indifferent health meant Blair's step faltered somewhat, but he still maintained a grateful disposition right to the end, knowing that his beloved Lorna was well cared for in the Irwell Rest Home in Island Bay.

The Church gives thanks for this faithful servant who was ever ready to share his faith in ways that all could understand. George Bernard Shaw once said, "A gentleman is one who puts more into common stock than he takes out of it." That was Blair—thank God!

### **Saunders, Sister Lorraine**

22 June 1909 – 31 August 2010

Lorraine Saunders was born in 1909 and lived in Palmerston North along with her brother, Jim, and sisters, Bobby and Doreen. Her life story would take a long, long time to tell. She died in August 2010 at the age of 101 after an amazingly full and varied life.

For the first 10 years of her life, she lived on a farm in Shannon. The other children thought she was crazy because she loved going to school. At the time of World War I, the family moved to Hawke's Bay. She spent her secondary schooling at Queen Margaret College in Wellington and then Nelson Girls' College. She then moved to Auckland.

Lorraine belonged to St David's Church in Auckland. She applied to the Overseas Mission Committee and they decided she should do teacher training. After attending Auckland University, she completed her teacher training as a probationary teacher

before undertaking a short course at the Presbyterian Women's Training Institute in Dunedin to prepare for work in India.

She was dedicated for mission service and was appointed as an evangelistic worker to the Punjab Mission in 1935 and sailed there on a cargo ship. In India, she served in village schools at Kharar and then at Jaghardri. She was required to spend the first 10 months at language school, and she stayed in India for 39 years teaching, often being asked to take charge of mission schools.

For a long period from August 1948, Lorraine was deeply involved in relief and support for women in very difficult war time situations, a lot of the time in a camp for abducted women. They had to have a 24 hour police guard.

She returned to New Zealand on furlough in 1941, and her return to India was delayed for two years by WWII. She became manager of the Mash'al Press in Kharar in October 1958. After a brief respite period back in New Zealand, she returned to India in 1963 to take charge of Christian literature at Jullunar City, to establish a publishing house and distribution centre. The books were published in four languages and serviced schools and hospitals all over Northern India.

She was a member of the executive committee of the largely Presbyterian UCNi when the final decision to accept the Plan for Union was made. Six major protestant denominations united together to form one church, simply called the Church of North India in 1970. It presented a united witness to the other major religions around them. In the last stages of Lorraine's time in India, she became a member of the executive committee and a commissioner to the General Assembly of the United Church of North India.

She returned to New Zealand permanently in 1971 and was appointed acting manager of the Presbyterian Bookshop in Christchurch.

In her retirement, she maintained a very active interest in mission work and was one of the founding trustees of the Friends of Jaghardri and helped raise funds for the rebuilding of the Christian Medical College Hospital in Ludhiana. Over the next 10 years, she was invited back to India three times to do volunteer work at Ludhiana.

Retirement for Lorraine was not a time to rest and enjoy a quiet life. She promptly joined up with a number of agencies. The one she most enjoyed was The Friends of Jagadhri. Bill McIndoe, a New Zealander, went to India as a volunteer at the Jagadhri Hospital and on return shared with friends Jean and Hugh Beattie his great enthusiasm for their work and their tremendous need of help and financial support. His friends took up the challenge and gathered a valuable team of Lorraine, George and Nerolei Chisholm and, later, Doreen Riddell.

They set up a newsletter for New Zealanders and soon raised thousands of dollars; Jagadhri Hospital had a new water tower, hospital x-ray machine and other equipment. Much of the money went also to St Thomas' School—again repairs and improvements and a very welcome scholarship.

Lorraine was an elder at Knox Church Christchurch, and to the end of her life, was a giving, caring woman, always ministering to people in need.

She will always be remembered with joy and thanksgiving for her deep faith and commitment to work in many different ways to make known the love of God revealed in Jesus Christ to the people in North India. She was a very remarkable woman and we give thanks for her wonderful life.

**Sinclair, Reverend Vivienne Sands**

18 November 1916 – 3 August 2011

Tragedy came early for Vivienne Sinclair when, at age two, her father died following the fire that destroyed their home and injured her mother. Vivienne had all her schooling in Auckland and matriculated from Auckland Girls' Grammar, where she developed her great love of poetry. During her secondary school days, she became part of St David's Church and the Bible class. She also joined Guides, which was to have life-long significance for her.

By the time she was 18, Vivienne's mother had also died. When the Depression affected her job opportunities, Vivienne did what was offered, earning 12s 6d a week working in a laundry. She paid 10s board, did the dishes and slept on a back porch. Typically, Vivienne saw this as a positive experience.

In 1936, Vivienne went to Rotorua to work in the Stores Division of the Tourist Department. When war came, she joined the Women's Auxiliary, holding the rank of sergeant major. She was actively involved in the Presbyterian Church in Rotorua which gave her opportunity for visits to the Māori Urewera mission field.

In 1944, Vivienne went to Deaconess College, where her independent spirit wasn't always appreciated. Along with lectures at the Theological Hall, Vivienne gained practical experience in a variety of fields, widening her understanding of mission and influencing her decision about the future.

After a probationary year in Christchurch, she was ordained deaconess at St Paul's, then becoming a travelling worker on the West Coast. It was the beginning of Vivienne's affinity with the Coast, where the effects of isolation were very obvious. Visiting Jackson's Bay, where there were 12 families, was forty-five miles on horseback.

She was then deployed into the preparation of Sunday school lessons and keeping in contact with the teachers of some of the 5,000 home Sunday school children. In 1952, Vivienne received a call to minister in the two parishes of Greymouth and Runanga and with delight took her forthright self back to the Coast. A deaconess riding a motor-bike was different and noticeable. She became much loved during her five years there, and she herself always held the people of the Coast in great affection.

A call to St Paul's, Christchurch, with 500 plus members, found her in a very different, more conservative, environment. Four years on a vacancy in the parish brought change, with opportunities to preach. In 1967, she left St Paul's for the Presbyterian Bookroom in Christchurch, where her theological training proved very useful.

Vivienne retired without any intention of being ordained to the Ministry of Word and Sacrament. However, when she returned to the West Coast for a supply ministry coasters urged her to accept ordination.

The Reverend Vivienne Sinclair served the Church in her own inimitable style, including a term as moderator of the Christchurch Presbytery. She remained active and interested even in later retirement. In every aspect of her life and ministry, people always came first. It's all about people, she would often say. And it has been.

**Su'a, Reverend Talosaga Matautia Titi**

1 September 1960 – 2 January 2012

We, the church council and session of Mt Albert Parish, Auckland, and on behalf of the congregation, wish to extend our sympathy to Mrs Marie Su'a, Denyce, Reuben and Nathan, on the passing of a beloved husband and father. As a tribute to Rev Talosaga Su'a's memory, we present a brief account and acknowledgement of his service and his outstanding strengths during his ministry.

Ever since he began his ministry with us in July 2004, we have recognized the strength and unity of Talosaga's family life. His understanding of his own fine young people has extended to all the members of our youth group and children's church. He encouraged and enabled the leadership roles of our young men and women, so that they are now sharing their faith confidently with their peers in the congregation, both socially and within Sunday worship.

For a year, until his illness intervened, he was a volunteer chaplain at the nearby Unitec campus, attending every Thursday morning, and thus interacting with another group of young people.

Every minister brings his own special talents to a parish, and Talosaga's talents of drama and presentation have enriched all aspects of our church life: our weekly bulletins with their well-placed artwork; our Newslink issues with their eye-catching covers; and our last few annual reports—surely the most sober of documents any church produces—made bright with graphics and photographs, often taken by Marie. Throughout Talosaga's ministry, we have been blessed with, and been most appreciative of, the strong support of Marie and the family in every way from leading worship services to working bees.

Talosaga was a perfectionist. Fair enough was not good enough: orders of service were re-done, dramas were practiced again—and again. All reports and documents were checked for accuracy and correctness.

He was a great orator, able to deliver a prayer, an opinion or a blessing with grace and persuasion, whenever necessary. Like earlier Mt Albert ministers, Talosaga played his part in responsibilities on Auckland Presbytery, acting as Convener of the Regional Presbytery for a year and as Commissioner to Onehunga Cooperating Church and Convener of the Ministry Settlement Board of St Giles, Roskill South.

Talosaga was always a supporter of the Mt Albert Ministers' Association where leaders from all denominations were encouraged to take part in ecumenical celebrations of World Day of Prayer, Seasons of Creation, and Easter services.

Mt Albert has long been renowned for its dawn services up the mountain on Easter Day, followed by breakfast in our church hall, attended by neighbouring churches and parishes.

It was Talosaga who instigated the Pilgrim Walk on Good Friday when members of all denominations were invited to process from church to church within Mt Albert following the cross, and at each church a drama, pageant or musical item depicted one of the Station of the Cross. We will never forget the sight last year of over 500 people walking through the streets, nor the compelling drama of the Crucifixion.

It was Talosaga who instigated the Café Services we have held whenever there was a fifth Sunday in the month. During the less formal and more interactive worship, we were able to meet and mingle more freely, and make new friends over the coffee cups.

Under Talosaga's guidance, the parish has established a church council system of governance, with four working sub-committees; thus allowing many more of the congregation a voice in all areas of church management. On his initiative, Holy Communion will this year be celebrated bi-monthly, instead of quarterly, as has been the tradition.

Talosaga always encouraged the Samoan families to worship in their own Samoan language. Sunday services usually contained a Samoan hymn. During the first years of his ministry, Talosaga continued to hold the already established bi-monthly Sunday afternoon services conducted in Samoan, which were attended by a few families. Each service was followed by a meal (toona'i) and a short meeting. This was always a special time of fellowship to share and enjoy Samoan culture with Talosaga. He also encouraged the formation of a Samoan Prayer Group when a few people gathered fortnightly to pray.

The White Sunday Service (Lotu Tamaiti), a yearly service conducted by the children, was another special occasion. Talosaga strived for the best and aimed to make sure everything was well prepared and presented.

He loved his ministry and his family. He enjoyed and respected his Samoan culture, especially the traditional food. Talosaga was truly an inspirational minister and a leader for us and his love, and everything he did, will truly be missed.

It must have been a supreme strength of will that enabled him to continue parish work and forward planning over the last few months.

Thank you for all you have given and shared with us here in Mt Albert.

*"Good and faithful servant, enter into the joy of your Lord."* Matthew 25:21

*"Le auaua lelei e ma le faamaoni ... ina ulufale mai ia i le fiafia o lou Alii"*

### **Vinten, Reverend Wilton Ronald**

8 June 1929 – 2 April 2011

Known as Bill, he was born on 8 June 1929 in Whanganui. His family moved to Hawke's Bay and he grew up there, attending Napier Boys High School where he acquitted himself well both academically and on the sports fields. The later accomplishments probably had much to do with his enthusiasm for televised sport later in life and his ability to give a stirring commentary while he watched.

When he left school, Bill trained as an optometrist under the apprenticeship system which applied to that profession in those days.

Through his considerable involvement in theatre, he met Barbara whom he married on 7 May 1955. Barbara died 12 December 2002. They were survived by their four children and their families.

When he was accepted for the ministry, Bill completed a BA and was a student at the Theological Hall from 1962 to 1964. He was ordained into the then Cromwell-Arrowtown Parish on 8 December 1964. There Bill and Barbara established a lively, innovative presence and are still remembered with affection by the few remaining parishioners of their era.

Five years later, the Vintens moved to Wainuiomata Union Parish. These were busy years in the wider Church and for Wainuiomata especially. During that time, Bill and Barbara made friendships of enduring depth and spiritual and intellectual integrity.

On 8 February 1976, Bill was inducted to Lansdowne, Masterton and six years later on 1 February, he was appointed jointly by the Methodist and Presbyterian Churches as Director of the Stewardship Department. He retired on 31 January 1991. Through his time in Stewardship and on into retirement, Bill maintained his membership with Lansdowne; not necessarily the easiest feat for a former minister.

Bill is missed not only by the Church but also by his many friends in the wider community, especially those involved in theatre.

### **Wanden, Mr Norman**

16 June 1922 - 3 October 2011

Norman Wanden's life spanned a full 88 years from his birth in Palmerston North on 16 June 1922 to his death in Palmerston North Hospital on the morning of Sunday 3 October 2010. His funeral on 6 October 2011 was significantly also the 65th anniversary of his marriage to his beloved Audrey. Following Audrey's death in 2003, the 81-year-old Norman continued to flourish and grow as a resourceful, self-sufficient and adventurous widower. To the very end of his life, Norman radiated in great abundance the thankfulness, hope, trust, compassion and companionship of a deeply faithful Christian life.

Norman's association with St David's Church, Palmerston North began in 1953 when Audrey and Norman transferred there from St Andrew's. By 1957, Norman was serving on the board of managers, a body that he led for many years. Throughout all his years of service at St David's, Norman retained a quiet passion for the conscientious stewardship of the church's finance and property, noting that "it is amazing how \$1.00 looks so big when we take it to church and so small when we take it to the shop" and "small jobs take time, but if no one cares, how neglected our buildings become and major work is then needed". Norman was ordained as an elder on 30 October 1960, thus serving for almost 50 years.

The gifts of practicality, thrift and meticulous attention to detail that Norman brought to the church must have been honed during his military service as an aircraft engineer, his management of the central stores at Palmerston North Hospital, his nurturing of his family of four children (Marilyn, Christopher, Neil and Kevin) and many hours spent productively in the shed of their family home on Russell Street. Norman is particularly remembered for his championing of the upgrade of St David's toilet facilities, his vision of the need to advance rather than stagnate or retreat in times of tight finance, his devotion to Friends of St David's (the senior fellowship), and his inexhaustible commitment to visiting his old friends.

Norman was a key figure in establishing Milson Combined Church (with the Anglican and Methodist Churches) in 1976, being one of the three members from St David's on the founding committee. Norman never relinquished his association with Milson Combined Church and remained as St David's representative on their board, reporting regularly to our parish council and to presbytery.

Norman and Audrey had provided many years of faithful service to presbytery. Norman hardly missed a meeting, no matter where it was held, right up to the September 2010

meeting. He just loved meeting up with his old friends and catching up with all the gossip. Norman was presbytery treasurer from 1983 to 2001, after which he continued to go out of his way to provide helpful advice and encouragement to those who had to deal with the complex financial affairs of this body.

Above all, Norman will be remembered not for what he did or said but the way he lived. He taught so many of us about the realities of a faith lived out in a beautiful life. We thank God for his example, his kindness and his friendship.

### **Yule, Reverend G Morrison**

4 September 1915 – 3 January 2012

Rev George Morrison Yule, one of the Presbyterian Church's oldest ministers, died at Sarah Selwyn Hospital, Point Chevalier, Auckland, on Tuesday, 3 January 2012, age 96.

Morris had long ministries in Presbyterian churches at Ranfurly, Central Otago (1942-1947), Edendale, Southland (1947-1959), St Stephen's, Ponsonby (1960-1975), and Greyfriars, Mt. Eden (1975-1981), before retiring in Westmere, Auckland, where he and his wife, Marion lived for 28 years, once more involved with St Stephen's, Ponsonby.

Earlier, while at Auckland University College, he had served as a Presbyterian student home missionary at St Heliers-Kohimaramara and Henderson. In retirement, he also served churches in Waipu, St Heliers, and New Lynn during ministerial vacancies.

Morris is particularly remembered for his lifetime of service in the Presbyterian Church, his involvement with the Presbyterian Social Service Association in both Southland and Auckland, his contribution to Christian Endeavour in Otago and Southland, and his work as a foundation member of the Westminster Fellowship which contributed to the growth of the evangelical movement in the Presbyterian Church. His support for global mission included 29 years of service on the board of the Sudan Interior Mission, and 18 years as chairman of the Africa Inland Mission.

Morris Yule was born in Sydenham, Christchurch, on 4 September 1915, the second child and oldest son of George and Mary Yule, recent immigrants from Lanarkshire in Scotland.

Morris's father was a Carlisle coalminer who immigrated to New Zealand because the class barrier in Scotland was too great for him to become a Church of Scotland minister. Here in New Zealand, he became a Presbyterian home missionary, serving in numerous pioneering locations. As a result, Morris' childhood involved many moves from place to place and school to school: Maraekakaho, Frasertown, and Ongaonga in Hawke's Bay, Huntly in the Waikato, Mangapai and Warkworth in Northland, Papakura and finally Point Chevalier in Auckland.

Morris Yule attended Auckland University College from 1933-1938, commuting by train from Papakura until 1936 when the family moved to Point Chevalier. He graduated with a New Zealand University Bachelor of Arts.

From 1939-1941, Morris trained for the Presbyterian ministry at the Theological Hall, Knox College, Dunedin. He was awarded the Ebenezer Prize for the top student but was unfortunate not to gain a Melbourne College of Divinity Bachelor of Divinity (BD), passing nine out of ten subjects but failing the requisite Hebrew.

He began his ministry in Ranfurly as a bachelor at the beginning of 1942, which he described as the longest year of his life. After a 19 month engagement, Helen Marion Miller, daughter of Rev Thomas Miller of S. Stephen's, North Dunedin, curtailed her studies at Otago University without finishing her Arts degree and married Morris on 3 March 1943. Together they endured the record cold Maniototo winter of 1943.

There began their large and diverse family. Robert, who also became a Presbyterian minister, and Alastair, who became a surgeon, were born in Ranfurly. Judith (a nurse), Philip (a recording engineer), Natalie (a teacher and musician) and Oliver (an automotive technical and service manager) were born in Edendale. Penelope (a physiotherapist) and Simon (a former policeman and international aid-worker) were born in Auckland.

In his youth, Morris had been a fine hockey player who won an Auckland University blue, played for New Zealand Universities, and represented Otago and Southland in provincial competitions. He coached the Maniototo women's hockey team that went on to win the K Cup, the New Zealand women's championship, in the 1950s and 60s.

During their Edendale years, Morris and Marion were notable competitors in the Mataura Valley tennis competition. The Edendale town council gifted a tennis pavilion to the local club in recognition of their support for the youth of the district.

After their move to Auckland, they actively supported their children's schooling, sporting, recreational, university and vocational involvements. Family members were prominent in the Auckland Presbyterian Bible Class Harrier Club, one of Auckland's best running clubs in the 1960s.

In retirement in 1981, Morris and Marion undertook a memorable overseas trip to Singapore, Seychelles, Kenya, Israel, England, Scotland and the United States, visiting missionaries, friends and relatives.

