

TELT Second Report 2021.

Council of Assembly appointed a group to review Theological Education and Leadership Training in our Church (TELT). The members are Simon McLeay, Erin Pendreigh, Rob McIntosh and Sharon Searle. Caren Rangi needed to withdraw from membership due to other commitments.

The Task Group undertook some consultation and this included a survey. They invited feedback and having reviewed this, now provide this update.

Please note, this is not a final report – that will come to General Assembly later in the year.

This update enables us to see where the Task Group has currently reached as they thoughtfully and prayerfully discern the task before them.

1. Thank you
2. Biblical and theological antecedents.
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6. Our earlier report and the feedback we received.
7. The five primary changes we discern necessary.
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Thank you

The members of the TELT team would like to start by thanking the church for the significant effort many people have put into providing data for the team, having conversations with the team and giving feedback. We particularly want to thank those who have not only engaged with the insights and directions we have suggested - but who then continued to try and give us constructive feedback on a way forward. We wish to acknowledge the patience of many as the onset of COVID-19 changed our process and our timeframes. We are all together engaged in a challenging task, the reforming of God's church for the current age. We are aware that TELT is one small step on this journey and we again acknowledge the ongoing significant work of our staff teams, the Council of Assembly and their sub-committees. We now present a second report, it is less ambitious than our first, but we hope that the changes we suggest are still in line with a shared vision for church reform.

We would like to point you to the image of the Korowai, the Maori cloak that our Moderator wears. The korowai holds a rich symbolism of Mana and Rangatiratanga, it is a cloak now often used at graduation ceremonies. In the Presbyterian tradition the Korowai could be seen as the successor to the Geneva Gown which symbolised theological learning, biblical wisdom and governance for an earlier generation. The Korowai has vertical strands which might bring to mind theological learning and theoretical understanding; horizontal strands symbolising leadership and ministry skills; while the weaving might symbolise personal formation *'For this very reason, make every effort to add to your faith virtue; and to virtue, knowledge'* 2 Peter: 1.5.

Biblical and Theological Antecedents.

We believe that the biblical experience of “The Exile” remains a helpful metaphor for the changing situation in which our church finds itself. We are no longer in the centre of our culture. When the people of Israel found themselves in exile in Babylon, they were dislocated, and could not maintain the systems that had served them well in Jerusalem; then the synagogue grew up as the temple was no longer available. We are not at the centre of the city as Calvin was in Geneva nor the centre of the nation as Knox was in Edinburgh. In the 20th century the Presbyterian Church of Aotearoa New Zealand occupied a very different place to the place it now occupies. We are asking “How can we sing the Lord’s song in a strange land?” We are asking how can we maintain worship, the word and sacrament, fellowship, pastoral care and mission in situations where we now have small congregations and no Minister, where we are no longer able to look to full-time stipended clergy for our primary leadership? How can we maintain the church’s witness, order, mission and vitality in this new environment?

We also would remind the church of the New Testament model of mission that Jesus deployed in Luke 9 and 10. He gathered the twelve and spent significant time forming them, he then sent them out. He then drew them back to himself and added to their number increasing them to 72; again he spent considerable time on their formation and then sent them out again. We are asking, ‘How can we do this with our ministers and leaders?’ How can we train them intensely and then send out, but also bring them back for times of refreshment? We believe that the Knox Centre of Ministry and Leadership (KCML) and the Presbyterian Research Centre (PRC) can with some reshaping serve to form our future ministers and leaders, and be a centre to refresh our current ministers and leaders. We believe that we need to rethink our curriculum so that it can be offered in ways that provide more ‘in service training’ as well as pre-service preparation. (An example of this would be the preaching course KCML ran in conjunction with the university of Otago to February 2021.). We plan to offer Appendix A as a clarification of our Theology of Ordination, Ministry and Leadership in the church.

