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Session 1
St Andrew's College, Papanui Road, Christchurch
Sunday 19 September 2004 at 7pm

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 Wellington, September 2002.

The Assembly was welcomed by representatives of the tangata whenua.

The Right Rev Michael Thawley, 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 Sacrament of Holy Communion was celebrated.

[04.001] The roll of the Assembly was laid on the table and accepted as follows:

The Roll of the General Assembly

Moderator Right Rev Garry Marquand
Clerk Rev Dr Kerry Enright

Northland Uniting Church Council

Ministers: Peter Dunn, Wayne Matheson
Elders: John Faulkner, Duncan Gillanders

Presbytery of North Shore

Ministers: Peter Bristow, Mark Farmer, Colin Gordon, Don Hall, Matthew Jack, Fakaofa Kaio, Ronald Lau'ese, Wilson Orange

Elders: Jean Allen, Anna Johnstone, Elizabeth MacKenzie, Gordon Maisey

Youth: Marcelle Orange Mafi, Mark Wilson

Presbytery of Auckland

Ministers: Des Botting, David Clark, Vivian Coleman, David Connor, Tala Fa'amausili, Fieta Faitala, Lorraine Francis, Brett Johnstone, Chongwoo Kim, Hwa Soo Kim, Paul Kim, Peter Kirkpatrick, Ma'afala Koko, Nathanael Lai, Stuart Lange, Rose Luxford, Douglas Mansill, Elizabeth Mansill, Colin Marshall, Robert Matthews, Harry Morgan, Roy Pearson, Sa Si'itia-Asi, Johannes Suwantika, Fei Taule'ale'aumai, Barry Tetley, Obed Unasa, Richard Ward, Graeme White, Robert Yule

Elders: Alyson Atchison, Cunningham Atchison, Julia Buckingham, Ward Buckingham, Miles Dillon, Bron Hyder, Ioane Iosua, Thomas Kauie, Tei Kiliuyi, Tautia Levi, Adele McIntosh, Alistair McNaughton, Heather Milnes, Jane Prichard, Kerry Stotter, Ian Talagi, Taulapapa Tauasosi, Isabella Tedcastle, John Trainor, Liz Whitehead, Gordon Winder, Jean Wong, Emily Wooton, Forbes Worn

Youth: Emily Colgan, Katrina Light

Presbytery of South Auckland

Ministers: Barry Ayers, Keleva Faleatua, Aotofaga Lemuelu, Margaret Anne Low, Craig Millar, Steve Millward, Tino Scanlan

Elders: Aiolupotea Aiolupotea, Failautusi Manuo, Neville Guy, Alan Lipscombe, Chris Parry, Linda Plant, Ian Purdy, Doug Tanner, Fia Togiatama

Presbytery of Waikato

Ministers: Tony Barrett, David Becker, Alice Hill, Alistair McBride, Hugh Perry, Owen Rogers, Lester Simpson, Malcolm Wall, Derek Yule, Diane Yule
Elders: Diane Alston, David Baird, Ron Creigh-Smith, Iris Dudson, Dawn Gallien, Janet Greenwood, John Hallett, Lance Kendrick, Bill McKinnon, Freeman Raine, Allan Shadbolt, Patricia Shute, Arthur Treble, David Wells, Bryan White, Mary Petersen
Youth: Marea Ford, Lana Marquand

Presbytery of Bay of Plenty

Ministers: Russell Denne, Tony Hepburn, Derrick Hills, Keith Hooker, Martin Macaulay, Bob Maslin, Kent Potter, Lance Thomas, James Wallace, Alex Webster
Elders: Irene Clarke, Flora Dow, Bob Hellawell, Ann Owen, Ingulf Revfeim, Dawn Ross, Lois Rout, Nan Watson, George Wilks, Phyllis Wilks, Michael Mock
Youth: Neil Carter, Kevin Finlay

Te Aka Puaho

Ministers: Hariata Haumate, Erana Manihera, Kay Taitoko, Tame Takao, Wayne Te Kaawa, Awatea Tupe
Elders: Paora Hunia, Mitchell Jaram, Puhi Koia, Letty McLean, Millie Te Kaawa, Tukua Tuwairua

Presbytery of Gisborne

Ministers: Uili Aukuso, Ken Wall
Elders: Valerie Renner, Bryan Yuile

Presbytery of Hawkes Bay

Ministers: Alf Taylor, Brett Walker
Elders: David Dransfield, Wayne Rewcastle, Wayne Smith
Youth: Alex Wall

Presbytery of Taranaki

Ministers: Ian Croft, Kim Francis, John Mattock, Guy Pilkinton
Elders: Lynette Hodge, Irene Hopkins, Neil Walker

Presbytery of Wanganui

Ministers: John Cromarty, Rhys Pearson, Brian Thom, Tom Waight
Elders: Eleanor Bowler, Michael Craig, Doreen McKendrick
Youth: Tali Steele, Annette Williams

Presbytery of Manawatu

Ministers: Sally Carter, George Dempster, Steve Jourdain, Joung-Yeol Kim, Rilma Sands, Pamela Tankersley
Elders: Peter Halford, Ian Laird, Ally MacKay, Margaret Townsend
Youth: Julia Pearce

Wairarapa Union District Council

Ministers: Ruth Caughley, John Currie, Barbara Faga-Curteis
Elders: Fay Dittmer, Iain Hopkirk

Presbytery of Wellington

Ministers: Judy Bedford, Don Borrie, Jenny Campbell, Jim Cunningham, Nio Daniela, Sharon Ensor, Richard Gray, Toko Ine, Neil Keesing, Peter MacKenzie, Elama Maea, Margaret Mayman, Keith Nisbet, Fraser Paterson, John Peill, Graham Redding, Lynn Russell, Lagi Sipeli
Elders: Helen Beaumont, Helen Bichan, Don Clement, Hubert Cliff, David Cook, Anne Cuthbert, Tanya Duncan, Margaret Galt, Bob Hopkirk, Doug Inch, Jenifer Kerr, Tom Law, Prue Neild, Don Olliver, Lio Paese, Lenise Ranstead, Glen Robertson
Youth: Joe Fecteau, Maora Maora, Maggie Felo, Pattie Sila, Victoria Volp

Presbytery of Nelson Marlborough

Ministers: Elizabeth Clark, Hamish Kirk, Paul Loveday, John Malcolm, Bruce Murray Ralph Penno, Johanna Warren, Ken Williams
Elders: Christie Carter, Clare Dempster, Kevin Dempster, Ruth Fraser, Marie Kilgour, Robert Kooistra, Marjorie Lamb, John Pullar
Youth: Jared Macown

West Coast Uniting Church Council

Elders: Thelma Efford

Presbytery of Christchurch

Ministers: Rachelle Brown, Jean Bruce, David Carmichael, Ian Crumpton, Helen Dick, Lapana Faletolu, Hamish Galloway, Carol Grant, Brian Hardie, John Hunt, Geoff King, Glenn Livingstone, Graeme McIver, Sylvia Miller, Les Solomona, Aubrey Stevenson, Michael Thawley, Brian Turner
Elders: Barrie Brunie, Rena Cowie, Noel Dalley, Alan Ferguson, Alison Grimshaw, Pat Manning, Joan Mawson, Ann McMillan, Stuart Simpson, Peter Spoelstra, Janet Taeg, Jill White, Ross Wilson
Youth: Warwick Moffart, Stephanie Thorpe

Presbytery of Ashburton

Ministers: David Brown, Marlu Fruean, Alan Judge
Elders: Errol Croy, Mervyn Jones, Robert Jones, Neil Sinclair, Don Smyth
Youth: Julia Fruean

Presbytery of South Canterbury

Ministers: Richard Gray, Ian Hyslop, Samoa Mavaega, Russell Rofe, Myrtle Rough
Elders: Brian Hutton, Margaret Johnson, Alison Linscott, Ken Linscott, Bill Penno
Youth: Murray Bradshaw

Presbytery of North Otago

Ministers: Winston Baker, Colin Hay, Graeme Munro
Elders: Bev McCaw, David Paton, Les Whyte, Doug Wilson
Youth: Elizabeth McKirdy

Presbytery of Dunedin

Ministers: Ken Baker, Fyfe Blair, Noel Butler, John Danie, Richard Dawson, Neville Emslie, Ian Guy, Bruce Hamill, Ken Harray, Michael Schwass, Martin Stewart, Kevin Ward, Selwyn Yeoman
Elders: Pat Brandham, Elizabeth Bremner, Ewen Cadzow, Colin Harrex, Ross Hudson, Shona McDonald, Joan McGregor, Jim Miller, Netta Noone, Afamasaga Pavihi, Marilyn Ross, Tricia Scott, Fergus Sime, Andrew Smith, Anne Thomson, Phyllis Varcoe, Lisa Wells, Patsy Woodside
Youth: Jo Ryan

Presbytery of Clutha

Ministers: Makesi Alatimu, Chris Burgin, Les Gosling, Timote Turu
Elders: Bruce Fraser, Ivan Leslie, Judith Maslin, Ruth Mitchell

Presbytery of Mataura

Ministers: David Anderson, Tau Ben-Unu, Peter Cheyne, Karima Fai'ai, George Kopa
Elders: Poul Andersen, Robin Cowie, Doug McDonald, Trevor Parkinson, Eric Roy, George Simpson
Youth: Jonathan Elder

Presbytery of Southland

Ministers: Doris Elphick, David Gordon, Simon Rae, Iona Su'a
Elders: Andrew Bayne, Keith Cameron, Sue Hogbin, Karl Lamb, Neil Livingstone, Peter Noble, Ian Payne

Presbytery of Central Otago

Ministers: Geoffery Ellery, Diane Gilliam- Weeks, Alan Missen
Elders: David Dittmer, Bryan Umbers

Association of Presbyterian Women

Nan Burgess, Leatrice McIntyre

Associates

Associated for all Assembly

Rev Chris Elliot (Assembly Business), Mr John Marshall (Book of Order & Judicial Reference Group), Mr Barry Murphy (Assembly Business), Rev. Bob Reid (Assembly Business), Mrs Nola Stuart (Assembly Business), Mr Darryl Tempero (Worship Co-ordinator)

Associated for specified reports and related matters

Mr Chris Auchinvole (Nominating Review Task Group), Rev. Glenn Barclay (Overseas Mission), Rev Andrew Bell (Overseas Mission), Mr Ray Coats (Uniting Congregations of Aotearoa NZ), Mr John Craig (Church Property Trustees), Mr Hamish Crooks (Administration & Finance Policy Group), Chris Downes (Churches Agency on Social Issues), Rev. Tafatolu Filemoni (PI Synod), Mr Jonathan Fletcher (Christian World Service), Sir Rodney Gallen (Book of Order Rewrite Task Group), Rev Don Ikitoelagi (Mission Resource Team), Mrs Margaret Inch (Beneficiary Fund), Mr Andrew Jackson (Financial Services), Mr Doug Langford (Church Property Trustees), Mr Pere Maitai (Te Aka Puaho), Ms Mo Mansill (National Youth Co-ordinator), Maria McDonald (Presbyterian Support New Zealand), Rev Simon McLeay (Mission Resource Team), Rev. Chris Nichol (Ecumenical Relations, Book of Order Rewrite), Rev. Andrew Norton (Auckland Presbytery), Rev. Maheu Papau (PI Synod), Sue Pickering (Spiritual Growth Ministries), Andrew Pritchard (Spiritual Growth Ministries), Mr Michael Scott (Council of Assembly/Administration & Finance Policy Group), Rev. Lesley Shaw (Churches Agency on Social Issues), Rev. Pauline Stewart (Administration & Finance Policy Group), Rev Uea Tuleia (PI Synod), Rev. Stuart Vogel (Overseas Mission), Mr George Wadsworth (Presbyterian Savings & Development Society), Mr Paul Walker (Presbyterian Savings & Development), Ms Pat Walker (Presbyterian Support New Zealand), Rev. Reg Weeks (National Assessment Work Group), Rev. Nancy Jean Whitehead (Nominating Committee), Peter Whiteside (Book of Order Rewrite), Rev. Brian Williscroft (Administration & Finance Policy Group), Miss Monica Yeoman (Youth Intern)

Observers

Mr David Balchin, Mrs Shona Bettany, Ms Millicent Craig, Mr Deshan Bitan Dhali, Mr Iain Dickson, Mr Roger Frost, Rev Myoung Soo Han, Rev Dr Mary Huie-Jolly, Ms Nicky Jenkins, Ms Jill Kayser, Mr Noel Khokhar, Alofa Lale, Mrs Valerie Marquand, Miss Dellwyn Moylan, Ms Karen Nelson, Mr Nathan Parry, Mrs Hana Popea-Mauigoa, Mr Terry Rakuraku, Miss Euwen Richards, Mr Andrew Scott, Miss Michelle Shin, Rev Pauline Stewart, Rev Glad Stiles, Dr Yola Swindells, Mr Holo Tafea, Rev Ere Talagi Ikitoelagi, Mr Robert Taylor, Mrs Dorothy Thawley, Rev Penetekoso Togiatama, Rev Sunday Tsoi, Mr Te Whare Turuwhenua, Mr Michael Uttley

[04.002]

The Clerk, moved, it was seconded and agreed:

That pursuant to the nomination of the 2002 General Assembly the Rev Garry Marquand be elected Moderator of the General Assembly, to hold office until the election and induction of his successor at the next ordinary meeting of the Assembly.

The Moderator of the 2002 Assembly inducted the Reverend Garry Marquand by prayer, and presented to him the Moderator's Korowai. Mr Marquand signed the Centennial Bible.

The Moderator addressed the Assembly on the theme "Church in a new world – mission defined and mission driven."

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

Act of Commemoration

Margaret Jean Alexander, Owen Thomas Baragwanath, Douglas Campbell Boyd, Liston Kirkwood Brown, Stanley Clifford Dunn, Kenneth Harold Evans, Anton Everts, Norman Farquhar Gilkison, Marion Goodwin, Keith Alan Hadfield, Evan Rowland Harries, Graham Arthur Horwell, George Johnston, Victor George Clement Jones, George Angus Fulton Knight, Daphne Winifred McRae, Dennis McEldowney, Te Maungarangi Alfred Te Rire, Anna Olga Meston, Ian Millar, John Martin Milligan, Paul Morreau, Trevor Davidson Morrison, Ivan Muir, Victor James Paterson, Thorvald Joshua Pedersen, Ta Upu Upu Pere, Mona Riini, Collin Bedford Sherriff, Patricia Mary Simmers, Thomas Linton Smith, Douglas William Storkey, Noel Spencer Woods.

The Sacrament of Holy Communion was celebrated, and the Opening Service concluded with the benediction.

Assembly adjourned for afternoon tea, and resumed at 4 30 pm.

Session 1 (continued)

The Moderator led the Assembly in prayer.

The Moderator, having welcomed everyone at the opening service, acknowledged those attending for the first time, the Moderator of Te Aka Puaho, the Very Rev. Tame Takao, and members of Te Aka Puaho, the Moderator of the Pacific Islanders Synod, the Rev. Maheu Papau, and Synod members, the Moderator of the Synod of Otago and Southland, the Rev. Selwyn Yeoman, and Synod members, those from the Council of Asian Congregations, ecumenical guests from New Zealand churches – Anglican, Methodist, Churches of Christ and Congregational Union – and people from cooperative ventures, guests from overseas:

- On behalf of the Council for World Mission, Community of Women and Men in Mission representatives – Mrs Millicent Craig, Guyana Congregational Union, Miss Eurwen Richards, Union of Welsh Independents, Mr Deshas Bitan Dhali, Church of Bangladesh, Mr Roger Frost, Congregational Union of New Zealand
- Rev. Steve van der Molen (President of the General Synod of the Reformed Church in America) and the Rev. Jeff Japinga (Reformed Church in America)
- Rev. Dr Dean Drayton (President of the Uniting Church in Australia), and Mrs Sandra Drayton
- Rev. Wong Fang Yang Deputy Moderator of the Council for World Mission, from the Presbyterian Church of Malaysia
- Pastor Bani Kalsinger (Moderator of the Presbyterian of Vanuatu) Mrs Alice Bani (President PWMU), Mr Stanley Numalo (President Youth) and Rev. Roy Pearson (Presbyterian Church of Vanuatu) and Mrs Anna Pearson
- Rev. Elder Tautiaga Senara (Congregational Christian Church of Samoa)
- Pastor William Hamblin and Mrs Titaua Hamblin, Evangelical Church in French Polynesia (Church Protestant Moohi), Tahiti

- Rev. Sumalie Iosefa (minister based in Auckland) of the Ekalesia Kelisiano Tuvalu
- Rev. Vili Viviani (Ekalesia Niue)
- Rev Pelmanson Hynniewta, (Presbyterian Church of India)

The Revs. David Brown and Don Hall, Assembly Business Work Group Conveners, explained Assembly procedures.

Ms Jose Reader, Communications Manager, advised the Assembly on media procedure.

The Moderator pronounced the benediction and the Assembly adjourned until 7.00pm.

**Garry Marquand
Moderator**

**Kerry Enright
Clerk**

Session 2
St Andrew's College, Papanui Road, Christchurch
Sunday 19 September 2004 at 7pm

The Assembly met and was constituted with prayer by the Moderator.

The Revs. David Brown and Don Hall, Assembly Business Work Group Co-conveners, explained Assembly procedures.

The Rev. David Brown moved, and it was seconded:

[04.003] That the reports, extra and late reports of the Council of Assembly, Policy Groups, Work Groups, Reference Groups, Task Groups, Groups, Committees, Special Committees, Overtures 1 to 24, and Petitions 1-4, and other bodies as printed in the Assembly Reports and Extra Reports be received and be the working documents of this Assembly.

There was no debate.

The motion was agreed to.

Mr Brown moved and it was seconded.

[04.004] That the Standing Orders of the 2002 General Assembly be accepted as Standing Orders for the 2004 General Assembly.

There was no debate.

The motion was agreed to.

Mr Brown moved, and it was seconded:

[04.005] That the Facilitation Group, under Standing Order 15.1(ii), comprise the Rev. Hamish Galloway, Mrs Nola Stuart, Rev. Lance Thomas and the Rev. Ken Wall.

There was no debate.

The motion was agreed to.

The Clerk of the Assembly, the Rev. Dr Kerry Enright, tabled changes to the Ministerial Roll and reports of Judicial Commissions since the last Assembly.