Morris' distinctive and most lasting contributions include his emphasis on expository biblical preaching, his moderating influence in church controversies, his upholding of family values, and his and Marion's legendary hospitality. Their welcoming home was experienced not only by their extended family but by countless friends and visitors. They provided a conservative but supportive family environment, marked by familiarity with the Bible, daily family prayer, Sunday church attendance, and generous hospitality. In retirement, they hosted a very diverse home group until shortly before their move to Selwyn Village at the beginning of 2009.

A modest and patient man, Morris showed a remarkable capacity to be non-judgmental, to adapt to changing times, and to allow for other theological viewpoints and practice. He led a disciplined life. He was always respectful of others, slow to anger, wise and thoughtful in counsel. He chose his words carefully and had a gentle humour. He remained a gentleman to the last.

When he died, Morris was succeeded by a wife, eight children, 25 grandchildren, and 27 great-grandchildren, all with memories of unforgettable tribal holidays in places as diverse as Pounaweia in the Catlins, Uretiti in Bream Bay, and Whananaki in Northland, as well as at the family's classic Kiwi bach at Pinewoods Motor Park, Redbeach.

A man of faith, he would credit God for his long life and enduring legacy.

*"From everlasting to everlasting the Lord's love is with those who fear him, and his righteousness with their children's children" (Psalm 103:1)*



## Anniversaries of Ordination

The Assembly Clerk moved, it was seconded and agreed:

[12.010] That the General Assembly acknowledge the following: Anniversaries of ordination and that the Moderator convey the warm congratulations and greetings of the Assembly to those for whom these milestones will be celebrated before the next Assembly:

**1943 (70 years anniversary as at 2013):**

Rev Lorna Abberley, Rev Dr Sir Lloyd Geering, Rev Roderick Madill

**1944 (70 years anniversary as at 2014):**

Rev Fergus Hume, Rev William Moore, Rev Ernest Brown

**1948 (65 years anniversary as at 2012):**

Rev Nancy Heginbotham, Rev Douglas Riddle

**1953 (60 years anniversary as at 2013):**

Rev James Batterby, Rev Nora Calvert, Rev Lester Reid

**1954 (60 years anniversary as at 2014):**

Rev Denzil Brown, Sr Catherine Morley, Rev Robert Simpson, Rev Stuart McKenzie, Rev Bill Lindsay, Rev Lawrence Hampton

**1958 (55 years anniversary as at 2013):**

Rev Dallas Clark, Rev Eric Chapman, Rev Graeme Murray, Rev Ewing Stevens, Rev Doreen Riddell, Rev Grahame Drummond, Rev John Sinclair, Rev William Francis

**1959 (55 years anniversary as at 2014):**

Rev Norman Knipe, Rev Allan Morgan, Rev Barrie MacCuish, Rev Martin Cleland, Rev John Allen

**1963 (50 years anniversary as at 2013):**

Rev Gowrie Grant, Rev Roy McKenzie, Very Rev Dr Ian Breward, Rev Dr Robert Murphy, Rev Ian Robertson, Very Rev Alister Rae

**1962 (50 years as at 2014):**

Rev Robert Fendall, Rev Alistair Harray, Rev Scott Thomson, Rev Douglas Anderson, Rev Irving Rutherford, Rev Denis Gordon, Rev Ron Townsend, Rev Ian Fleming.

The Assembly Clerk moved, it was seconded and agreed:

[12.011] That the following Church Courts be given permission to meet during Assembly: Hutt City Uniting Congregation, Annual General Meeting, Sunday 7 October.

## Changes to the Ministerial Roll: 1 July 2010 – 30 June 2012

The Assembly Clerk moved, it was seconded and agreed:

[12.012] That the General Assembly confirms the changes to the ministerial roll.

## Licensing

### 2010

Mr Nyalle Paris, Ordinand, Southern Presbytery, to Licentiate, Southern Presbytery, 3 December 2010.

Mr Martin Fey, Ordinand, Southern Presbytery, to Licentiate, Southern Presbytery, 3 December 2010.

Mr Brent Richardson, Ordinand, Presbytery of Christchurch, to Licentiate, Presbytery of Christchurch, 4 December 2010.

Mr Hamuera (Samuel) Rangiahua, Ordinand, to Licentiate, Te Aka Puaho, 5 December 2010.

## **2011**

Mr Peter Temita, Ordinand, Southern Presbytery, to Licentiate, Southern Presbytery, 24 February 2011.

Mr Matthew Chapman, Ordinand, Northern Presbytery, to Licentiate, Northern Presbytery, 13 March 2011.

Ms Horiana Hayes, Ordinand, Te Aka Puaho, to Licentiate, Te Aka Puaho, 27 March 2011.

Mrs Judith Katipa, Ordinand, Te Aka Puaho, to Licentiate, Te Aka Puaho, 30 September 2011.

Mr Michael Katipa, Ordinand, Te Aka Puaho, to Licentiate, Te Aka Puaho, 30 September 2011.

Mr Willie Manihera, Ordinand, Te Aka Puaho, to Licentiate, Te Aka Puaho, 15 October 2011.

Mr Andrew Harrex, Intern, Highgate Church Dunedin, to Licentiate, Southern Presbytery, 1 December 2011.

Ms Heather Simpson, Intern, Southern Presbytery, to Licentiate, Southern Presbytery, 1 December 2011.

Mr Martin van't Wout, Intern, Southern Presbytery, to Licentiate, Southern Presbytery, 1 December 2011.

Mr Rory McLeod, Intern, Southern Presbytery, to Licentiate, Southern Presbytery, 1 December 2011.

Ms Margaret Garland, Intern, Southern Presbytery, to Licentiate, Southern Presbytery, 1 December 2011.

Mr William Kang, Intern, Takapuna - St George's Presbyterian Church, to licentiate, Northern Presbytery, 7 December 2011.

Mr Ryhan Prasad, Intern, Wellington Presbytery, to Licentiate, Wellington Presbytery, 9 December 2011.

Mr Antony Wood, Intern, Wellington Presbytery, to Licentiate, Wellington Presbytery, 9 December 2011.

## **Reception to the Roll**

### **2010**

Rev Antony (Tony) Spadow, received from Afrikaans Church of New Zealand, 14 May 2010.

Rev Chang-Bum Ko, received from HapDongJeungTong (HDJT), 23 December 2010.

### **2011**

Rev Daniel (Chung Seung) Park, received from Presbyterian Church of Korea (PCK), 15 September 2011.

Rev Monika Redman, received from Church of Scotland, 15 September 2011.

Rev Falkland Fereti Liuvai, received from Ekalesia Kerisiano Niue, 8 December 2011.

## **2012**

Rev Jae Hyun Kim, received from Presbyterian Church in Korea (PCK), 3 April 2012.

Rev Myoungsoo Han, received from Presbyterian Church in the Republic of Korea (PROK), 5 July 2012.

Rev Hai Chang Jung, received from the HapDongJeungTong (HDJT), 5 July 2012.

Rev Changho (Philip) Kang, received from the Presbyterian Korean Church in USA, 5 July 2012.

Rev Byungik (John) Lee, received from the Presbyterian Church of Korea (PCK), 5 July 2012.

Rev Tae Han Lee, received from Si Heyoung Church (Korea), 5 July 2012.

Rev Dr Glenn Pettigrove, received from Presbyterian Church of USA, 5 July 2012.

Rev Hail (Hyun Sook) Kim, received from Presbyterian Church of Korea (PCK), 30 August 2012.

Rev Young-soo (Moses) Kim, received from The Korean Presbyterian Church (Hap Dong), 30 August 2012.

Rev Jae Sun (John) Park, received from Presbyterian Church of Korea (PCK), 30 August 2012.

Rev Hyun-Sung Shin, received from Dang San Dong Church (Korea), 30 August 2012.

## **Reinstatement to the Roll**

Rev Anna Norrish, Minister, re-instated 18 June 2010.

## **Ordinations and Inductions**

### **2010**

Rev Anna Norrish, Not on Register, to Chaplain Waikato Hospital, Kaimai Presbytery, 18 June 2010.

Rev Antony (Tony) Spadow, Other Recognised Minister, South Auckland Presbytery, to Minister, Manurewa -St Paul's Presbyterian Church, South Auckland Presbytery, 27 June 2010.

Rev Paul Prestidge, Other Recognised Minister, Wellington Presbytery, to Minister (Methodist appointment, part-time), Miramar Uniting Church, Wellington Presbytery, 31 July 2010.

Rev Silvia Purdie, Licentiate, Manawatu Wanganui Presbytery, to Minister, Foxton-Shannon Co-operating Parish, Manawatu Wanganui Presbytery, 25 July 2010.

Rev Cameron Sinclair, Minister, North East Valley-St David's Presbyterian Church Redevelopment Unit, to Minister, North East Valley-St David's Presbyterian Church, Southern Presbytery, 15 August 2010.

Very Rev Pamela Tankersley, Minister, St David's Presbyterian Church, Palmerston North, Manawatu-Wanganui Presbytery, to Overseas Mission Co-ordinator, Assembly Service Team, with the status of Member, Wellington Presbytery, 16 August 2010.

Rev Geoffrey Skilton, Minister, Mornington Presbyterian Church, Southern Presbytery, to Minister, Highgate Presbyterian Church, Southern Presbytery, 22 August 2010.

Rev Ron Bennett, Other Recognised Minister, Auckland Presbytery, to Minister, Hamilton-St Andrew's Presbyterian Church, Kaimai Presbytery, 1 September 2010.

Rev Daniel Rikiriki, Amorangi, Te Aka Puaho, to Amorangi, Southern Urewera Māori Pastorate, Te Aka Puaho, 25 September 2010.

Rev Michael Uttley, Licentiate, Kaimai Presbytery, to Minister, Tauranga St Peter's in the City Presbyterian Church, Kaimai Presbytery, 28 September 2010.

Rev Lorna Clarke, Local Minister Probationer, Wairarapa Union District Council, to Local Ordained Minister, Wairarapa Union District Council, 17 October 2010.

Rev Arthur Barnfather, Minister Emeritus, Taranaki Presbytery, to Special Ministry, Opunake Co-operating Church, Taranaki Presbytery, 10 November 2010.

Rev Ngatokoturu (Toko) Ine, Other Recognised Minister, Wellington Presbytery, to Minister, Mt Eden Pacific Islanders Presbyterian Church, Auckland Presbytery, 11 November 2010.

Rev Puhī Koia, Amorangi, Whakatane Māori Pastorate, Te Aka Puaho, to Associate Amorangi, Taneatua Māori Pastorate, Te Aka Puaho, 26 November 2010.

Rev Hamuera (Samuel) Rangiahua, Licentiate, Te Aka Puaho, to Amorangi, Ruatahuna Māori Pastorate, 5 December 2010.

Rev Jangwon (Joshua) Seo, Other Recognised Minister, Northern Presbytery, to Minister (with special responsibility for Korean Congregation, part-time), Manurewa-St Andrew's Presbyterian Parish, Northern Presbytery, 19 December 2010.

Rev Nyalle Paris, Licentiate, Southern Presbytery, to Minister, Invercargill-St Andrew's Presbyterian Church, Southern Presbytery, 15 December 2010.

Rev Simon Cornwall, Licentiate, Kaimai Presbytery, to Minister, Tauranga-St Peter's Presbyterian Church, Kaimai Presbytery, 16 December 2010.

## **2011**

Rev James Wallace, Minister, Bethlehem Community Church, Kaimai Presbytery, to Minister, Tauranga-St Enoch's Presbyterian Church, Kaimai Presbytery, 25 January 2011.

Rev Sally Carter, Minister, Christchurch North Presbyterian Church, Presbytery of Christchurch, to Minister, Napier-St Paul's Presbyterian Church, Gisborne-Hawkes Bay Presbytery, 29 January 2011.

Rev Brent Richardson, Licentiate, Presbytery of Christchurch, to Minister, Hornby Presbyterian Church, Presbytery of Christchurch, 30 January 2011.

Rev Hamish Galloway, Chaplain, Christchurch-St Andrew's College, Presbytery of Christchurch, to Minister, Hornby Presbyterian Church, Presbytery of Christchurch, 30 January 2011.

Rev Dr Murray Gow, Minister of the Churches of Christ in New Zealand, to Minister, Auckland-St Andrew's First Church Symonds St, Auckland Presbytery, 17 February, 2011.

Rev Ken Williams, Other Recognised Minister, Nelson-Marlborough Presbytery, to Minister, Calvin Community Presbyterian Church, Southern Presbytery, 20 February 2011.

Rev Andrew Scott, Minister, Kaikorai Presbyterian Church, Dunedin, Southern Presbytery, to Stated Supply, Brockville Community Church, Dunedin, Southern Presbytery, 22 February 2011.

Rev Gillian Woodward, Other Recognised Minister, Kaimai Presbytery, to Minister (Methodist appointment), Morrinsville Methodist, Kaimai Presbytery, 2 March 2011 (part-time).

Rev Peter Temita, Licentiate, Southern Presbytery, to Minister, Te Atatu-St Giles' Presbyterian Church, Northern Presbytery, 10 March 2011.

Rev Horiana Hayes, Licentiate, Te Aka Puaho, to Amorangi, Whakatane Māori Pastorate, Te Aka Puaho, 27 March 2011.

Rev Robin Palmer, Chaplain, Wellington-Scots College, Wellington Presbytery, to Minister, Browns Bay-Torbay Presbyterian, Northern Presbytery, 30 March 2011.

Rev Ian Croft, Minister Emeritus, Kaimai Presbytery, to Minister (Methodist appointment), Bryant Park-All Saints Co-operating Parish, Kaimai Presbytery, 31 March 2011.

Rev Tom Waight, Minister, St Andrew's Presbyterian, Wanganui Presbytery, to Minister (Methodist appointment), Wellsford Co-operating, Northern Presbytery, 3 April 2011.

Rev Martin Fey, Licentiate, Northern Presbytery, to Minister, Hillsborough-St David's-in-the-Fields, Northern Presbytery, 4 May 2011.

Rev Matthew Chapman, Licentiate, Northern Presbytery, to Minister, St Columba at Botany, Northern Presbytery, 12 May 2011.

Rev Helen Wallis, Minister Emeritus, Presbytery of Christchurch, to Priest-in-Charge, Oxford Cust Anglican Parish, North Canterbury (Anglican Church of New Zealand appointment), 1 July 2011 (part-time).

Rev Martin Dickson, Other Recognised Minister, Northern Presbytery, to Minister, Kamo-St Paul's Co-operating Church, Northern Presbytery, 30 July 2011.

Rev Karima Fai'ai, Minister, Gore-St Andrew's Presbyterian Church, Southern Presbytery, to Minister, Manukau Pacific Islanders (Samoan), Northern Presbytery, 4 August 2011.

Rev Darryl Tempero, Other Recognised Minister, Presbytery of Christchurch, to Christchurch Presbytery Resource Minister, Presbytery of Christchurch, 1 September 2011.

Rev Judith Katipa, Licentiate, Te Aka Puaho, to Amorangi, Whakatane Māori Pastorate, 30 September 2011.

Rev Michael Katipa, Licentiate, Te Aka Puaho, to Amorangi, Te Aka Puaho, 30 September 2011.

Rev Willie Manihera, Licentiate, Te Aka Puaho, to Amorangi, Te Aka Puaho, 15 October 2011.

Rev Tarei Charles Temoni, Licentiate, Te Aka Puaho, to Amorangi, Southern Urewera Māori Pastorate, Te Aka Puaho, 4 December 2011.

Rev Mika Fa'amausili, Other Recognised Minister, Northern Presbytery, to Onehunga Samoan Presbyterian Church, Northern Presbytery, 8 December 2011 (part-time).

Rev Monika Redman, Stated Supply Minister, Karori-St Ninian's Uniting Church, Wellington Presbytery, to Minister, Karori-St Ninian's Uniting Church, Wellington Presbytery, 8 December, 2011.

Rev Rory Grant, Licentiate, Southern Presbytery, to Minister, Timaru Presbyterian Church, Southern Presbytery, 14 December 2011.

Rev Nyalle Gordon Paris, Licentiate, Southern Presbytery, to Minister, Invercargill-St Andrew's Presbyterian Church, Southern Presbytery, 15 December 2011.

Rev Martin Peter van't Wout, Licentiate, Southern Presbytery, to Minister, Knapdale Waikaka Parish, Southern Presbytery, 22 December 2011.

## 2012

Rev Ryhan Prasad, Licentiate, Wellington Presbytery, to Minister, Khandallah Presbyterian Church, Wellington Presbytery, 24 January 2012.

Rev Andrew Harrex, Licentiate, Southern Presbytery, to Minister, Lawrence Waitahuna Church, Southern Presbytery, 25 January 2012.

Rev Peter Dunn, Minister, Waipu Presbyterian Church, Northern Presbytery, to Minister, Windsor Community Church (Presbyterian), Southern Presbytery, 31 January 2012.

Rev Ian Guy, Stated Supply, Wakatipu Community Parish, to Minister, Wakatipu Community Parish, Southern Presbytery, 2 February 2012.

Rev Pane Matthews, Licentiate, Te Aka Puaho, to Amorangi, Te Taitokerau Māori Pastorate, Te Aka Puaho, 6 February, 2012.

Rev Shirley Wiki, Licentiate, Te Aka Puaho, to Amorangi, Te Taitokerau Māori Pastorate, Te Aka Puaho, 6 February, 2012.

Rev Dr Blair Stirling, Licentiate, Presbytery of Christchurch, to Minister, Hornby Presbyterian Church, Presbytery of Christchurch, 12 February 2012.

Rev Silvia Ellen Purdie, Manawatu Wanganui Presbytery, to Minister (part time), Palmerston North- Milson Combined Church, Manawatu Wanganui Presbytery, 26 February 2012.

Rev Arona Tusega, Licentiate, Northern Presbytery, to Minister, Otahuhu-St Andrew's Presbyterian Church, Northern Presbytery, 1 March 2012.

Rev Stephanie Wells, Minister, Maniototo Parish, Southern Presbytery, to Transition Minister, Spreydon St James Presbyterian Church, Presbytery of Christchurch, 1 March 2012.

Rev Helen Harray, Special Ministry, Student Soul, Southern Presbytery, to Minister, Leith Valley St Stephen's Presbytery Church, Southern Presbytery, 7 March 2012.

Rev Howard Carter, Special Ministry, St Andrew's First Presbyterian Church, Northern Presbytery, to Ellerslie/Mt Wellington-St Peter's Presbyterian Church, Northern Presbytery, 8 March 2012.