The state of the Church

As researchers we see ourselves standing in continuity with a long tradition of theological reflection and adaptation. We have reviewed our founding documents, we have reread the reviews that have come before us; but we have also taken the pulse of the church as it is. Like Nehemiah we set out to examine the walls and gates, to view in a small way “How the church really is”. We have visited presbyteries, we have taken written submissions, we have reviewed statistics, we have met with many people, we have taken surveys. In our first report we tried to set out some of what we found. We realise that this is an ongoing task and we are mindful that our report suffers from many blind spots, but we want to be clear about several observations. In our opinion the current state of the Presbyterian Church of Aotearoa New Zealand as a whole (PCANZ) is unsustainable, we have a model of church that requires a significant input from ordained ministers and there are less and less full-time, fully-trained ministers available. The universal church will continue, but we are concerned about the PCANZ as a component of God’s work. We are in the midst of a significant season of retirements; we have heard of many middle-aged clergy reporting significant stress; we are seeing a number of newly ordained ministers exiting from their first appointments sooner than might be expected; and we hear that some ordinands are unsure about taking up positions within the PCANZ. We are in crisis. In Kaimai Presbytery we have seen a number of newly ordained ministers exit their first parishes sooner than expected. Story after story is telling us the same information, the status quo is not sustainable. We are asking the church to reform, not its theology but its form. We thank

those of you who gave us direct feedback about some of our initial ideas and we have listened and we have modified these proposals to take into account that feedback.

We continue to believe that the internship program for training our ministers is excellent, and in this report we are recommending keeping the name KCML and retaining a significant presence at Knox College, but we are also suggesting some key changes to the leadership and governance structures of our church's education and training function. We continue to see a vital place for the library and archives within our church, we recommend new ways to connect these resources into our national structures; however we also acknowledge the ongoing pressure of contracting budgets.

Problem definition

The TELT review has identified a number of significant issues with how theological education and training occurs in the church currently. A summary of these is as follows:

1. **Fragmentation:** We do not have a systemic approach to people development needs and provision within the church. The amount of training provided for different roles (e.g. eldership, specific ministry leadership, ministry of word and sacrament) varies significantly and what is provided can lack integration and cohesion. As a result, we miss the opportunity to embed the foundations of theological education and to build off that to create joined up pathways for individuals to grow in the breadth and depth of their ministry and service.
2. **Time-bound:** Most investment in theological education and leadership development is focused on the time when people are preparing for or enter their roles. This has two problems. First it fails to recognise that no-one can acquire all of the knowledge and skills they need at one time. Rather they need to build these over time, and particularly as they take on new responsibilities and operate in different situations. Secondly the context for ministry continues to change rapidly demanding new responses and capabilities in ministry which in turn requires ongoing learning.
3. **Disconnected:** Our institutional arrangements for theological education and training are struggling to respond to the changing context the church faces in terms of the diversity of church cultures, ministry context and the changing patterns of church life. As a result current provision is sometimes seen as out of touch and not sufficiently catering for the realities of current ministry. Stronger connections between theological education and everyday church life in presbyteries and parishes would help to overcome this sense of separation, enable our training provision to both be more relevant for the modern context and draw on the wealth of experience and expertise that already exists within our church.
4. **People shortage:** The church is increasingly grappling with a human resource shortage. Many parishes are vacant and the challenge of supporting our parishes (including through ministry settlement boards and local ministry settings) increasingly falls on a group that is declining in size. Moreover, given the age profile of ordained ministers currently, with nearly half of ministers over the age of 60, this situation is likely to deteriorate in the future. We urgently need to find new ways of bringing people into ordained ministry and other ministry roles at all stages of life.
5. **Uneven pathways to ordained ministry:** An increasing number of candidates for ministry are choosing the LOM pathway and a decreasing number are choosing the NOM pathway. While each pathway has its purpose, they are subject to differing conditions, support and equipping which leads to very uneven outcomes. The arrangements for Local Ordained Ministry which appears in recent years to have become the preferred route into ministry for many does not

appear to have the consistency of oversight or rigour of formation process to provide the church with the quality of ministry it should aspire to in the future.

Principles to guide the church's theological education and leadership development

To support the development of a system that is fit for purpose for the future theological education and leadership development needs of the church, we have developed a set of principles to guide the ongoing evolution of the education and training offered within the PCANZ in the future and inform the specific recommendations in this report:

1. **Comprehensive:** the church needs to take a broad view of the development needs that exist within it, whether it be for elders, ministers of word and sacrament or those playing other ministry and leadership roles within the church. All are critical to the future life of the church. As well as considering the needs for people in different roles, it is important that there is a systemic approach to what is offered so that there are common threads running through it and individuals are able to progress in their learning and the roles they play in response to God's call on their lives.
2. **Life-long:** those serving in leadership roles within the church should see themselves as life-long learners and the system should provide ongoing opportunities for every leader, no matter what their age and stage to continue to learn so as to be better equipped for the role they are playing. We have seen this historically through 'study leave' for ministers, but we believe that we need to be more intentional about the provision of ongoing education.
3. **Relevant:** theological education and leadership development within PCANZ needs to be faithful to our heritage and relevant to the needs of the church today. Recognising the diverse range of ministry contexts that exist within the church, means that training provision will need to be well connected to those contexts, draw on input from them and be flexible in responding to the needs of diverse settings. Acknowledging and providing for the requirements that arise from the cultural diversity in the church is an essential element of this.
4. **Educated:** the Presbyterian Church has long prioritised an educated ministry. Knowledge of scripture and theological understanding has always been core. The unique strength of PCANZ is dependent on this emphasis continuing. Therefore, whatever changes are made to theological education and leadership development over the coming years, the commitment to this foundation should not be compromised.
5. **Flexible:** given the human resource pressures the church faces, we need to ensure that people who are called to play a ministry role in the church can readily access the theological education and leadership training system within the church, in ways that suit their context and life circumstances. Recognising prior learning and tailoring provision of training to the specific learning needs of individuals can help to do this. In this regard, one of the benefits of locally ordained ministry has been that it facilitates ministry preparation for a wider group of people. The maintenance and expansion of this accessibility is important, but it needs to not be at the expense of our education and training having strong scriptural and theological foundations.

6. **Equitable:** as we transform we need to keep equity in plain sight. It is our intention to improve equity across the church starting with our Bi-cultural foundation. We have not been able to sit down again with Te Aka Puaho as we had hoped due to COVID 19. We have shared our report in a written form and look forward to a time when we can continue the korero in person when circumstances allow to see how or whether these suggestions might apply to their life and work. We invite further engagement between members of different cultures, we are mindful of the need to break down perceived barriers between young and old, ordained and lay, men and women across the church and we believe any suggested changes must improve equity and break down barriers across the church.

Earlier Report and Feedback

Our earlier report described feedback that we received from meeting with Presbyteries, with a wide range of individuals, and two structured surveys. We attempted to invite broad input in our first rounds to listening.

The initial report recommended a new focus on wider training across the church, including a comprehensive 'elders first' approach to lifelong learning curriculum. We recommended a new form of diaconate to strengthen the church's ministry and leadership capacity. We raised the idea of replacing KCML with a new presbytery based team called the PVGT focused on growing leaders across different areas. The report recommended streamlining governance and retaining the library and archives while better folding their oversight into the national team with the aim of ensuring their better utilization.

Following our first report we received considerable volumes of feedback and we wish to thank everybody who took the time to make submissions, we would particularly like to thank the staff of KCML and PRC for their detailed and reflective feedback.

We have received feedback from all the geographic presbyteries and from the Pacific Presbytery. We received considerable constructive feedback and some feedback that adopted a more challenging tone. Obviously there are strong feelings at stake. All this feedback was helpful in causing us to reconsider and reframe our suggestions. We also realise that there may have been instances of people reading the report and not understanding what we were meaning, and we realise that we may have also suffered from misunderstanding the Church. (We had originally planned a roadshow to explain the report however COVID prevented that.) We received:

1. General support for the concept of lifelong learning
2. Concern from some quarters that the report did not take sufficient account of the diverse cultural contexts for ministry.
3. Support for more eldership training but a concern about a national focus on this crowding out the role of presbyteries and parishes
4. Concern about the concept of the diaconate in a number of respects:
 - a. Some people were confused about the concept, particularly in relation to previous or existing roles with the same name
 - b. Some people were concerned that what was proposed did not fit with a "reformed theology of ordination" and that it would lead to a less educated ministry
 - c. Others were concerned at losing the benefits that locally ordained ministry offers.
5. Concern over the structural changes proposed for KCML including the establishment of the PVGT and the proposed movement of leadership from Dunedin
6. Questions about the proposed changes in governance.

7. There was a suggestion about including Presbyterian Youth Ministries and Children and Families Ministries within the training arm.