Ministerial Roll Changes

Licensing

Name	Date
Caleb Hardie	2001 25 November
Wayne Te Kaawa	2002 5 October
Timote Turu	17 November
Obed E Unasa	17 November
Makesi Alatimu	24 November

Name	Date
Helen Martin	24 November
Keith Nisbet	5 December
John C Daniel	12 December
2003	
Talaitupu Fa'amausili	13 February
Johannes Suwantika	27 February
Carol Thorley	30 November
Howard Carter	2 December
Philip Bettany	4 December
George Kopa	4 December
Craig Millar	4 December
Roy Pearson	4 December
Cameron Sinclair	4 December
Steve Millward	18 December
2004	
Margaret Liow	19 February
John Mattock	29 April

Ordinations & Induction

Name	Charge or Appointment	Date
Caleb Hardie	Cashmere Hills Parish (Assistant)	2002 1 August
Wayne Te Kaawa	Auckland Maori Pastorate, Te Aka Puaho	2003 18 January
Makesi Alatimu	Lawerence/Waitahuna Parish	26 January
Keith Nisbet	Associate Minister, Plimmerton Parish	30 January
John Daniel	Co-Director Mission Resource Team, Southern South Island	26 March
Obed Unasa	Ponsonby St Stephen's Parish	24 April
Joung-Yeol (John) Kim	Korean Church of Palmerston North Parish	22 May
Johannes Suwantika	Titirangi Parish	5 June
Helen Martin	Wellington St Johns in the City Parish (Assistant Minister)	3 July
Tala Fa'amausili	Waiheke Island St Paul's Parish	24 August
Timote Turu	Balclutha St Andrews and Balmoral Parish	14 September
Roy Pearson	Global Missioner, Presbyterian Church of Vanuatu	4 December
 		2004
Craig Millar	St Andrews Manurewa Parish	29 January
George Kopa	Tapanui Parish	3 February
Howard Carter	Ahuriri/Putorino Parish	12 February
Steve Millward	Pokeno Parish	12 February
Margaret Liow	Assistant Minister (Community Ministry) Auckland St Columba Botany Parish	19 February
Cameron Sinclair	SS Wakatipu Community Parish	6 May
John Mattock	Local Ordained Minister Stratford St Andrews Parish	29 April
Brian Thom	Wanganui St Marks	11 July

Receptions to the Roll

	From	To	
Carlson Taitua	Cook Island Christian Church	Minister within the Bounds, South Auckland	2002
Kon-Tiki Makani	Ekalesia Niue	Minister within the Bounds, Auckland	1 May (not included in 2002 Minutes)
Joung-Yeol (John) Kim		Licentiate, Manawatu	18 July (Reg. 280)
Nathanael Lai	Hong Kong Council of the Church of Christ in China	Auckland Chinese Parish	17 October
Alan Missen	NZ Baptist	Minister within the Bounds, Central Otago	1 December
David Smith	NZ Baptist	Minister within the Bounds, Wellington	1 December
Alfred Taylor	NZ Baptist	Minister within the Bounds, Hawkes Bay	1 December
Kevin Ward	NZ Baptist	Minister with full membership, Dunedin, continues as lecturer, School of Ministry, Knox College	2003 28 March
Fyfe Blair	Church of Scotland	Minister of the Presbyterian Church	2004 10 February
Sung-Won Lee	Presbyterian Church of the Republic of Korea	Minister within the Bounds, Manawatu	10 February

Transfers and Inductions

Name	Charge/Appointment From	Status To	Date 2002
Barry Doig	Emeritus, Southland	Emeritus, Nelson/ Marlborough	1 March (not included in 2002 Minutes)
Jim Cunningham	Minister within Bounds, Wellington	Interim Minister Tawa Union Parish	1 June (not included in 2002 Minutes)
Laurie Ennor	Associate Minister, Christchurch	Hospital Chaplain, Christchurch	11 June (not included in 2002 Minutes)
Fieta Faitala	Hunterville Parish Part-time	Minister within the Bounds, Wanganui	15 June (not included in 2002 Minutes)

Name	Charge/Appointment From	Status To	Date
Ian Crumpton	Minister within Bounds, Christchurch	Interim Minister, Christchurch Riccarton St Ninians Parish	1 August
Glenn Barclay	Minister with full membership (Mission Associate Columbanus Community of Reconciliation Belfast)	Minister within Bounds, Wellington	14 August
Anna Gilkison	Minister within Bounds, Dunedin	Minister within Bounds, Wellington	20 August
Andrew P Bell	Chaplain, St Kentigern College	Global Mission Secretary, Auckland	22 August
Neil Johnston	Associate Minister, Wellington St Johns Parish	Senior Minister, Hamilton St Andrews Parish	29 August
Numia Aiono	Maungatua Parish	Minister within Bounds, Dunedin	31 August
Asora Amosa	Glen Eden Pacific Islanders Parish	Minister within Bounds, Auckland	17 September
Henk Kaspers	Minister within Bounds, Central Otago	Minister within Bounds, West Coast Uniting Church Council	11 October
Fieta Faitala	Hunertville Parish	Minister with full membership, Wanganui	13 October
Niki Francis	Spiritual Carer Mary Potter Hospice	Minister within Bounds, Wellington	17 October
Kon Tiki Makani	Ekelesia Niue	Auckland Newton PIC (Niuean) Parish	24 October
Sandra Wright-Taylor	Minister within Bounds, Christchurch	Avonhead/Upper Riccarton St Mark's Parish, Assistant Minister Faith Educator	24 October
Murray McMeikan	SS Onehunga Co-operating Parish	Emeritus, Auckland	31 October
John Turton	Reporoa St Stephen's Co-operating Parish	Owhata St David's Parish	14 November
Obed Unasa	Licentiate, Dunedin	Licentiate, Auckland	17 November
Helen Wallis	SS Ashburton St David's Union Parish	Minister within the Bounds, Ashburton	30 November

Name	Charge/Appointment	Status	Date
From	To		
Denis Gordon	Emeritus, Taranaki	Emeritus, Bay of Plenty	1 December
Leanne Munro	Lodged Certificate, Waikato	Lodged Certificate, Wellington	4 December
Leslie Solomona	Greytown/Featherston St Andrew's Union Parish	Hoon Hay Christchurch Parish	5 December
Robin List	Minister within the Bounds – Associate membership, Wairarapa	SS Greytown St Andrews Parish	6 December
Mark Keown	Greenlane Parish	Minister within Bounds, Auckland	18 December
Rintje Westra	Auckland Mt Albert Parish	Minister within Bounds, Auckland	31 December
2003			
Neville McGee	Minister within Bounds, Auckland	SS Auckland Mt Albert	1 January
Max Reid	Minister within Bounds, Dunedin	Minister within Bounds, Wellington	13 January
Christopher Bedford	Transition Ministry Stratford Parish	Transition Ministry Conifer Grove Takanini, St Aidan's Parish	23 January
Fei Taule'ale'ausumai	Minister within Bounds, Auckland	Henderson St Andrew's Parish	23 January
David Connor	Chaplain Paremoremo Prison	Minister within Bounds, Auckland	29 January
David Smith	Minister within Bounds, Wellington	Chaplain, St Kentigern's College Auckland	29 January
Ian Croft	Lodged Certificate, South Auckland	Hawera Parish	30 January
Robert Yule	Palmerston North St Albans Parish	Auckland Mt Eden Greyfriars Parish	30 January
Nancy Jean-Whitehead	Hamilton/Dinsdale St Clare's Co-operating Parish	Minister within Bounds Associate Membership, Waikato	31 January
Penetekoso Togiatama	Otara Pacific Islanders Parish (Honorary)	Manukau Pacific Islanders (Samoan) Parish Development Unit – Niuean South Auckland	February

Name	Charge/Appointment	Status	Date
From	To		
Stephen Jourdain	SS Palmerston North St Albans Parish	Minister in charge, Palmerston North St Alban's Parish	2 February
Margaret Anne Low	SS St John/St Philips, Papatoetoe Parish	Minister St John/St Philips, Papatoetoe Parish	2 February
Nio Daniela	St John's Co-operating, Waipawa Parish	Minister within Bounds, Hawkes Bay	4 February
Alan Missen	SS Cromwell and Districts Parish	Minister in charge Cromwell and Districts Parish	5 February
Barry Ayers	Invercargill Richmond Grove Parish	Beachlands/Maraetai Parish	9 February
David Smith	Minister within the Bounds, Auckland	Chaplain St Kentigern College	9 February
Barrie Keenan	Lodged Certificate, Wellington	Minister within Bounds, Wellington	19 February
Laurie Ennor	Part-time Chaplain, Nurse Maude Hospital	Part-time Maude Hospital and part-time SS Malvern Co- operating Parish	1 March
David Connor	Minister within Bounds, Auckland	Executive Manager, Prison Chaplaincy Service – Minister Auckland	5 March
Jim Cunningham	SS Tawa Union Parish	Minister in charge, Tawa Union Parish	13 March
Pamela Tankersley	Karori Northland Uniting Parish	Palmerston North St David's Parish	20 March
Glenn W Livingstone	Christchurch North Parish	Senior Minister, St Andrew's Rangiruru and Spreydon St James Parish	27 March
Chris Burgin	Inglewood United Parish	SS Inglewood United Parish	1 April
Lance Thomas	Putaruru St Aidan's Parish	Rotorua St John's Parish	3 April
Diane Yule	Hutt City Uniting Congregations Parish	Te Awamutu Parish	3 April
Derek Yule	Emeritus, Wellington	Emeritus, Waikato	3 April

Name	Charge/Appointment	Status	
	From	To	Date
D Elizabeth Clark	Burwood United/St Kentigern's Parish	Motueka Uniting Parish	8 April
Martin Dickson	Licentiate, Christchurch	Licentiate, North Shore	22 April
Martin Baker	Auckland St Heliers Parish	First Church of Otago Parish	24 April
Fieta I Faitala	Minister within Bounds, Wanganui	Henderson Pacific Islanders Parish	1 May
Gladys Stiles	Emerita, South Auckland	Emerita, West Coast Uniting	8 May
Tony Stanley	Waimauku Parish (part-time)	Minister within the Bounds, Auckland	11 May
Rachelle Brown	Balclutha, St Andrews Parish	Halswell Union, St Lukes Parish	14 May
Ron Bennett	Associate Howick Parish	Minister within the Bounds, Auckland	20 May
Geoffrey King	Chaplain, Minister with full membership, Dunedin	Senior Minister, Christchurch Knox Parish	22 May
Leanne Munro	Lodged Certificate, Wellington	Minister within Bounds, Wellington	31 May
Mark Johnston	Wadestown Parish	Lodged Certificate Wellington	17 June
Jacqui Cavit	Minister within the Bounds, Bay of Plenty	Minister within the Bounds, Auckland	23 June
Dorothy Harvey	Minister within the Bounds, Wellington	Karori West St Anselm's Parish	26 June
John Coutts	Morrinsville-Knox Parish	Minister within Bounds – Associate, Waikato	30 June
Saisaleupolu Si'itia-Asi	Opho Parish	Avondale Union (English Speaking Fellowship), Auckland	3 July
Tom Woods	Emeritus, Taranaki	Emeritus, Bay of Plenty	7 July
Helen Dick	Lodged Certificate Central Otago	Minister within the Bounds, Christchurch	10 July
Bruce Hamill	Malvern Co-operating Parish	Dunedin Coastal Unity Parish (Associate)	10 July

Name	Charge/Appointment	Status	Date
From	To		
Colin Gordon	Opotiki St John's Union Parish	Chaplain Devonport Naval Base, North Shore	23 July
Roger J Gillies	Taupo St Paul's Union Parish	Havelock North St Columba's Parish	24 July
Fele Nokise	Lodged Certificate, Wellington	Minister within the Bounds, Auckland	30 July
Asora Amosa	Minister within the Bounds, Auckland	Avondale Union (Samoan Fellowship) Parish	31 July
Dorothy Wallace	New Plymouth St Andrews Parish (Limited Local Ministry)	Minister within the Bounds, Taranaki	1 August
Johnvin K Anugraha	Minister within the Bounds, Auckland	Associate (Indonesian Fellowship) Auckland St Andrews First Parish	14 August
David Douglas	Minister within the Bounds (Associate), Waikato	Minister within the Bounds, Wanganui	14 August
Talaituipu Fa'amausili	Licentiate, Auckland	Waiheke Island	24 August
Jenni Elmes	Port Chalmers Parish	Minister within the Bounds, Dunedin	31 August
Ian Provan	Emeritus, Christchurch	Emeritus, South Canterbury	9 September
Brian Cavit	Minister within the Bounds, Bay of Plenty	Ecumenical Chaplain Waitemata District Health Board	25 September
Robin List	SS Greytown St Andrews Parish	Greytown St Andrews Parish	28 September
Emma Keown	Greenlane Parish	Lodged Certificate, Auckland	29 September
Wayne TeKaawa	Auckland Maori Pastorate	Putauaki Maori Pastorate	30 September
Neville McGee	SS Mt Albert Parish	SS Onehunga Co-operating Parish	10 October
Henry Morgan	Otahuhu St Andrews Parish	Senior Minister, Auckland St Andrews First Church Parish	14 October
Nio Daniela	Minister within the Bounds Hawkes Bay	Upper Hutt Uniting Parish	30 October

Name	Charge/Appointment	Status	Date
Christopher Bedford	SS Takanini St Aidans Parish	Minister Takanini St Aidans Parish	2 November
Donald Hegan	Central Southland Parish	Minister within the Bounds, Southland	9 November
Ken Baker	Half time Associate Minister, Dunedin Coastal Unity Parish and Half time appointment with ^{Support Otago}	Half time appointment with Support Otago	20 November
Rex Lawrence	Lodged Certificate South Canterbury	Minister within the Bounds, North Otago	25 November
Helen Wallis	Minister within the Bounds, Ashburton	Minister within the Bounds Dunedin	25 November
Jacqui Cavit	Minister within the Bounds, Bay of Plenty	Minister within the Bounds, Auckland	26 November
Chong- Woo Kim	SS Auckland Balmoral Parish	Minister Auckland Balmoral Parish	27 November
Alfred Taylor	SS Napier St Stephen's Parish	Minister Napier St Stephen's Parish	11 December
David S Clark	Minister with full membership, Dunedin	Minister within the Bounds, Wellington	16 December
Fogatia Levi	Minister within the Bounds, Christchurch	Minister within the Bounds, Auckland	17 December
Sharon Ensor	Remuera Somervell Memorial Parish	Wadestown Parish	2004 29 January
Alan Judge	Maniototo Parish	Ashburton St David's Union Parish, (Methodist Appointment)	29 January
Rachel Judge	Maniototo Parish	Ashburton St David's Union Parish (Methodist Appointment)	29 January
Hariata Haumate	Southern Urewera Maori Pastorate	Student/Ordinand Te Aka Puaho	31 January
Laurie Barber	SS Kaeo/Kerikeri Union Parish	SS Opotiki Union Parish (Methodist Appointment)	1 February
Sally Carter	SS Palmerston North St Mark's Parish	SS Palmerston North St Mark's and St Andrew's Parish	1 February

Name	Charge/Appointment	Status	Date
From	To		
Mark Stephens	Hospital Chaplain, Invercargill	Burwood United/ St Kentigern's Parish	4 February
David Douglas	Minister within the Bounds, Wanganui	Minister within the Bounds, Bay of Plenty	10 February
Helen Dick	Minister within the Bounds, Christchurch	Christchurch North Avon Parish	12 February
Chris Burgin	SS Inglewood Parish	Popotunoa Parish	15 February
Tokerau Joseph	Otara Pacific Islanders Parish	Minister within the Bounds, South Auckland	15 February
Apa Lealifanolevale	North Dunedin Pacific Island Presbytery Development Unit	North Dunedin Pacific Island Presbyterian Parish (half-time)	19 February
Abera Abera	Auckland Newton PIC Parish	Lodged Certificate, Auckland	14 March
Reuben Hardie	Wellington St Ronan's Eastbourne Parish	Lodged Certificate, Wellington	21 March
Les Gosling	Tokomairiro Co-operating Parish	Minister within the Bounds, Clutha	31 March
Keith Nisbet	Associate Minister, Plimmerton Parish	Minister in charge, Plimmerton Parish	31 March
Samoa Mavaega	Emeritus, Christchurch	Short term Interim Mackenzie Co-operating	4 April
Leanne Munro	Minister within the Bounds, Wellington	Minister with full membership, Wellington	April
Barbara Ritchie	Emerita, Bay of Plenty	Emerita, Waikato	13 April
Fitifiti Luatua	Christchurch St George's Iona Parish	Minister within the Bounds, Christchurch	19 April
Robert Clow	Minister within the Bounds, Wellington	Minister within the Bounds, Manawatu	20 April
Fyfe Blair	Church of Scotland	Roslyn Parish	29 April
Margaret Schrader	Emerita, Manawatu	Emerita, Wellington	18 May
Susan Jones	Associate Minister Dunedin Knox Parish	Minister within the Bounds, Dunedin	30 May
Rehia Rangitauira	Amorangi Minister, Wellington Maori Pastorate	Lodged Certificate, Te Aka Puaho	31 May

Name	Charge/Appointment	Status	Date
From	To		
Pauline Stewart	Te Aroha Co-operating Parish	Auckland St Heliers Parish	3 June
Michael Jackson-Campbell	Emeritus, North Shore	Emeritus, Wanganui	10 June
Clare Brockett	Minister within the Bounds, Wellington	Minister within the Bounds Associate membership, Wellington	15 June
Glenn Duncan	Minister within the Bounds, Wellington	Lodged Certificate, Wellington	15 June
Cherry Thompson	Minister within the Bounds, Wellington	Minister within the Bounds – Associate Membership, Wellington	15 June
John Howell	Minister within the Bounds, Bay of Plenty	Taupo St Pauls Union Parish	17 June
Alan Kerr	Otago Peninsula	Knapdale/Waikaka	1 July
Brian Thom	SS Wanganui St Mark's	Wanganui St Mark's	11 July
Ken Irwin	Associate Minister within the Bounds, Wellington	Minister within the Bounds, Wellington	20 July
Donald Hegan	Minister within the Bounds, Southland	Putaruru	22 July
Talosaga Sua	Wanganui Pacific Islanders	Auckland Mt Albert	22 July

Retirements

Name	Charge/Appointment	Status	Date
Ra Koia (Snr)	Whakatane Maori Pastorate	Emeritus, Te Aka Puaho	2002 20 August
Neal Whimp	Secretary Council for Mission (Interim)	Emeritus, Bay of Plenty	22 August
Don Fauchelle	Conifer Grove/Takanini St Aidans Parish	Emeritus, South Auckland	8 September
Jusak Susabda	Symonds Street St Andrews First Parish	Emeritus, Auckland	21 October
Diana Findlay	Counsellor, Support Services Central	Emerita, Nelson/Marlborough	11 November
Jack Foster	Papakura First Districts Parish	Emeritus, Waikato	20 November

Name	Charge/Appointment	Status	Date
			2003
Donald Ransom	Ahuriri-Putorino Parish	Emeritus, Hawkes Bay	7 December
Ernie Trask	St Marks Tokoroa Parish	Emeritus, Bay of Plenty	14 January
Robert Smith	Beachlands-Maraetai Parish	Emeritus, South Auckland	20 January
Ene Petaia	Wanganui Pacific Islanders Parish	Emeritus, Auckland	29 January
Nehe Dewes	Rotorua Maori Pastorate	Emeritus, Te Aka Puaho	28 February
John H Shin	Minister within the Bounds, South Auckland	Emeritus, South Auckland	28 April
Len Pierce	Christchurch Knox Presbyterian Parish	Emeritus, Christchurch	20 May
Lionel Brown	Balclutha St Andrews Parish	Emeritus, Christchurch	10 June
Judith McKinlay	Minister with full membership	Emerita, Dunedin	30 June
Robert Te Whaiti	St John's Raumanga Co-operating Parish	Emeritus, Bay of Plenty	2 July
Andrew Dunn	Minister with full membership (Special Ministry in Spiritual Growth Ministries)	Emeritus, North Shore	7 July
Neville Burns	Invercargill St Andrews Parish	Emeritus, Southland	31 August
Neville Winskill	Minister within the Bounds, Dunedin	Emeritus, Dunedin	September
Samoa Mavaega	New Brighton Union Parish	Emeritus, Christchurch	30 September
Shirley Fergusson	Hamilton St Francis Hillcrest Parish	Emerita, Waikato	20 October
Robert Geddes	Minister within the Bounds, Dunedin	Emeritus, Dunedin	1 November
			2004
Stan Stewart	Paeroa Co-operating and Mercury Bay Co-operating Parish	Emeritus, Waikato	1 February
Len Currie	Plimmerton Parish	Emeritus, Wellington	31 March

Name	Charge/Appointment	Status	Date
John Coutts	Minister within the bounds – Associate, Waikato	Emeritus, Waikato	4 May
Les Carnew	Hastings St Johns Parish	Emeritus, Hawkes Bay	10 May
Clive Yates	St Aidan's Northcote Parish	Emeritus, North Shore	17 May
Wayne Jones	Otaki Waikanae Parish	Emeritus, Wellington	2 July

Resignation from Ordained Ministry

Name	Charge/Appointments From	Date 2003
Ross Thompson	Minister Emeritus South Auckland	21 March (Reg. 203)
Ian Wood	Minister with full membership	30 April (Reg. 203)
Henk Kaspers	Minister within the Bounds, West Coast Uniting	20 August (Reg. 203)
Michael J Coppins	Lodged Certificate Hawkes Bay	18 September (Reg. 212)
David Pimm	Emeritus	October
Anna Baker	Minister within the Bounds, Waikato	2 December (Reg. 212)
Mark Keown	Minister within the Bounds, Auckland	17 December (Reg. 203)
Feleti Ngan-Woo	Lodged Certificate, Northland transferred to Presbyterian Church (USA)	2004
Rodney Russ	Minister within the Bounds – Associate, Christchurch	10 February (Reg. 212)
Dana Livesay	Minister within the Bounds, Wanganui	12 February (Reg. 212)
Bruce Baker	Minister within the Bounds, Auckland	24 March (Reg. 203)
David Richards	Lodged Certificate Bay of Plenty	10 August

Obituary

Name	Date 2002
Ta Upu Upu Pere	2 September
Thorvald Joshua Pedersen	5 September
Trevor Davidson Morrison	26 November
Douglas Campbell Boyd	27 November
Ian Millar	30 November

Name	Date
Te Maungarangi Alfred Te Rire	8 December
George Angus Fulton Knight	22 December
Owen Thomas Baragwanath	31 December
2003	
Keith Alan Hadfield	2 January
Douglas William Storkey	7 January
Liston Kirkwood Brown	7 February
Collin Bedford Sheriff	23 March
Stanley Clifford Dunn	2 April
Patricia Mary Simmers (Sister)	4 April
Margaret Jean Alexander (Sister)	9 September
2004	
Kenneth Harold Evans	9 January
Evan Rowland Harries	16 January
Anton Everts	14 March
Paul Morreau	2 April
Marion Goodwin (Sister)	25 April
Ivan Muir	2 May
John Martin Milligan	24 May
Victor James Paterson	26 May
Victor George Clement Jones	21 June
Norman Farquhar Gilkison	1 July
George Johnston	2 August
Graham Arthur Horwell	3 August
Anna Olga Meston (Sister)	2 September

Secondment

Ministers of other churches serving with the Presbyterian Church

Name	From	To	2002
Mahendran Nair	Ambassadors for Christ Church	Indian Presbytery Development Unit, Auckland	1 May
Paul Rogers	The Nazarene Church	Stated Supply, Owaka	25 August
Geoff Ellery	Uniting Church of Australia	Wakatipu Parish	1 December

He moved *en bloc*, and it was seconded:

- [04.006] That the scrutineers for this Assembly be David Balchin, Shona Bettany, Iain Dickson, Noel Khokhar, Alofa Lale, Karen Nelson, Hana Popea-Mauigoa, Nathan Parry, Andrew Scott, Michele Shin, Holo Tafea, Robert Taylor, Michael Uttley.
- [04.007] That Mrs Heather McKenzie, Clerk of the Synod of Otago and Southland, be appointed Assistant Assembly Clerk until the close of this Assembly.
- [04.008] That the Assembly receive greetings from partner churches and people, and reciprocate the greetings.