Rev Sue Fenton, Other Recognised Minister, Wellington Presbytery, to Minister (part time), Wadestown Presbyterian Church, Wellington Presbytery, 15 March 2012.

Rev John Malcolm, Minister, First Tahunanui Presbyterian Parish, Nelson-Marlborough Presbytery, to Minister, Mt Eden-Greyfriars Presbyterian Church, Northern Presbytery, 15 March 2012.

Rev Kyoung Gyun Han, Presbyterian Church of Korea, to National Asian Mission & Ministries Co-ordinator and Member, Northern Presbytery, 16 March 2012.

Rev Alistair McBride, Kaimai Presbytery, to Minister (50% time), St Stephen's Presbyterian Church Hamilton South, 22 March 2012.

Rev Sun Mi Lee, Licentiate, Northern Presbytery, to Minister (70 % time), New Lynn-St Austell's Co-operating Parish, 27 March 2012.

Rev Hilary Beresford, Minister, St Kentigerns Burwood United Parish, Presbytery of Christchurch, to Minister, Birkenhead-St Andrew's & St Philip's Presbyterian Church, Northern Presbytery, 29 March 2012.

Rev Falkland Liuvai, Other Recognised Minister, Wellington Presbytery, to Minister, Newtown St James' Presbyterian Church (Niue), Wellington Presbytery, 22 April 2012.

Rev Iain Dickson, Minister, Te Puke-St Andrew's Presbyterian Church, Kaimai Presbytery, to Minister, Mt Maunganui - St Andrew's Presbyterian Church, Kaimai Presbytery, 26 April 2012.

Jonathan Hone Arapeta Te Rire, Licentiate, Te Aka Puaho, to Amorangi, Putauaki Māori Pastorate, Te Aka Puaho, 25 June, 2012.

Rev Libia Rua, Licentiate, Te Aka Puaho, to Amorangi, Southern Urewera Māori Pastorate, 21 July 2012.

Rev Dr Glenn Pettigrove, Other Recognised Minister, Northern Presbytery, to Member, Northern Presbytery, 14 September 2012.

## **Retirements**

### **2010**

Rev Graeme Pratley, Other Recognised Minister, Presbytery of Christchurch, to Minister Emeritus, Presbytery of Christchurch, 30 June 2010.

Rev Dorothy Harvey, Minister (Associated Churches of Christ appointment), St Anselm's Union Church, Karori, Wellington Presbytery, to Minister Emerita, Wellington Presbytery, 11 July 2010.

Rev Geoffrey Vine, Other Recognised Minister, Southern Presbytery, to Minister Emeritus, Southern Presbytery, 20 July 2010.

Rev Verna Healy, Honorary Assistant Minister, St John's Co-operating Parish, Raumanga, Churches Together in Northland, to Minister Emeritus, Churches Together in Northland, 31 August 2010.

Rev Barry Tetley, Minister, Whangarei Uniting Parish-St James', Churches Together in Northland, to Minister Emeritus, Churches Together in Northland, 1 November 2010.

Rev Ian Bayliss, Chaplain, Kenepuru Hospital, Porirua, Wellington Presbytery, to Minister Emeritus, Wellington Presbytery, 31 December 2010.

Rev Uiva Vagana, Minister, Pacific Islanders North Shore Church, North Shore Presbytery, to Minister Emeritus, North Shore Presbytery, 31 December 2010.

### **2011**

Rev John Hunt, Minister, St Giles' Papanui, Presbytery of Christchurch, to Minister Emeritus, Presbytery of Christchurch, 6 March 2011.

Rev Harry Morgan, Minister, Auckland Central-Symonds Street, St Andrew's First Presbyterian Parish, Northern Presbytery, to Minister Emeritus, Northern Presbytery, 30 April 2011.

Rev Peter Kirkpatrick, Other Recognised Minister, Northern Presbytery, to Minister Emeritus, Northern Presbytery, 30 June 2011.

Rev Robert Anderson, Chaplain, Taranaki Base Hospital, Taranaki Presbytery, to Minister Emeritus, Taranaki Presbytery, 31 July 2011.

Rev Jenni Elmes, Other Recognised Minister, Southern Presbytery, to Minister Emerita, Southern Presbytery, 13 August 2011.

Rev Ron Gilder, Other Recognised Minister, Southern Presbytery, to Minister Emeritus, Southern Presbytery, 13 August 2011.

Rev Howard Smith, Other Recognised Minister, Southern Presbytery, to Minister Emeritus, Southern Presbytery, 13 August 2011.

Rev Neal Brown, Other Recognised Minister, Southern Presbytery, to Minister Emeritus, Southern Presbytery, 13 August 2011.

Rev Ivan Smith, Other Recognised Minister, Southern Presbytery, to Minister Emeritus, Southern Presbytery, 7 September 2011.

Rev Dr Roderick (Rod) Mitchell , Other Recognised Minister, Southern Presbytery, to Minister Emeritus, Southern Presbytery, 7 September 2011.

Rev Ray Galvin, Other Recognised Minister, Northern Presbytery, to Minister Emeritus, Northern Presbytery, 20 September 2011.

Rev Duk Kyung Kim, Local Ordained Minister, Kaimai Presbytery, to Minister Emeritus, Kaimai Presbytery, 30 September 2011.

Rev David Evans, Other Recognised Minister, Northern Presbytery, to Minister Emeritus, Northern Presbytery, 5 October 2011.

Rev Murray Allan, Other Recognised Minister, Presbytery of Christchurch, to Minister Emeritus, Presbytery of Christchurch, 11 October 2011.

Rev Karel Lorier, Member, Northern Presbytery, to Minister Emeritus, Northern Presbytery, 17 October 2011.

Rev Nio Daniela, Other Recognised Minister, Wellington Presbytery, to Minister Emeritus, Wellington Presbytery, 31 October 2011.

Rev George Robertson, Other Recognised Minister, Kaimai Presbytery, to Minister Emeritus, Kaimai Presbytery, 23 November 2011.

Rev Geoffrey Holding, Other Recognised Minister, Southern Presbytery, to Minister Emeritus, 30 November 2011.

Rev Barrie Keenan, Other Recognised Minister, Wellington Presbytery, to Minister Emeritus, Wellington Presbytery, 6 December 2011.

Rev Norman Knipe, Other Recognised Minister, Wellington Presbytery, to Minister Emeritus, Wellington Presbytery, 6 December 2011.

Rev Glenn Duncan, Other Recognised Minister, Wellington Presbytery, to Minister Emeritus, Wellington Presbytery, 6 December 2011.

Rev Dianne Smith, Other Recognised Minister, Presbytery of Christchurch, to Minister Emerita, 13 December 2011.

Rev Susan Sara, Other Recognised Minister, Presbytery of Christchurch, to Minister Emerita, 22 December 2011.

Rev Rodney Routledge, Other Recognised Minister, Presbytery of Christchurch, to Minister Emeritus, Presbytery of Christchurch, 13 December 2011.

## **2012**

Rev Shirley Barker-Kirby, Minister, Gisborne Presbyterian Parish, Gisborne-Hawkes Bay, to Minister Emerita, Gisborne-Hawkes Bay, 31 January 2012.

## **Deaths**

### **2010**

Sister Lorraine Saunders, Retired Deaconess, Presbytery of Christchurch, died 16 July 2010.

Rev Donald Mence, Minister Emeritus, Kaimai Presbytery, died 25 September 2010.

Rev Frank McKean, Minister Emeritus, South Auckland Presbytery, died 18 October 2010.

Rev Wilfred Downard, Minister Emeritus, Kaimai Presbytery, died 20 October 2010.

### **2011**

Rev George Heta, Minister Emeritus, Te Aka Puaho, died 3 March 2011.



Rev Rangiora Rakuraku, Minister Emeritus, Te Aka Puaho, died 14 March 2011.  
Rev Blair Rodgers, Minister Emeritus, Wellington Presbytery, died 17 April 2011.  
Rev Alan Quigley, Minister Emeritus, Northern Presbytery, died 27 April 2011.  
Rev John Elvidge, Minister Emeritus, Presbytery of Christchurch, died 4 May 2011.  
Rev Shirley Fergusson, Minister Emeritus, Kaimai Presbytery, died 5 May 2011.  
Rev Vivienne Sinclair, Minister Emeritus, Presbytery of Christchurch, died 3 August 2011.  
Sister Rachel Jenkins, Retired Deaconess, Northern Presbytery, died 23 August 2011.  
Rev Beryl Palmer, Minister Emeritus, Wellington Presbytery, died 3 September 2011.  
Rev Samuelu Poutasi, Other Recognised Minister, Northern Presbytery, died 21 September 2011.  
Rev Dr Peter Rutherford McKenzie, formerly Minister, Southern Presbytery, died 28 September 2011.  
Rev Lapana Faletolu, Minister, St Paul's Trinity Pacific Parish, Presbytery of Christchurch, died 6 October 2011.  
Rev William (Bill) McLeay, Minister Emeritus, Kaimai Presbytery, died 14 October 2011.  
Rev Thomas (Tom) Millar, Minister Emeritus, Taranaki Presbytery, died 1 November 2011.  
Rev William (Bill) Earle, Minister Emeritus, Wellington Presbytery, died 5 November 2011.  
Rev Samuel Burley; Minister Emeritus, Northern Presbytery, died 17 November, 2011.

## **2012**

Rev Ernest Kenneth Orange, Minister Emeritus, Wellington Presbytery, died 1 January 2012.  
Rev Talosaga Su'a, Minister, Mt Albert Presbyterian Church, Northern Presbytery, died 2 January 2012.  
Rev Leslie A Howard, Minister Emeritus, Kaimai Presbytery, died on 4 January 2012.  
Rev Brian Thomas Hardie, Minister, Takapuna-St George's Presbyterian Church, Northern Presbytery, died 11 February 2012.  
Rev Donald Feist, Minister Emeritus, Southern Presbytery, died 22 February 2012.  
Sir Rodney Gallen KNZM QC died 3 March 2012.  
Rev David John Clark, Remuera-St Luke's Presbyterian Church, Northern Presbytery, died 13 March 2012.  
Rev Crawford Madill, Minister Emeritus, Southern Presbytery, died, 3 April, 2012.  
Rev Alex Barton, Minister Emeritus, Southern Presbytery, died, 24 April 2012.  
Rev Wallace Christian Hunger, Minister Emeritus, Taranaki Presbytery, died on 19 June 2012.  
Rev Donald Glenny, Minister Emeritus, Northern Presbytery, died on 18 July, 2012.  
Rev Keith William Robertson, Minister Emeritus, Southern Presbytery, died on 18 July 2012.  
Rev Rubin Donald (Don) Elley, Minister Emeritus, Northern Presbytery, died on 5 August 2012.

Rev Gordon Hall, Minister Emeritus, Manawatu Wanganui Presbytery, died on 6 August 2012.

Sr Mary Crozier (nee Jacobs), Presbytery of Christchurch, died on 28 August 2012.

Rev Edward (Ted) Brash, Minister Emeritus, Wellington Presbytery, died on 18 September 2012.

Very Rev Kenape Faletose, Minister Emeritus, Northern Presbytery, died on 28 September 2012

### **Resignations**

Rev Dr Christine Sorensen, Northern Presbytery, h resigned from the ministry of the Presbyterian Church of Aotearoa New Zealand and returned to Uniting Church of Australia, 1 January 2012.

Rev Brian Thom, National Ordained Minister, Manawatu-Wanganui Presbytery, resigned from the ministry of the Presbyterian Church of Aotearoa New Zealand and returned to South Africa, 31 January 2012.

### **Removal from the Roll**

#### **2011**

Rev David Pierce, Other Recognised Minister, Presbytery of Christchurch, removed from the Ministerial Roll of the Presbyterian Church of Aotearoa New Zealand, 15 August 2011.

Rev Peter Armstrong, Other Recognised Minister, Northern Presbytery removed from the Ministerial Roll of the Presbyterian Church of Aotearoa New Zealand, 14 October 2011.

Rev John Franklin, Other Recognised Minister, Manawatu Wanganui Presbytery, removed from the Ministerial Roll, 20 October 2011.

Rev Abera Abera, Other Recognised Minister, Northern Presbytery, removed from the Ministerial Roll, 21 November 2011.

Rev Anthony Campbell, Other Recognised Minister, Northern Presbytery, removed from the Ministerial Roll, 21 November 2011.

Rev Robert Francesco, Other Recognised Minister, Northern Presbytery, removed from the Ministerial Roll, 21 November 2011.

Rev Clive Halliday, Other Recognised Minister, Northern Presbytery, removed from the Ministerial Roll, 21 November 2011.

Rev Steve Havilitama, Other Recognised Minister, Northern Presbytery, removed from the Ministerial Roll, 21 November 2011.

Rev Keith Sellar, Other Recognised Minister, Northern Presbytery, removed from the Ministerial Roll, 21 November 2011.

Rev David Williams, Other Recognised Minister, Northern Presbytery, removed from the Ministerial Roll, 21 November 2011.

Rev Wairata Marshall, Other Recognised Minister, Te Aka Puaho, removed from the Ministerial Roll, 21 November 2011.

Rev Lesley Shaw, Other Recognised Minister, Wellington Presbytery, removed from the Ministerial Roll of the Presbyterian Church of Aotearoa New Zealand, 15 October 2011.

Rev Bonnie Robinson, Other Recognised Minister, Northern Presbytery, removed from the Ministerial Roll of the Presbyterian Church of Aotearoa New Zealand, 7 December 2011.

Rev Christina Loughton, Other Recognised Minister, Presbytery of Christchurch, removed from the Ministerial Roll of the Presbyterian Church of Aotearoa New Zealand, 15 December 2011.

Rev David Caldwell, Other Recognised Minister, Southern Presbytery, removed from the Ministerial Roll of the Presbyterian Church of Aotearoa New Zealand, 15 December 2011.

Rev Keith Fuller, Other Recognised Minister, Presbytery of Christchurch, removed from the Ministerial Roll of the Presbyterian Church of Aotearoa New Zealand, 15 December 2011.

Rev Va'alotu Solofa, Other Recognised Minister, Wellington Presbytery, removed from the Ministerial Roll of the Presbyterian Church of Aotearoa New Zealand, 21 December 2011.

## **2012**

Rev Alan Hawksworth, Other Recognised Minister, Taranaki Presbytery, removed from the Ministerial Roll of the Presbyterian Church of Aotearoa New Zealand.

## **Other Changes in Status**

### **2010**

Rev Uili Aukuso, Minister, Gisborne-St David's Presbyterian Church, Gisborne Hawkes Bay Presbytery, from full-time to half time, 1 January 2010.

Rev Mary Lloyd Shallcrass, Minister Emerita, Presbytery of Christchurch, to Minister Emerita, Wairarapa Union District Council, 1 June 2010.

Rev Robin Shallcrass, Minister Emeritus, Presbytery of Christchurch, to Minister Emeritus, Wairarapa Union District Council, 1 June 2010.

Rev Andrew Bell, Minister, Otahuhu-St Andrew's Presbyterian Church, Auckland Presbytery, to Other Recognised Minister, Auckland Presbytery, 7 June, 2010.

Rev Eijmbert (Bert) Schoneveld, Minister Emeritus, South Canterbury Presbytery, to Minister Emeritus, Kaimai Presbytery, 20 August 2010.

Rev Les Solomona, Minister, Seatoun/Strathmore-St Christopher's Presbyterian Church, Wellington Presbytery, to Other Recognised Minister, Wellington Presbytery, 22 August 2010.

Rev Les Solomona, Other Recognised Minister, Wellington Presbytery, to Member, Presbyterian Support Central (part-time), Wellington Presbytery, 7 September 2010.

Rev Mika Fa'amausili, Chaplain, Auckland Presbytery, to Other Recognised Minister, Auckland Presbytery, 28 September 2010.

Rev Junghun Choi, Local Ordained Minister, Auckland Presbytery, to Other Recognised Minister (National Ordained Minister), Auckland Presbytery, 9 November 2010.

Rev John Rush, Minister, Mt Maunganui -St Andrew's Presbyterian Church, Kaimai Presbytery, to Other Recognised Minister, 5 December 2010.

Rev Martin Dickson, Minister, St Luke's Presbyterian Church, Remuera, Auckland to Other Recognised Minister, Auckland Presbytery, 7 December 2010.

Rev Sunday Tsoi, Chaplain, Other Recognised Minister, Auckland Presbytery, to Member, Auckland Presbytery, 11 December 2010.

Rev Desmond Botting, Minister Emeritus, Auckland Presbytery, to Minister Emeritus, Kaimai Presbytery, 1 December 2010.

Rev Leslie Solomona, Minister, Stated Supply, Karori West-St Anselm's Church, Wellington Presbytery, to Member, Wellington Presbytery, 31 December 2010.

Rev Ian Bayliss, Minister Emeritus, Wellington Presbytery, to Minister Emeritus, Gisborne-Hawkes Bay Presbytery, 31 December 2010.

Rev Vivian Coleman, Member, Auckland Presbytery, to Other Recognised Minister, Auckland Presbytery, 31 December 2010.

## **2011**

Rev Tukua Tuwairua, Amorangi, Heretuanga Māori Pastorate, Te Aka Puaho, to Chaplain, Turakino Māori Girls' College, 1 January 2011.

Rev Tukua Tuwairua, Amorangi, Heretuanga Māori Pastorate, Te Aka Puaho, to Chaplain, Turakino Māori Girls' College, 1 January 2011.

Rev Matthew Jack, Other Recognised Minister, North Shore Presbytery, to Other Recognised Minister, Southern Presbytery, 17 January 2011.

Rev John Cromarty, Other Recognised Minister, Wairarapa Union District Council, to Other Recognised Minister, Southern Presbytery, 26 January 2011.

Rev Brian Walker, Minister Emeritus, Southern Presbytery, to Minister Emeritus, Kaimai Presbytery, 31 January 2011.

Rev Gillian Woodward, Other Recognised Minister, South Auckland Presbytery, to Other Recognised Minister, Kaimai Presbytery, 31 January 2011.

Rt Rev Peter Cheyne, Minister, Calvin Community Presbyterian Church, Southern Presbytery, to Member, Southern Presbytery, 13 February 2011.

Rev Martin Fey, Licentiate, Southern Presbytery, to Licentiate, Northern Presbytery, 28 February 2011.

Rev Sung Kook Kim, Member, Northern Presbytery to Other Recognised Minister, Northern Presbytery, 28 February 2011.