The feedback from the Pacific Presbytery was very illuminating, as the current system does not appear to be suiting them well. Feedback indicated the need for a model that is culturally inclusive with stronger connections to the Pacific Presbytery and Te Aka Puaho. This includes training that includes the Pacific Island ethnic and cultural perspectives, is accessible and delivered by those who represent the diversity of the church. Feedback indicated the need to be promoting training to the young through a variety of ways such as youth conferences and various presbytery levels. There was support for incorporating the Presbyterian Research Centre with the Resource Team. There were concerns expressed around:

- Financial barriers for Pacific churches to put forward candidates for ordained ministry
- Lack of PCANZ funding for interns who need experience in both the Pacific and Palagi parishes
- Practicum training lacking in Pacific Presbytery and Te Ako Puaho
- The use of 'Pastor' vs 'Reverend' is quite different in the Pacific context
- A new type of minister category needs consideration on how it might impact Pacifica ministry
- Consultation with the Pacific Presbytery is often not meaningful
- Pathways for ministers trained outside the PCANZ process
- Will Ministers in the Pacific Presbytery be acknowledged for their teaching of lay Ministers and will they continue to oversee their own training?

The feedback from the Pacific Island Presbytery was comprehensive and the above represents only part of the feedback received.

Following the publication of this second report, we are seeking to consult further with Pacific churches, Te Aka Puaho and Asian churches. We are also open to feedback from other Presbyteries and groups.

The Big Five Directions.

The feedback received and the opportunity to further reflect on the theological education and leadership training the church needs has led us to alter some of our original proposals and to reframe the way we present others. In this report, we present five directions for change which reflect this feedback and further reflection. These directions, which are discussed more fully below, involve:

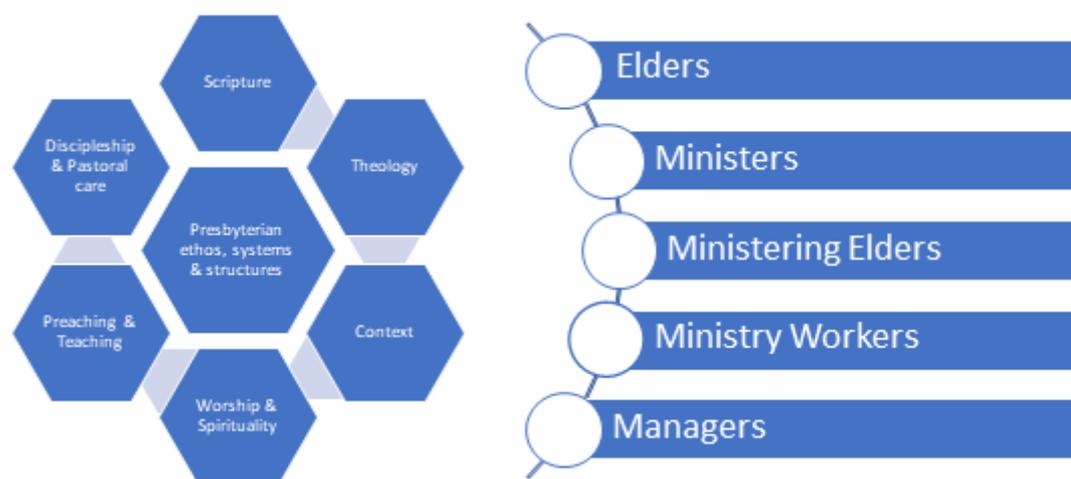
- Adopting a more integrated approach to lifelong learning within the church and creating a new position of 'Head of Training' to oversee this (this working title reflects title changes in the Assembly Office.)
- Preserving the current internship model for preparing ministers of word and sacrament and extending its reach to more fully support the preparation of what are currently known as locally ordained ministers and support the integration of ministers from other denominations and overseas.
- We are suggesting exploring a new 'order' within the church, for those elders and leaders who are taking on significant responsibilities within the church. We want to ask the church whether we should be marking out a new 'order' i.e. an ordained role for ordering the life of the church. While not limited to this purpose, that new order may also serve as a development pathway for those with a calling to specific ministry roles within the church (e.g. youth, children and family, worship etc).
- Streamlining the governance of KCML, which would continue to be based in Dunedin.
- Taking steps to better integrate the library and archives into the life of the church.

1. Developing a more integrated approach to life-long learning within the PCANZ

We have found the provision of theological education and leadership training within the church to be somewhat fragmented and to lack a long term perspective as to how individuals might develop in their call and ministry over time. While there are valuable development opportunities being provided currently, they do not join up to create learning pathways that span an individual's life.

To address this issue we believe that a number of changes to current arrangements need to be made, as follows.