Memorial Minutes

[04.009] That the Memorial Minutes for the following be placed in the records of the Assembly:

Mrs Mona Riini, Messrs Dennis McEldowney, Thomas Linton Smith, Noel Spencer Woods.

Revs: Owen Thomas Baragwanath, Douglas Campbell Boyd, Liston Kirkwood Brown, Stanley Clifford Dunn, Kenneth Harold Evans, Anton Everts, Norman Farquhar Gilkison, Keith Alan Hadfield, Evan Rowland Harries, Graham Arthur Horwell, George Johnston, Victor George Clement Jones, George Angus Fulton Knight, Te Maungarangi Alfred Te Rire, Ian Millar, John Martin Milligan, Paul Morreau, Trevor Davidson Morrison, Ivan Muir, Victor James Paterson, Thorvald Joshua Pedersen, Ta Upu Upu Pere, Collin Bedford Sherriff, Douglas William Storkey.

Deaconess: Margaret Jean Alexander, Marion Goodwin, Patricia Mary Simmers, Anna Olga Meston.

Sister Margaret Jean Alexander J.P.

The Presbytery of Christchurch gives thanks for the life and ministry of Sister Jean Alexander within the Presbyterian Church of Aotearoa New Zealand.

Jean was born and grew up in Christchurch. She attended St David's Church in Sydenham. In 1938 she commenced three years training as a Deaconess at the Presbyterian Women's Training Institute. Sister Jean was ordained and inducted in 1941 as a City Deaconess with the Auckland Presbyterian Social Services at their City Mission. This work proved to be most exacting and demanding.

Many years later, while a resident at Windermere Rest Home, she was persuaded to write the story of those seven years. Her book 'Jam On My Bread' was well written and worth reading.

Jean was called to St David's Church, Auckland, in 1948 as their Parish Deaconess. She was faced with new challenges, leading Bible Class and Girl's Brigade, parish and hospital visiting. In 1956 she was asked to become the Matron of the Auckland Presbyterian Social Service Association's first Home for the Elderly.

After four years, Jean returned to Christchurch where she was called to St Giles' Church, Papanui, as their Parish Deaconess. Here she was encouraged to conduct public worship and to preach. She shared in the parish visiting and youth leadership. At this time the parish was growing rapidly and the parish of St Margaret's was established.

In 1966 Jean accepted a new challenge when appointed Business Administrator of Outlook (the official paper of the Presbyterian Church). Sister Jean Alexander served on the Assembly Women's Work Committee and the Special Committee on the position of women in the Church.

She served on the committee that set up the new Association of Presbyterian Women.

Jean Alexander was a wise, disciplined and strong woman with gifts and abilities in all spheres of the work she undertook. She has served her church faithfully and well.

Jean died in St Winifred's Rest Home on 2 September 2003.

The Very Rev. Owen Thomas Baragwanath

The Very Rev. Owen Thomas Baragwanath, who celebrated the 60th anniversary of his ordination in 1999, died on December 31 2002. The many tributes at his funeral service in St David's Church, Auckland gave eloquent testimony to the high regard in which he was held by all who knew him. He was known throughout the whole church as Moderator of the General Assembly in 1969-70.

Owen was educated at the Auckland Grammar School, followed by university studies at Auckland, Otago and Edinburgh. His time in Scotland was cut short by World War II. He returned to marry Eileen Richards of Dunedin and served in the Balclutha Parish before leaving for the Pacific with the 29th Battalion. For gallantry under fire, including service as a stretcher bearer, he was mentioned in dispatches. Throughout the campaign and after the war, when he served as Senior Presbyterian Chaplain to the 3rd NZ Division, and later as Chaplain Commandant to the New Zealand Military Forces, he provided leadership and comfort to serving men and women.

After the war he was called first to Knox Church Dunedin as Associate to the Rev. Dr David Herron; then to Anderson's Bay in the same city where, with his wife, he developed a flourishing youth group. In 1953, a long and very fruitful ministry began at St David's in Khyber Pass, Auckland which was to last for 25 years. During this time there was considerable growth in church life.

Owen was also involved in many activities outside the church. He was a member of the Auckland Grammar Schools Board, the initial Television Advisory Committee, the Presbyterian Social Service Association, the Dingwall Trust, and supported many other institutions. A particular interest was the Council of the University of Auckland where he spearheaded initiatives towards the Grafton Hall of Residence and the McLaurin Chapel and Chaplaincy.

Owen was prominent in the field of Broadcasting and Bible in School. He was also in demand overseas, especially in the United States. He preached in many churches and cathedrals abroad, but declined invitations to minister in overseas parishes. Those who knew him well were often impressed by his concern for individual people, whatever their walk in life. His memory of them never failed.

Owen Baragwanath retired to Whangaparaoa, but was frequently called on to preach in the ensuing years. He is survived by his wife, Eileen, and sons David and Tom and daughters, Lindsay and Mary. We commend them to the love of God, and give thanks to God for the life and work of His faithful servant.

The Rev. Douglas Campbell Boyd

Doug Boyd was born in Scotland and immigrated to New Zealand with his family when he was just 3 years of age. His father was a miner and the family settled in Ohai, Southland. Doug attended school in Ohai and Invercargill, and after leaving school worked as a farm hand. As a young man, Doug offered for service overseas during the Second Word War, and saw active service in the Egypt, Tunisia and Italy campaigns. During the war, he met his wife to be Rene, and following the war, they married in Invercargill where they set up home. He worked as an accountant for various stock firms, and it was here that their family of four, Karen, Susan, Barbara and Fiona were born. They were members of the North Invercargill Parish.

The Church was expanding during the 1950's and there was a great shortage of ministers. The church wrote to every Session in the country asking them to look out for young men between the ages of 30 and 40 with life experience, to offer for the ministry and undertake a special course at the Theological Hall. Doug responded to that call because he felt that he could make more use of his life. Doug and Rene sold up everything to pay for their time in Dunedin.

Doug served in the Grants Braes; St David's, Sydenham; Naenae, Lower Hutt; Chalmers, Timaru and Iona, Christchurch parishes. As a parish minister in each different parish, he gave 100% to make the parish "go". During his busy time at St David's, he convened the Assembly's Christian Education Committee. He and Rene continued their special interest with young people at Chalmers, Timaru, where they ran a very diverse youth group which young people enjoyed. A former member of that youth group said "Doug challenged us all to live our daily life continually being aware of God's presence in all creation, in other people and in the world around us, and to be committed members of His body, the Church." At Aranui they worked hard and built up a fine, caring and Christ-centred fellowship. Earlier, he and Rene trained as Marriage Guidance Counsellors, and made their time available to assist people having difficulty with their marriage relationship. Doug had a very pleasant way with people and was greatly loved in every parish. He was straight and honest, and people respected his fine qualities. He was

always well prepared with his pulpit work that was much appreciated, and was a dedicated pastor who had great empathy with people especially those in need.

Retirement did not mean the end of Doug's ministry. He was a willing member of Presbytery and often served as an Interim Moderator during vacancies. He helped by leading study circles, leading worship and caring for people.

With Doug's death the Church on earth has lost a splendid Minister. We thank God for Douglas Boyd's life and service to his Lord and the Church. Despite his busyness, Doug remained a family man. He and Rene shared a long life together and their family was very important to them. Rene died in 1996. The Church extends to his four daughters, Karen, Susan, Barbara and Fiona and their families, its condolences in the death of a loved father and grandfather.

The Rev. Liston Kirkwood Brown

The Rev. Liston Brown died 7 February 2003 aged over 99 years.

He was brought up in Mosgiel and attended the Theological Hall from 1929-31, and was licensed by Dunedin Presbytery on 21 October 1931.

Mr Brown was ordained on 4 April 1932 when serving at the Waipu Mission Station in Northland Presbytery. He subsequently served in the parishes of Marekakaho, Hawkes Bay, Titoki, Northland Presbytery, Hunterville, Wanganui Presbytery, Centre Bush, Southland Presbytery, St Andrew's, South Canterbury Presbytery and Brighton, Dunedin Presbytery from where he retired in June 1966 because of ill-health.

He was married to Gladys in 1934 and they had three children, one son and two daughters.

Liston Brown is remembered as a highly respected and much loved minister.

The Rev. Stanley Clifford Dunn

The Rev. Stanley Clifford Dunn died at Gore on the 2nd April 2003 at the age of 93.

Before entering the Presbyterian Ministry, Cliff worked several years as a clerk in the Army and in the Lime works.

Cliff was always interested in youth activities, he involved himself as a Bible Class leader for 18 years and served as President of the Mataura Bible Class District Committee.

Cliff entered the Home Missionaries Scheme of the Church and in April 1947 was posted to Sefton in North Canterbury. After five years of study, both extramurally and at the Theological College in Dunedin, he was ordained in 1952 whilst still in Sefton.

Other parishes which benefited over the years from Cliff's evangelical biblical preaching and genuine pastoral care were Morven, Owaka and Knapdale/Waikaka. He was granted Emeritus status in 1975 but even in retirement he continued to conduct services of worship and act as Interim Moderator of vacant parishes. Home Bible studies also continued to be an ongoing and important ministry in his retirement.

Cliff was foundation chairman of the Motukarara Keswick Convention and was also a keen supporter of the Pounawea Keswick Convention and he was a much sought after convention and mission speaker. Christian Endeavour was also a movement that he supported and appreciated and encouraged young people to attend.

Cliff was a man of strong convictions and believed in the absolute authority of the Word of God, the Bible.

The greatest legacy of his faithful ministry is that many who came to faith during his long years of service have remained faithful and have become leaders in the Church both locally and nationally. Many of Cliff's own family have been or are involved in Christian ministry both here in New Zealand or overseas.

Blindness and ill health hindered Cliff greatly in the latter years of his life. His first wife Edith died in February 1955 and he remarried in 1957 to Ann. Ann looked after him until he entered Presbyterian Support Southland's "Resthaven" in Gore.

We thank God for such a dedicated servant.

The Rev. Kenneth Harold Evans

Ken Evans was born in Rogerstone in Wales. His father was a timekeeper for the GNK Iron Works at Rogerstone. The factory was a Victorian brick iron foundry of satanic appearance and industrial practices. Life was hard and after only two years of secondary schooling it was necessary for Ken to go to work to help support the family. He went to work for GNK as a labourer until laid off with many others following the general strike. The employment situation in the Welsh valleys was desperate so 18 year old Ken decided to come to New Zealand.

Here he found work in a building firm. After some years he took up a Home Mission appointment. During that time, through his determined study efforts, he earned a scholarship to Knox College Theological Hall, where he distinguished himself. All his life he recognised the importance of education and encouraged others in it.

While he was doing youth work in Roseneath parish in Wellington he met Freda. They were married before he was called to Mahurangi Parish in 1937. Freda would be his encourager and support throughout his ministry, developing her own special and effective role in that partnership.

Ken served in Mahurangi from 1937 to 1941. He revived services at Mahurangi Heads and took services at Whangateau as well as at Matakana and Warkworth.

Then he received a call from Petone (1941-47) with new challenges and opportunities for a young minister. But these were the war years and Ken had a spell as an Army Chaplain in the Scottish Regiment.

Ken had a quiet and gentle manner. He was always polite. He was careful about his clothes and he was disciplined in his life. But underneath he was a strong person. The difficulties of his early life had tempered the steel within him.

One day Ken went to watch the men practising bayonet skills. They had wooden staffs with insulated ends so they would not hurt each other. The sergeant grabbed a staff, pushed it into Ken's hands shouting, "Come on Padre, let's see what you can do." Reluctantly Ken was escorted to the ground. His antagonist rushed at him but before he knew what had happened he found himself disarmed and lying on the flat of his back with Ken's staff prodding his throat. Ken's elder brother had been a marine in the Royal Navy. When he came on leave Ken and he used to spar together and his brother had taught Ken several good tricks.

Later, (1947-55) Ken and Freda, with Hugh and Elwyn, were to move to another rural parish Opotiki and live in that then comparatively remote part of the country. It was a parish in which there were long distances to travel.

His final parish was Mount Roskill in Auckland from 1955 until retirement in 1973. Ken exercised a long and fruitful ministry there. It was a developing area and Ken was part of a team involved in the extension of the church and the hall. His enthusiasm encouraged members to move forward in faith. Over the long period of his ministry there, again as in other places, there was a richness and depth in his teaching ministry and a special quality to his pastoral care.

While at Mount Roskill there was opportunity for Ken to be involved in the wider work of the Presbyterian Church. He was on many committees, some ecumenical. He was Moderator of Auckland

Presbytery when controversy in the church came to a head. His wise handling of the Presbytery meeting defused the situation and enabled the church to move forward.

Ken and Freda retired to their home in Algies Bay within the parish where they had their first ministry. There, Ken was able to entertain his friends, create his beautiful wood carvings, and revel in the vast amount of poetry he had memorised throughout his life.

Some time after Freda died he moved into the nearby Amberley Home where he continued his ministry to other residents.

We give thanks for the life and caring ministry of Kenneth Harold Evans.

The Rev. Anton Everts

The Rev. Anton Everts passed away peacefully on 14 March 2004 at Hillsborough Hospital, at the age of 89. He left Anna Everts after 63 years of marriage, four children Hans, Dick, Antoinette and Harm, and ten grandchildren and thirteen great-grandchildren.

Anton was born into a family in Amsterdam where social concern was the main driving force. He met Christ at a convention in Germany, and decided to train for the Ministry. During his theological studies at Utrecht, he met Anna Schaap. They married a few days after the bombing of Rotterdam, and picked their way through the rubble to return to the wedding feast at home.

Anton's first parish was a small village in the South of Holland, Zuidzande in the province of Zeeland, near the Belgian border. He and Ana helped their sons, Hans and Dick and their parishioners cope with war conditions and the Nazi occupation. They sheltered a Jewish girl. The family and 60 others hid in a basement for three weeks while the war front passed over the village three times.

Anton joined the Dutch Army as chaplain, first in post-war Germany, then in Indonesia, helping free that country from Japanese occupation. In 1947 he took up a Dutch-Indonesian parish in Palembang, Sumatra, where Anna and their three children joined him after two years of separation. He had not seen his daughter, Antoinette. Their youngest son, Harm, was born in Indonesia. They stayed a year after Indonesia became independent.

The family returned to the Netherlands in 1951. Anton became a hospital chaplain in Utrecht. He then accepted an invitation from the Presbyterian Church of New Zealand, to come and do "New Settlers" work here. They arrived in Dunedin in 1955. Anton's "parish" extended from Timaru to Invercargill. He integrated new settlers into their local parishes and held monthly Dutch services.

Between 1957 and 1960, Anton pioneered a new parish in Te Hapara, Gisborne. In 1961, the family shifted to Mt. Eden, Auckland, where Anton again took up work amongst the Dutch people. He held monthly Dutch services and provided pastoral care for Dutch people in the Auckland District. This included new arrivals and longer term Dutch settlers. The monthly Dutch services continued even during his six years of parish work on Waiheke Island. His last parish was Owairaka, Mt. Albert.

After retirement, he continued with active pastoral work, establishing a chaplaincy at the newly-formed "Ons Dorp", the Dutch retirement village in Henderson. At 78, Anton handed over that chaplaincy to Wim de Ruyter. Anton's daughter, Antoinette, has now taken over the chaplaincy.

He was on the Race Relations Committee and forged links between Christians and Jews. The New Zealand Jewish Council gave Anton the medal for Righteous Gentile for saving a Jewish girl. He was also involved with Life Line, including the Trouble Team which dealt with emergency situations. Anton became Chaplain of Ranfurly Home for retired servicemen, while remaining an active member of the Veteranen Legionen (the Dutch RSA).

Anton was an active member of the St. Giles Parish, Roskill South, where he was much loved. His funeral was held there on 18 March 2004, drawing Christians, Muslims and Jews, involving Dutch, Maori,

Pacific Islanders, friends from Poland, Iran, Israel and ordinary New Zealanders. He was a man who crossed boundaries of politics, religion, race and nationality. He truly was a man of God.

The Very Rev. Norman Farquhar Gilkison

Born in Invercargill and growing up in St Paul's Church, Norman was educated at Southland Boys' High School. Enrolling at Otago University in 1938 his studies were interrupted by active service with the Intelligence Section of 8th Infantry Brigade mainly in Guadalcanal. Resuming studies and residence at Knox College he graduated MA in English and Latin. The Lewis and Gibson Scholarship enabled him to study at Westminster College, Cambridge under an outstanding teaching faculty and in company with fellow students for ministry from all over the world. Participation as a youth delegate to the first meeting of the World Council of Churches, Amsterdam, 1948, cemented his lifelong commitment to ecumenism. He believed this is God's world and God's church - but which, to persuade a divided world of the Good News, must practise what it preaches in terms of unity.

1949 saw his return to take up the role of General Secretary for the NZ Student Christian Movement, then very significant in the universities and in the life of the church. Ordained to the ministry of Word and Sacrament he became part-time assistant at St Andrew's, Wellington. In 1951 he married Diane Martin, whom he met at an SCM summer conference, and who was to be a great support and companion all their life together.

Norman accepted a call in 1952 to a South Dunedin working class area still scarred by the great Depression. He found a warm congregation- later St James- influenced by the New Life Movement. With help from the University Physical Education Department, he established the Kensington Youth Club for underprivileged street kids. It attracted countrywide interest. During this period he did fine work as Convener of Assembly's Doctrine Committee.