Rev Bruce Howat, Member, Northern Presbytery to Other Recognised Minister, Northern Presbytery, 28 February 2011.

Rev Sione Faitala, Member, Northern Presbytery to Other Recognised Minister, Northern Presbytery, 28 February 2011.

Rev Colin Hay, Minister Emeritus, Southern Presbytery, to Minister Emeritus, South Canterbury Presbytery, 9 March 2011.

Rev Roy Pearson, Minister, Mount Maunganui-St Andrew's Presbyterian Church, Kaimai Presbytery, to Other Recognised Minister, Kaimai Presbytery, 24 May 2011.

Rev Ra Koia, Chaplain, Te Aka Puaho, to Other Recognised Minister, Northern Presbytery, 2 June 2011.

Rev Michael Schwass, Minister, Hornby Presbyterian Community Church, Presbytery of Christchurch, to as Other Recognised Minister, Presbytery of Christchurch, 12 June 2011.

Rev Scott Wishart, Other Recognised Minister, Kaimai Presbytery, to Member, Kaimai Presbytery, 20 August 2011.

Rev Hamish Kirk, Minister, Nelson-Trinity Presbyterian Church, Nelson-Marborough Presbytery, Chaplain, Linton Military Camp, Manawatu Wanganui Presbytery, 1 October 2011.

Rev Jacqueline (Jacqui) Cavit, Other Recognised Minister, Northern Presbytery, to Member, Northern Presbytery, 5 October 2011.

Rev Leanne Munro, Other Recognised Minister, Wellington Presbytery, to Member, Wellington Presbytery, 15 November 2011.

Rev Sue Fenton, Pioneer Mission Ministry Co-ordinator, Wellington Presbytery, to Other Recognised Minister, Wellington Presbytery, 28 December 2011.

Rev Silvia Ellen Purdie, Minister, Foxton-Shannon Cooperating Parish, Manawatu Wanganui Presbytery, to Other Recognised Minister, Manawatu Wanganui Presbytery, 31 December 2011.

## **2012**

Rev D Robert Reid, Minister Emeritus, Nelson-Marlborough Presbytery, to Minister Emeritus, Presbytery of Christchurch, 1 January 2012.

Rev Ian Crawford, Locally Ordained Minister, Southland Regional Resource Ministry (25% time), and Stated Supply at Windsor Community Church, Invercargill (75% time), Southern Presbytery, stated supply ended 20 January 2012. (Southland Regional Resource Ministry continues.)

Rev Chris Bedford, Birkenhead-St Andrew's & St Philip's Presbyterian Church, Northern Presbytery, to Other Recognised Minister, Kaimai Presbytery, 22 January 2012.

Rev Ken Irwin, Stated Supply, Khandallah Presbyterian Church, Wellington Presbytery, to Other Recognised Minister, Wellington Presbytery, 22 January 2012.

Rev Roy Pearson, Other Recognised Minister, Kaimai Presbytery, to Other Recognised Minister, Northern Presbytery, 1 February 2012.

Rev John R P Hodgson, Honorary Minister, Mt Eden-Greyfriars Presbyterian Church, Northern Presbytery, to Other Recognised Minister, Northern Presbytery, 13 March 2012.

Rev Fei Taule'ale'ausumai Davis, Minister, Henderson-St Andrew's Presbyterian Church, Northern Presbytery, to Other Recognised Minister, Northern Presbytery, 16 March 2012.

Rev Alistair McBride, Minister (full-time), Scots Presbyterian Church, Kaimai Presbytery, to Minister (50% part-time), Scots Presbyterian Church, Kaimai Presbytery, 22 March 2012.

Rev Keith Hooker, Stated Supply, Mt Eden-Greyfriars, Northern Presbytery, to Other Recognised Minister, Northern Presbytery, 26 March 2012.

Rev R Andrew Brown, Minister Emeritus, Northern Presbytery, to Minister Emeritus, Southern Presbytery, 27 March 2012.

Rev Anna Norrish, Chaplain, Waikato Hospital, Kaimai Presbytery, to Other Recognised Minister, Kaimai Presbytery, 30 March 2012.

Rev Louise Stevenson-Wright, Other Recognised Minister, South Canterbury Presbytery, to Other Recognised Minister, Southern Presbytery, 20 April 2012.

Rev Karen Nelson, Minister (full-time), Conifer Grove/Takanini-St Aidan's Parish, Northern Presbytery, to Minister (50% part-time), Conifer Grove/Takanini-St Aidan's Parish, Northern Presbytery, 1 May 2012.

Rev Keith Hooker, Other Recognised Minister, Northern Presbytery, to Other Recognised Minister, Kaimai Presbytery, 1 May 2012.

Rev Guy Pilkinton, Member, Taranaki Presbytery, to Special Ministry (50% part-time), Microchurch Network, Taranaki Presbytery, 1 May 2012.

Rev Chris Bedford, Other Recognised Minister, Kaimai Presbytery, to Member, Kaimai Presbytery, 1 July 2012.

Rev Feiloaiga Taule'ale'ausumai Davis, Other Recognised Minister, Northern Presbytery, to Member, Northern Presbytery, 9 August 2012.

Rev Brian Cavit, Member, Northern Presbytery, to Minister Emeritus, Kaimai Presbytery, 22 October 2012.

Rev Jaqui Cavit, Chaplain, Northern Presbytery, to Member, Kaimai Presbytery, 22 October 2012.

## **Changes in Co-operative Ventures Ministries**

### **2010**

Rev Dawn Daunauda, of the Anglican Church in Aotearoa, New Zealand and Polynesia, to Priest in Charge, Seddon-Awatere Christian Joint Venture Church, Nelson-Marlborough Presbytery, 1 July 2010.

Rev Ken Smith, Minister of the Presbyterian Church of United States of America, Stated Supply, Hutt City Uniting Congregations, Wellington Presbytery, completed term, 31 July 2010.

Mr David Baird, Lay Appointee, Methodist Church of New Zealand, Opotiki-St John's Co-operating Church, Kaimai Presbytery, completed term, 30 November 2010.

### **2011**

Rev Fraser Paterson, Interim Minister (Methodist appointment), Kapiti Uniting Parish, Wellington Presbytery, remains as Minister Emeritus, Wellington Presbytery, 30 January 2011.

Rev Tau Lasi, Minister of the Methodist Church of New Zealand, Paeroa Co-operating Church, Kaimai Presbytery, completed term, 31 January 2011.

Rev Bob Sidal, Minister (Methodist appointment), Halswell Union, Presbytery of Christchurch, completed term, 1 February 2011.

Rev Epli Taungapeau, Minister of the Methodist Church of New Zealand, to Minister, St John's Raumanga, Whangarei, Churches Together in Northland, 3 February 2011.

Rev Mark Gibson, Minister of the Methodist Church of New Zealand, to Minister, New Brighton Union Parish, Presbytery of Christchurch, 2 February 2011.

Rev Kathryn Walters, Minister of the Methodist Church of New Zealand, to Minister, Halswell Union Parish, Presbytery of Christchurch, 3 February 2011.

Rev Alofa Asiata, Minister of the Methodist Church of New Zealand, to Minister, Hauraki Plains Co-operating Church, Kaimai Presbytery, 6 February 2011.

Rev Cornelia Grant, Minister of the Methodist Church of New Zealand, to Minister, Kapiti Uniting Church, Wellington Presbytery, 10 February 2011.

Rev Tevita Taufelegele, Minister of Methodist Church, Hutt Valley Uniting Congregations, Wellington Presbytery, completed term 31 December 2011.

### **2012**

Rev Bob Franklyn, Minister of the Congregational Federation of the UK Church, Hutt City Uniting Congregations, Wellington Presbytery, completed term, 22 January 2012.

Rev Tim Dack, Minister of the Anglican Church, Co-operative Venture of Tirua, Kaimai Presbytery, completed term, 31 January 2012.

Rev Suresh Chandra, Minister of the Methodist Church, to Minister, Upper Hutt Uniting Parish, Wellington Presbytery, 9 February 2012.

Rev Brian Turner, Minister of the Methodist Church, Kaiapoi Co-operating Parish, Presbytery of Christchurch, completed term, 9 February 2012.

Rev Philomena Kinera, Minister of the Methodist Church, to Minister, Kaiapoi Co-operating Parish, Presbytery of Christchurch, 9 February 2012.

## **Nominating Committee Membership**

The Assembly Clerk moved, it was seconded and agreed:

[12.013] That Assembly confirms presbytery, union district council, Te Aka Puaho, Pacific Island Synod and Association of Presbyterian Women representatives on the Nominating Committee as listed:

Conveners: Ian Hyslop and Mary-Jane Konings  
Northern: Margaret-Anne Low, Isabella Hardcastle, Makesi Alatimu;  
Kaimai: Anne Owen, David Balchin, Wilson Orange; Te Aka Puaho: Harietta Hamate; Manawatu - Wanganui: Steve Jourdain; Taranaki: Wayne Ogden; Wellington: Margaret Mayman; Nelson Marlborough: Robert McPhail West Coast UCC: Lyn Heine; Christchurch: Stephanie Wells; Ashburton: Robert Jones; South Canterbury: McGregor Simpson  
Southern: Anne Thomson, Jason Barron, Ian Guy; Council of Asian Congregations: Mark Wen; Pacific Islanders' Synod: Fieta Faitala

## **Recognition of Associates**

The Assembly Clerk moved, it was seconded and agreed:

[10.014] That the Assembly recognize the following associates:  
Rev Asora Amosa, Pacific Islanders Synod Clerk; Mrs Margie Apa, Assembly Business Work Group; Rev Brett Johnstone, Assembly Business Work Group; Rev Richard Gray, Assembly Business Work Group; Rev Shona Bettany, Assembly Business Work Group; Very Rev Peter Cheyne, Immediate Past Moderator; Mr Peter Whiteside, Book of Order Advisory Committee; Rev Emma Keown, Council of Assembly; Rev Simon McLeay, Facilitation Team; Rev John Howell, Facilitation Team; Very Rev Pamela Tankersley, Assembly Deputy Clerk; Mrs Heather McKenzie, Assembly Deputy Clerk; Rev Malcolm Gordon, Worship Leader; Mrs Millie Te Kaawa, Moderator's Chaplain; Rev Heather Simpson, Moderator's Chaplain; Rev Dennis Flett, Moderator's Chaplain; Rev Iain Dickson, Moderator's Chaplain; Rev Lance Thomas, Assembly Coordinator; Mrs Kiri Thomas; Assistant Assembly Coordinator; Ms Angela Singer, Communications Manager; Dr Carlton Johnstone, Presbyterian Youth Ministry; Mrs Jill Kayser, Kids Friendly Coach; Rev Kyoung Gyun Han, Asian Ministry Coordinator; Rev Don Ikitoelagi, Pasifika Misionare; Rev Phil King, Global Mission Coordinator; Very Rev Dr Graham Redding, Knox Centre for Ministry and Leadership (KCML); Rev Dr Jason Goroncy KCML; Rev Dr Kevin Ward, KCML; Rev Mark Johnston, KCML; Mr Tim Keel; Guest Speaker; Dr John Kernohan, Church Property Trustees; Mr Kos van Lier, Church Property Trustees; Rev Peter MacKenzie, Uniting Congregations of Aotearoa New Zealand; Very Rev Garry Marquand, Presbytery Reform Special Committee; Mr Simon Bilton, PSDS; Mr Mark Bartlett, PSDS; Ms Katherine Noble, Presbyterian Support NZ; Dr Rod Watts, Presbyterian Support Northern; Mr Frank Carter, Timekeeper; Rev Sharon Ensor, Press Go; Rev Ngotokotoru Ine, Pacific Islanders Synod; Rev Ere Talagi-Ikitoelagi, Moderator Pacific Islanders Synod; Rev Saifaleupolu Siitia-Asi: Pacific Islanders Synod, Dr Miki Seifert, Assembly Staff.

## **Te Aka Puaho**

The Rev Wayne Te Kaawa presented the report of Te Aka Puaho.

Mr Te Kaawa moved, it was seconded and agreed:

[12.015] That Jill Kayser and the staff of Kids Friendly be acknowledged and thanked for supporting the Children's Ministry of Te Aka Puaho.

Mr Te Kaawa moved, it was seconded and agreed:

[12.016] That Te Komiti Takawaenga be thanked and discharged, and references to Te Komiti Takawaenga be removed from the Book of Order.

Mr Te Kaawa moved, it was seconded and agreed:

[12.017] That the Amorangi ministers in Te Aka Puaho be thanked for their commitment to the ministry of the Presbyterian Church of Aotearoa New Zealand.

The Moderator acknowledged the work of Te Komiti Takawaenga, and in particular the long service of Mrs. Catherine Goldsmith and Mr Tony Wilson.

## **Council of Assembly**

Council of Assembly Convener, the Rev Emma Keown and Deputy Convener, Mrs. Lisa Wells, presented the report of the Council.

## **Leadership Sub-committee**

The Rev Helen Harray presented the report of the Leadership Sub-committee.

Mrs Harray moved *en bloc*, it was seconded and agreed:

[12.040] That Local Ministry Teams (LMT) be reaffirmed as one of the strands of set-apart ministry recognized by the PCANZ.

[12.041] That Knox Centre for Ministry and Leadership (KCML) be asked to review the training needs of LMTs and their resource ministers (enablers) in order to better integrate them into the overall training programme for ministry, and to report with recommendations to the 2014 General Assembly.

[12.042] That in order to provide continuity of the LMT model of ministry in a specific parish, regulations be drafted in consultation with the Book of Order Advisory Group, to allow for members of the team to be appointed for overlapping terms, with the opportunity of reappointment and the filling of occasional vacancies.

There was no debate.

Mrs Harray moved, it was seconded and carried:

[12.043] That the supplementary provisions for ministry training and ordination be amended by the insertion of the following clauses (see report D7.)



Mrs Harray moved, it was seconded and agreed:

[12.044] That the pathway from Amorangi to National Ordained Ministry outlined by Knox Centre for Ministry and Leadership be adopted.

There was no debate.

Mrs Harray moved *en bloc*, it was seconded and agreed:

[12.045] That Appendix E-3 of the 2003 Book of Order be repealed.

[12.046] That the Leadership Sub-committee review the role of lay preachers in the Church and, if required, develop a policy that is relevant to today's needs.

There was no debate.

### **Report of the Assembly Executive Secretary**

The Rev Martin Baker reported on matters sent to presbyteries after the 2010 General Assembly under the Special Legislative Procedure.

Mr Baker moved, it was seconded and carried:

[12.053] That the Assembly adopt the following changes in regulations:

**1.1 Standards**

(3) The Kupu Whakapono and Commentary are subordinate standards of the Church, together with its historic reformed standards, the Westminster Confession of Faith (as interpreted by the Declaratory Act) and the Larger and Shorter Catechisms.

Mr Baker moved, it was seconded and carried:

[12.054] That the Assembly adopt the following changes in regulations:

**1.1 Standards**

(7) This Church also recognises as authoritative statements of our Reformed heritage the Scots Confession, the Heidelberg Catechism and the Second Helvetic Confession. Through its allegiance to the supreme standard of Holy Scripture, and through its continuing confession of the Nicene and Apostles' Creeds, this Church belongs to the one, holy, catholic and apostolic Church, drawn together by the Spirit and made one in Christ.

Mr Baker moved, it was seconded and carried:

[12.055] That the Assembly adopt the following changes in regulations:

**1.7 The Formula**

(1) Ministers and elders and other office bearers must make themselves accountable to the Church by subscribing to the following formula:

“I believe in the Word of God in the Scriptures of the Old and New Testaments and the fundamental doctrines of Christian Faith contained in the Kupu Whakapono and Commentary, the Westminster Confession of Faith, and other subordinate

standards of this Church. I accept that liberty of conviction is recognised in this Church but only on such points as do not enter into the fundamental doctrines of Christian faith contained in the Scriptures and subordinate standards. I acknowledge the Presbyterian government of this Church to be agreeable to the Word of God and promise to submit to it. I promise to observe the order and administration of public worship as allowed in this Church.”

Mr Baker moved *en bloc*, it was seconded and agreed:

[12.056] That the Assembly adopt the following changes in regulations:

**5.10 Dissolution of a congregation on the initiative of presbytery**

- (1) A presbytery must appoint a commission to review the future of a congregation, with the options of continuing its mission, renewing its life and mission, or if need be, dissolution, where:
  - (a) the total number of adults attending public worship falls below an average of 40 per week for 12 consecutive months; and/or
  - (b) The presbytery has reason to believe that a congregation is no longer fulfilling the expectations for mission contained in section 2.
- (2) The presbytery commission for such processes will comprise no more than five members, including persons particularly suited for appointment, having regard to:
  - (a) The nature of the congregation under review
  - (b) An understanding of contemporary theological and mission practice
  - (c) The legal and administrative requirements of the Book of Order. The majority of members should be members of presbytery.
- (3) The role of the presbytery commission is to enhance the mission of the Church by engaging with a congregation to discern how its life and mission fulfils the functions of a congregation as described in section 5.2 of the Book of Order. It will do this by:
  - (a) informing the congregation that a review is being undertaken
  - (b) state at a congregational meeting the possible outcomes of the review process
  - (c) set a date at which the congregation will report to the commission
  - (d) make a determination as described in section (6)
- (4) A presbytery commission appointed under this section must require the church council to call a congregational meeting in accordance with section 3. The meeting must be chaired by a member of the commission.
- (5) The purpose of the meeting called in accordance with subsection 4 is to inform the congregation that a review of the congregation’s future has been initiated by the presbytery, and that one option being considered in the review is the dissolution of the congregation. The reasons for the review must be given. The commission must ask the congregation to give a report as to its life and work in fulfilling its functions under section 2. This report may be in both verbal and written forms and must be

- presented to the commission within three months of the congregational meeting.
- (6) In its consideration of the report, the commission must decide on one of these three options:
- (a) that the congregation is fulfilling the functions as set out in section 2 and it should be encouraged to continue in its life and mission
  - (b) that, although some of the functions in section 2 are being met but the viability of the congregation is marginal, and the presbytery will work closely with the church council to find creative ways to stimulate its life and mission, and a further review should be undertaken within a defined period
  - (c) that the congregation should be dissolved, and the presbytery ensure the continued pastoral care of the people of the congregation.

[12.057] That the Assembly adopt the following changes in regulations:

**5.12 Right of appeal in relation to decision to form a congregation**

- (1) There is a right of appeal to the General Assembly against a decision of a presbytery to form a congregation.
- (2) An applicant under section 4 may appeal to the General Assembly against a decision of a presbytery not to form a congregation.