A. More comprehensive life-long theological education and leadership training



We recommend the development and implementation of a more comprehensive long-term approach to theological education and leadership training. This would include provision for the ongoing equipping of Elders, those working in leadership roles (e.g. workers in the area of Children's and Youth Ministry, Pastoral Care, Worship etc.), the preparation of ministers of word and sacrament for ordination and the ongoing learning of all ministers. The aim would be to develop training options that:

- i. Were informed by a common view of the core elements of theological education and leadership training that should be addressed in equipping for different roles in the church. This would help to build a shared understanding of the core elements of leadership in the Presbyterian Church but also facilitate the development of programmes of learning that complement and build on one another. An illustration of what some of these shared components could look like is set out above. This would, of course, require, much development and discussion.
- ii. Enable a more comprehensive approach to life-long learning for individuals as they continue in their roles, so as to build and broaden their capabilities and allow them to respond to changing contexts.
- iii. Enable individuals to map out progression in their learning as their interest in, and call to serve in the church, progresses over time and supports their transition between different roles. Thus looking at the diagram above, people would have clearer development pathways available to them to transition from the role of ministry worker to the suggested role of ministering elder or minister.

The intention in developing a more comprehensive system would not be to replace what exists currently but to draw on it, further link different offerings together and identify and fill gaps. For instance, KCML already devotes considerable time to equipping the church, beyond its work with ministry interns, through workshops and programmes, and has been working on a National Learning Diploma which would help to support what is intended. The Resourcing Team in the Assembly Office provides for the equipping of different ministry leadership roles (e.g. Youth, Children and Family) and this would continue to be part of the overall picture. Equipping for elders could build off the material already available such as that prepared by KCML, the former Mission Resource Team and the Synod of Otago and Southland, but also provide additional resources. Opportunities for ministers to engage with existing or new programmes of learning as part of their study leave could be considered more systematically. We provide a draft map of this in Appendix Two for the purpose of illustration only.

The expanded range of learning options would not all be delivered centrally or at the national level, this could still occur at a presbytery or parish level but the aim would be to ensure that there was a greater range of nationally provided high quality learning resources that could be drawn on locally. The provision of learning resources and programmes could, as is current practice, be from a range of sources within PCANZ, but also make use of providers with relevant offerings from outside of PCANZ to a greater extent than current practice.

B. Appointment of a National Head of Training

We recommend that the church appoints a National Head of Training to provide oversight, supported by the Leadership Sub Committee, of the development of the theological education and leadership training system within the PCANZ outlined above. We further recommend that the current responsibilities of the principal of KCML be incorporated into this revised role. In time there may be other areas that the National Head of Training could also take responsibility for.

In our view, the combination of this broader mandate with the current responsibilities of the leader of KCML is proposed because of the specialist education knowledge expected of that person and the resources they would have available to them from KCML. As already indicated, it would not be expected that KCML would deliver all of the training offered to the church but the person in the role would be expected to liaise with a range of other training providers both within PCANZ and outside it to ensure that a comprehensive coordinated plan for meeting the development needs of leadership within the church is in place, put into action and widely promoted.

2. We are recommending continuity at the core

We believe that we will continue to need a well-trained core leadership of ministers of word and sacrament. We believe that the current internship model is an excellent model for training our ministers. In recent years the General Assembly has described four strands of ministry and we particularly wish to address the first two, the Nationally Ordained strand and the Locally Ordained strand. We see great value in these two strands but believe that these two strands need to be brought closer together; that while the pathways may be different, the end point for both should be a well-trained minister. We believe this because there are significant numbers coming through the LOM strand, and this strand may end up providing the majority of our ministers in the future. We suggest integrating the LOM pathway more

closely with that of NOMs. We believe that we need to invest more directly in our LOM candidates by: sending them to the KCML block courses, by aiming to equip them with more in depth theological training, and empowering them with the experience of having been intentionally mentored in a ministry placement. We suggest that KCML, supported by Leadership Sub Committee (LSC) of Council of Assembly, work with presbyteries to include KCML block courses in their training agreements. We are concerned that the future church will continue to need a core leadership of well-trained ministers. We suggest that the “Local” in LOM should refer more to their training than their end point. We suggest that LOM training should be considered more of “an internship in a home parish”, rather than a limit to future service. We note that the “Review of the School of Ministry” in 2008 recommended that LOMs would benefit from further training modules, what we are suggesting takes this a step further. Again the reason for this change is the significant uptake in LOM and the changing balance of who will be providing ministry in the future. We have also received feedback that the internship training needs several tweaks.