In 1960 he was inducted to St Luke's, Remuera and the manse saw the Gilkison family teen-years with Jenny, Anna, Peter and Tim. His preaching was much valued for its reasoned, well structured presentation of the central core of Christian belief and application to life, his largeness of mind and his feeling for good liturgy. He helped develop a remarkable fellowship between the neighbouring St Michael's Catholic, St Mark's Anglican and St Luke's churches, so enabling impressive programmes of Christian worship and message to the community. He worked with the Maori Synod in providing hostels for Maori boy apprentices and for Maori girls. His outstanding contribution as Convener of the Overseas Missions Committee, based in Auckland, was instrumental in persuading the church to move from effectively controlling overseas work to working in partnership with firmly established young overseas churches. During the theological controversies of the 60s Norman threw himself into helping opposing persuasions not to give up on the search for understanding.

From 1973-85 Norman ministered to St Stephen's, Lower Hutt, a strong and able congregation, which valued his preaching, worship, and pastoral care. He worked hard at developing the hill suburbs based on St Aidan's and at ecumenical links with the neighbouring Anglican, Methodist and Catholic churches. After a busy term as Convener of the Council of Assembly he was elected Moderator for 1977-78, devoting his Christchurch moderatorial address to key issues in church and community under the Biblical theme 'A Hope for Today'.

He was foundation President of the Western Hutt Rotary Club, enjoyed golf, and ranged wide in his reading as the background to ministry.

Norman sought to identify what mattered most in any issue of faith and life. His ready smile, kind nature and interest in others made him 'a man for all seasons' and a good gift of God to the Church.

Marion Ruth Goodwin

Marion Ruth Stewart was born in Whangarei on 5-12-1919. Her father, the Rev. Douglas Stewart, was a Home Missionary at Titoki at the time. By the time she was 12 years she would have moved house 6 times. Marion began her schooling at Pokeno before moving to Tokomaru Bay. Travel to the Coast in those days was by ship and parish work was carried out on horse back. 1931 saw her complete her

primary education as Dux of Hunterville Primary and 5 years later she was Dux of Warkworth District High School. In 1937 she began work at the Auckland Sunday School Union and while there began studies and to learn Maori.

1941 saw Marion enter Deaconess College in Dunedin on a Bible Class Scholarship, graduating 2 years later as Student President and top scholar. During the summer vacation she was asked to go the Presbyterian Maori Mission at Maungapohatu in the Ureweras to relieve Sister Annie Henry. While there a visiting inspector of schools encouraged her to train as a teacher.

1943 saw her at Auckland Teachers College and 2 years later she graduated as top student. Her PA year was served at the Maori Mission School at Te Teko and the following year she went to the Mission Schools at Kawerau, and then as Head Teacher at Tanatana and Matahi. Her marriage to Ian Goodwin in 1947 saw her take a break to raise her family. She returned to full time teaching in 1958 and had a distinguished career with the South Auckland Education Board. Among her achievements was assisting with the development of the curriculum for Maori teaching and being the author of several books in Maori for children. She retired as principal of Taneatua Primary School. Her service to education in the Bay of Plenty region has been widely acknowledged and to mark her achievements she was awarded the title of Associate of the New Zealand Education Institute (NZEI).

In her local parish at Knox Church, Whakatane, she has been a tower of strength serving as Sunday School Teacher, Bible Class leader, choir member and in many other ways. In 1958 she was the first woman elder to be ordained in the Bay of Plenty, a position she held for more than 40 years. Marion was a lay preacher of rare quality, led several house groups, and wrote many studies, some of which were more widely used. She served the National Church on the Special Commission on Education in the 1970's.

In Marion's death the Church has lost a person of great empathy and wisdom, a strong advocate of women in the Church, a person of vision and a great encourager. Above all she was a person of great faith, a faith tested by illness in recent years. She has been a great servant of the Church.

The Rev. Keith Alan Hadfield

Keith was the oldest of four sons born to Charles and Annie Hadfield in Blenheim on 13 May 1912. Annie died young leaving the father to raise the little boys alone on an isolated farm. There was plenty of hard labour and no luxuries such as birthday presents. An orange or a banana was a treat in the Christmas stocking. The Hadfield and Logan aunts were supportive and loving.

At thirteen Keith left school to help work on the farm. In those lonely teenage years he was influenced by the Presbyterian Bible Class movement. While visiting a Nelson church he had an experience that was to change his life and empower him for the rest of his days. The pulpit appeared to be filled with radiant light and he 'heard' God calling him to become a minister. His relatives rubbished the idea, pointing out that he had 'no money, no education and no brains' but his minister, Mr Madill, reminded him of the biblical words which would become his motto: Jehova Jireh: The Lord will provide.

Thus encouraged, Keith aged eighteen enrolled in High School along with the third formers. He later gained his BA from Canterbury University, graduated from Knox Theological College and was ordained as a minister of the Presbyterian Church. While a student he regularly biked between Blenheim and Dunedin, eating weetbix, drinking from creeks and sleeping on tussocks at night. In Dunedin, Keith met the young nurse Pearl Staite who was to share his heart and vision for the next 64 years. They married in 1939.

His first parish, Ross, was 200 miles long and stretched into the unroaded Haast area. He biked that section of bush tracks. Then followed Hokitika, Landsdowne in Masterton, Tamaki in Auckland, St Alban's in Christchurch and St John's Rotorua. He also served in Australia, Nova Scotia and the USA. On reaching retirement age, Keith ministered in the Uniting Church in Australia in Lismore and Brisbane.

Later, undeterred by age, both Pearl and Keith worked as Christian Education Officers in Queensland where they ran camps, safaris and training events until Keith was seventy. On return to New Zealand Keith undertook relieving work from Whitianga to Invercargill before retiring to Otaki. There, at eighty years of age, he joined a happy and energetic band of volunteers caring for the elderly and running the Kool Kids Club.

But the onset of Parkinson's Disease necessitated another move and in October 2000, Pearl and Keith moved to Malvina Major Retirement Village in Wellington. There Keith enjoyed being part of a loving community. He made friends, joined in the activities and was delighted by the frequent family visits. He is survived by his wife Pearl, their children Anne, Gilbert and Paul, nine grandchildren and seven great grandchildren.

Keith Hadfield's influence will continue. Empowered by that early vision, he never let his shortcomings block him. If they had no bothered God, why should they bother Keith! Young people in particular respected "Haddy's" simplicity and dedication. Many of them ordained or otherwise, including his three children, continue the vision.

The Rev. Evan Rowland Harries

Rowland Harries, Presbyterian minister, knew how to tell a story. He captured young people. His sermons when directed to children were often in serial form – wait until next week for the next episode – and they were left sweating on a cliffhanger. Small wonder his services were high on the pops list, and well remembered by members of his parishes. Rowland had a notable pulpit gift. It was anchored on sincere faith.

That faith was his life companion, even to peaceful death aged 92 on Friday, 16 January 2004.

Rowland was the son of a minister and missionary father who served for years in Lebanon, where he established a Bible training mission. Rowland also became a missionary as did his son, David, and a granddaughter and a grandson are also about to enter the mission field in Africa.

The call of mission work is in the Harries' genes.

Rowland Harries was born in Wales, raised and educated in New Zealand, was proud of his Welsh heritage, but always regarded himself a Kiwi. The true test was when New Zealand and Wales met in rugby – Rowland was avidly for the All Blacks.

His parents brought him to New Zealand in 1913 and lived in Timaru, Wanganui, then Auckland. Rowland attended Auckland Grammar School and Auckland University, graduating with a Bachelor of Arts in 1934. He attended the New Zealand Bible Training Institute, met and became engaged to Lois Slyfield, a nurse. They were both accepted for missionary service in the (then) Anglo-Egyptian Sudan, and sailed from New Zealand in March 1936.

A year later Rowland's father officiated at their wedding at Abri, in the Nuba mountains – he was a missionary in Lebanon at the time.

Rowland completed a teaching diploma course in London in 1939-40, and returned to Heiban where Lois had been nursing while he was away.

He taught in Arabic at the Teacher Training Centre, training village school teachers.

Their four children, David, Gordon, Bronwyn and Richard, were all born in Sudan, Gordon in Khartoum, and he was named after the British general slain in the siege of 1885. In 1951 they left Sudan for New Zealand in the interests of their children's education. David was already attending school in New Zealand and living with an aunt in Whangarei.

Rowland was accepted as a student for the Presbyterian ministry at Knox College, Dunedin, and was ordained and inducted as minister of Waiwhetu, Lower Hutt, in 1953.

In 1959 he accepted a call to Knox Church, Hamilton, then Mangere East Parish in 1967, and Waipu Parish in 1975. Three years later he retired to Hamilton where the couple lived in the first home they ever owned. In retirement Rowland acted as chaplain at Trevellyn Home and also preached in the Waikato and Bay of Plenty.

Lois died in 1981 after 44 years of marriage. Rowland married again in 1982 to widowed family friend Dorothy Henderson.

In 1997 at the age of 85 Rowland preached his last sermon.

A new home was built for Rowland and Dorothy in 1990 at Clandon Christian Community, Horsham Downs. There they celebrated 21 years of marriage.

Rowland's daughter, Bronwyn, recalls her father's dry wit. "He had a bit of a wicked sense of humour." And she will never forget his wonderful preaching. "It came from the foundation of his faith – the inspired word of God in the Bible."

Son Gordon, a teacher at Whangarei, says what his father preached from the pulpit was in his life. "He walked the talk."

In family services Rowland's skills as a teacher were clear. He freely used visual aids – sketching pictures as he preached to illustrate a point.

Yet for all his achievements Rowland was a humble man, they say. His accomplishments shaped the lives of others, but were never put on display.

Rowland is survived by his wife Dorothy, son Gordon, daughter Bronwyn and son Richard, nine grandchildren and eight great-grandchildren.

The Rev. Graham Arthur Horwell

Arthur Graham Horwell was born on 25 November 1921 in Oxford, a rural town north of Christchurch.

He was the son of the Very Rev. A D Horwell, a former Moderator of the Presbyterian Church of New Zealand, well known as Director of Ministry during the New Life movement.

Graham was educated at Edgecumbe and Takapuna Grammar schools. He commenced work with an accounting firm and studied for his qualifications. It was at this stage that Graham felt the Call to Ministry in the Church. The company pleaded with him to stay and even offered him a junior partnership, but he was committed to the Call and commenced his university studies at Canterbury University.

Graham completed his university and theological studies and in January 1948 married Margaret Scott, a nurse. Soon they left for missionary work in the New Hebrides where they served for over 20 years.

Graham and Margaret arrived in a country where the war in the Pacific had left a tribal, primitive and disunited population searching for answers as to why the American Negroes in the forces, dark people like themselves, had as much education and goods as the white men. Why did they not have these things? Graham's first gathering of the Church's leaders in 1948 exemplified this urgent questing, for at that meeting the Australian and New Zealand missionaries guided the formation of the independent Presbyterian Church of the New Hebrides. In hindsight, clearly God's leading provided, in Graham Horwell, a new generation of missionary, not influenced by the paternalism so common with pre-war missionaries. Here was a man with vision and an urgent attitude to co-operate with, not only the village folk of the Islands in his own district, but throughout the Group.

In 1956 Graham was elected Moderator of the Presbyterian Church of the New Hebrides.

Graham's responsibilities for the Central Islands district with its many islands and villages, required him to be away from home for long periods. The small launch, the Break of Day, was the backbone of Graham's work. Graham loved the sea and came to respect its moods, learning to live and survive on it. At Christmas 1951 Graham and Margaret found themselves marooned on their tiny island home of Lamenu, spending Christmas Day foraging along its coast for the bits and pieces left from the launch, smashed by the power of the hurricane which struck on Christmas Eve. In due course Graham was provided with a replacement, The heartache and concern for the family's safety and frustration in trying to meet the needs of his people, could well have persuaded a less determined team than Graham and Margaret to seek another field of service.

Graham Horwell's most valuable contribution to the emerging nation of Vanuatu was his leadership within the Presbyterian Church of the New Hebrides. His facility with Bislama, the universal language for the whole country, as well as a couple of the indigenous languages, made him the obvious spokesperson for the Church with officialdom in the British - French Condominium – where he was highly respected as an advocate for the New Hebridean people. In 1998, at the fiftieth anniversary celebration of the Presbyterian Church of the New Hebrides (now Vanuatu) the Government of Vanuatu awarded Graham the National Medal of Merit in recognition of his 21 years' contribution to the well being of the community and the country's progress towards independence.

Graham had frustrating negotiations with the British administration in getting Vaemali Hospital on Epi Island established. That hospital, serving three to four thousand people, is surely a monument to Graham's concern for the islanders and his determined diplomacy.

On his return to New Zealand in 1969 Graham was appointed Associate Secretary for Overseas Missions for the Presbyterian Church and worked from offices in Wellington and Auckland. His main responsibility was the South Pacific Churches and he travelled extensively in the area familiar to him and among people who were dear to his heart.

For three years prior to his retirement in 1986 Graham was parish minister at Murupara and district. He and Margaret worked tirelessly for the people, the parish and community. They were greatly loved.

In retirement at Ohope Graham was a most loyal member of the parish, held in high esteem by all associated with him. He served on Parish Council, led a Home Study Group, conducted worship services and was a valued pastoral visitor. Graham was also a Trustee of the Ohope Christian Camp and Treasurer for 15 years up to the time of his death. It is interesting that his father had been a member of the committee which purchased 1.8 hectares for the site in 1932 for 270 pounds.

The Horwell team, Graham leading, has created a permanent memorial in the history of the Christian Church in Vanuatu and also in the hearts of the generation with whom they worked and worshipped. There will be tears there and shaking of the heads and sad murmurings – “Ito, ito mifala sore tumas” (Go well, go well. We are all very sorry).

Many in church and community both in Aotearoa New Zealand and the Pacific remember Graham Horwell with affection and with love. This kind, loving, resourceful, loyal and determined man has served his God well, never diverting from what was honest, true and good.

The Rev. George Johnston

The Rev. George Johnston died at Ross Home on 2 August 2004 aged 92 years.

George was a humble, but very able and faithful servant of his Lord and Church.

He was born and initially educated in Glasgow, Scotland, graduating with an MA in modern languages. His active membership in the Student Christian Movement and its associated Student Volunteer Missionary Union helped shape his call to ministry and his acceptance by the Church of Scotland. After completing ministry training in Glasgow, he spent a year at the Protestant Theological Faculty in Paris, and involvement with the Rev. Donald Caskie (of “Tartan Pimpernel” fame) before missionary service

through the Church of Scotland to Kalimpong in India. He taught in a mission high school in the Himalayan foothills there, and ministered in the widespread tea producing district. He needed to become fluent in Hindi to facilitate this, and so also met and subsequently married Isabelle, there to learn Hindi as a medical missionary.

Difficulty with the tropical conditions saw George returning to Scotland in 1944, and following deputation work, he was sent to Germany with the Church of Scotland's huts and canteens organisation serving the British occupation forces before becoming minister of the Church of Scotland parish in Gibraltar. A casual visitor to the manse happened to be Samuel Hunter, the then Principal of the Theological Hall, Knox College, Dunedin. An interest in New Zealand expressed by George resulted in him and his family setting off to New Zealand, arriving in April 1952.

Of the parishes offered, George chose the south "as being more like home!" A ten year ministry was given to St Andrews, Invercargill, before a call to the Otago Peninsula where he served until his retirement at age 65. His wife Isabelle was also a G P for the Peninsula during this time and subsequently – a significant partnership!

It was while ministering on the Peninsula that George was attracted back to the academic life. He taught church history for several years at the Deaconess College, then around the age of 60, took up studies at the Theological Hall to complete his Divinity Degree – following his interest in New Testament studies, and a determination to master Hebrew. This led to being invited to assist the teaching staff of the Theological Hall by teaching Old Testament and Hebrew for eight years. He was also assisting First Church in its pastoral work during these post retirement years until 1985. He was then still called upon to tutor in Biblical Studies in the Otago University Faculty of Theology.

Reflecting on his life, George marvelled at how God used his talents in ways he never could have imagined as a young man. He knew great enrichment in following the call to ministry to different corners of the world and through his love of languages. He is quoted as saying in relation to his experience of ministry: "I can't think of any other life I'd want to live."

George is survived by his 3 daughters and 3 sons.

The Rev. Victor George Clement Jones

The Reverend Victor Jones; teacher, musician, wordsmith, a man of straightforward faith and conviction.

Victor was born in Invercargill, 27th May 1930. His father was a draper, his mother a music teacher. Victor's musical talent emerged at an early age. Blessed with perfect pitch he studied piano, violin and voice, gaining his letters in piano - performance and teaching - while still at school. He qualified LTCL, LRSM.

At twelve years old an offer came for overseas piano study. This was in the early 1940's – the war years – when travel was not possible for Victor.

After finishing at Southland Boys High School Victor studied languages and music at the University of Otago graduating with an MA in English and MusB.

While at university Victor began learning the organ which was to become his favoured instrument.

A scholarship allowed him to study music at the prestigious Kings College, Cambridge. Victor enjoyed the history and culture of England and Europe.

Returning to New Zealand he taught music, English and languages at Gore High School and then James Hargest High School in Invercargill.

In 1961 Victor felt called to the ordained ministry entering the Hall in 1963 and graduating BD in 1966. On 1st March 1966 Victor was ordained and inducted into the Lauder parish in Central Otago. From there

he moved to Tokomairiro Cooperating Parish, 10.3.1971. At the conclusion of this ministry, Victor married Malvina 29.12.1977, and accepted an appointment to Spreydon Methodist church, February 1978. Victor's final parish was Amuri in North Canterbury 1984-88.

Upon retirement on 31st October 1988, Victor and Malvina moved to Havelock North where he taught music and continued playing the organ for weddings and funerals. Three years before his death Victor began to lose his sight. Yet he continued to play music from memory.

Victor was a compulsive reader and book collector. He enjoyed travel. His involvement in the Masonic Lodge was very important to him.

Victor never ceased to honour his Presbyterian roots. His understanding of God was infinitely larger than denominations and this lead to a strong ecumenical commitment. Though Victor was an endearingly shy man with interests atypical of most New Zealand men, he related easily to others.

Victor held unshakeable faith in an all-loving God. The church can only be grateful for Victor's humble yet effective service and commend him into God's care.

The Very Rev. Professor George Angus Fulton Knight

George Knight ('GAF') died on Sunday 22 December 2002, aged 93 years. His funeral was held in Knox Church, Dunedin on Tuesday 24 December, 2002.

George was a regular attender and participant in the life of Knox Congregation, and is remembered in the Congregation with fondness and respect.

Dr Knight was born in Perthshire, Scotland, 12 May, 1909, to Annie Baillie (Adamson) and George Alexander Francis Knight. After schooling and university in Glasgow, where he completed his theological studies in 1935, George married Nancy Eadie, and was ordained by the Church of Scotland to direct the Scottish Mission in Budapest, Hungary. He was Director from 1935 to 1940; it was 100 years old when he and Nancy first arrived, and was set up to fight anti-Semitism that had been endemic in Eastern Europe, through preaching the Gospel, and through education. (He was sent back from Scotland in 1946 to find only 5 or 7 girls of the School's former Pupil's Club of 700 members, had survived the Nazi death camps).

For most of the war years he was minister at Ruchill Church of Scotland. In 1946, George applied for the Chair in Old Testament Studies in the Theological Hall, Knox College, Dunedin and its linked lectureship in Hebrew at the University of Otago (where he also taught Aramaic and Arabic to those who asked for it privately). George and Nancy and their children, Angus, David and Ann, arrived in Dunedin on 20 January, 1947 from Glasgow, for George to take up the position. He taught here for twelve years, during which time he established the Bachelor of Divinity programme. He also became highly involved in the life of the city, with refugees and displaced persons from Europe (he knew some twelve languages). He and his family became members of Knox Church; he was also involved in Presbytery and Assembly Committees.

As a member of Knox Church, he was deeply involved in the Rev. James Matheson's very successful campaign on Christian Stewardship, and he continued to lecture on anti-Semitism throughout New Zealand.

In 1959, SCM Press in London published George's book, *A Christian Theology of the Old Testament*. This volume was reprinted in 1999 in paperback in a series titled *Leading Theological Figures of the Twentieth Century*.

He was called to teach at St Andrews University, Scotland, in 1958, then at McCormick Theological Seminary, Chicago, USA, in 1960. In 1965 the family moved to Suva, Fiji, where George established and became the first Principal of the Pacific Theological College. The College trained to BD level students

from Polynesia, Melanesia, and Micronesia; students from French Polynesia could do their studies in French.