[12.058] That the Assembly adopt the following changes in regulations:

**7.3 Legislative proposals**

- (2) A church council must fix a day for the consideration of any legislative proposal that, in accordance with the special legislative procedure, has been sent down from the Council Assembly under section 9 of Chapter 14.
- (3) A church council must expressly approve or disapprove or abstain from approving or disapproving the proposal.
- (4) A qualified approval, a proposal to amend, an equality of votes, or an abstention will be taken as disapproval of the proposal.
- (5) A church council that wishes to amend a proposal must send a new proposal to the General Assembly.

**Chapter 8: Presbytery**

Delete clause:

**8.6 Legislative proposals received from the General Assembly**

- ~~(2) In dealing with a legislative proposal, a presbytery must give church councils within the area for which it has responsibility the opportunity to report their opinions on the proposal to presbytery.~~

**Chapter 14: General Assembly**

**14.9 Special legislative procedure**

- (1) In dealing with any proposal to alter, amend or delete a provision of the Book of Order that cannot be accomplished except in accordance with the special legislative procedure, the following procedure must be adopted:
  - (a) if the General Assembly accepts such a proposal, it must remit the proposal to all presbyteries **and church councils**, including Te Aka Puaho, for consideration,

- (b) 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 the proposal as an interim provision of this Book of Order having force until the next General Assembly meets,
  - (c) the Clerk of Assembly must call for responses from presbyteries **and church councils** in respect of any proposal remitted to them,
  - (d) a presbytery **and church council** which receives a proposal so remitted may communicate to the following General Assembly its approval or disapproval of the proposal by forwarding that approval or disapproval to the Clerk of Assembly who shall report it to the Assembly,
  - (e) the General Assembly must proceed to reconsider the proposal,
  - (f) the General Assembly must have regard to the responses of approvals or disapprovals received from presbyteries **and church councils**,
  - (g) the General Assembly must accept or reject the proposal, except that, if before accepting or rejecting the proposal, the Assembly resolves to move on to the next item of business on its agenda, the proposal lapses unless the Assembly then also resolves that discussion of the proposal should resume at a later date.
- (2) If a majority of presbyteries **and 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.
- (3) If the General Assembly resubmits the proposal, the same procedure applies.
- (4) If the General Assembly accepts the proposal either in the first instance or upon reconsideration, it becomes a part of this Book of Order and is final and binding on the Church and its constituent bodies.

[12.059] That the Assembly adopt the following changes in regulations

**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,
  - (c) six members nominated by the nominating committee, elected by the General Assembly and appointed from presbyteries/union district councils,
  - (d) one nominee of Te Aka Puaho,
  - (e) one nominee of the Pacific Islanders' Synod,
  - (f) one member of the Council of Asian Congregations,
  - (g) the Moderator of the General Assembly,
  - (h) the convenors of the Leadership Sub-committee and Resource Sub-committee of the Council of Assembly.

- (2) There shall also be **five** associate members of the Council of Assembly as follows:
- (a) the Moderator of Te Aka Puaho,
  - (b) a nominee appointed by the Synod of Otago and Southland,
  - (c) the Assembly Executive Secretary,
  - (d) a nominee 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, and the Assembly Executive Secretary, **and the moderator of the Pacific Islanders' 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.***
- (4) That in the event of the convenor resigning between biennial General Assemblies, an interim convenor will be nominated by the Nominating Committee and elected by the Council of Assembly to serve until the next biennial General Assembly.
- (5) That in the event of any other member of the Council of Assembly nominated by the Nominating Committee and elected by the General Assembly resigning between biennial General Assemblies, a new member of the Council of Assembly will be nominated by the Nominating Committee and elected by the Council of Assembly. That new member's maximum term of six years membership of the Council of Assembly will not commence until that new member's appointment at the next biennial General Assembly. This clause will not apply if the member of the Council of Assembly mentioned in the first sentence of this clause resigns within the period of six months before the next biennial General Assembly.
- (6) The Moderator Designate shall be an observer at meetings of the Council of Assembly for a period of one year prior to the General Assembly when he or she takes up the role of Moderator.

[12.060] That the Assembly adopt the following changes in regulations:

### **15.1 Background**

- (1) Discipline is the process by which the Church seeks to exercise the authority given by Christ, both in the guidance, control and nurture of its members, and in the correction of offenders. The Church exercises ~~its~~ this authority to discipline its ministers, elders, office bearers, church workers, members and associate members whose conduct is unbecoming. Unbecoming conduct is defined as conduct that calls into question the suitability of the respondent to retain office or alternatively membership of the church. The Church's purpose in exercising discipline is to honour God by making clear the significance of membership in the body of Christ; to encourage behaviour consistent with that calling; to correct or restrain wrongdoing; and to restore the

peace and unity of the church. Its intention is to be restorative rather than punitive.

- (2) In dealing with matters of discipline, the proceedings must be distinguished by Christian gentleness, impartiality, and faithfulness.
- (3) The Church's disciplinary procedures, as set out in this chapter, have been developed to assist it to deal consistently on a step-by-step approach with complaints and to incorporate principles of natural justice.  
***This process is not a substitute for the secular judicial system; neither do these procedures diminish in any way the traditional biblical obligation to conciliate, mediate, and adjust points of difference as far as possible without recourse to judicial proceedings.***
- (4) Persons exercising discipline must consider at every stage the possible effects of the procedure on the health and well-being of all those affected, including the congregation or faith community of which those persons are a part.
- (5) Persons involved in exercising discipline must remember at all times and at all stages of the proceedings the importance of confidentiality.

[12.061] That the Assembly adopt the following changes in regulations:

Add new clause to 15.1:

- (6) Other disputes, grievances and complaints of a nature that do not involve conduct that is unbecoming shall be referred to the Pastoral Resolution Committee of the Presbytery.

[12.062] That the Assembly adopt the following changes in regulations:

Add to 15.2 – refer [10.085]:

**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.***
- (2) Discipline is exercised on the basis of a complaint lodged and processed in accordance with this chapter.
- (3) If a respondent to a charge in respect of sexual misconduct has been convicted in a court of law of any criminal charge relating to sexual misconduct, the Church must, for the purposes of dealing with a complaint concerning the same matter, accept such charge as proven without further inquiry, and proceed to consider penalty and other matters provided for in this chapter without further proof of such charge.
- (4) If the respondent who has been charged with sexual misconduct has been acquitted in a court of law of any criminal charge relating to sexual misconduct, the Church may, in its discretion, investigate and/or lay a complaint concerning the same matter under this chapter.

[12.063] That the Assembly adopt the following changes in regulations:

Amend Chapter 6.8 (2):

**6.8 Responsibilities of a minister**

- (2) A minister is responsible for nurturing and practicing his or her own spiritual life and for undertaking ~~continuing ministry formation and supervision in accordance with section 8 of Chapter 9~~ **ministry development in accordance with supplementary provisions.**

Amend Chapter 7.23 (4):

**7.23 Electing Commissioners to presbytery**

- (4) A church council must furnish to presbytery a ~~form~~ **letter** of commission as specified in the supplementary provisions in respect of each elected Commissioner.

**10.32A Ministers Emeriti**

When a minister retires or has become incapacitated, except where the presbytery of which the minister is a member deems it not to be in the interests of the Church, the minister shall be granted by the presbytery the status of minister emeritus or emeriti and shall be eligible to be appointed as a member of that presbytery.

**10.32B Removal of Names from Rolls of Ministers**

In addition to the powers described in Chapter 10.32 for the removal of names of ministers from the rolls of ministers, there shall also be a power to remove such names when a minister has been the subject of an order made pursuant to Chapter 15.27(1)(a) or been engaged in another calling and not been a member of any presbytery for five years (such period being capable of extension to seven years) pursuant to supplementary provisions.

Amend Chapter 8.17 – refer [10.085]:

**8.17 Appointment of ministers and elders to attend the General Assembly**

- (4) A presbytery must ensure that, as near as is practical, the number of ministers equals the number of elders appointed; and that all ministers who are members of that presbytery have an equal opportunity to attend the General Assembly in order that one half of the ministers (other than ministers emeriti/ae) who are members of that presbytery are Commissioners at each alternate General Assembly.

Add to Chapter 9.46(1) – refer [10.085]:

- (1) Persons elected, called, or appointed under section 45 carry out functions in the worship, life, and mission of the Church by
- (a) giving leadership,
  - (b) participating in youth work,
  - (c) assisting in education programmes within the congregation or the Church,
  - (d) providing spiritual care, and nurture, and (e) participating in the governance of the Church.
- (f) conducting public worship**

Delete 9.46(2) – refer [10.085]:

- ~~(2) In addition, these persons may participate, according to the supplementary provisions, in the conduct of public worship, including~~
- ~~(a) the celebration of communion,~~
  - ~~(b) the preaching of the gospel, and~~

~~(c) other ministries as might be required.~~

[12.064] That the Assembly adopt the following changes in regulations:

Add new clause to 9.49 – refer [10.099]:

9.49 Section 1A and this section 9.49 cannot be altered, amended or deleted in any way except in accordance with special legislative procedure.

### **Book of Order Advisory Committee**

Book of Order Advisory Committee Convener, Mr Peter Whiteside, presented the recommendations of the committee.

Mr Whiteside moved, it was seconded and agreed:

[12.065] That the following changes to the 2006 Book of Order be adopted:

- (1)
  - (a) Amend Chapter 5.1 (1) by deleting the words “and may form part of a charge” and deleting Chapter 5.1 (2) and replacing it with the words “A congregation may unite for worship, life and mission in more than one place of worship.”
  - (b) Amend Chapter 5.8 by deleting the words “a charge or part of a charge of a presbytery”.
  - (c) Delete the definition of “charge” in Appendix 1.
- (2)
  - (a) Amend Chapters 5.6 and 9.31 (b) by deleting the words “Guides to Procedures in Co-operative Ventures” and replacing them with the words “Procedures for Cooperative Ventures
  - (b) Amend Appendix 1 by:
    - i. In the definition of “Co-operative Ventures” deleting the words “Guide to Procedures in Co-operative Ventures” and replacing them with the words “Procedures for Cooperative Ventures”.
    - ii. (b) Deleting the definition of “Guide to Procedures in Co-operative Ventures”.
    - iii. Inserting a new definition of “Procedures for Cooperative Ventures” as “the Procedures for Cooperative Ventures approved by the five Negotiating Partners”.
    - iv. In the definition of “Negotiating Partners” deleting the words “Associated Churches of Christ and replacing them with the words “Christian Churches New Zealand”.
- (3) Amend Chapter 8.9 (1) (f) by deleting the words “Association of Presbyterian Women” and replacing them with the words “Presbyterian Women Aotearoa New Zealand”.
- (4) Amend Chapter 11.16 by adding a second sentence “For the avoidance of any doubt a person may not appeal from Te Aka Puaho to the General Assembly on an employment matter which is governed by the relevant Parliamentary legislation.”

Mr Whiteside moved, it was seconded and agreed:

[12.111] That the following amendments be remitted for consideration in accordance with the special legislative procedure found in Chapter 14.9 of the Book of Order:



- (1) Delete Chapter 10.1 (b).
- (2) (a) Amend Chapter 2.2 and 10.6 (4) by deleting the words "Guides to Procedures in Co-operative Ventures" and replacing them with the words "Procedures for Cooperative Ventures".  
(b) Amend Chapter 8.4 (1) by adding "(v) to undertake the duties of Coordinating Partner or Participating Partner for Cooperative Ventures according to the Procedures for Cooperative Ventures.
- (3) Amend Chapter 14.5 (1) (c) by deleting the words "Association of Presbyterian Women" and replacing them with the words "Presbyterian Women Aotearoa New Zealand".
- (4) Amend Chapter 7.11 (1) by adding at the end of the sentence the words "save that up to 40% of the members of a parish council need not be elders who have been ordained in accordance with Chapter 9."
- (5) Amend Chapter 14.23 by adding:  
"7A. If the Council of Assembly decides that it is impractical or undesirable to delay any action or implementation of the matter, subsection (7) does not apply."
- (6) (a) Amend Chapter 8.4 (2) by adding a second sentence "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) Amend Chapter 14.23 (1) by adding a fourth sentence "For the avoidance of any doubt this section does not apply to an employment matter which is governed by the relevant Parliamentary legislation."
- (7) Amend Chapter 16.2 (7) by deleting the words "Church courts" and replacing them with the words "church councils".

Mr Whiteside moved, it was seconded and agreed:

[12.112] That these changes be adopted *ad interim*

Mr Whiteside moved, it was seconded and agreed:

[12.067] That the following supplementary provision be adopted:

Generic Supplementary Provision for balanced membership of church courts, committees, and other bodies.

- (1) The general principle is that membership of courts, committees and other formal groups should reflect the age, gender and cultural groupings found within the Church.
- (2) In the election of elders, parish councillors, managers and deacons, congregations should consider the general principle.
- (3) When presbyteries are able to appoint additional elders under Chapter 8.9(1)(g), the general principle should be considered.
- (4) In addition to the general principle, the General Assembly, Synods and presbytery committees, and other formal groups, should also have comparable numbers of ministerial and lay members.

Mr Whiteside moved and it was seconded and carried:

[12.068] That the appendices found in the old Book of Order be now repealed:

Appendix A 1 – Standing Orders of the General Assembly  
Appendix D 6 – Financial Appeals  
Appendix D 8 – The Office of the Moderator of the General Assembly  
Appendix E 1 – Parish Councils and Elders  
Appendix E 2 – Pulpit Supply Payments  
Appendix E 4 – Presbytery Visitation of a Parish  
Appendix E 5 – Selection and Training and Authorisation of Elders to Administer the Sacrament of Holy Communion and the Role of Presbytery and Session  
Appendix E 6 – Guidelines on Membership of Church Courts and Committees  
Appendix E 7 – Guidelines for Granting Ministerial Seats on Presbyteries  
Appendix E 8 – Presbyterial Certificates – Guidelines  
Appendix E 9 – Complaints Investigation Procedure  
Appendix E 10 – Code of Ethics in Pastoral Care  
Appendix E 11 – Ministry Training  
Appendix E 12 – Statements of Relationships in Ministry Training  
Appendix E 13 – Student Regulations  
Appendix E 14 – School of Ministry Staff  
Appendix E 17 – Ministry Regulations  
Appendix E 21 – Constitution of the Pacific Islanders' Synod  
Appendix E 25 – Te Aka Puaho Regulations  
Appendix F 1-5 – Cooperative Ventures

Mr Whiteside moved, it was seconded and carried:

[12.113] That no provision be made in the Book of Order to permit absentee or postal voting for resolutions being considered at a congregational meeting.

There was debate.

Rev Alan Missen moved, it was seconded and carried:

[12.032] That the Book of Order specifically prohibit absentee or postal voting for resolutions being considered at a congregational meeting.

### **Presbyterian Women of Aotearoa New Zealand**

Mrs Jan Harland and Mrs Valerie Anderson presented the report of Presbyterian Women Aotearoa New Zealand.

Mrs Harland moved, it was seconded and agreed:

[12.078] That the General Assembly recognizes the change of name of the Association of Presbyterian Women (APW) to Presbyterian Women Aotearoa New Zealand.

Closing worship was led by the Revs Iain Dickson and Malcolm Gordon.

The Assembly adjourned, to resume at 8.30am on Friday 5 October, 2012.

Ray Coster, Moderator

Martin Baker, Clerk



**Minutes of Session 3 of the 2012 General Assembly  
Rotorua Boys' High School, Pukuatua St, Rotorua  
Friday 5 October, 8.30 am**

The session was constituted with prayer and worship.

**Role of the Moderator of the General Assembly**

The Very Rev Garry Marquand and the Rev Emma Keown presented matters for discussion in dialogue groups.

Mr Marquand moved *en bloc*, it was seconded:

[12.020] That the Moderator of the General Assembly be affirmed as the mission leader of the Church.

[12.021] That the Assembly calls its Moderator to a four-year, full time-role, which may include moderating more than one General Assembly.

[12.022] That the Assembly recognise that the role of the Moderator is to:

- (a) Moderate the General Assembly.
- (b) Lead and inspire the Church in God's mission, expressing its vision, beliefs, values and mission direction to congregations and to the wider community, religious and secular, national and international.
- (c) Encourage the implementation of the Church's mission strategy.
- (d) Represent the Church at formal occasions in the wider community.
- (e) Undertake other duties as set out in Book of Order, Sections 14.16 and 14.17.

[12.023] That a Moderatorial Commission (MC) be established as a standing commission of Assembly, led by the Moderator, to discern the missional direction of the Church and lead its implementation.

- (a) That the following are the duties of the Moderatorial Commission:
  - (i) To act as Commission of the Assembly, in discerning God's call to the Church in mission, and, with the Moderator, provide leadership.
  - (ii) To research trends within the Presbyterian Church, New Zealand churches and wider society, to provide in-depth analysis which will inform the strategic missional direction of the Church, as formulated by the General Assembly through the Council of Assembly.
  - (iii) To advise the Assembly Executive Secretary, Council of Assembly, the Service Team Leaders, task groups and work groups of the Assembly, and presbyteries in the implementation of these strategic mission directions.
  - (iv) To equip presbyteries and synods in their oversight of congregational mission (ref BOO 8.4 (1) (a)).
  - (v) To act as a search committee for Moderator Designate of the General Assembly.
  - (vi) To employ (call) the Moderator on behalf of the Church.
- (b) That the membership of the Moderatorial Commission be:

- (i) Moderator of the General Assembly
- (ii) Immediate past Moderator of the General Assembly for the year following their tenure
- (iii) Moderator Designate for a year before they take office
- (iv) Four other elders or ministers of the Church, appointed by the Assembly on the recommendation of the Nominating Committee in consultation with the incoming Moderator. These members are to be chosen for their complementary skills, wisdom and experience in mission in the Church and encompasses the diversity of the Church. The term of appointment of these members is four years with a possible two-year extension to ensure continuity
- (v) Assembly Executive Secretary (ex officio)

[12.024] That the position of Moderator be a full-time, four-year fixed term with appropriate stipend/remuneration and accountable to the General Assembly through the Moderatorial Commission.