1. The program appears to be very busy, there are too many assignments for a program that is intended to be formational and reflective.
2. We believe more attention needs to be paid to the training of mentoring ministers, and we recommend a training half-day each year for mentoring ministers that could be done over Zoom.
3. We believe that some of the block course teaching could be reconfigured in such a way that the students are developing resources that they can then use in training others such as their future elderships. For example, there could be a section within a block course on leading the sacraments that could be taught and then videoed and then the students would go away with that video in their toolbox to use with their Sessions. This resource could include a section on the Theology of the Lord’s supper and then a series of short practical demonstrations of how to lead communion in one way that reflected that theology. This work could also be made available to the wider church as a regularly updating resource for eldership education and training.
4. We believe that there needs to be greater transparency and consistency in how financing is applied to training to ensure a fair and equitable approach.

3. New Categories of Eldership.

We began our first report with a vision for a renewed diaconate. This was to both provide an order for Locally Ordained Ministers that was distinct from that of Nationally Ordained Ministers and to create a development pathway and the possibility of ordination for those in other roles who are increasingly playing a significant leadership role within our church. As already discussed, we now propose to handle issues relating to LOM by strengthening their preparation for ordination for the ministry of word and sacrament, rather than including them in a new order. When considering the possibility of a new order we were influenced by moves in other denominations to restore the order of the deacon. It was suggested in *Baptism, Eucharist and Ministry*, that “As the churches move closer together there may be united in this office <deacon> ministries now existing in a variety of forms and under a variety of names.” (WCC, 1982, p. 24). We have also been influenced by John Collin’s study of the word Diacon (Collins, 1990) and the Diaconate (Collins 2002) to imagine a wider role for deacons than the church has previously allowed. We are mindful that the Presbyterian Form of Church Government (1647) describes a role for deacons but are also mindful that the reformed view

of deacons was somewhat different to the new understanding of the biblical role of deacons that has been emerging out of scholarship. However despite the possibilities that this renewal of the office of the deacon appeared to be offering we have seen from the feedback that:

1. We were using the office too broadly and that there is good reason to continue with the LOM strand.
2. We also came to realise that deacon has historically been treated as an inferior office to Presbyter. (That may not have been the theology, but perhaps has been the practice especially in the case of deaconesses.) Within the bounds of the Synod of Otago and Southland, all elders are automatically members of the deacons court, however deacons are not all members of the church council. We came to see that deaconesses were perhaps treated as inferior to ministers and their ordination treated as inferior in practice if not in intention. While they might have undertaken significant ministerial duties, because of their gender they were seen as ineligible for the office of elder. In the Anglican and Catholic Churches, deacons are seen as inferior to priests as priests are to bishops. To some extent this is true in the Methodist church as well. In the renewal of the diaconate within the Church of Scotland, deacons are described as ministers of word and service. We realise that this historic precedent colours people's view of the office of deacon, and so we have chosen not to use this title in our second report
3. We also realise that within the Pacific church, the title for elders is a word that can be translated as deacon, and of course "minister" itself is a translation of the Greek word diakonia.
4. We have become more aware of some of the details of the historic ministry of the Home Missionary. These men were ordained to a separate order and from 1912 could dispense the sacraments, many of them went on to ordination as ministers. Elder's history of the Presbyterian Church refers to them as "a second order of ministers".

Therefore we have decided to present a different approach. The new vision we have for ministry involves a second order of ministry that lies between the ruling elder and the teaching elder (an office not previously described). We are searching for a name for this ministry that we observe in the life of the church. We would also like to address the proliferation of leadership/ teaching roles that have emerged in our churches, some of which perhaps would be better understood as ordained roles, as their goal is to order the church's life around Christ. For a church that values ordination as a life defining calling, a charism of the Holy Spirit, and a way to order our church around the word and sacrament; our use of 'hired-servants' in some of our most significant leadership roles (for children and youth) seems inadequate. Surely we should be making provision to ordain those who are evidencing a calling in their lives to youth or children's work, or pioneering ministry. We have talked for years about creating parallel ordination pathways for these workers, and some may still be ordained as ministers but we are suggesting a new order that may serve alongside our ministers.