George retired in 1973 and lived in Auckland. In 1974 the General Assembly of the Presbyterian Church of New Zealand elected him as Moderator. In 1980 George wrote his autobiography, *What Next?* (The Saint Andrew Press, Edinburgh). In all George wrote about 40 books, as well as innumerable essays and articles.

In 1985 George and Nancy returned to Dunedin, a city and people whom he loved, and George renewed his membership of the Knox Kirk Session. After nearly 60 years of marriage, Nancy, at all stages of their pilgrimage being a loyal and creative adjutant, died of cancer in 1994. George became the Elder to Knox Church residents of Ross Home, and remained so for many years.

The people who now sit in the second to back row on the right at Knox, probably do not realise they are sitting in the seat of one of the most respected and loved gentlemen of the Knox Congregation; a loyal parishioner, an accomplished scholar, a humble man.

Robert Dennis McEldowney

Dennis McEldowney (1926-2003) was not expected to live beyond childhood. His remarkable seventy-seven years were testimony to the devoted care of his mother, two life-transforming operations, and his own indomitable spirit. Born with a congenital heart condition, surgery in 1950 and 1960 opened up new worlds, recorded in his award winning book, *The World Regained* (1957, 2001).

As an invalid Dennis began writing for the *Outlook*, commenting on radio church broadcasts. He became a regular and long-standing columnist with wise and whimsical insights into human foibles. His family had a close association with the Presbyterian Church. Dennis's father, A.J. McEldowney, was superintendent of the Christchurch Presbyterian Social Service Association (1936-53), an elder, and involved in Presbytery and General Assembly affairs.

Commencing his working life at the age of 37, Dennis's second job was as Librarian at Knox College in 1966. An inveterate diarist, his insights into collegiate life and Dunedin were captured in *Full of the Warm South* (1983).

While his formal education was limited, Dennis's literary skills as a Reviewer and contributor to publications such as *Landfall* were well established when he was appointed as the pioneering editor and later managing editor of Auckland University Press, which he served for twenty years. The award of an honorary doctorate of literature by the University was testimony to his outstanding contribution to publishing.

In Auckland Dennis was a greatly valued member of St Luke's, Remuera. Although Dennis declined invitations to the eldership he was often consulted on matters concerning the parish and the wider church. Dennis served on the three Boards of Nomination that selected three of the four ministers serving during his time in the parish. He was for a period a member of the National Council of Churches' Church and Society Commission. Perceptive insights into church and society are found in his *Then and There: a 1970s Diary* (1995).

Dennis' considerable skills as an editor and publisher were freely given when he edited the 150th anniversary history of the church, *Presbyterians in Aotearoa* (1990). The careful editing, layout, and selection of illustrations, along with his 'An Epilogue to Begin With' were his creative contributions. He was absent from the launch of the book in Wellington as his beloved wife, Zoë, died that night. In *Shaking the Bee Tree* (1992), Dennis writes movingly of their close relationship.

Dennis was a man of penetrating intellectual ability. He was a friend and confidant to many in the New Zealand literary community. Despite the medical travails of his early and later life there was no self-pity in him. The day before he died he had communion with his minister and elder. From his hospital bed he

dictated a message, ‘Whether or when I die is not for me to say, but for God’. Thanks be to God for the life of this gentle, wise and admirable man.

Daphne Winifred McRae

Much loved former resident of Eastbourne, Lower Hutt, Mrs Daphne Winifred (nee Trevena) McRae, died on July 13 2004 at the Woburn Presbyterian Home at the age of 92. She moved to Eastbourne in 1983, following retirement from teaching, living in the seaside community until moving to Woburn Presbyterian Home in Lower Hutt four years ago.

Mrs McRae was head mistress of Queen Margaret College from 1946-1948 and a much-loved principal of St Oran’s College from 1961-68. She was born in Dunedin in 1911, attending the Dunedin Teachers’ College and Otago University where she gained an MA Honours in English and French. She taught at Marlborough Girls’ College and New Plymouth Girls’ College before accepting the role of head mistress of Queen Margaret College in 1946. Two years later she resigned to marry New Plymouth businessman Murdoch McRae. Their marriage was short-lived, however, with Mrs McRae widowed in 1955, left to bring up daughter Margaret on her own.

During her years in Eastbourne, Mrs McRae was a very committed member of St Ronan’s Church, where she served as an elder and was active on a number of committees, as well as being a loyal member of the Women’s Fellowship group. She was a great supporter of the church’s mission work, including a number of young missionaries who had grown up in St Ronan’s, writing letters to them over many years. She had also served as an elder at Lower Hutt’s Knox Presbyterian Church.

Mrs McRae was a familiar figure down the southern end of Eastbourne, regularly walking around the community with friends, or heading to the post box, for she was a prodigious letter-writer, with a worldwide correspondence, particularly through her support of Amnesty International. A long-time member of the Forest and Bird Society, she also loved sea bathing, keeping that up until her early 80s.

She was always stimulating company and had that rare gift of making each person feel special, honing in on what really mattered to that person. She had a great memory and was able to recall in an instant the names of children and significant events in people’s lives.

Mrs McRae also loved to talk about her travels. She had two major trips abroad after her retirement and had great stories to tell about her trip through Russia on the Trans Siberian Railway and her explorations around Europe.

Mrs McRae’s faith was the lynch pin of her life and she sought answers to life’s problems within the pages of the Bible and in the New Testament in particular. But her understandings of Christ’s teachings were not set in concrete, for she had an open and enquiring mind, always willing to discuss differing theological opinions. During her four years living in the Woburn Home, she was a friend to all who needed her, a regular church and prayer group attender, and even worked alongside the nurses in the home’s dementia wing. She will be remembered by her many friends and family for her wisdom, unstinting love and compassion for others, and her great generosity.

The Rev. Ian Millar

The Rev. Ian Millar, builder and farmer, responded to a call to ministry in his late 30’s after influential conversations with the Rev. Ernie Trask at Orari Parish where Ernie was doing summer supply. The two spent much time in earnest conversation – the Millar children became very used to the presence of “Uncle Ernie”.

The church required Ian to compete a Polytech year before entering Knox in 1968 for 4 years’ study. During this preparatory year he also worked as a “Postie” to maintain the family.

Always an ecumenist, Ian’s relationship with the Methodist church began with his first parish, Mangonui County Union Parish, where he served from 1973 –80 in a team ministry with Methodists the Rev. Brian

Sides then the Rev. Bryce Herbert. In 1979 the family spent a year on an exchange ministry in Iowa. The years 1981-86 were spent at Opunake Methodist/Presbyterian Co-operating Parish.

Six years service in Te Kuiti Presbyterian Parish (1986-92) were followed by 5 years at Woodlands Rd, Methodist Parish, Timaru until his retirement in 1996. But Ian Millar did not know the meaning of that word, continuing in ministry positions for the Waikato/Waiariki Methodist Synod in Rotorua. That work involved 1 year at Te Awamutu Methodist Parish and 1 year at Matamata Co-operating Parish which were followed by five weeks at St Paul's Methodist Parish, Hamilton, 10 weeks at Cambridge Union Parish, then a combination of part time work at Ngaruawahia Union Parish and locum Chaplaincy at Waikato Hospital. During this time he also chaired the Joint Regional Committee for co-operative ventures and mowed lawns and kept gardens tidy both at home and for elderly neighbours, endeavouring also to find time for his carpentry hobby.

Ian died gently and peacefully the day following his real retirement acknowledged by a farewell celebration at Methodist Synod. At the time of his death he had just completed mowing his neighbour's lawn.

Ian was always grateful for family life – for Dorothy, his wife of 48 years, his children, grandchildren and great grandchildren, all of whom were very precious to him.

Ian will be remembered as a well loved and respected parish minister, for his role in ecumenical affairs, and his pastoral work as hospital chaplain. His creativity was evidenced in a Palm Sunday service at Te Kuiti where his vintage Riley Elf (his pride and joy – kept in perfect condition) found its way into the church to illustrate the theme for the day. That impish sense of humour and creativity will live on in the lives of his family and friends.

The Rev. John Martin Milligan

John was ordained in 1960 into the Presbyterian Church of Southern Africa. He had met Kathleen in South Africa and had chosen to spend a portion of his ministry there.

During this time, John was in parish ministry in the following places – Vanderbijlpark, Transvaal; Cambridge; East Cape; and Goodwood, Cape Province. John also had what has been termed 'ministerial oversight' of the Presbyterian Churches of Swartkoppmund and Windhoek in Namibia.

He was Moderator of the following Presbyteries – King Williamstown, Eastern Cape, and Cape Town. He was also Clerk of the Assembly.

Other commitments included being a member of the Assembly committee for education, being a trustee of the Dale College Board and the Selborne College Board of Governors.

In the Presbyterian Church of Aotearoa New Zealand, beginning in 1975, John was a parish minister in Weston, Oamaru and St. James North East Valley, Dunedin.

John also undertook stated supply in the parishes of Takaka, Edendale, Invercargill, Oamaru, Palmerston, Anderson's Bay, Corstorphine, Concord and Grants Braes.

His interest in ministry extended to older people, working as chaplain in Aged Care for Presbyterian Support Services homes in Dunedin and the Montecillo War Veterans Home there. As well as time in chaplaincy in Dunedin Public Hospital, John regularly led worship in other aged residential homes, right up until the time of his death. In fact, at that time, on the 24th of May, John was preparing for yet another service.

With the Presbyterian Church here he was also a member of the Assembly's Book of Order committee and the Church's Ministry Education Committee.

I cannot claim to have known John that well. From my perspective, however, I enjoyed an easy relationship with him. As a clergy member of the parish, he was considerate and would share of his experience when asked. We had quite a cordial relationship and would often discuss the rugby, where John maintained that, (prior to the World Cup) ‘the English are good’.

Our thoughts and prayers remain with Kathleen and John’s family.

The Rev. Paulus (Paul) Morreau

Paul was born in Hilversum, Holland on 15th December 1921 the second of six sons. He grew up in Holland where in World War II he acted as a messenger in the Dutch Underground. He grew up within the Christian church. His mind therefore was steeped in Christian traditions which he valued deeply. He wrote “that he was fortunate to live for twelve years among other faith traditions: Muslim, Hindu, Buddhism and Taoism. He consciously embraced the fact that we live in the 21st century with its globalisation and the challenges which are the result. In expressing his faith (today) he sought to do justice to both his upbringing and his own life experiences.”

He trained as an accountant and spent some years as a bank accountant in India and Singapore. In 1951 he married Barbara Hayes and then moved to Hong Kong for six years. Feeling a call to ministry he came as an immigrant with his family to New Zealand and from 1959 to 1961 he studied in Knox Theological Hall in Dunedin. At the end of his time there he accepted a call to Edendale where he ministered for five years. And then he moved to St. Aiden’s Linden, a congregation which during his ministry became part of the Tawa Co-operating Parish, with a team ministry which he enjoyed. After further study overseas involving a second CPE course (in Holland) he returned to New Zealand in 1975 to be Hospital Chaplain in Christchurch. During his twelve years at SunnySide Hospital Paul trained and became a member of the Psychotherapist Association of NZ and a clinical member of The International Transactional Analysis Association (ITAA). Later he was also to become a Supervisor in Clinical Pastoral Education.

A colleague has written of him “he was a master of his vocation as a hospital chaplain and showed fortitude in developing himself as a supervisor able to conduct Clinical Pastoral Education. There is no doubt but that his whole contribution to the Chaplaincy scenario was immense. I remember, too, his caring approach to those chaplains whom he was called to give a judgement on. Honesty was undoubtedly one of his strongest qualities. I think I would go a long way to meet anyone as openly genuine as Paul.”

He continued to run CPE courses and to supervise people in a variety of professions until he reached the age of 79. His involvement in the CPE programme gave him a great deal of pleasure and satisfaction.

He spent his last 10 years in Taupo where he was involved in both church and community affairs. He is remembered for his knowledge, wisdom, compassion and quick wit and above all for his love of God. Paul died on the 2nd April 2004 at the age of 82.

Barbara continues to live in Taupo. Johan, Jenny, Michael and Philip and their children live in New Zealand and the USA.

The Rev. Trevor Davidson Morrison

Trevor Morrison was a product of Opho, Dunedin. The eldest son of George and Elsie Morrison he was born on the 28th February 1922, and grew up within the shadow of the kirk on the hill, later marrying one of the daughters of the Manse. Educated in Dunedin, he served overseas during World War 2 in the army as a gunner during which time he was markedly influenced by the chaplains of the day – including Jack Somerville. At the end of the War and following his return to Dunedin he offered himself for ministry, completed a BA at the University of Otago, and then entered the Theological Hall in 1949 following his marriage to Alison Hogg.

Trevor was ordained in December 1951 at Waiuku, South Auckland, where he commenced his parish ministry until May 1957 when he moved to Wellsford. He resigned after three years to make the first of two trips to Scotland where he ministered for three years. On his return to New Zealand he accepted a call to the Parish of St David’s, Taihape. Five and a half happy years ended when he moved to the South

Canterbury Parish of Waimate. In January 1976 he felt again the call to Scotland and again ministered there for another five years before Alison purchased their home in Hampden, North Otago from where he was the minister in the Parish of Maheno-Incholme prior to the formation of a new Parish of Maheno-Otepopo. He acted as stated supply for a further two years. The Presbytery of North Otago made him a Minister Emeritus in 1987.

Trevor was a diligent, pastorally focused man, quiet of nature, gentle of disposition, as well as caring and sensitive in all he did. In his preaching he gave evidence of careful preparation, wide reading, and diligent reflection. He was essentially an earthy man who strove to enable the person in the pew to relate Scripture to their own every day experience. He was fully supported throughout his ministry by his wife, Alison, who more than played her part in each parish they served in. Sadly during their time in Waimate their only son, Andrew, was killed.

One of the major accomplishments of Trevor's retirement in Hampden was the writing of his war time memories which he completed in 1997 in two volumes. Interspersed with letters home from Italy they provide, as one would expect from Trevor, a careful recollection of an important period in his life.

Following Alison's death Trevor moved to reside in Green Island, Dunedin. His health was already suffering markedly, but his independent spirit meant few realised just how ill he was. He died peacefully in the Otago Hospice following the arrival of his only daughter, Jenny, from Australia on the 29th November 2002.

For this honest and faithful toiler, we give thanks. We honour his memory and salute his quiet but constant discipleship to the Lord he loved and served so willingly.

The Rev. Ivan Muir

"The ploughman. The man of words and man of the Word. The builder. The peacemaker. The people's friend. The man of strong principles."

Born into a farming family in Tuturau on 30th April 1916 Ivan Muir attended Tuturau Primary School for a short time, until his father's ill health took the family to Dunedin where he continued his schooling at Upper Junction School, and Otago Boys' High School.

Challenged by the Rev. George McNeur, Ivan went to Otago University graduating B.A., followed by three years at the Theological Hall (1940-42). During the Varsity years he sold cakes and biscuits in Dunedin and in vacations worked as a ploughman behind a team of Clydesdales in the Hakataramea Valley.

Ordained in Taihape on the 17 December 1942, Ivan and his wife Alice (nee Dickie) were appointed in June 1944 as missionaries to Emae in the New Hebrides (now Vanuatu) where Alice died of malaria in 1944. Ivan and his 10 month old daughter Annette returned to New Zealand in December 1944 and he took up a stated supply position in Tirau.

Called to Taumaranui in 1947, Ivan ministered there for some six years, during which time he met and married Helen Easton (5.1.52). Their family increased with the birth of another daughter and two sons – Pauline, Graeme and Malcolm.

Ivan was a people person and his ministry was to continue in St Enoch's Parish, Tauranga (1953-63), St Columba's Church, Havelock North (1963-77), and Knox Church, Whakatane (1977-81). On 31st August 1981 Ivan and Helen retired to Taupo for some five years before his becoming Presbyterian Support Chaplain in Hawke's Bay (1986-91) centred in Havelock North where he finally "retired" a second time, taking an active part in the life of his former parish until his death on 2nd May 2004.

Ivan will be remembered for his church building - both in the present St Columba's Church completed in his ministry, and for building up of the congregations and developing teamwork in each parish in which he served.

During his ministry in Havelock North he developed a close congregational tie with the Heretaunga Maori Pastorate and the Waimana Parish of the Maori Synod (Te Aka Puaho), a link that still exists.

As an Interim-Moderator, Moderator of Presbytery, or Parish Minister, Ivan gave freely of his time and talents, both in the church and the local community.

In his retirement he kept abreast of developments in the wider church, in the work of General Assembly and played his part in the ongoing life of Presbytery.

To quote Mr Cyril Whitaker speaking at the funeral service on 6th May 2004:

“A man of strong principles he did not intrude into another person’s ministry unless asked to do so. He loved words and was a student of Greek and Hebrew, and a stickler for correct English. He was a keen philatelist and he has left an indelible stamp on the community”

The Rev. Victor James Paterson

Vic was born in 1930 on the family farm at Waikaka, Southland, where he was raised. He left Gore High School at age 15 to pursue his primary goal of becoming a farmer. Vic was a keen participant in rugby, athletics and Bible Class. His call to ministry came at a Keswick Camp in Southland at the age of 21. University study at Otago and two years at the Bible Training Institute in Auckland followed, before returning to the farm.

In 1957 Vic became a home missionary at Maungaturoto in Northland, where he met his wife, Moira McKenzie, a local teacher. After marriage in 1959, they moved to the Matata Parish in the Bay of Plenty for two years, before Vic completed his training at Knox College from 1962-64.

Parishes in Inglewood, Taihape, Waipukurau and Mataura followed, before his early retirement in 1994 due to ill health.

Vic was a faithful, no-frills parish minister with a heart for people, especially the disadvantaged. He was a very good pastor and a solid biblical preacher. He lived out a strong Christian morality but was not judgemental. He was sincere and earnest but with a dry sense of humour and a great sense of fun.

As a young man, Vic vowed that he would not become a minister or marry a school teacher, and later that he would not minister in his home presbytery of Mataura.. Vic did all three and came to acknowledge that God has a sense of humour too!

Vic’s four children remember their father as a compassionate and generous person who would always lend a hand. He taught them to look for the good in everyone and to address their conflicts with a forgiving attitude, as tomorrow was a new day. They remember sharing many fun times with Vic, summer holidays visiting the family, and his love of the outdoors, animals and rugby tests in the middle of the night. Vic maintained a good balance between family responsibilities and ministry to others.

Vic had that hard-working and determined Southland ethic, making sure that things got done, and done well. He and Moira were generous in their hospitality, and endeared themselves to their parishioners and communities alike. Moira was a strong partner in ministry throughout their life together. Vic had a strong sense of God’s calling which carried him through the difficult experiences of life with grace and kindness.

After collapsing with an aneurysm out the back of a Mataura farm in 1994, he was later examined by a doctor who asked him those predictable questions in order to assess his condition. When asked ‘Where are you?’ a confused Vic answered in a flash, ‘I’m in Christ’. That sums up the identity, faith and experience of Vic Paterson. Through death also, he is ‘in Christ’.

The Rev. Thorvald (Thor) Joshua Pedersen

Thorvald (Thor) Josva Pedersen was born in Palmerston North on 13 September 1917. His parents were Danish migrants and were part of the Lutheran community in the Manawatu. Thor was deeply influenced by his mother, whom he referred to fondly as a “saint”. His battles with his stern father led Thor to leave home. The faith, nurtured by his mother, eventually led him to the Bible Training Institute and into work within the Greenlane Congregational Church where he deeply appreciated the wise guidance of George Jackson.

In 1948 Thor was received as a home missionary in the Presbyterian Church. He served for two years at Orakei, which was growing rapidly as one of the post-war new housing areas. In 1950 Thor went to Dunedin and combined studies at the Theological Hall with ministry at Pine Hill. He was ordained at St Andrew’s Church in Hokitika in December 1951 and exercised a very fruitful ministry there. He fostered stewardship and mission, chaired the local Billy Graham crusade committee in 1959, was actively involved in building an innovative parish centre, and spear-headed the ecumenical effort to build the chapel at Seaview psychiatric hospital. While his strongly held views could sometimes contribute to conflict, particularly within the presbytery, his deep pastoral concern for those dealing with grief and tragedy was very effective and appreciated.