[12.025] That the process of identifying the appropriate mission leader to be its Moderator Designate be by the following process, beginning by the mid-point in the current Moderator's term:

- (a) The MC, acting as a search committee, reviews the current missional direction of the Church and discerns the gifts, skills and experience required of an incoming Moderator to lead the next stage of the Church's mission.
- (b) The MC circulates this review to church councils and invites them to submit names of suitable nominees (ministers or elders), with reasons why their nominee meets the discerned attributes for the next Moderator.
- (c) The MC assesses these nominations in relation to the skills and attributes of the position, and through a process, which may include interviews, discerns from those nominated a short list (maximum five) to be sent to church councils and presbyteries to give an indicative vote, in order of preference.
- (d) Using a "call" process, the MC considers the mind of the Church in light of its missional direction and recommends to the Assembly the name of a Moderator Designate.
- (e) The Assembly votes on the recommendation of the MC.
- (f) In the event that the elected Moderator Designate is unable to take up the position of Moderator, the MC will review the short list and make a fresh appointment to be ratified by the next General Assembly.

[12.026] That the Book of Order Advisory Committee be asked to draft regulations and supplementary provisions to give effect to these decisions.

[12.027] That the Moderator Designate for 2012-14 be invited to accept appointment for a four-year term as Moderator, beginning in 2014; however he or she may choose, in consultation with the MC, to serve full or part-time and for either a two or four year term.

[12.028] That these decisions be remitted for consideration in accordance with the Special Legislative Procedure.

[12.029] That the decisions be adopted *ad interim*.

## **General Assembly mission and representation**

The Rev Martin Stewart and Mrs Zona Pearce presented matters for discussion in dialogue groups.

Mr Stewart moved, and it was seconded:

- [12.030] That, from 2014, General Assembly meets annually.
- [12.031] That the Book of Order regulation that states that the Moderator of the General Assembly remains in office until the next Assembly be redrafted to allow him/her to moderate more than one Assembly within his/her term.
- [12.032] That, in order to fulfil the General Assembly's mandate to facilitate and resource the life, worship and spiritual nurture of the church (BOO 14.2 (1)(b)), that the Assembly's meeting be held within the context of an "Assembly Week."
- [12.033] That representation at Assembly be determined by membership numbers rather than by congregation.
- [12.034] That the Book of Order Advisory Committee be asked to draft amended regulations to give effect to:
- (a) General Assembly meeting annually.
  - (b) The selection of Commissioners to General Assembly on the basis of membership numbers, as set out in this document.
- [12.035] That every presbytery ensures, as far as possible, that representation includes:
- (a) Equal numbers of ministers and elders.
  - (b) The ethnic and gender diversity of church membership in the presbytery.
  - (c) Those in active leadership roles in the church, including those in non-congregation based roles, who are full members of a presbytery, such as chaplains.
- [12.036] That every presbytery ensures adequate reporting of events and decisions of Assembly to its congregations.

## **Presbyteries Task Group**

The Very Rev Garry Marquand presented matters for discussion in dialogue groups.

Mr Marquand moved, and it was seconded:

- [12.047] That the Council of Assembly establish a process whereby it consults with the presbyteries as it considers matters to be brought to the General Assembly that determine the life and business of the Church, and that this process be implemented for the 2014 Assembly.
- [12.048] That there be annual meetings of representatives of presbyteries, the Council of Assembly, Assembly Service personnel, and the Moderator to facilitate an aligned vision and a sharing of resources, and that these meetings be funded from the Assembly budget.

## Mission and Property

The Rev Emma Keown and Mrs Lisa Wells presented matters for discussion in dialogue groups.

Mrs Keown moved, and it was seconded:

[12.037] That this General Assembly affirms that the purpose of the Church's property is to serve God's mission.

[12.038] That the General Assembly recognizes that the accumulation of significant wealth in property and congregational investments raises important ethical and biblical issues.

[12.039] That the following Supplementary Provisions be sent to presbyteries and congregations for discussion and feedback in order to inform decisions on these matters to be made at the 2014 General Assembly:

- (1) The Church Property Trustees establish a Mission Enterprise Fund.
- (2) The Church Property Trustees transfer 10 per cent of the net proceeds of all congregation and presbytery building and property sales to the Mission Enterprise Fund.
- (3) The balance of the sale be available to the congregations who sold the property for a maximum of 24 months, from the day of settlement, within which time, the congregation must develop and receive presbytery approval for plans to allocate or use the funds for advancing God's mission. Any funds remaining at the end of 24 months will be released to Mission Enterprise Fund.
- (4) In order to build relationships across our Church, strengthen our shared commitment to mission and to abide by the spirit of the Church Property Act, the use of funds released to the Mission Enterprise Fund, will be undertaken in consultation with the congregation or presbytery identified with the sale of the property.
- (5) That the allocation of the Mission Enterprise Fund is as follows:

Te Aka Puaho	10 per cent
Taonga Building Fund	20 per cent
Press Go	70 per cent

Press Go allocation is accessible by any congregation or presbytery, including the congregation who sold the asset and Te Aka Puaho, for growth projects that comply with Press Go's mandate.

## Property, Insurance, & Mission

The Rev Martin Baker introduced a discussion paper on Property, Insurance and Mission. This was referred to dialogue groups.

## Press Go

The Revs Andrew Norton and Sharon Ensor made a presentation on Press Go: Sharing the Future.



## **Insurance Review Work Group**

Mr Cunny Atchison introduced a discussion paper on Insurance Review Work Group. This was referred to dialogue groups.

## **PSDS**

Mr Simon Bilton, General Manager for Presbyterian Savings and Development Society (PSDS), addressed the Assembly.

The Assembly marked the death of Very Rev Kenape Faletoese.

## **Parish Reports**

The Revs Martin Stewart and Hamish Galloway, of Christchurch, presented the first of the reports from parishes.

## **Dialogue Groups**

Commissioners met in dialogue groups to discuss the matters presented in this session.

Guest speaker, Pastor Tim Keel, gave the first of his four addresses to the Assembly, on the theme of Engaging the Imagination: Environment.

The Assembly adjourned for lunch at 12.30 pm, and resumed at 1.30pm in dialogue groups.

Ray Coster, Moderator

Martin Baker, Clerk



**Minutes of Session 4 of the 2012 General Assembly  
Rotorua Boys' High School, Pukuatua St, Rotorua  
Friday 5 October, 1.30 pm**

**Dialogue Groups**

Commissioners met in dialogue groups to consider matters presented in Session 3. The Assembly resumed in plenary session.

**Approval of Minutes**

The Assembly Clerk moved, it was seconded and agreed:

That the minutes of session one of this Assembly, as circulated, be approved, subject to corrections of error and omission.

**Parish Reports**

Mrs Jill Kayser and the Rev Nyalle Paris presented the second of the reports from parishes.

**Press Care**

Dr Rod Watts, CEO of Presbyterian Support Northern, addressed the Assembly on the PresCare initiative.

**Proposal: Liberty of Conviction**

The Rev Dr Margaret Mayman and the Rev Sue Fenton presented a proposal by Wellington Presbytery on liberty of conviction.

Dr Mayman moved, it was seconded:

[12.087] That the PCANZ affirms that liberty of conviction is recognized in this Church on such points as do not enter into the fundamental doctrines of Christian faith.

There was debate. Voting, by secret ballot, was 43% in favour and 57% against. The motion was declared lost.

Dr Mayman moved, it was seconded:

[12.115] That, given that a range of views on sexual orientation and marriage, held in good faith, exist in the Church, Section 9.1(1A) be deleted from the Book of Order.

The debate was adjourned.

**Guest Speaker Pastor Tim Keel**

Guest speaker Pastor Tim Keel gave the second of his addresses to the Assembly, on the theme of Engaging the Imagination.

The Assembly adjourned at 5.00 pm, to resume at 7.00 pm.

Ray Coster, Moderator

Martin Baker, Clerk

**Minutes of Session 5 of the 2012 General Assembly  
Rotorua Boys' High School, Pukuatua St, Rotorua  
Friday 5 October, 7.00 pm**

The Very Rev Peter Cheyne constituted the new session with prayer.

**Resumption of Debate on Liberty of Conviction**

Rev Dr Margaret Mayman moved, and it was seconded:

[12.115] That, given that a range of views on sexual orientation and marriage, held in good faith, exist in the Church, Section 9.1(1A) be deleted from the Book of Order.

There was debate. Voting, by secret ballot, was 35.42% in favour and 64.58% against. The motion was declared lost.

The following people recorded their dissent to the decision:

James Veitch, Cunningham Atchison (with reasons), Hugh Perry (with reasons), Jill White (with reasons), Graeme Munro (with reasons), Judith Milmine, Anne Thomson, Roy Tankersley, Margaret Garland (with reasons), Sue Fenton, Carol Grant, Lynn Russell, Helen Martin, Jan Ewart (with reasons) Dennis McFarland, Lynda Nicol-McLachlan, Adrian Skelton (with reasons), John Elder, Sally Carter (with reasons), Karel Lorier, Margaret Garland (with reasons, Margaret Mayman (with reasons), Russell Thew, Alyson Atchison, Bruce Hamill (with reasons), Ken Wall.

*Refer addendum to the minutes of this session for reasons for dissent.*

The Moderator resumed the chair.

**Role of the Moderator of the General Assembly**

The Rev Simon McLeay, of the Facilitation Group, presented feedback from session one of dialogue groups discussion.

Leave was granted to withdraw notices of motions [12.020-12.027] and replace them by notice of motion [12.134].

[12.020] [Withdrawn] That the primary role of the Moderator of the General Assembly be affirmed as the mission leader of the Church.

[12.021] [Withdrawn] That the Assembly calls its Moderator to a four-year, full time-role, which may include moderating more than one General Assembly.

[12.022] [Withdrawn] That the Assembly recognise that the role of the Moderator is to:

- (a) Moderate the General Assembly.
- (b) Lead and inspire the Church in God's mission, expressing its vision, beliefs, values and mission direction to congregations and to the wider community, religious and secular, national and international.
- (c) Encourage the implementation of the Church's mission strategy.
- (d) Represent the Church at formal occasions in the wider community.

- (e) Undertake other duties as set out in Book of Order, Sections 14.16 and 14.17.
- [12.023] [Withdrawn] That a Moderatorial Commission (MC) be established as a standing commission of Assembly, led by the Moderator, to discern the missional direction of the Church and lead its implementation.
- [12.024] [Withdrawn] That the position of Moderator be a full-time, four-year fixed term with appropriate stipend/remuneration and accountable to the General Assembly through the Moderatorial Commission.
- [12.025 ] [Withdrawn] That the process of identifying the appropriate mission leader to be its Moderator Designate be by the following process, beginning by the mid-point in the current Moderator's term:
- (a) The MC, acting as a search committee, reviews the current missional direction of the Church and discerns the gifts, skills and experience required of an incoming Moderator to lead the next stage of the Church's mission.
  - (b) The MC circulates this review to church councils and invites them to submit names of suitable nominees (ministers or elders), with reasons why their nominee meets the discerned attributes for the next Moderator.
  - (c) The MC assesses these nominations in relation to the skills and attributes of the position, and through a process, which may include interviews, discerns from those nominated a short list (maximum five) to be sent to church councils and presbyteries to give an indicative vote, in order of preference.
  - (d) Using a "call" process, the MC considers the mind of the Church in light of its missional direction and recommends to the Assembly the name of a Moderator Designate.
  - (e) The Assembly votes on the recommendation of the MC.
  - (f) In the event that the elected Moderator Designate is unable to take up the position of Moderator, the MC will review the short list and make a fresh appointment to be ratified by the next General Assembly.
- [12.026] [Withdrawn] That the Book of Order Advisory Committee be asked to draft regulations and supplementary provisions to give effect to these decisions.
- [12.027 ] [Withdrawn] That the Moderator Designate for 2012-2014 be invited to accept appointment for a four-year term as Moderator, beginning in 2014; however he or she may choose, in consultation with the MC, to serve full or part-time and for either a two or four year term.
- [12.028] [Withdrawn] That these decisions be remitted for consideration in accordance with the Special Legislative Procedure.
- [12.029] [Withdrawn] That the decisions be adopted *ad interim*.

The Rev Elama Maea moved, and it was seconded:

- [12.134] That the General Assembly defer making any decisions on Notices of Motion [12.020-12.025] but to refer the report "The Role of Moderator of the General Assembly" back to Presbyteries, Te Aka Puaho, Asian Council, Pacific Island Synod, parishes and congregations for further

discussion and consideration to be brought back to the next General Assembly.

There was debate.

The Very Rev Pamela Tankersley moved a further amendment, which was seconded and carried:

That the General Assembly defer making any decisions on Notices of Motion [12.020-12.025] but to refer the report “The Role of Moderator of the General Assembly” back to the Council of Assembly for reframing in light of Assembly discussion, prior to referring it to Presbyteries, Te Aka Puaho, Asian Council, Pacific Island Synod, parishes and congregations for further discussion and consideration to be brought back to the next General Assembly.

The motion, as amended was put as the substantive, and was carried.

### **General Assembly mission and representation**

The Rev John Howell, Facilitation Group, presented feedback from dialogue groups.

The Rev Martin Stewart was granted leave to withdraw notice of motion [12.031] and replace this with notices of motion [12.135-12.138].

[12.031] [Withdrawn] That the Book of Order regulation that states that the Moderator of the General Assembly remains in office until the next Assembly be redrafted to allow him/her to moderate more than one Assembly within his/her term.

[12.135] [Replacement] That Chapter 14.14 of the Book of Order be repealed and replaced as follows: “14.14 at least every four years the Church must elect a Moderator designate in accordance with the procedure for nomination and election as set out in the supplementary provisions”.

[12.136] [Replacement] That Chapter 14.15(1) of the Book of Order be repealed and replaced as follows: “14.15(1) The Moderator designate assumes office as Moderator at the General Assembly determined at the time of his or her election and retains the office for up to four years pursuant to a term fixed at the time of his or her election.”

[12.137] [Replacement] That the changes to Chapters 14.14 and 14.15 be remitted for consideration in accordance with the special legislation provisions contained in Chapter 14.9 of the Book of Order.

[12.138] [Replacement] That the changes to Chapters 14.14 and 14.15 be adopted *ad interim*.

Mr Stewart moved, and it was seconded:

[12.030] That, from 2014, General Assembly meets annually.

There was debate. The motion was declared lost.

Leave was granted to withdraw notices of motion [12.135-12.138].

Mr Stewart moved, and it was seconded:

[12.032] That, in order to fulfil the General Assembly's mandate to facilitate and resource the life, worship and spiritual nurture of the church (BOO 14.2 (1)(b)), that the Assembly's meeting be held within the context of an "Assembly Week."

There was debate. The motion was carried.

### **[Resumption] Role of Moderator of General Assembly**

The Rev Martin Stewart moved, and it was seconded:

[12.033] That representation at Assembly be determined by membership numbers rather than by congregation.

A proposed amendment to change the words "membership numbers" to "number of attendees at worship" was lost.

There was debate. The motion was carried.

### **Retiring Moderator's Address**

The retiring Moderator, the Very Rev Peter Cheyne, addressed the Assembly.

The Moderator expressed the thanks of the Church to Mr Cheyne for his service as Moderator from 2010-2012.

The session was closed with devotions and the benediction.

The Assembly adjourned, to resume at 8.30am on Saturday 6 October, 2012.

Ray Coster, Moderator

Martin Baker, Clerk

### **Addendum to Minutes of Session 5**

#### **Reasons for dissent to motion [12.115] – lost (Liberty of Conviction)**

*The Declaratory Act allows for liberty of conviction on matters that are not of the substance of the Reformed Faith. The declaration of the 1985 Assembly that "homosexual acts are sinful" on which this ruling was based, has not been admitted by the church to be of the substance. The Declaratory Act states clearly that the Confession holds and teaches "...the corruption of man's whole nature as fallen..." This ruling attempts to subvert that doctrine by assuming that "sexual relationships outside of faithful marriage" are in some way to be treated as a special case. To focus solely on this area of life distorts the Reformed understanding of human nature.*

*The ruling makes reference to the Supreme and Subordinate standards in a way which does not admit that there is no agreement in the Church about interpretation of biblical passages and clauses of the Confessions. Biblical references are taken out of context, and words whose meaning is unclear even to biblical scholars are presumed to refer to homosexuality, a word that*



*was not used in English until the late 19th century. The ruling has introduced a notion of purity that is not faithful to the Reformed understanding in the Subordinate Standards.*

*The ruling presumes we know God's will and how and who God can call. The record of scripture shows us that God calls whosoever God wills and works out God's purposes using those who fall short of any standards we may feel necessary to affirm. It elevates law above grace.*

*In failing to pass this resolution the Assembly has failed to act gracefully towards those who disagree with the majority about matters that are not of the substance of the faith.*



**Minutes of Session 6 of the 2012 General Assembly  
Rotorua Boys' High School, Pukuatua St, Rotorua  
Saturday 6 October, 8.30 am**

The Moderator constituted the new session with prayer.

**Pacific Islanders' Synod**

The Moderator welcomed the guests of the Pacific Islanders' Synod.

The Revs Asora Amosa and Ere Talagi-Ikitoelagi presented the report of the Pacific Islanders' Synod.

Mr Amosa moved, it was seconded and agreed:

[12.073] That the Church advocates for climate change refugees by strongly encouraging the Aotearoa New Zealand government to establish relocation strategies with the governments of those Pacific island nations whose natural island habitats are no longer tenable due to the effects of climate change.

**Pacific Islanders' Synod Special Committee**

The Very Rev Dr Graham Redding presented the report of the Special Committee.

Dr Redding moved *en bloc* motions [12.074-12.077].

In seconding the motions, Rev Asora Amosa and Ms Margie Apa gave the perspective of Pacific Island congregations.

[12.074] That the Pacific Islanders' Synod be granted the status of a presbytery.

[12.075] That the name of the Pacific Islanders' Synod become Pacific Islands Synod.

[12.076] That Chapter 13 of the Book of Order (Pacific Islanders' Synod) be repealed and replaced by the regulations which form an appendix to the report of the Pacific Islanders' Synod General Assembly Special Committee.

[12.077] That Book of Order regulations which refer to "presbyteries or Te Aka Puaho" be amended by adding "or Pacific Islands Synod."

The Moderator of Te Aka Puaho, the Rev Wayne Te Kaawa, made a statement to the Assembly, supporting the motions.

Motion [12.074] was carried. Motions [12.075-12.077] were agreed.

Mr Peter Whiteside, Book of Order Convener, moved, it was seconded and agreed:

[12.077] That Book of Order regulations which refer to "presbyteries or Te Aka Puaho" be amended by adding "or Pacific Islands Synod."