We are therefore recommending a new order a new subset within our church's ordained ministry, the "Ministering Elder" possibly named Locally Ordained Ministering Elder (LOME). This will be a new order alongside the ruling and teaching elders. All ministering elders will be ruling elders and eligible to sit on the church council (if within a parish) as well as to serve on the presbytery (especially if a presbytery appointment). Ministering elders will not be regarded as teaching elders, although all teaching elders might be considered as ministering elders. This development recognises that there are many parishes and mission opportunities where elders are and will be the primary leaders of our future. We see that the Holy Spirit is continuing to call men and women to eldership and that some of them are being called upon to play a greater part than their current training and status allows. These 'Ministering Elders' will be a subset of the ruling elders and so subject to the discipline of the church, specifically ministering elders will be trained and authorised to dispense the sacraments. We are not intending to take away from the importance of the person administering the sacraments having a proper theological understanding. (We recommend that the church consider the option of adopting the language of the Westminster Form of Church Government (1645) and name this order the order of Pastor.)



To avoid confusion we suggest the title "Minister of Word and Sacrament", remain specific to ministers, while acknowledging that ministering elders will be trained and authorised to preach the word and administer the sacraments. We think that it is vital that those elders already being regularly called upon to preach and administer the sacraments are better trained and supported. We invite Te aka Puaho, the Pacific Presbytery, and Pacific Island elders outside that presbytery, and Asian PCANZ churches to consider whether this category may be useful to them in their ministry and to consider whether the church should have a common set of practices across cultures or whether we should allow for local practice to dictate the ways that the category is defined and used.

Following much feedback and reflection we are unsure as to whether these "Ministering Elders" ought to be part of the current stipendiary system. We recognise that there are several competing concerns around the role of the office, the employment vs covenant relationship between salary and stipend and justice and equity questions. There is further work we are undertaking in this space.

We believe that some mission appointments might also be suitable for ordaining as "Ministering Elders". They may be considered Ministering Elders of the presbytery, and like "Home Missionaries" in the past, this may be a transition role before they are further trained and later ordained as ministers.

It may be useful to consider transitioning members of a Local Ministry Team to be Ministering Elders. While Ministering Elders should not be seen as inferior to ruling elders, it may be that while serving as ministering elders, there needs to be a clear demarcation of roles within the church council. Ministering elders should be eligible to become interim moderators and chair Ministry Settlement Boards (MSBs).

We had a lot of feedback on this topic, a lot of excitement about a new category, but also a lot of confusion around the title deacon which is used in so many different ways by different churches. While we have currently withdrawn from using the term “deacon”, we would like to recognise that the wider church has maintained multiple ordained offices over the years. As reformed Christians we are suggesting that we should describe a new way of ordering the church that has continuity with the past but also addresses the needs of the future. We recognise this area may need further consideration by a workgroup of the Assembly.

We would like to give a couple of scenarios to make sense of these recommendations.

Scenario One

A larger congregation that has a minister, 3 ministering elders (youth, children’s and Music) and 12 ruling elders. The ministering elders have been ordained at a presbytery meeting after serving 3 years in their roles and meet up with other ministering elders within the presbytery and each ministering elder is a member of Church council and reports to council on their ministry but need not attend the full meeting (as associate ministers often do already).

Scenario Two

A large Pacific Island congregation with one minister and 3 ministering elders, each of the ministering elders leads a service in a different pacific language and has been elected by that congregation, the ministering elders have completed a diploma equivalent to one year full-time theological study before ordination. They may have completed this study by distance through PTC. There is also a ministering elder emeritae who has finished as the leader of one congregation but continues to provide pastoral care. The ministering elders in this case all attend church council meetings which are chaired by the minister.