The Pedersen family moved to Wanganui in 1962 when Thor took up the position as minister at St Andrew’s. He was once again involved in a major building project helping the parish acquire a new hall. While in Wanganui Thor completed his BA degree. This was a considerable achievement, given the limitations of his early education and the way in which his studies had to compete with full-time work responsibilities. Throughout his ministry Thor built up an extensive library which he used effectively for his own continuing intellectual growth.

In 1969 he moved to the Island Bay parish in Wellington ministering there until he took early retirement in 1980 because of ill health. He had suffered tuberculosis as a young man and the effects of this meant that his health was never robust. While in Wanganui he became involved in Rotary and he later served as president of the Wellington South branch.

Thor’s considerable expertise in the area of finance and building found an outlet in his membership of the Beneficiary Fund committee from 1970 to 1979, the Church Property Trustees 1973 to 1985, and as convener of the Finance and Property Committee of the Wellington Presbytery. In this latter capacity he spent many hours helping parishes, particularly with their building schemes, most notably assisting the Pacific Island Church in Newtown.

Throughout his ministry Thor was supported by his wife Mary who was very involved in women’s groups in the church. They had four children and experienced the deep sadness of the death of two of their adult sons.

In retirement Thor served for a period as a chaplain at a rest home and gained great satisfaction from contributing to the development of the Ngatiawa campsite. In 1997 Thor and Mary moved to Auckland to be closer to their family and they became residents at Meadowbank and members of Somervell parish. Thor died on 5 September 2002. Thanks be to God for his life, witness and ministry.

The Rev. Ta Upu Upu Pere

Married Ngakai Tiananga of Aitutaki. Had one child, Fanaura Kimiora Kingstone and three grandsons, Taria, Brett and Matthew Kingstone.

He was a School Teacher, a baker, a fisherman, a planter, a composer, a choir master, a sports person (tennis, rugby, cricket and golf later in life).

Training for the Ministry:

- 1946 – 1951: Takamoa Theological College, Cook Islands
- 1952 – 1953: Mt Eden Congregational Theological College, Mt Eden, Auckland, NZ
- 1957 – 1958: Selly Oak Theological College, Birmingham, England

Call to the Church:

- 1954 – 1955: Matavera Ekalesia, Rarotonga; the only parish served in the Cook Islands
1956: Mangaia, in the Southern Cook Islands, for 6 months only when he was recalled to Rarotonga and sent to England to Selly Oak College
1959 – 1964: Lecturer, Takamoa Theological College; established the Christian Youth Development programme around the Cook Islands

The Pacific Islanders' Church (PIC) of the Presbyterian Church of Aotearoa/New Zealand 1964 – 1978.

Call to Newtown Parish:

Arrived Newtown, May 1964 with grandson Taria Kingstone.

Cook Islands parishioners:

Very much smaller number than the Samoan congregation.

Memorable Occasions:

Regularly visited and gave pastoral care to the Cook Islands people in Christchurch, Dunedin, Invercargill and the Bluff, as well as those Cook Islands families in the Porirua, the Hutt Valley, Manawatu and Hawkes Bay.

Made regular home visits to Cook Islands families all over Wellington who were not members of the Newtown parish, or those who were bereaved, ill, or having family problems.

Composed special traditional hymns for special occasions such as Christmas, New Year, the Cook Islands Uapou Fellowship, dedication of a new hall or building of other Cook Islands PIC parishes, and other special Cook Islands church functions and occasions.

Call to Tokoroa:

Was called to the St Luke's PIC parish in Tokoroa in August, 1978, where he served until his retirement in 1985.

Memorable Occasions:

Continued to compose special traditional hymns for special occasions such as Christmas, New Year, the Cook Islands Uapou Fellowship, dedication of a new hall or building for a parish, and other special church occasions.

Enthusiastically supported children's and youth work.

Introduced the concept of having gender balance in the power structure of the church with the election of female deacons.

Visited Cook Islands and Samoan families (with the help of Samoan church leaders) in Tokoroa, Turangi and Mangakino.

Retired from the Ministry in May 1985.

Was awarded the MBE on 31 December 1985, for services to the Pacific communities of NZ.

Was appointed a JP on 18 May 1987.

Continued to assist serve the St Luke's parish in whatever way he could, and the Community of Tokoroa

Assisted Taria his grandson with the teaching of Cook Islands Maori language at the Waiauiki Polytechnic, Tokoroa Campus.

Continued to serve the Cook Islands and Pacific community of Tokoroa until his death.

The Rev. Dr Collin Bedford Sherriff

Collin Bedford Sherriff belonged to that group of ministers who saw service in World War II. Their “call” had been interrupted by the war. They returned with a passion to help build a new New Zealand.

Central on the wall of his room at Seven Oaks, Paraparaumu, his last home, was a photo of his yeargroup at Knox. What a crowd of men, what a galaxy of ministry to be! Among them, Collin’s scholastic ability and diversity of ministry stands out, in the story of the past 50 years.

Returning from overseas service, Collin achieved two notable goals. He was the first winner of the Adam Begg Travelling scholarship and he married his lifelong partner in ministry, Wanda. Together they set off to Edinburgh where Collin was awarded his Ph.D – the topic of his thesis was George Whitfield, the great Methodist preacher.

Collin’s experience in ministry was widely diverse. He began as Youth Director for the greater Wellington area covering some 80 parishes! This ministry was full of travelling and conferences.

Then for a quiet life but an equally strenuous rural ministry, he went to the far-flung Waimarino area, from Pipiriki to Karioi, from the Chateau to Ohakune, including an interim at Taihape thrown in for good measure.

In 1959, Collin was off to St David’s in the Fields, Hillsborough, Auckland, a typical, vital new housing area church, overflowing with families, under the influence of the New Life Movement. While there, to add spice to his already busy life, Collin took on the onerous task of Clerk of the Auckland Presbytery, 53 parishes in those days, with characteristic efficiency and aplomb, [his early training was in accountancy!]. After 10 years, he was called south to St Andrew’s, the central church in Blenheim, a very different ethos and challenge, established and staunchly Presbyterian.

Collin’s last ministry was to the parish of Iona, Upper Hutt, a young church in a thriving new housing development. After five years, in 1980, he reached the age of retirement.

But his call to ministry, which he had shared in depth with his constant helpmeet, Wanda, did not finish when they made a new home in Paraparaumu, on the Kapiti Coast.

There, after 30 years of vigorous ministry beginning with youth, they took up the care of the old, becoming the co-founders of the Senior citizens and largely instrumental in building a fine meeting centre.

What then shall we say of this man and minister? His heart was “strangely warmed” from his earliest till his dying day, a scholar, an administrator, a lover of music and song [the concert programme was a faithful friend through many a long night], a collector of stamps and other things, a teller of jokes, a lively spirit which in his last years, though his body was failing him, kept him alert and alive with the memories and hopes of his faith and calling.

Thanks be to God for the life and work of Collin Sherriff.

Sister Patricia Mary Simmers

Pat Simmers was born in Westport on the West Coast where her father worked as a civil engineer. Her mother, a Glaswegian, met her future husband when he was doing post graduate study in Scotland.

The family lived on the West Coast where Mrs Simmers found herself the only woman and with two children in a Ministry of Works camp. Pat often spoke of the family’s pioneer type existence and her love of the Coast.

Both she and her sister Anne attended schools in Greymouth, Alexandra and Otago Girls High School. After completing her Bachelor of Science degree at Otago University Pat worked as a forensic scientist with the Department of Scientific and Industrial Research helping police with their investigations. This

experience no doubt accounted for her fondness for detective fiction – the books of PD James, Ruth Rendell and others.

It was during this time in Dunedin with young people at Knox Church that Pat felt drawn to become a full time church worker as a Deaconess. This link with Dunedin and theology was retained throughout her life, hence her request for books from the Hewitson Library in recent times.

Pat's first and only appointment as a deaconess was to St Andrew's Church Hamilton where she worked as a Deaconess from 1952 until 1968. She was the first woman elected to the all male Board of Managers and the Session. She served the church during the ministry of the Rev. D M Cattanach and continued into the first part of the Rev. I A Purdie's ministry, being a real source of strength within the parish. She was involved in youth work and led the study group for Bible Class leaders. The Sunday School and Girls' Brigade were also part of her work. She had a strong interest in young people and immersed herself in their lives mentoring many in their life's journey. St Andrews was the focus of her Christian faith. After her retirement as a Deaconess Pat was a faithful church member and for a time was Session Clerk. Pat visited the people and took services at St Stephen's Church Melville assisting in the growth of that church.

In 1970 Pat took up a position at Melville High School where she taught mathematics and some science subjects. She later became senior mistress and then Dean. She was warmly regarded for her pastoral concerns for students and staff, and her teaching and administrative skills. She was a very determined person, and determined that children would succeed and that justice be done. She saw her involvement as a form of ministry.

There were other dimensions to Pat. She loved her family and friends and often spoke of her early days at home and was best friends with her sister Anne. She was also part of her friends' families, never failing to show interest in their activities.

Pat liked to travel. As a student she tramped the wilds of the South Island without the benefit of huts, modern gear, and formed tracks. With her friend Esme Carbon she made several trips to Britain where she achieved her ambition of visiting Hadrian's Wall and Scottish relatives.

Pat loved reading books especially those detective stories, theology, gardening and latterly 'talking books'. Her garden was a great place with woodland plants and always vegetables with new potatoes served at the table.

Pat called herself *a woman of faith* and lived her life accordingly. She was a steadfast friend, champion and mentor to the most challenging of third formers, as she also was to many at St Andrews over the years. Pat had confidence in all she did and was never afraid to voice her wisdom. Those who knew her loved and respected her beyond words.

Thomas Linton Smith

Lin Smith became a member of St Andrews Kihikihi in 1958, when he moved from his home in Te Awamutu to take up life on a farm at Wharepapa.

After serving for a few years on the Board of Managers he was approached to join the Session.

He was ordained to the Eldership on the 2nd May 1971 and became a diligent member of the Session serving the district of Wharepapa faithfully and always fulfilling the tasks and duties required. In later years when he retired to Orakau, he still liked to maintain a contact with the people in the outer districts.

Lin was a member of the Worship team and enjoyed the opportunity to share his faith with the congregation on many occasions.

He was elected by the Session to represent them at the Waikato Presbytery and for some years took a great interest in the work of the wider church as a member of the Property and Finance Committee.

Lin was always prepared to travel in this work and so soon was appointed to be representative on the Maori Synod of the Presbyterian Church which entailed many hours of time and travel to meetings in Gisborne. Lin happily gave of himself to fulfil this task.

When the idea was floated to build a Parish Retirement Village in Kihikihi Lin was one of the team who worked hard at making it happen and remained a faithful member of the Administration Committee and had attended a working bee /meeting two days before his death.

The Parish of St Andrews Kihikihi has lost a prominent member, and our sympathy is extended to his family of six, his grandchildren and his wife Phillipa.

The Rev. Douglas William Storkey

The Rev. Douglas William Storkey M.A. passed away at Longview Rest Home, Tawa, Wellington, on the 7th January 2003.

Born in Napier on the 20th July 1917, Doug received his primary schooling at the Central School in Napier and attended Napier Boys' High School from 1930-34. During his final year at the Boys' High School he also passed three units, extramurally, for his B.A. degree – a mark of his mental ability.

From 1935-36, in preparation for teaching, he studied both at the Auckland Teachers' College and the Auckland University, and during the following four years taught at Primary and Intermediate schools in Hawke's Bay, concluding as sole charge teacher at Putorino. Former pupils in the schools where Doug taught still pay striking tributes, both to his abilities as a teacher and his warm spirit of affection toward all his pupils.

Having felt the call to the office of the Christian Ministry in the Presbyterian Church of New Zealand, Doug entered the Theological Hall, Knox College, Dunedin, in 1941, and during his three years there also engaged in some extra study at the University of Otago where he graduated with his B.A. degree in 1942.

At the end of 1943, Doug was licensed to the work of the Ministry in his dearly loved home church at St Paul's in Napier, and shortly after was ordained and inducted to Knox Church, Masterton (now St Luke's).

From 1947-48 he served as a Chaplain to the N.Z. Occupation Force in Japan, after which, for a period of four years, he ministered to the St Mungo's and St Peter's Parish in Grey Lynn, while he also studied part time at the Auckland University graduating with M.A. in Philosophy in 1950.

Following this ministry he visited both Europe and Britain, and while in Britain he served as Stated Supply for six months at Trinity Presbyterian Church, Clapham, London. At his funeral service this message was received from the Clapham Congregation:

"We were bombed in 1940 with damage to both Church and Hall and had struggled on leaderless for over ten years. Mr Storkey brought us a new vision, a live vibrant Gospel and deep theology but it was presented in his simple, straightforward way that we could all understand. This was all laced with his special humour." A fine tribute!

On his return to New Zealand he ministered in Kent Terrace, Wellington, for six years, followed by a memorable ten year ministry in Knox Church, Dunedin, where he exercised a most powerful influence over the student community as well as to the Knox Congregation. As Dr Hubert Ryburn, former Master of Knox College once said: "Doug Storkey is a very sound theologian, a brilliant orator, a wide reader, who is well steeped in good literature, and the possessor of a sense of humour which he knows how to use with penetrating effect in all his preaching – the prince of all preachers of all denominations in this country". Thank you, Dr Ryburn, you have spoken for us all.

He also influenced a wide community of readers throughout Otago and Southland through his weekly religious articles in the Evening Star, and an even larger audience through his regular broadcasts.

From 1971-73 he ministered at St Andrew's on the Terrace in Wellington, and at the termination of that ministry was appointed as the Chaplain to Lindisfarne College in Hastings, a ministry that lasted for eight and a half years, and one which will never be forgotten by the staff and students committed to his pastoral care. Following his death, this was acknowledged by the College in many leading newspapers in New Zealand, recalling his loving and caring compassion, and his inspiring preaching to all members of the Lindisfarne Community.

Doug Storkey was too honest a thinker to divorce himself from the modern trends of thought in the theological world, but convinced by what he always regarded as the basic truths of Scripture, and influenced by the brilliant theologians of his own day, as a theologian he remained to the end what might be termed a balanced and wholesome traditionalist, and as a preacher of the Gospel he consistently presented his message as a warm-hearted evangelical.

Doug's ministry was indeed many-sided, but whether it was addressed to a regular congregation, a community of servicemen, or to a school community, it was always of the highest order and characterised by the marks of excellence. Who among us will ever forget his brilliant gift of humour used with powerful effect as a preacher, and, as an entertainer, stimulated many audiences with prolonged and hilarious laughter.

During his twenty year retirement in the City of Hastings, in spite of his seriously deficient eyesight, Doug still afforded numerous congregations, and groups of people, many spiritual ministries, which were greatly appreciated.

Thank you God for lending us the Rev. Douglas Storkey for a season, and we rejoice in the knowledge that he continues to serve you in the Church Triumphant.

We commend to the comforting presence of God, Doug's one surviving sister, Margaret, and the loved members of her family.

Noel Spencer Woods

Born Dunedin 1908. Married Doreen Agnes Haywood 1935. Died Wellington January 14 2004.

*The moon rolls round the gusty world
Where winds wring dry the spume-soaked cliffs
And toss and tear the feeble weft of life
Which weaves its petty pattern on the warp
Of rock and reef-walled tide.*

Noel Woods is widely known for his contribution to New Zealand through his work in Industrial Relations. He saw industrial harmony as influential in society far beyond individual work places. He had the outstanding capacity to relate to employer and employees; even in times of fierce industrial disputes he treated both sides with respect. His superb negotiating skills and ability to see a valid compromise led to his appointment as Secretary of Labour. In this highly responsible position Noel was to positively influence many major decisions affecting the New Zealand work force.

For ten years after Noel's retirement he was a visiting fellow at the Industrial Relations Centre at Victoria University.

Noel Woods' strong Christian faith undergirded all he undertook; he believed that industrial relations were essentially human relations. Doreen and Noel Woods became members of St Johns in the City, Wellington, in 1941. Noel served as a manager, then was ordained as an elder in 1950.

St John's and the Presbyterian Church owe Noel their thanks for his half century of leadership as an active elder. Successive ministers and elders of St John's turned to Noel and sought his wisdom and far sightedness on crucial issues in the life of the church. His sharp mind and warm humanity were always a valued resource in the area of church and politics, matters of public questions, and international affairs.

Doreen and Noel Woods offered generous hospitality to generations of students, young working people, and visitors from overseas. Their home with an open door is remembered by many who found a place of refuge where mind and spirit were always challenged.

We place on record our tribute to a man whose eldership, and service to the Church, leadership in the community, strong family values and generously shared faith place him in our history as one of New Zealand's most outstanding Christian leaders of the 20th Century.

- [04.010]** That the following Courts of the Church be granted permission to meet during the meeting of this Assembly:

St Andrew's Waipukurau Annual Meeting, Eastbourne St Ronan's Parish Council, Opho Parish Council, Lawrence –Waitahuna Parish Council, Kaeo/Kerikeri Union Church Parish Council.

- [04.011]** That the General Assembly acknowledge the following anniversaries of ordination, and the Moderator convey the warm congratulations and greetings of the Assembly to those for whom these milestones will be celebrated before the next Assembly:

1935 (70 years anniversary) as at 2005

J N McDougall (1 January 1935)

1941 (65 years anniversary) as at 2006

C W R Madill (23 January 1941)

1944 (60 years anniversary) as at 2004

R M Rogers (14 December 1944)

1945 (60 years anniversary) as at 2005

D M Steedman (30 January 1945)

1950 (55 years anniversary) as at 2005

W McLeay (3 March 1950), D J Inglis (11 September 1950), N R Martin (28 November 1950), J D S Moore (13 December 1950), S A Robertson (14 December 1950)

1951 (55 years anniversary) as at 2006

R G Smith (6 February 1951)

1954 (50 years anniversary) as at 2004

R A Simpson (8 December 1954), H S McKenzie (9 December 1954), C T Styles (9 December 1954), W Lindsay (16 December 1954), L R Hampton (17 December 1954)

1955 (50 years anniversary) as at 2005

C A Mitchell (1 February 1955), A C Moore (13 October 1955), R J Linklater (23 November 1955), R W Simpson (24 November 1955), B C Wilson (13 December 1955), G E Hall (15 December 1955), S J D McCay (15 December 1955), B M Patterson (15 December 1955)

1956 (50 years anniversary) as at 2006

K Faletese (1 January 1956), M F Hall (24 January 1956), C H Naylor (9 February 1956), J S Murray (14 June 1956)

There was no debate.

The motions were agreed to.

Mr John Hallett, the Nominating Committee Co-Convener, moved and it was seconded:

- [04.012]** That Assembly confirm Presbytery, Union District Council, Te Aka Puaho, Pacific Island Synod and Association of Presbyterian Women representatives on the Nominating Committee as listed, with the addition of the Rev. Fakaofo Kaio.

Mission Presentations

Representative groups from Te Aka Puaho, the Pacific Islanders Synod, the Council of Asian Congregations and Pakeha/Palagi gave multi media presentations to the Assembly with song, dance, drama and dialogue, to illustrate their historical roots and varying cultural perspectives on Mission.

Te Aka Puaho's presentation also celebrated fifty years of the Maori Synod. The election of Mrs Millie Te Kaawa as Moderator Designate of Te Aka Puaho was announced.

The Rev. Andrew Bell, Global Mission Secretary, concluded the evening's presentations by speaking on the theme of "mission to the marginalised".

The Moderator led the Assembly in prayer, and pronounced the benediction.

The Assembly adjourned to meet again at 8 30am on Monday 20 September 2004.

**Garry Marquand
Moderator**

**Kerry Enright
Clerk**

Session 3
St Andrew's College, Papanui Road, Christchurch
Monday 20 September 2004 at 8.30am

The Assembly met and was constituted with prayer by the Moderator. Worship was led by Mr Darryl Tempero, Hornby Presbyterian Church, and the music team.

Te Aka Puaho

The Very Rev. Tame Takao and members of Te Aka Puaho presented the report of Te Aka Puaho.