[12.077a] That the required changes to Chapters 8.17, 10.5, 14.9, 14.26, 14.31 and 15.4, for the Pacific Islands Synod, be remitted for consideration in accordance with the special legislation provisions contained in Chapter 14.9 of the Book of Order.

[12.077b] That the changes to Book of Order Chapters 14.14 and 14.15 be adopted *ad interim*.

The Moderator thanked and discharged the Pacific Islanders' Synod Special Committee.

The inaugural Moderator of the new Pacific Islands Synod, the Rev Ere Talagi-Ikitoelagi, addressed the Assembly.

### **[Resumption] Mission and Representation**

Leave was granted to withdraw clause (a) of notice of motion [12.034].

Rev Martin Stewart moved *en bloc*, it was seconded and agreed:

[12.034] That the Book of Order Advisory Committee be asked to draft amended regulations to give effect to:

- (a) [Withdrawn] General Assembly meeting annually.
- (b) The selection of Commissioners to General Assembly on the basis of membership numbers, as set out in this document.

[12.035] That every presbytery ensures, as far as possible, that representation includes:

- (a) Equal numbers of ministers and elders.
- (b) The ethnic and gender diversity of church membership in the presbytery.
- (c) Those in active leadership roles in the church, including those in non-congregation based roles, who are full members of a presbytery, such as chaplains.

[12.036] That every presbytery ensures adequate reporting of events and decisions of Assembly to its congregations.

### **Presbyteries Task Group**

The Rev Simon McLeay, Facilitation Group, presented feedback from dialogue groups.

The Very Rev Garry Marquand moved, it was seconded and agreed:

[12.047] That the Council of Assembly establish a process whereby it consults with the presbyteries as it considers matters to be brought to the General Assembly that determine the life and business of the Church, and that this process be implemented for the 2014 Assembly.

Mr Marquand moved, and it was seconded:

[12.048] That there be annual meetings of representatives of presbyteries, the Council of Assembly, Assembly Service personnel, and the Moderator to facilitate an aligned vision and a sharing of resources, and that these meetings be funded from the Assembly budget.

The Rev Hilary Beresford moved an amendment that the word 'annual' be changed to biennial. The amendment was lost.

The substantive motion was carried.

## **Proposal: Retention of Gisborne-Hawkes Bay Presbytery**

The Rev Sally Carter moved, and it was seconded:

[12.092] That General Assembly recognizes that the Presbytery of Gisborne-Hawkes Bay has fully participated in the exploration of wider presbyteries as directed by General Assembly 2008 and now permits the Presbytery to continue its on-going consolidation, operating within the bounds approved by General Assembly 2004.

There was debate.

The motion was declared lost.

## **Parish Report**

Ms Lindell Turner, of St Andrew's Mt Maunganui Parish, gave the third of the reports from parishes.

## **Guest Speaker**

Guest speaker Pastor Tim Keel gave the third of his addresses to the Assembly, on the theme of Engaging the Imagination.

The Assembly adjourned at 12.30, to resume at 1.30 pm.

Ray Coster, Moderator

Martin Baker, Clerk



**Minutes of Session 7 of the 2012 General Assembly  
Rotorua Boys' High School, Pukuatua St, Rotorua  
Saturday 6 October, 1.30pm**

The Moderator constituted the new session with prayer.

The Assembly Clerk moved, it was seconded and agreed:

That the minutes of sessions two, three and four of this Assembly, as circulated, be approved, subject to corrections of errors and omission.

**Parish Report**

The Rev Andrew Norton, of St. Columba at Botany Parish, gave the last of the reports from parishes.

**Mission and Property**

The Rev John Howell, of the Facilitation Group, presented feedback from the second session of dialogue group discussion.

The Rev Emma Keown moved, it was seconded and agreed:

[12.037] That this General Assembly affirms that the purpose of the Church's property is to serve God's mission.

Mrs Keown moved, and it was seconded:

[12.038] That the General Assembly recognizes that the accumulation of significant wealth in property and congregational investments raises important ethical and biblical issues.

Leave was granted to amend the wording of motion [12.038] to:

[12.038] [Amended] That the General Assembly recognizes that the accumulation of significant wealth in property and congregational investments raises important biblical, ethical and financial issues.

The motion, as amended, was agreed.

The Rev Wayne Te Kaawa moved, it was seconded and agreed:

[12.139] That Assembly consider the return of church owned land to hapu/iwi as it has done with Te Maungapohatu.

Leave was granted to amend notice of motion [12.039] to include clause (3b).

Mrs Keown moved, it was seconded and carried:

[12.039] That the following Supplementary Provisions be sent to presbyteries and congregations for discussion and feedback in order to inform decisions on these matters to be made at the 2014 General Assembly:

- (1) The Church Property Trustees establish a Mission Enterprise Fund.
- (2) The Church Property Trustees transfer 10 per cent of the net proceeds of all congregation and presbytery building and property sales to the Mission Enterprise Fund.

- (3)
  - (a) The balance of the sale be available to the congregations who sold the property for a maximum of 24 months, from the day of settlement, within which time, the congregation must develop and receive presbytery approval for plans to allocate or use the funds for advancing God's mission. Any funds remaining at the end of 24 months will be released to Mission Enterprise Fund.
  - (b) or that the balance of sale be available to a congregation who sold the property for up to 5 years from the day of settlement, which shall normally, within 24 months, report to Presbytery plans to allocate and use the funds. Funds remaining at the end of 5 years will normally be released to the Mission Enterprise Fund.
- (4) In order to build relationships across our Church, strengthen our shared commitment to mission and to abide by the spirit of the Church Property Act, the use of funds released to the Mission Enterprise Fund, will be undertaken in consultation with the congregation or presbytery identified with the sale of the property.
- (5) That the allocation of the Mission Enterprise Fund is as follows:
  - (a) Te Aka Puaho 10 per cent
  - (b) Taonga Building Fund 20 per cent
  - (c) Press Go 70 per cent
- (6) Press Go allocation is accessible by any congregation or presbytery, including the congregation who sold the asset and Te Aka Puaho, for growth projects that comply with Press Go's mandate.

### **Proposal: Liberty of decision by Congregations**

Mr Cunningham Atchison, on behalf of St David's, Khyber Pass Parish, Auckland moved and it was seconded:

[12.090] That the General Assembly allow presbyteries and church councils when ordaining, commissioning or inducting a minister or elder to fall from Book of Order, Section 9.1 (1A), provided that at least 2/3 of the members and associate members present at a duly constituted congregational meeting approve that the minister, elder or deacon responding to the Call or appointment to that congregation meets all other criteria for induction, ordination or commissioning.

There was debate. Voting, by secret ballot, was 33.7% in favour and 66.3 % against.

The motion was declared lost.

The following commissioners recorded their dissent to the decision: Cunningham Atchison (with reasons), Alyson Atchison (with reasons), Helen Bichan, Sally Carter, Donald Clement, John Elder, Jan Ewart (with reasons), Margaret Garland (with reasons), Karel Lorier, Dennis McFarland, John Elder, Helen Martin, Margaret Mayman, Lynda Nichol-McLachlan, Hugh Perry, Adrian Skelton, Roy Tankersley (with reasons), Anne Thomson, Jill White (with reasons).

*Refer addendum to this session of the minutes for reasons for dissent.*



## **Proposal: Desisting from discriminatory practice and legislation in the Church**

The Rev Martin Dickson, on behalf of St Paul's Co-operating Parish Kamo, moved and it was seconded:

[12.091] That the Church desists from all practice and legislation that discriminates on the grounds of sexual orientation, and that the relevant sections of the Book of Order, including Section 9.1 (1A), be repealed.

Leave was granted to delete the words 'and legislation' and 'that relevant sections of the Book of Order, including Section 9.1 (1A), be repealed.'

[12.091] [Amended] That the Church desists from all practice that discriminates on the grounds of sexual orientation.

There was debate. Voting, by secret ballot, was 37.3% in favour and 62.7% against.

The motion was declared lost.

The following commissioners recorded their dissent to the decision:

Helen Martin, Donald Clement, Anne Thomson, Helen Bichan, Sally Carter, Lynda Nichol-McLachlan, Margaret Mayman (with reasons), Alyson Atchison (with reasons), Jan Ewart (with reasons), Hugh Perry, Dennis McFarland, John Elder, Adrian Skelton, Karel Lorier, Cunningham Atchison (with reasons), Jill White (with reasons), Margaret Garland (with reasons), Roy Tankersley (with reasons), Hamish Galloway.

*Refer addendum to this session of the minutes for reasons for dissent.*

### **Guest Speaker**

Guest speaker Pastor Tim Keel gave the last of his four addresses to the Assembly on the theme of Engaging the Imagination.

### **Assembly Service Team**

The Assembly Executive Secretary introduced the Assembly Service team members, who each gave presentations on their work.

The Assembly adjourned at 5.30 pm, to resume again at 7.30 pm.

Ray Coster, Moderator

Martin Baker, Clerk

### **Addendum to Minutes of Session 7**

#### **Reasons for dissent to motion [12.090] – lost (Liberty of decision by Congregations)**

*It is naive to assume that a debate that has persisted for 20 years will cease without the reaching of a compromise.*

*Our church's history on the matter of sexuality and its concentration on textual justification for either position on the matter has been an indication of an inability to remain focused on the issue.*

*It is imperative that we as a church learn to live with, embrace and exploit our diversity and even our disagreements for the sake of the Gospel.*

*Denying a Congregation the ability to fall or step aside from 9.1A is inconsistent with current legislation that allows Ministers by means of conscience decision to choose between two forms of Baptismal Practice.*

*The current legislation encourages the disunity of the Presbyterian Church of Aotearoa New Zealand in that it excludes a minority of its members from full participation in its life.*

*The rejection of a proposal that sought grace and acceptance of diversity of opinion in regard to sexual orientation and practice, theological and scriptural interpretation and enable parishes to make the decisions they believe to be right in the eyes of God seems incongruent with the good news of Jesus of Nazareth.*

*The Evidence of practice shows that the church has lived with the exemption provision and its application thereof since 2006 seemingly without issue. It could also be argued that the church has greatly benefited from this provision by allowing some extremely talented gay and lesbian ministers to continue their ministry and in some cases provided superior leadership within the church.*

*The opposition to gay and lesbian ministers and elders is more one of selective literalism than any pragmatic reasoning or consideration of justice.*

*The evidence of practice has shown that even those opposed to gay and lesbian leadership, have worked successfully, professionally and respectfully with people of Gay and lesbian orientation in roles with Church Courts and committees.*

*The anecdotal evidence of hurt suggests that the approach which treats gays and lesbians as second class citizens and does not accord either understanding or love to this marginalised group, is not justifiable in the interests of the church.*

*The current legislation penalizes those living in de facto relationships. Many Clergy and Elders have children either living in or have lived in de facto relationships. This applies not only to so-called liberals but also to conservative or evangelical clergy/elders.*

*There has been the change in social attitudes to marriage giving support for a change in legislation conducive with an environment understandable to and inclusive of the youth of our nation.*

*There is a growing sense within the church of a need for change in the way in which our decision making methodology promotes an adversarial approach to difference of opinion.*

*It is past time that the PCANZ finds a new way for its Congregations to exercise their diversity and enable those who wish to, to Call a Gay or de facto minister or to recommend a Gay or de facto person for Theological Training at KCML.*

### **Reasons for dissent to motion [12.091] – lost (Desisting from discriminatory practice in the Church)**

*The Declaratory Act disclaims intolerant or persecuting principles. This motion was brought to Assembly because section 9.1 (1A) of the Book of Order enshrines in legislation an intolerant and persecuting principle that is directed against people of homosexual orientation. It excludes from leadership persons who are neither single and celibate, nor in marriage between a man and a woman. By imposing a requirement of celibacy on a group of persons who are of homosexual orientation, it treats them as a different category of person and is therefore*

*discriminatory. Celibacy is a gift and cannot be legislated for by others but must be freely embraced. (1 Cor 7:7).*

*Through the legislation the church denies the reality of sexual orientation as a part of God's creation and refuses to acknowledge that gay, lesbian, or bisexual persons bear the image of God. In believing that people who are participating in loving, committed same-sex relationships are going against nature, the Church is denying the activity of the Holy Spirit in on-going revelation, including what is made known to us through the physical and social sciences about the immutable nature of sexual orientation. If people are created with a gay or lesbian orientation, then either God is a defective creator or else the imago Dei is present in them and their (homosexual) nature is part of the divine gift to them.*



**Minutes of Session 8 of the 2012 General Assembly  
Rotorua Boys' High School, Pukuatua St, Rotorua  
Saturday 2 October, 7.00 pm**

The Moderator constituted the new session with prayer.

**Overseas Guests**

The Moderator welcomed the representatives of partner churches from Asia and the Pacific and the following brought greetings: Rev. Chang-Bae Byun (Executive Secretary for Ecumenical Relations, Presbyterian Church of Korea), Rev Glenda Blakefield (Associate General Secretary, Uniting Church in Australia), Rev Maleta Tenten Maleta (Secretary for Mission, Kiribati Protestant Church), Rev Makoto Kato (Ecumenical Secretary, United Church of Christ in Japan), Pastor Joao Petrecelli (Visiting Minister, Igreja Presbiteriana de Chile), Rev Francois Pihaate (General Secretary, Pacific Conference of Churches), Elder Johnny Albert Tomatelu (Director of Christian Education, Presbyterian Church of Vanuatu), Pastor Arthur Fua (President, Third Circuit, Maohi Protestant Church of Tahiti), Rev Nio Jim Mariete (Minister, Cook Island Congregational Church), Rev Petesa Sionetuato (General Secretary, Ekalesia Nuie).

**Definition of Marriage**

The Rev Dr Stuart Lange moved, and it was seconded:

[12.107] That General Assembly declares that it upholds the historic Christian understanding of marriage as the loving, faithful union of a man and a woman (reflecting the complementarity of male and a woman created in God's image), which is grounded in nature and in Scripture, is supremely revealed in Jesus' teaching about marriage, and is given by God for the well-being of human society.

The Rev Dr James Veitch moved an amendment, which was seconded, that the words "and this be communicated to our government" be added.

The amendment was carried and became the substantive motion.

[12.107] [Amended] That General Assembly declares that it upholds the historic Christian understanding of marriage as the loving, faithful union of a man and a woman (reflecting the complementarity of male and a woman created in God's image), which is grounded in nature and in Scripture, is supremely revealed in Jesus' teaching about marriage, and is given by God for the well-being of human society "and that this be communicated to our government".

There was debate. Voting was 75% in favour and 25% against.

The motion was declared carried.

Leave was granted to amend notice of motion [12.108] by adding the words "and through the select committee process as the majority view of the General Assembly".

The Rev Steve Jourdain moved *en bloc*, it was seconded and:

[12.108] [Amended] That, in faithfulness to the historic Christian understanding of marriage as grounded in the Bible and the teachings of Jesus, and in consistency with previous resolutions of the General Assembly relating

to marriage (1991 and 2004), General Assembly resolves that the Presbyterian Church of Aotearoa New Zealand does not support same-sex 'marriage' and urges Parliament not to proceed with the proposed amendment to the Marriage Act, and that this be communicated to Parliament through the select committee process, as the majority view of the General Assembly.

[12.109] That General Assembly urges Parliament not to alter or confuse the meaning of marriage, which has always been about the union of male and female, and is of deep spiritual significance for New Zealanders of many faiths and cultures; and the General Assembly also asserts that, with regard to equality, the Civil Union Act (2004) already provides for clear societal recognition and legal protection of same-sex relationships.

There was debate. Voting was 77% in favour. The motion was declared carried.

The following commissioners recorded their dissent to decisions [12.108] and [12.109]. James Veitch, Alyson Atchison, Russell Thew, Hugh Perry, Dennis McFarland, Lynda Nicol-McLachlan, Adrian Skelton (with reasons), Mark Maney (with reasons), Jan Ewart (with reasons), Sally Carter (with reasons), Heather Kennedy (with reasons), Cunningham Atchison (with reasons), Margaret Garland (with reasons), Karel Lorier, Roy Tankersley (with reasons), Jull White (with reasons), Margaret Mayman (with reasons).

*Refer addendum to this session of the minutes for reasons for dissent.*

The Rev Steve Jourdain moved, and it was seconded:

[12.110] That, for the sake of the unity and good order of the Presbyterian Church of Aotearoa New Zealand, and since the General Assembly upholds the historic Christian understanding of marriage as the union of a man and a woman and has not endorsed same-sex 'marriage', General Assembly declares that it authorizes ministers of the Church to conduct a marriage service only for the union of a man and a woman.

There was debate. Voting, by secret ballot, was 59.8% in favour. The motion was declared lost.

The Rev Hamish Kirk recorded his dissent with reasons to the decision.

*Refer addendum to this session of the minutes for reasons for dissent.*

## **Comprehensive Motion**

The Rev Brett Johnstone, Assembly Business Workgroup co-convenor, moved *en bloc*, it was seconded and agreed:

### **Asian Council**

[12.049] That the General Assembly welcomes the Rev Kyoung Gyun Han as Asian Ministries coordinator and pledges its support for him in this role, and thanks the Council for World Mission and the Presbyterian Church of Korea for their support in making this appointment possible.

[12.050] That the General Assembly asks the Council of Assembly to initiate a process of discussion about the implication a process of discussion about the implications of declaring the PCANZ to be a cross-cultural

Church within the context of a bicultural Church, with a view adopting a short statement on the nature and priorities of the Church as an ethnically diverse community in and for its mission and ministry.

[12.051] That the General Assembly acknowledges and encourages the strategies for the advancement of Asian Ministries as proposed by the Asian Council of Assembly, presbyteries and congregations to work with the Asian Council and the Asian Ministries Coordinator in further defining these developments.

[12.052] That the General Assembly asks the Council of Assembly to formulate a proposal which will provide a definition of and procedure for establishing “emerging congregations”, as described in the executive summary of the Asian Council report and of seconding ministers as “partners in mission” from overseas churches.

**Christian World Service**

[12.070] That Assembly endorses the work and ministry of Christian World Service and recommends it to its parishes.

**Inter Church Bioethics Committee**

[12.071] That ministers and elders encourage people to access the Inter Church Bioethics Council website and raise bioethical issues of concern with the Council.

**Inter-Tertiary Chaplaincy Council (ITCC):**

[12.106] That Assembly affirms the importance of ongoing support for tertiary chaplaincy in Aotearoa New Zealand through involvement in the Inter-Tertiary Chaplaincy Council (ITCC) and the regional ecumenical tertiary chaplaincy trust boards.