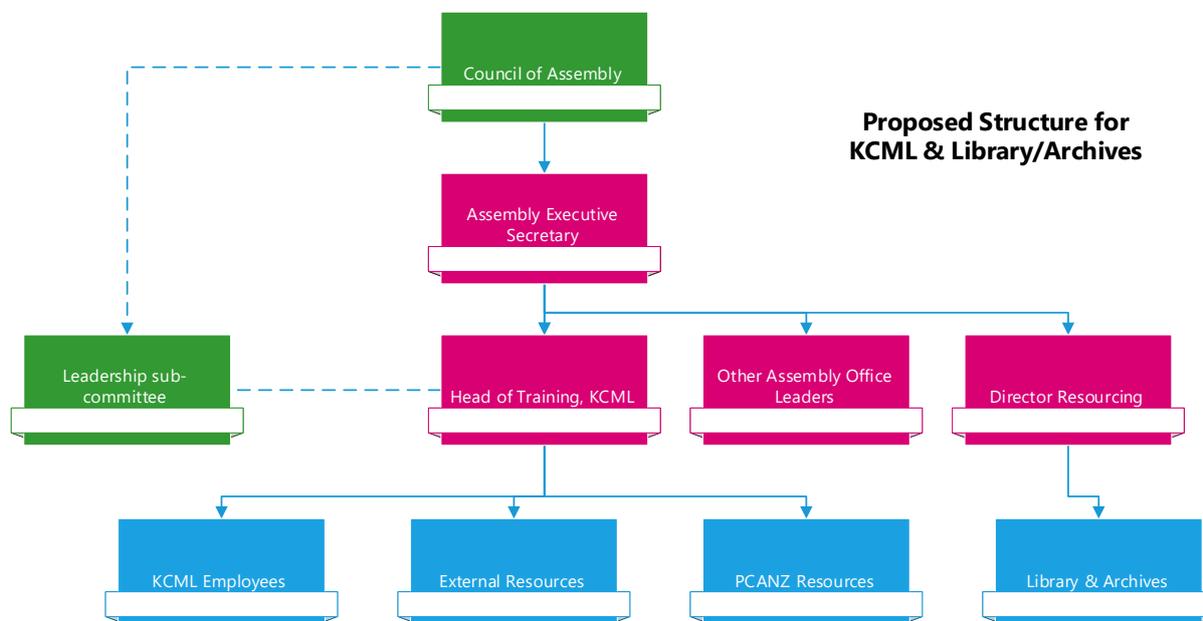
Scenario Three

In the Southern Presbytery there are 20 ministers and 8 ministering elders associated with the presbytery. Four of these ministering elders now oversee a small congregation that has agreed that it will not be seeking regular settlement. Four of the ministering elders are engaged in new mission opportunities, all of which have an oversight board or are associated with a parish session.

4. [The leadership and governance of KCML needs to change and simplify.](#)

We are now recommending that KCML should remain based at Knox College in Dunedin as we have had significant feedback around the value of that location not least of which for facilitating block courses. There is evidence to suggest that placing ministry training staff within the presbyteries would have great value, but we suggest this may be achieved by adding presbytery based and funded ministry staff as adjuncts to the KCML team. We recommend that the new Head of Training should be skilled in managing people remotely, and should be based in the Assembly Office for three reasons. Firstly to bring additional theological input into the Assembly office, secondly to signify that training is wider than what happens in Dunedin, and to thirdly take a wider view of training rather than the traditionally academic focus of Dunedin. The current structure which shows a reporting relationship which is accountable to the Council of Assembly through the Assembly Executive Secretary, this should be reinforced and actively managed though clear lines of communication and uptake

of strategic direction. The Head of Training needs to work alongside and be supported by the Leadership Sub-committee in the development and implementation of strategy. The Head of Training needs to be skilled at leading a nationally dispersed team of resources; managing relationships with presbyteries, ministers, and other multi-functional and/or multi-cultural church entities. The Director will also be an integral member of the Assembly Senior Management team, mostly based in Wellington. The following diagram illustrates the proposed lines of communication and structure.



5. Library and Archives

We are recommending maintaining the Library and Archives but we see it as essential that these resources are better integrated into the life of the church. We are recommending that the library and archives are included in the resourcing team. In their feedback members of PRC advocated for continuing to have a director who is familiar with libraries and the world of GLAM. While sympathetic to this view, we think that for the future of the library and archives they need to be better integrated into the life of the assembly office. We don't see the library operating with less than one full-time librarian and we see the archives continuing to evolve as they embrace the digital age.



Summary

We present this update from feedback and desire it be made available to the church for study and consideration and feedback – via the seven Presbyteries. (This feedback should be back to the Task Group no later than 14 May 2021) We are looking for one response from each Presbytery. Please send to

TELWorkgroupconvener@presbyterian.org.nz

We note our final report will include a restatement of our theology of ordination.

Our final report will be presented at General Assembly (together with any recommendations).