Council of Assembly

Dr Helen Bichan presented the report of Council of Assembly. The death of Mrs Mona Riini was noted.

Dr Bichan moved and it was seconded:

[04.013] That the following amended mission statement be adopted by the Assembly:

The Presbyterian Church of Aotearoa New Zealand believes it is called by God to work with others to make Jesus Christ known –

- through the nurture and teaching of people in the Christian faith
- through response to human need in loving service
- through proclamation of the gospel
- through seeking to transform society
- through care for the creation

Questions for clarification were answered.

Mr Lance Kendrick moved an amendment which was seconded:

[04.087] That notice of motion 13 be amended so the mission statement reads as follows:

The Presbyterian Church of Aotearoa New Zealand believes it is called by God to work with others in making Jesus Christ known –

- Through teaching and nurturing people in Christian faith
- Through loving service responding to human need
- Through proclaiming the gospel
- Through seeking to transform society
- Through caring for God's creation

The amendment was agreed to, and became the substantive motion.

Rev. Dr Bruce Hamill moved a further amendment notice of motion [04.086] which was seconded:

[04.086] That notice of motion [04.087] be amended by the addition of a sixth bullet point to the Presbyterian Church of Aotearoa New Zealand mission statement which reads:

Through embodying a new life together

Notice of motion [04.086] was put, and lost.

Notice of motion [04.087], being the substantive motion, was put and agreed to.

Mrs Pamela Tankersley moved notice of motion [04.090], and it was seconded.

- [04.090]** That the phrase “*through embodying a new life together*” be offered to the Council of Assembly for consideration as a recommendation to the next Assembly as an addition to the Mission Statement.

The motion was carried.

Overseas Guests

The Rev. Wong Fong Yang, Deputy Moderator of Council for World Mission (from the Presbyterian Church of Malaysia) addressed the Assembly briefly on the Council for World Mission’s vision for mission.

Members of a team representing the Council for World Mission’s Community of Women and Men in Mission; Mrs Millicent Craig, (Guyana Congregational Union), Mr Deshas Bitan Dhali, (Church of Bangladesh), Miss Eurwen Richards, (Union of Welsh Independents) were received. Miss Richards briefly addressed the Assembly.

Focal Identity Statement Task Group

The Rev. Richard Dawson presented the report of the Focal Identity Statement Task Group.

Mr Dawson was granted leave to replace Notice of Motion [04.024] with Notice of Motion [04.088].

- [04.024] [withdrawn]**

That the Focal Identity Statement Task Group, with additional members, formulate a subordinate standard to replace the Westminster Confession and Catechisms and present it for consideration at a future Assembly.

Mr Dawson moved, and it was seconded:

- [04.017]** That the Focal Identity Statement be adopted.
- [04.018]** That the notes accompanying the Focal Identity Statement form part of any discussion towards the formulation of any new subordinate standard.
- [04.088]** That the Focal Identity Statement Task Group, with additional members, formulate a subordinate standard which is faithful to the Bible, the historic creeds and the fundamental doctrines of the Reformed Faith, and which encompasses the church’s central tenets of faith, to replace the Westminster Confession and Catechisms; and after consultation with Presbyteries/UDCs Sessions and Parish Councils present it for consideration at a future General Assembly.

These were discussed, and questions for clarification were answered.

The notices of motion were referred to Dialogue Groups for consideration.

Focal Identity Statement

The Rev. Selwyn Yeoman presented recommendation [04.066] clauses 4, 5, and 6 in relation to Overture 16.

Mr Yeoman moved, and it was seconded:

[04.066] That:

4. The General Assembly refer the 2004 draft of the Focal Identity Statement to Policy Groups, Presbyteries/Union District Councils, Sessions and Parish Councils for study and comment in printed form with opportunity for feedback by July 2005 including feedback on the relationship of the Church to its supreme and subordinate standards, including the Westminster Confession.
5. The Council of Assembly adequately resource the writing of a further draft of the Focal Identity Statement to be prepared by the end of 2005 for further consideration by Policy Groups, Presbyteries, Union District Councils, Sessions and Parish Councils prior to the 2006 General Assembly.
6. It be the intention of the church that the 2006 Identity Statement document be sent to Presbyteries and Union District Councils under the Barrier Act for final adoption in 2008.

The Overture was referred to Dialogue Groups for consideration.

The Rev. Martin Macaulay was granted leave to withdraw clause 4 of [04.064].

[04.064] **[withdrawn]**

4. That Assembly establish a Work Group to thoroughly investigate the possibility of starting work on an updated Subordinate Standard, something contemporary in form, orthodox, and genuinely consistent with the reformed tradition.

Resourcing for Mission

Mrs Lisa Wells and the Rev. Peter Dunn, Co-Conveners of the Resourcing for Mission Policy Group, presented the report of the Policy Group.

Mr Dunn moved, and it was seconded:

[04.020] That resourcing mission remain a key part of the services provided nationally by the General Assembly with the following organisation:

- (a) The establishment of a National Mission Enabler position.
- (b) The continuation of the Pacific Island Co-Director position.
- (c) The disestablishment of the regional Co-directors' positions of the present Mission Resource Team (MRT).

Questions for clarification were answered.

The report was referred to Dialogue Groups for consideration.

The Rev. Ruth Caughley moved notice of motion [04.079] in relation to Overture 22. This was seconded.

- [04.079]** That the Presbyterian Church and its respective Committees and Boards consider favourably the option of working together with the Methodist Church and merging the mission resource areas of Church work between the two Churches.

The notice of motion was referred to Dialogue Groups for consideration.

Uniting Congregations of Aotearoa New Zealand

The Rev. Ray Coats, President of the Uniting Congregations of Aotearoa New Zealand, was introduced and addressed the Assembly.

Conference of Churches in Aotearoa New Zealand

Dr Garth Cant, President, Conference of Churches in Aotearoa New Zealand, and the Rev. Robyn Cave, from the Decade to Overcome Violence, briefly addressed the Assembly.

Presbyterian Support New Zealand

Miss Pat Edward, Deputy Chairperson of Presbyterian Support, addressed the Assembly.

There was brief debate.

Nominating Process Review Task Group

The Assembly Clerk moved notice of motions [04.026] and [04.027] and these were seconded.

- [04.026]** That the proposals in the Nominating Process Review report regarding the election of Moderator be adopted.
- [04.027]** That the proposals in the Nominating Process Review report regarding the appointing of people to Assembly bodies be adopted and the Council of Assembly implement them.

These motions were referred to Dialogue Groups for consideration.

Comprehensive Motion

The Assembly Clerk moved notice of motion [04.084], which was seconded.

- [04.084]** That the reports of the Assembly Business Work Group, Council of Knox College & Salmond Hall, Evangelical Presbyterian Missionary Fellowship, Church Architecture Reference Group, Moderators Arrangements Task Group, Te Komiti Takawaenga be received and that notice of motion 19 (Council of Assembly Rec. 7), notice of motion 25 (Council of Assembly Rec. 13), be the decisions of the Assembly.
- [04.019]** That the proposals in the report regarding doctrinal resourcing be adopted and the Council of Assembly implement them.
- [04.025]** That presbyteries review parish boundaries in the context of strategic planning for mission in consultation with parishes, and abolish or retain boundaries as will best serve the mission of the church.

The comprehensive motion was agreed to.

The Moderator welcomed the Assembly keynote speaker the Rev. Dr Dean Drayton, President of the Uniting Church in Australia. Dr Drayton gave the first of four addresses on the theme of mission, entitled "Which God?"

The Assembly adjourned to meet again at 1.30pm in Dialogue Groups, and then at 7pm in plenary session.

Garry Marquand
Moderator

Kerry Enright
Clerk

Session 4
St Andrew's College, Papanui Road, Christchurch
Monday 20 September 2004 at 7pm

The Assembly met and was constituted with prayer by the Moderator.

Church Schools

St Andrew's College students gave a dramatic presentation. The Rev. Hamish Galloway, St Andrew's College Chaplain, spoke to the Assembly on working with young people in the church schools' setting.

Youth Ministry

Ms Mo Mansill, National Youth Co-ordinator, gave a presentation on youth ministry. She reported on the National Youth Leaders' Conference "Connect".

Retiring Moderator's Address

The retiring Moderator, the Very Rev. Michael Thawley, addressed the Assembly. The Moderator acknowledged the significant contributions made to the Church by Mr Thawley, and Mrs Dorothy Thawley.

Association of Presbyterian Women

The Rev. Dr Nan Burgess and Mrs Alison Linscott presented the report of the Association of Presbyterian Women.

Pacific Islanders' Synod Constitution

The Assembly Clerk moved, and it was seconded:

- [04.052]** That the constitution of the Pacific Islanders' Synod, set out in Appendix 1 to the report of the Assembly Executive Secretary, be adopted and incorporated into the Book of Order.

There was no debate.

The motion was agreed to.

Pacific Islanders' Synod

Leave was granted for the report of the Pacific Islanders' Synod to be received as a working document of this Assembly.

The Rev. Dr Tafatolu Filemoni and the Rev. Maheu Papau presented the report of the Pacific Islanders' Synod.

Equipping the Leadership Policy Group Report

The Rev. Dr Graham Redding presented the report of the Equipping the Leadership Policy Group.

Dr Redding moved *en bloc* notices of motion [04.032, 04.033, 04.034, 04.035] and these were seconded:

- [04.032]** That Appendix E-13,4.3.1 of the Book of Order be amended to read (changed words in italics): "Length of active communicant membership and experience in the range of

church activities. Involvement in other churches will be considered but a candidate shall have had at least two years active membership in a congregation of the Presbyterian Church plus satisfactory knowledge of the structure, processes and ethos of the Presbyterian Church (to be determined by Presbytery). In the case of local ordained ministers or local ministry teams, a minimum of one year's membership in the congregation in question would normally be expected."

- [04.033]** That Appendix E-13,6.1.1 of the Book of Order be amended to read (changed words in italics): "The equivalent of at least two years' full-time tertiary study in non-theological courses, *which may be modified at the discretion of Senatus with the concurrence of Presbytery, having regard to the candidate's life-experience and background in church leadership.*"
- [04.034]** That Auckland University and the Ecumenical Institute for Distance Theological Studies be added to the list of approved providers of foundational theological studies for National and Local Ordained Ministry.
- [04.035]** That the following words in Appendix E-13, 2.8 be deleted: "... or, in the case of students for local ordained ministers or local ministry teams, to declare students ready for ordination and for induction in the community in which they have been called."

There was debate.

The motions were agreed to.

Dr Redding moved, and it was seconded:

- [04.036]** That it be mandatory for parishes to develop a Safety and Protection Policy in relation to their children and young people.

The motion was agreed to.

Dr Redding moved and it was seconded:

- [04.037]** That the minimum requirements for recognised ministry appointees to paid parish or presbytery positions involving ministry with children and families be that:
- (a) they must participate in a course of training relating to safety and protection issues; and
 - (b) where an appointee does not already have an appropriate qualification or experience that they be encouraged to undertake a course that covers the following areas: vision and goals for ministry with children; biblical foundations; understanding children; models and strategies for ministry with children; safety and protection issues; developing skills for ministry with children; resources and guidelines; and
 - (c) they have professional supervision for their role from outside the parish.

Mrs Marcelle Orange Mafi moved an amendment to notice of motion [04.037] clause c, and it was seconded:

That in notice of motion [04.037] clause c, the term professional supervision be replaced by the term *recognised mentor*.

The amendment was lost.

The substantive motion [04.037] was put and agreed to.

Dr Redding moved, and it was seconded:

- [04.038]** That the requirement for supervision as outlined in this report be compulsory for all ministry appointments made from the date of this Assembly (Appendix E-17, 2.6).

The motion was agreed to.

Dr Redding moved, and it was seconded:

- [04.039]** That the competency framework be adopted to help guide leadership development in the Presbyterian Church.

The motion was carried.

Closing devotions were led by the Rev. Sa Si'iti-Asi.

The Moderator led the Assembly in prayer and pronounced the benediction.

The Assembly adjourned to meet at 8.30am on Tuesday 21 September 2004.

Garry Marquand
Moderator

Kerry Enright
Clerk

Session 5
St Andrew's College, Papanui Road, Christchurch
Tuesday 21 September 2004 at 8.30am

The Rev. Dr Geoff King and the music team led worship.

The Assembly met and was constituted with prayer by the Moderator.

Spiritual Growth Ministries

Mr Andrew Prichard and the Rev. Sue Pickering gave a presentation on the work of Spiritual Growth Ministries.

Presbyterian Savings and Development Society

Mr George Wadsworth, Presbyterian Savings & Development Society Chairman, presented the report of the Society.

Nominating Committee

The Rev. Nancy Jean Whitehead, Nominating Committee Co-convener, presented the draft report of the Assembly Nominating Committee.

Council of Assembly – Financial Services Support Group

Mr Michael Scott gave a verbal report from the Financial Services Support Group.

Administration & Finance Policy Group

The Rev. Brian Williscroft, Administration & Finance Policy Group Co-convener, presented the report of the Policy Group.

Questions for clarification were answered.

The report was referred to Dialogue Groups for consideration.

Overture 1 : Assembly Assessment

The Rev. Wilson Orange was granted leave to withdraw notices of motion [04.057, 04.059, 04.063].

[04.057] withdrawn

1. That the Single Assessment, renamed Assembly Assessment, as implemented from 1 July 2004, be amended by removing any provision requiring Presbyteries to redistribute parish short payments to other parishes.
2. That the Assembly Assessment be restricted to a two year trial basis, and that the matter of its continuance after June 2006 be sent down to all Presbyteries/UDC's, Sessions/Parish Councils under regulations 157 and 380 for discussion and reporting back to the 2006 General Assembly for decision.
3. That in considering any continuance of this Assembly Assessment as implemented, the 2006 General Assembly should take careful note of the responses from the above mentioned inferior courts of the Church.
4. That this Assembly direct the Council of Assembly to adopt a balanced budget for the 2005/6 financial year and to ensure that the assembly assessment for that year reflects the budgeted expenditure.

5. That Regulation 387 be altered by deleting the words and are mandatory and in their place substituting the words *and shall be paid according to the congregation's ability.*

[04.059] withdrawn

That Assembly:

1. Abandon the current single assessment levy immediately.
2. Levy all churches (including co-operative ventures) a charge of \$5,000 (\$3,000 for co-operative ventures with a Presbyterian component) to support the work of the national church and work with those for whom these figures would be a struggle. (This figure is set at about 7.5% of a healthy congregation budget which is supporting one full time staff and other missional work).
3. This levy is to be effective immediately and cover the 2004/2005 financial year.
4. These figures to be adjusted annually in line with the CPI, beginning June 2005.
5. Instruct the Administration & Finance Policy Group to produce a balanced budget for Council of Assembly based on those figures, to begin from 1 January 2005 to cover the remaining 6 months of the current financial year and balanced budgets from this point going forward.

[04.063] withdrawn

1. That the current single assessment levy be abandoned immediately.
2. That the services provided by the National Church be only those that the local church willingly and freely funds.
3. That all other services be either locally provided, self funding or cease.

Mr Orange moved notices of motion [04.093] and [04.094], which were seconded:

[04.093]

1. That the Single Assessment, renamed Assembly Assessment, as implemented from 1 July 2004, be amended by removing any provision requiring Presbyteries to redistribute parish short payments to other parishes.
2. That the Assembly Assessment be restricted to a two year trial from 1 July 2004 to 30 June 2006.
3. That the matter of its continuance along with the suggested alternatives as proposed in clause 2 of the prayer of Overture 17, and clauses 2 and 3 of the prayer of Overture 9, be sent down to all Presbyteries/UDC's, Sessions/Parish Councils under regulation 380 for discussion and reporting back to the 2006 General Assembly for decision.
4. That in considering any continuance, of the Assembly Assessment as implemented, this Assembly invite the 2006 General Assembly to take careful note of the responses from the above mentioned inferior courts of the Church.
5. That this Assembly direct the Council of Assembly to adopt a balanced budget for the 2005/6 financial year and to ensure that the Assembly Assessment for that year reflects the budgeted expenditure.

[04.094]

- That Regulation 387 be altered by deleting the words and are mandatory and in their place substituting the words *and shall be paid in according to the congregation's ability, and/or Presbytery objectives.*

The motions were referred to Dialogue Groups for consideration.

Overture 2 : Assembly Assessment

The Rev. Lance Thomas moved notice of motion [04.058], and it was seconded:

- [04.058]
1. That this Assembly discontinue with the practice of single assessment, renamed Assembly Assessment, as implemented from July 1 2004.
 2. That Assembly direct Council of Assembly to move to a separate National Services Levy and voluntary Mission and Ministry Fund.

The motion was referred to Dialogue Groups for consideration.

The Rev. Richard Gray was granted leave to withdraw notices of motion [04.060, 04.061, 04.062], and to replace these with notice of motion [04.092].

[04.060] withdrawn

That Assembly direct the Council of Assembly to:

1. Move to outsourcing the work done currently by the Financial Services Department.
2. Negotiate with the Otago Foundation Trust Board, or some other appropriate body to provide these services.

[04.061] withdrawn

1. That Council of Assembly produce a complete set of audited accounts to the General Assembly.
2. That the work currently done by the Financial Services Department be out sourced.
3. That the Council of Assembly consider negotiating with the Synod of Otago and Southland, PSDS or putting the entire department up for tender.

[04.062] withdrawn

That General Assembly:

1. Move to outsourcing the work done currently by the Financial Services Department, working first with PSDS on this matter, and if required seeking tenders for all financial work currently undertaken.
2. This process to begin immediately and the Council of Assembly action this change to be implemented no later than 1 April 2005.

Mr Gray moved notice of motion [04.092], and it was seconded:

- [04.092]
1. That the work currently done by the Assembly's Financial Services Team be outsourced.
 2. That negotiations be held with the Otago Foundation Trust Board (Synod of Otago and Southland) for the provision of all financial services of the General Assembly, and/or negotiations be held with other organisations such as Presbyterian Savings and Development Society, or other commercial suppliers for specific services.
 3. This process to begin immediately and the Council of Assembly action this change to be implemented no later than 1 April 2005.

The motion was referred to Dialogue Groups for consideration.

Council of Assembly – “A Way Forward”

The Rev. Dr Graham Redding and Dr Helen Bichan presented a report from the Council of Assembly on a proposed way forward on the issue of homosexual persons in leadership.

Dr Redding moved notices of motion [04.021, 04.022, 04.023] and they were seconded:

- [04.021] That the report from the Council of Assembly outlining a way forward concerning homosexual persons in leadership in the Presbyterian Church be adopted.
- [04.022] That the Assembly advise the congregations, courts and members of the Church that groups or networks within and through which convictions about homosexual persons in leadership may be recognised include: Presbyterian AFFIRM, the Association of Reconciling Congregations and Churches (ARCC), the National Association of Presbyterian Evangelical Churches (NAPEC), the cultural groups of the Pacific Islanders Synod, the Council of Asian Congregations and/or its constituent groups.
- [04.023] That the Assembly, mindful of deeply held convictions and sensitivities on all sides and debates, urges everyone to respect all other persons, to avoid depersonalising others, caricaturing their convictions or questioning their motivations.

Questions for clarification were answered.

The motions were referred to Dialogue Groups for consideration.

Overture 7 : Inclusive Sexual Ethic

The Rev. Dr Margaret Mayman moved notice of motion [04.067], and it was seconded:

- [04.067] That Assembly:
1. Recognise the urgent need for a sexual ethic that is inclusive of the full spectrum of sexual orientation in God’s creation and adequate to the realities, complexities, and ambiguities of human relationships.
 2. Recognise the urgent need for relational guidelines or value statements which reflect the values of mutuality, stewardship, sharing and faithfulness inherent in the Gospel.
 3. Value those dynamics of sexual relationships which are consistent with the power sharing which is at the heart of the Gospel.
 4. Appoint a Special Committee to develop resource materials for use in parishes which will offer realistic guidance and stimulus for discussion on the conduct of sexual relationships, provide for the complexities of such relationships, be inclusive of all, and have emphasis on the quality of relationships.

The motion was referred to Dialogue Groups for consideration.