**Supplementary Provisions**

Mr Peter Whiteside, Book of Order Advisory Committee Convener, was granted leave to withdraw notice of motion [12.018] to be replaced by notice of motion [12.128] and to withdraw notice of motion [12.019] to be replaced by notice of motion [12.129]

Mr Whiteside moved, it was seconded and agreed:

[12.128] That the new Supplementary Provisions to the Book of Order, set out as items A-D, H and I in Assembly Papers schedule D2, as approved by the Council of Assembly, be ratified by this General Assembly.

Mr Whiteside moved, it was seconded and carried:

[12.129] That the amendments to the Conditions of Service Manual set out as items E-G in Assembly Papers schedule D2, as approved by the Council of Assembly, be ratified by this General Assembly.

**Doctrine and Marriage**

The Rev Dr Margaret Mayman moved, and it was seconded:

[12.133] That General Assembly, acknowledging the current position on marriage is set out in its previous statements on marriage (made in 1991 and 2004), notes the diverse community of the Church, and the current public debate about same-gender marriage and the Marriage (Definition

of Marriage) Amendment Bill asks the Doctrine Core Group, after appropriate consultation across the Church:

- (a) To prepare a discussion paper on the theology of marriage within the Presbyterian Church, and explore its implications for public covenants of same-gender relationships;
- (b) To circulate the paper widely and specifically to Presbyteries, Te Aka Puaho, Synod of Otago and Southland, Pacific Island Synod, Asian Council, The New Thing network, Presbyterian Affirm, requesting responses to the Doctrine Core Group;
- (c) To summarise responses and bring recommendations to the General Assembly in 2014.

There was debate. Voting, by secret ballot, was 49% in favour and 51 % against. The motion was declared lost.

### **Proposal: A living wage for all in Aotearoa New Zealand**

The Rev Dr Margaret Mayman, on behalf of Wellington Presbytery, moved *en bloc*, and it was seconded:

[12.081] That the Presbyterian Church of Aotearoa New Zealand affirms and supports the Living Wage Aotearoa New Zealand Campaign.

[12.082] That the Presbyterian Church of Aotearoa New Zealand encourages congregations, church schools, and social service agencies with a connection to the Presbyterian Church of Aotearoa New Zealand to examine their employee remuneration packages and work towards payment of a living wage.

There was debate. Both motions were carried.

### **Proposal: The Church's declaration on vulnerable children**

The Rev Ryhan Prasad, on behalf of Wellington Presbytery, moved, and it was seconded:

[12.089] That the Church commits itself in Christ to do justice, to love compassionately, and to walk with humility before God in our care for children by:

- (a) Training church leaders to identify need.
- (b) Actively supporting those who work with and for children.
- (c) Advocating for vulnerable children as a Church and with other Church Leaders.
- (d) Acting wherever we can to care for vulnerable children
- (e) Raising awareness in our congregations and communities of the plight and needs of children in our midst.

The Rev Dr Mark Keown moved, and it was seconded, that the motion be amended by an additional clause "supporting and strengthening the families."

The amendment was agreed.

[12.089] [Amended] That the Church commits itself in Christ to do justice, to love compassionately, and to walk with humility before God in our care for children by:

- (a) Training church leaders to identify need.
- (b) Actively supporting those who work with and for children.



- (c) Advocating for vulnerable children as a Church and with other Church Leaders.
- (d) Acting wherever we can to care for vulnerable children
- (e) Raising awareness in our congregations and communities of the plight and needs of children in our midst.
- (f) Supporting and strengthening families

The substantive motion, as amended, was agreed.

The Assembly adjourned at 10.15pm, to resume at 10.30 am, Sunday 7 October, 2012.

Ray Coster, Moderator

Martin Baker, Clerk

## **Addendum to Minutes of Session 8**

### **Reasons for dissent to motions [12.108] and [12.109] (Doctrine and Marriage)**

*There is no agreement in the Church about a historic Christian understanding of marriage. The Church has refused to engage in a thoughtful theological reflection about the nature of marriage. The 1991 and 2004 statements arose out of highly contested debates about leadership of gay and lesbian people in the church, not about the nature of marriage itself. We must be willing to do our theology anew in every moment if we are to be open to the movement of the Holy Spirit in our Assemblies and in the life of the church.*

*Marriage is made for humanity, not humanity for the institution of marriage. Church and culture have changed traditional understandings of marriage before (about polygamy, slavery, subordination of women, institutionalised racism) and we can do so again. Marriage has a social meaning that is not limited to religious marriage. For many New Zealanders, the Civil Union Act does not achieve the desire for full equality for all committed couples.*

*The Bible makes many references to sex but does not address love-based marriage as we understand it today. It is not an ahistorical rule book on sexual ethics. What endures in the Bible is a love ethic, which is constantly being brought to bear on whatever sexual mores are dominant in any given culture or period. So we must critique the relational mores and laws of any given time by the love ethic exemplified by Jesus. Such a love ethic is responsible, mutual, caring, and loving. For contemporary Christians this is the basis on which same-sex marriage must be judged. And on this basis, it is clear that same-sex marriage is not simply acceptable, but desirable, in the framework of the ethics of Jesus.*

*This Marriage Amendment Bill relates to civil, not religious, marriage. It will allow religious bodies that do not support same-sex marriage to continue with current theology and practice. No clergy person will be required to perform a same-sex marriage. As people of faith, we have a right to make our views known in the public sphere but we do not have the right to expect a particular theological view to be enshrined in law.*

*Passing these anti-marriage equality decisions further damages the mission and ministry of the PCANZ. The church appears judgmental and increasingly irrelevant. Public opposition to same-sex marriage will be interpreted by society as the church's rejection of gay and lesbian people. It will send a destructive and damaging message to young gay, lesbian and transgender people within the church and society. To take this stance without engagement with the people whose*

*lives will be most affected by the proposed legislation is a betrayal of the Gospel value of compassion.*

**Reasons for dissent to motion [12.110] - lost  
(Conduct of Marriage)**

- 1) *Society will discern the PCANZ's teaching and position on sexual ethics by looking at the behaviour of her Ministers, Elders and members, rather than looking at the official position contained in our creeds, confessions, and Assembly decisions. A single act whereby a Minister of the PCANZ officiates at a same sex wedding or union will be interpreted as the whole PCANZ having changed from its traditional sexual ethical position. This motion was to protect the integrity of the PCANZ's current sexual ethics position in regard to marriage.*
  
- 2) *This Assembly not only affirmed that marriage is between a one man and one woman only, it also asked our Moderator, on behalf of the PCANZ, to make representations to Parliament stating the PCANZ' current position as held by Assembly decisions, and our subordinate standards, with regards to proposals to amend the Marriage Act to allow for same sex marriages. The failure of this motion places our Moderator in the position of having the Assembly's message that our Moderator has been asked to deliver to Parliament contradicted and belittled by a fellow Minister of the PCANZ officiating at a same sex wedding or union.*

**Minutes of Session 9 of the 2012 General Assembly  
Rotorua Boys' High School, Pukuatua St, Rotorua  
Sunday 7 October, 10.30 am**

The Moderator constituted the session with prayer.

**Approval of Minutes**

The Assembly Clerk moved, it was seconded and agreed:

That the minutes of sessions five and six of this Assembly, as circulated, be approved, subject to corrections of error and omission.

**Overseas Guests**

Guests from the Presbyterian Church of Myanmar were introduced. General Secretary The Rev Ring Lian Thang addressed the Assembly.

**Uniting Congregations of New Zealand**

The Rev Peter MacKenzie, Uniting Congregations Executive Officer, moved, it was seconded and carried:

[12.080] That the Procedures for Cooperative Ventures 2012 be approved (replacing the Common Provisions and the Guide to Procedures).

**Resource Sub-committee**

Mr Cunny Atchison, Resource Sub-committee convenor, presented the Financial Report of the Church.

Mr Atchison moved *en bloc*, it was seconded and agreed:

[12.098] That the Assembly receive the audited accounts of the Church for the financial year 1 July, 2011 to 30 June 2012.

[12.099] That the Convener and Deputy Convener of the Council of Assembly be authorized to sign these accounts on behalf of the Assembly.

**Nominating Committee: Moderator Designate**

The Rev Ian Hyslop, Nominating Committee Convenor, advised that, pursuant to the Church's election process, the Rev Andrew Norton had been nominated as Moderator Designate of the General Assembly. Mr Norton's election as Moderator Designate was confirmed by acclamation.

The Moderator welcomed Mr Norton and his family to the Assembly. Mr Norton addressed the Assembly.

**Assembly Committees**

The Rev Ian Hyslop was granted leave to make corrections to the list of committees, and to the list of those retiring.

Mr Hyslop moved, it was seconded and agreed:

[12.105] That the Council of Assembly Conveners, Council of Assembly membership, sub-committees, reference groups, work groups, task groups and special committees of the General Assembly be as follows:

### **Council of Assembly**

Convener: Wayne Matheson 09/14, Deputy Convener: Colin Marshall 12/16

Members: Martin Stewart 10/14, Marie Burgess 10/14, Janet Sim Elder 12/16, Anna Gordon 12/16, Steve Millward 12/16, Johannes Suwantika 12/16

Representative Members: Mitch Jaram - Te Aka Puaho, Ray Coster - Moderator of General Assembly, James Lee 12/14 - Asian Council, Asora Amosa - Pacific Islands Synod, Jenny Flett - Resource Sub-Committee 12/14, Diane Gillian-Weeks - Leadership Sub-committee 12/14

Associate Members: Wayne Te Kaawa 12/14 - Te Aka Puaho, Ere Talagi-Ikitoelagi - Pacific Islands Synod, Lyn Murray 12/14 - Synod of Otago and Southland, Bruce Hansen 12/14 - Church Property Trustees, Martin Baker 12/14 – Assembly Executive Secretary

### **Resource Sub-committee**

Convener: Jenny Flett 08/14, Deputy Convener: Ron Mills 10/14

Members: Sue Swinbourne 08/14, Forbes Warn 08/14, Alex Robinson 08/14; Geoff Foster 10/14, Ann Edgar 12/16, David Hall 12/16

Associates: Martin Baker - Assembly Executive Secretary, Brendan Sweeney – PCANZ Finance Manager, Fergus Sime - Synod of Otago and Southland, John Kernohan - Church Property Trustees, John Postlewaite - Te Aka Puaho

### **Leadership Sub-committee**

Convener: Diane Gillian-Weeks 10/14, Deputy Convener: Don Hall 12/16

Members: Dr Stephen Garner 10/14, Paul Ramsay 12/16, Jim Wallace 12/16, Karima Fa'ai 12/16, Lisa Wells 12/16, Margaret Garland 12/16, Bruce Fraser 12/16

Associates: Martin Baker – Assembly Executive Secretary, Alastair Smales -Synod of Otago and Southland, Rev Fei Taule'aule'ausumai Davis - Pacific Islands Synod, Mike Katipa - Te Aka Puaho, Leilani Lemusu – Presbyterian Youth Ministry, Graham Redding – Knox Centre for Ministry and Leadership, Selwyn Yeoman - Knox Centre for Ministry and Leadership Advisory Board

### **Assembly Business Workgroup**

Convener: Margie Apa 08/14, Co- convener: Richard Gray 10/14

Members: Shona Bettany, Martin Baker (Associate) – Assembly Executive Secretary

### **Book of Order Advisory Committee**

Convener: David Ryan 12/16

Members: Bruce Corkill 08/14, Ailsa Salt 10/14, Alister Argyle 10/14, Pamela Tankersley 12/16

Associates: Martin Baker (Assembly Executive Secretary), Heather McKenzie (Book of Order Advisor)

### **National Assessment Workgroup**

Co-conveners: Paul Prestidge 02/14, Ian Dittmer 06/16

Members: Sharon Searle 06/14, Sa Si'itia-Asi 08/14, Jim Wallace 09/14, Alyson Atchison 10/16, Doug Bradley 10/16, Robert Robati-Mani 10/16, Sue Macaulay 12/18, Lynne Baab 12/18, Heather Simpson 12/18, Hana Popea-Mauigoa 12/18, David McNab 12/18, Dorille Shadbolt 12/18, Ken Williams 12/18

### **Church Architecture Reference Group**

Auckland: Sandra Warner, Roger Low, Les Parlane, Trevor Moran

Wellington: Glen Robertson, John Jones, Morris Robertson

Christchurch: Convener: Ian Wells, Members: Keith Moir, Bruce Yates, Georgina Ennor, Johan Dalkie, Dugald Wilson  
Dunedin: Michael Ovens, Ken Baker, David Mollison

### **Moderator's Arrangements**

Convener: David Coster

Members: Craig Harper, Elizabeth Harper, Tim Lee, Jan Earp, Kevin Heath

### **Christian World Service**

Phil King

### **Executive of Uniting Congregations of Aotearoa New Zealand**

Alan Judge 10/14, Anne Owen 12/16

Presbyterian Savings and Development Society

Mark Johnston 10/14

### **Turakina Maori Girls College**

Assembly Appointees: Ken Irwin (Acting chair), Graeme Kitto - Te Aka Puaho

Representatives: Helen Papuni, Kathie Irwin, Jonathan Te Rire, Hariata Haumate

### **Church Property Trustees**

Chair: John Kernohan, Deputy Chair: Paul Westbury

Trustees: Paul Fenton, Margaret Galt, Russell Garrett, Roger Gyles, Bruce Hansen, Christine Elliot, John Harvey, John Jones, Perema Leasi, Brian Milne, Brian Poole, Ian Russon, Soo Land Wong

Associates: Wayne Matheson - Council of Assembly, Lyn Murray - Synod of Otago and Southland

### **Beneficiary Fund Committee**

Co-conveners: Lynn Russell 08/14, Bruce Hansen – Church Property Trustees

Members: Peter MacKenzie 08/14, Jim Thompson 02/14, Chris Elliot – Church Property Trustees, Fili Solomona 10/14, Chris Rosanowski 12/16

Associate: Douglas Langford

### **Personnel Workgroup**

Convener: Paul Ranby

Members: Han Myoung-soo, Lynne Smith, Jill Taylor, Chris Purdie, Hariata Haumate, Lyndsay Lewis, Peter MacKenzie, Sharon Ross-Ensor, Michelle Shin

### **Doctrine Core Group**

Convener: Bruce Hamill

Members: Graham Redding, Murray Rae, Wayne Te Kaawa

### **Nominating Committee 2012**

Conveners: Ian Hyslop and Mary-Jane Konings

Northern: Margaret-Anne Low, Isabella Tedcastle, Makesi Alatimu; Kaimai: Anne Owen, David Balchin, Wilson Orange; Te Aka Puaho: Hariata Hamate; Manawatu - Wanganui: Steve Jourdain; Taranaki: Wayne Ogden; Wellington: Margaret Mayman; Nelson Marlborough: Robert McPhail; West Coast UCC: Lyn Heine; Christchurch: Stephanie Wells; Ashburton: Robert Jones; South Canterbury: McGregor Simpson; Southern: Anne Thomson, Jason Barron, Ian Guy; Council of Asian Congregations: Mark Wen; Pacific Islanders' Synod: Fieta Faitala

Executive

Co-conveners: Mary-Jane Konings and a nominee of the Council of Assembly

Members: Anne Thomson, Makesi Alatimu, Steve Jourdain, Jason Barron

## Bicultural Partnership

Ms Marina Rakuraku, of Te Aka Puaho, moved, it was seconded and carried:

- [12.140] That Assembly, acknowledging the sacred covenant of the Treaty of Waitangi (Te Kawenata Tapu o Te Tiriti o Waitangi), and the commitment of our church to a bicultural partnership, asks the Church, through the Council of Assembly, to consider the position of Moderator of Te Aka Puaho as being of equal status as the Moderator of the General Assembly, and this be included in the papers sent to Presbyteries, Te Aka Puaho, Asian Council, Pacific Island Synod, parishes and congregations on the "Role of Moderator" for consideration and feedback.

## Proposal: Alternative forms of ministry and mission

The Rev Reg Weeks, on behalf of Southern Presbytery, moved *en bloc*, it was seconded and agreed:

- [12.083] That the Book of Order Advisory Committee draft additions to the Supplementary Provisions for Chapter 8 in the Book of Order to give effect to the following:

### **Alternative Forms of Ministry and Mission**

#### *Pursuant to Book of Order Chapter 8.4(1)*

Where persons seek recognition of a form of ministry or mission other than a congregation under Regulation 8.4(1)p, the procedure shall be:

- (1) Application shall be made in the first instance to the presbytery giving appropriate detail as to the nature of the proposed ministry or mission, its purpose, intended location and field of operation, as well as its operational structure. In assessing the proposal the presbytery shall seek to determine how genuine is the basis of the application, and the willingness of those involved to be accountable to the courts of the church.
- (2) The presbytery may grant recognition for an initial period of up to two years, only after receiving an evaluation of the proposal from the Leadership Sub-committee or its nominated agent.
- (3) The presbytery must establish a mutually agreed review procedure to be followed during the initial period.
- (4) At the end of the initial period, presbytery may grant recognition for such further periods as it may deem appropriate.
- (5) Any minister on the roll appointed by the presbytery to an approved alternative form of ministry or mission may be granted membership of the presbytery under regulation 8.9 (1)e.

- [12.084] That the Book of Order Advisory Committee be asked to draft amendments to the Book of Order in order to rectify the anomaly between Reg 9.45 and 9.47 by extending the provisions of the former in order to allow the General Assembly, a synod, or a presbytery, to appoint a recognized ministry.

[12.085] That the Book of Order Advisory Committee be asked to draft amendments to the Book of Order to allow a presbytery, at the request of General Assembly, a synod or a presbytery to train and authorise elders who have been appointed to salaried positions by these courts, to administer the sacraments within the context of their appointments.

### **Unfinished Business**

Ms. Margie Apa, Assembly Business Workgroup co-convenor, moved, it was seconded and agreed:

That the remaining business of this assembly be referred to the Council of Assembly for decision.

### **Comprehensive Vote of Thanks**

The Rev Ryhan Prasad moved, it was seconded and agreed:

That the thanks of the Assembly be offered to all those who had assisted in the preparation and organisation of this Assembly.

Mr Prasad named those people who had assisted, individually, and in groups. The Assembly expressed its appreciation by acclamation.

### **Adjournment**

The Moderator declared the business of the 2012 General Assembly closed. He announced that the Assembly would next meet in Auckland, in October 2014.

The Assembly concluded at 12.15 pm, with a benediction.

Ray Coster, Moderator

Martin Baker, Clerk