Overture 10 : Sexual Orientation Barriers

The Rev. David Clark moved notice of motion [04.068], and it was seconded:

- [04.068] That Assembly:
1. Decide not to enact any legislation that would place any barrier in terms of a person’s sexual orientation in the way of the right of every congregation to call the minister or to elect the elders of their choice.
 2. Decide not to enact any legislation that would place any barrier in the way of homosexual persons being licensed, ordained or inducted as elders or ministers

beyond that which already exists under opportunities for objection to the licensing, ordination or induction of any person.

3. Enact the following statement: "Among the grounds for deciding on the suitability of any individual for eldership or ministry, homosexual orientation or relationship is not in and of itself a barrier to any person being licensed, ordained or inducted into the eldership or ministry of this Church."

The motion was referred to Dialogue Groups for consideration.

The Rev. Dr Geoff King moved notice of motion [04.091], and it was seconded:

- [04.091]** That the General Assembly enact the following rule: "Among the grounds for deciding on the suitability of any individual for eldership or ministry, homosexual orientation or relationship is not in and of itself a barrier to any person being licensed, ordained or inducted into the eldership or ministry of this Church." And that this rule be sent to Presbyteries under the Barrier Act.

The motion was referred to Dialogue Groups for consideration.

Overture 4 : Church leaders and sexual relationships outside marriage

The Rev. Martin Macaulay moved notice of motion [04.069], and it was seconded:

- [04.069]**
1. That General Assembly now rule, in accordance with the Supreme and Subordinate Standards of the Church, and with previous Assembly decisions, that this church may not accept for training, license, ordain, or induct anyone involved in a sexual relationship outside of faithful marriage between a man and a woman.
 2. That this ruling be passed down under the Barrier Act to Presbyteries/Union District Councils.
 3. That this ruling be adopted ad interim.
 4. That the Book of Order & Judicial Reference Group be asked to prepare appropriate amendments to the Book of Order for the 2006 Assembly.

The motion was referred to Dialogue Groups for consideration.

Overture 14: Church leaders and sexual relationships outside marriage

The Rev. Stuart Lange moved notice of motion [04.071], and it was seconded:

- [04.071]**
1. That General Assembly now enact a regulation or rule in accordance with the Supreme and Subordinate Standards of the Church, with previous decisions, and with the historic sexual ethics of the world-wide church, that this church may not accept for training for ordained ministry (or license, ordain, or induct into ordained ministry or appoint to any leadership position) anyone involved in a sexual relationship outside of faithful marriage between a man and a woman.
 2. That this rule remain in force unless appropriate enabling legislation making changes has been specifically approved by a General Assembly, under the processes of the Barrier Act
 3. That this regulation or rule be passed down under the Barrier Act to Presbyteries/Union District Councils.
 4. That it be adopted ad interim.

The motion was referred to Dialogue Groups for consideration.

Overture 20 : Church decisions on homosexuality

The Rev. Peter Cheyne moved notice of motion [04.072] and it was seconded:

[04.072] This Assembly reaffirm that the policy of the Presbyterian Church is that established by the decisions of the 1985 and 1991 General Assemblies i.e.:

- that homosexual acts are sinful (1985);
- that God's intention for sexual relationships, as affirmed by Jesus Christ, is loving, mutual and faithful marriage between a man and a woman, and that intimate sexual expressions outside of that context fall short of God's standards (1991);
- and that, consequently, the position of the church continues to be that "Presbyteries/ UDCs and Sessions/Parish Councils should not license, ordain or induct a practising homosexual, and that the courts of the Church can be expected, on appeal or complaint, to uphold the church's standards and Assembly decisions in determining the case."

The motion was referred to Dialogue Groups for consideration.

Overture 23 : Church leaders and sexual relationships outside marriage

Mr Andrew Bayne moved notice of motion [04.073], and it was seconded.

[04.073]

1. That the General Assembly rule that, in accordance with the Standards and the conventional doctrine and usage of the Church, the courts and other relevant bodies of this church should not accept for training for ordained ministry, or license, ordain, or induct into ordained ministry anyone involved in any sexual relationship outside of faithful marriage between a man and a woman.
2. That such rule remain in place until such time as appropriate enabling legislation making changes including an Act of Modification has been specifically approved by a subsequent General Assembly under the processes of the Barrier Act.

The motion was referred to Dialogue Groups for consideration.

Overture 12 : Church leaders and sexual relationships outside marriage

Mr Ivan Leslie moved notice of motion [04.070], and it was seconded:

[04.070]

1. That Assembly rule that those engaged in sexual relations outside of heterosexual marriage, including practicing homosexual people, should not be allowed to be in leadership in the Presbyterian Church.
2. That this ruling be included in the Book of Order.
3. That this ruling be passed down to Presbyteries/Union District Councils under the Barrier Act.

The motion was referred to Dialogue Groups for consideration.

The Rev. Hamish Kirk moved notice of motion [04.096] and it was seconded:

[04.096]

1. That Assembly rule, consistent, with its subordinate standards, that "marriage is to be between one man and one woman" and that Christ calls us to sexual faithfulness within marriage and chastity outside of marriage.
2. That Assembly rule, that no minister or member of this church shall officiate, bless, or celebrate a homosexual union in any place, nor shall any church property be permitted to be used for a ritual or ceremony of blessing or a homosexual union.

3. That these rulings be referred to Presbyteries/UDCs under the Barrier Act.
4. That this ruling be adopted and interim.

The motion was referred to Dialogue Groups for consideration.

Childrens Assembly Presentation

Members of the Childrens Assembly gave a dramatic presentation on “Living the life of Christ”.

(2) Which Gospel?

The Rev. Dr Dean Drayton gave the second of his keynote addresses on the theme “Which Gospel?”

The Assembly adjourned to meet again at 1 30pm on this day in Dialogue Groups, and then at 7pm in plenary session.

**Garry Marquand
Moderator**

**Kerry Enright
Clerk**

Session 6
St Andrew's College, Papanui Road, Christchurch
Tuesday 21 September 2004 at 7pm

The Assembly met and was constituted with prayer by the Moderator.

Election of Moderator Designate

The Rev. Nancy Jean Whitehead, Nominating Committee Co-convener, moved, and it was seconded:

That the report of the Nominating Committee on nominations for Moderator Designate be received.

The motion was agreed to.

The Revs. Chris Elliot and Jim Cunningham moved and seconded:

That the Rev. Pamela Tankersley be elected Moderator Designate of the General Assembly of the Presbyterian Church of Aotearoa New Zealand.

The motion was agreed to.

Mrs Tankersley addressed the Assembly.

Facilitation Group – National Mission Resourcing

Facilitation Group member the Rev. Lance Thomas reported on Dialogue Group responses to notice of motion [04.020] – Resourcing for Mission.

The Rev. Peter Kirkpatrick was granted leave to withdraw notice of motion [04.105].

[04.105] withdrawn

That the Council of Assembly table at this Assembly a copy of the 2004/2005 budget which it has adopted (subject to the decisions of this Assembly) and that Notice of Motion 20 be considered at this Assembly after Assembly has had opportunity to view the budget.

Mr Chris Parry was granted leave to withdraw notice of motion [04.104]

[04.104] withdrawn

That the Mission Resource Team Regional Co-ordinators' positions be retained.

Dr Helen Bichan moved notice of motion [04.020], and it was seconded:

[04.020] That resourcing mission remain a key part of the services provided nationally by the General Assembly with the following organisation:

- (a) The establishment of a National Mission Enabler position.
- (b) The continuation of the Pacific Island Co-Director position.
- (c) The disestablishment of the regional Co-directors' positions of the present Mission Resource Team (MRT).

The motion was debated.

The Rev. Peter Cheyne moved an amendment [04.101] to notice of motion [04.020], and it was seconded:

- [04.101] That clauses (a) and (b) of notice of motion [04.020] be amended as follows:
- (a) The establishment of National Mission Enabler and Human Resource Positions.
 - (b) The continuation of the Pacific Island Co-Director and National Youth Ministry positions.

The amendment was carried.

Notice of motion [04.020,] as amended, became the substantive motion.

- [04.020] That resourcing mission remain a key part of the services provided nationally by the General Assembly with the following organisation:
- (a) The establishment of a National Mission Enabler position and Human Resource positions.
 - (b) The continuation of the Pacific Island Co-Director position and National Youth Ministry positions.
 - (c) The disestablishment of the regional Co-directors' positions of the present Mission Resource Team (MRT).

Ms Helen Beaumont was granted leave to withdraw Notice of Motion [04.100].

- [04.100] **withdrawn**

Amendment to Notice of Motion [04.020]

Add new clause (a) the continuation of the Youth Co-Director position, moving the present clause (c) to (d).

The motion was debated clause by clause.

Voting on clause (c) was 171 for /150 against.

The motion was declared to lie on the table.

It was agreed to adjourn the debate on notice of motion [04.020].

Facilitation Group – Overture 22 : Working with Methodist Church

Facilitation Group member the Rev. Hamish Galloway reported Dialogue Group responses on notice of motion [04.079] Overture 22. He noted that opinion was divided.

- [04.079] That the Presbyterian Church and its respective Committees and Boards consider favourably the option of working together with the Methodist Church and merging the mission resource areas of Church work between the two Churches.

The motion was debated.

The Rev. Ken Baker moved an amendment, which was seconded:

- [04.109] That Notice of Motion [04.079] be amended by the addition of the words *where appropriate*, and deletion of the word *favourable*.

The amendment was debated.

The amendment was carried.

The Rev. Mark Farmer moved notice of motion [04.110] (further amendment to notice of motion [04.079]):

[04.110] That Notice of Motion [04.079] be amended by an additional clause:

That the Council of Assembly work with the Wairarapa UDC to develop a model for ecumenical mission with a view to its wider use within the Presbyteries/UDCs.

This further amendment was debated.

A motion to adjourn the debate was carried.

Overseas Guests

The Rev. Steve van der Molen (President, General Synod of the Reformed Church in America) and Rev. Jeff Japinga (Reformed Church in America) were welcomed by the Assembly. Mr van der Molen addressed the Assembly.

The Rev. Elder Tautiaga Senara (Congregational Christian Church of Samoa) was welcomed, and addressed the Assembly.

Facilitation Group : Nominating Process Review Task Group

Facilitation Group member the Rev. Lance Thomas reported Dialogue Group responses to Notices of Motion [04.026] and [04.027] from the Nominating Process Review Task Group.

Mr Chris Auchinvole, Nominating Process Review Task Group Convener, spoke to notice of motion [04.026].

[04.026] That the proposals in the Nominating Process Review Report regarding the election of Moderator of the General Assembly be adopted.

There was no debate.

The Rev. Colin Marshall was granted leave to withdraw notice of motion [04.098], a proposed amendment to notice of motion [04.026].

[04.098] **withdrawn**

...except that paragraph 5.8 No 4 read: the person receiving the final nomination must have at least 50% of the vote.

The Rev. Dr Graham Redding spoke to notice of motion [04.099], an amendment to notice of motion [04.026].

[04.098] Amendment to Notice of Motion [04.026]

....except that the proposal in the paragraph 5.5.5 be amended to provide as follows:

1. *vote for parishes of 1-99**
 2. *vote for parishes of 100-199**
 3. *votes for parishes over 200**
- * *attenders in worship*

The amendment was debated.

The amendment was lost.

The Rev. Martin Stewart was granted leave to move a further amendment.

Mr Stewart moved, and it was seconded:

That Notice of Motion [04.026] (Nominating Process for Assembly Moderator Designate) be amended by the addition of the words except clause 5.5.5.

The amendment was debated.

The amendment was carried. (204 for / 120 against.)

The substantive motion, as amended, was put.

[04.026] That the proposals in the Nominating Process Review Report regarding the election of Moderator Designate of the General Assembly be adopted, *except clause 5.5.5.*

The substantive motion was carried.

Dr Bichan moved notice of motion [04.027], and it was seconded:

[04.027] That the proposals in the Nominating Process Review report regarding the appointing of people to Assembly bodies be adopted and the Council of Assembly implement them.

There was no debate.

This motion was agreed to.

Dr Bichan moved notice of motion [04.028], and it was seconded:

[04.028] That the Book of Order & Judicial Reference Group draft amending legislation arising from the Nominating Process Review Report for presentation to the next General Assembly

There was no debate.

The motion was agreed to.

The Assembly Clerk moved notice of motion [04.029], and it was seconded:

[04.029] That the Nominating Committee Review Process Task Group be thanked and discharged.

The motion was agreed to by acclamation.

Barrier Act – Church Membership

The Assembly Clerk moved notice of motion [04.051], and it was seconded:

- [04.051] (a) That there be provision for two forms of membership in the Presbyterian Church, members and associate members.
(b) That regulation 19 be amended to read:

Each congregation shall have a list of members, a list of associate members, and a register of all persons under pastoral care.

(c) That regulation 20 be amended to read:

The list of members consists of persons recognised by the Session/Parish Council as:

- *having been baptised; and*
- *professing publicly their faith in Jesus Christ; and*
- *expressing their intention to live their discipleship as part of the congregation.*

(d) That regulation 22 be amended to read:

The list of associate members consists of persons recognised by the Session or Parish Council as expressing their intention to be associated with the congregation.

(e) That regulation 30 be repealed.

(f) That all members and associate members of the congregation be entitled to a vote in congregational meetings.

(g) That members (not associate members of the congregation) be eligible to be elders or Parish Councillors [see regulation 53].

(h) That the Book of Order & Judicial Reference Group be authorised to make consequential drafting amendments to the Book of Order. [This will include, where ever it occurs in the Book of Order, the replacement of “adherents” with “associate members”.]

The motion was agreed to.

Commission of Assembly

The Assembly Clerk moved notice of motion [04.053], and it was seconded:

[04.053] That, pursuant to the Presbyterian Church Property Act 1930, the following be the Commission with Assembly powers to deal with such matters as may be submitted to it by the Church Property Trustees under Section 5 of the Amendment Act 1914, and to be the Commission under section 7 of the Presbyterian Church Property Amendment Act 1996 to consider applications under Part 1 of the Act:

The Rt Rev. Garry Marquand (Moderator of the General Assembly) the Very Rev. Tom Corkill, Revs. Robin Lane, Alan Shaw, Shirley Simmers, Harry Swadling, Messrs Bruce Corkill, Russell Feist, Robert Hopkirk, Ian Fraser, Colin McLeod, Peter Martyn, Mrs Margaret Inch, Assembly Executive Secretary, Associate: Secretary of the Church Property Trustees.

There was no debate.

The motion was agreed to.

Iona College Council Trustee

The Assembly Clerk moved notice of motion [04.054], and it was seconded:

[04.054] That the Reverend Roger Gillies be appointed a Trustee of the Iona College Council.

There was no debate.

The motion was agreed to.

Petition 1 : Presbyteries of Gisborne and Hawke's Bay

The Assembly Clerk moved, and it was seconded:

That the parties to Petition 1, the Presbyteries of Hawkes Bay and Gisborne, be called to the bar.

The motion was agreed to.

The petition was presented by the Rev. Brett Walker (Hawkes Bay) and the Rev. Ken Wall (Gisborne).

The Rev. David Brown, Assembly Business Work Group Co-convener, moved, and it was seconded:

[04.080] That Assembly approve the amalgamation of the Presbyteries of Hawke's Bay and Gisborne, and that the re-constructed Presbytery be known as the Presbytery of Gisborne-Hawke's Bay.

The motion was agreed to.

The Assembly Clerk moved and it was seconded; that the parties be removed from the bar.

The motion was agreed to.

Petition 2 : Presbyteries of Wanganui and Taranaki

The Assembly Clerk moved, and it was seconded:

That the parties to Petition 1, the Presbyteries of Wanganui and Taranaki, be called to the bar.

The motion was agreed to.

The petition was presented by the Rev. Rhys Pearson (Wanganui) and the Rev. Ian Croft (Taranaki).

Mr Brown moved, and it was seconded:

[04.081] That the boundary between the Presbyteries of Wanganui and Taranaki be redrawn as set out in Petition 2.

There was no debate.

The motion was agreed to.

The Assembly Clerk moved and it was seconded:

That the parties be removed from the bar.

The motion was agreed to.

Petition 3 : Presbyteries of Wanganui and Manawatu

The Assembly Clerk moved, and it was seconded:

That the parties to Petition 3 , the Presbyteries of Wanganui and Manawatu, be called to the bar.

The motion was agreed to.

The petition was presented by the Rev. Rhys Pearson (Wanganui) and the Rev. Sally Carter (Manawatu).

Mr Brown moved, and it was seconded:

[04.082] That Assembly approve the amalgamation of the Presbyteries of Wanganui and Manawatu, as set out in Petition 3.

There was no debate.

The motion was agreed to.

The Assembly Clerk moved and it was seconded:

That the parties be removed from the bar.

The motion was agreed to.

Closing devotions were led by the Rev. Diane Gilliam-Weeks.

The Moderator led the Assembly in prayer and pronounced the benediction.

The Assembly adjourned to meet at 8.30am on Wednesday 22 September 2004.

Garry Marquand
Moderator

Kerry Enright
Clerk

Session 7
St Andrew's College, Papanui Road, Christchurch
Wednesday 22 September 2004 at 8.30am

The Rev. Stuart Vogel presented the report of the Overseas Mission and Partnerships Policy Group. He was assisted by Childrens Assembly members and the Rev. Glenn Barclay. The Revs. Ross Scott and Andrew Bell spoke on the issue of HIV Aids.

The Rev. Don Hall, Assembly Business Work Group Co-Convener, moved, and it was seconded:

- [04.040]** That the Assembly reaffirm its commitment to working in mission with the Christian Communities in China and Taiwan.

The motion was agreed to.

Mr Hall moved, and it was seconded:

- [04.041]** That the Assembly affirms the decision to host a Conference of Partner Churches in the Asian Region that are and have been significant to us, with a view to renewing contacts and developing strategies for future mission together.

The motion was agreed to.

The Rev. Glenn Barclay reported on her participation in a World Council of Churches Ecumenical Accompanier programme in Palestine/Israel.

Christian World Service

Mr Jonathan Fletcher, National Co-ordinator for Christian World Service, presented a report from Christian World Service.

The Rev. Chris Nichol moved en bloc, notices of motion [04.042, 04.043, 04.044, and 04.045], and it was seconded:

- [04.042]** That the Assembly encourages parishes to promote and support Christian World Service's Christmas Gift Appeal and its emergency appeals.
- [04.043]** That the Assembly notes the changes in Christian World Service's constitution and affirms its commitment to Christian World Service.
- [04.044]** That the Assembly encourages all parishes to select a layperson to be the Parish Link for Christian World Service.
- [04.045]** That the Assembly notes the availability of education and study group materials for adults, young people, and children, and encourages parishes to make use of these.

There was debate.

The motions were agreed to.

Church Property Trustees

Leave was granted for the report of the Church Property Trustees to be received as a working document of the Assembly.

Dr Margaret Galt and Mr John Craig, Chair and Deputy Chair of the Church Property Trustees, presented the report of the Church Property Trustees.

Questions for clarification were answered.

Beneficiary Fund

Leave was granted for the Beneficiary Fund Report to be received as a working document of this Assembly.

Mrs Margaret Inch, Beneficiary Fund Chairperson, presented the report of the Beneficiary Fund.

Book of Order Rewrite Task Group

The Rev. Chris Nichol, Co-Convenor of the Book of Order Rewrite Task Group and Mr Peter Whiteside, a Task Group member, presented the report of the Book of Order Rewrite Task Group.

Mr Nichol was granted leave to withdraw notices of motion [04.014, 04.015 and 04.016], to be replaced by notice of motion [04.066] clauses 1, 2 and 3.

[04.014] withdrawn

That the process for considering the new Book of Order outlined in the report of the Book of Order Rewrite Task Group be adopted.

[04.015] withdrawn

That to assist careful consideration of the new Book of Order, all proposals for amending the new Book of Order be sent to the Assembly Executive Secretary at least four months prior to the meeting of the Assembly which would consider it, for distribution to and consideration by Presbyteries and Union District Councils and feedback to the Task Group.

[04.016] withdrawn

That a Special Assembly be held prior to the next General Assembly at a date, place and time to be set by the Assembly Business Work Group to consider a report with recommendations from the Book of Order Rewrite Task Group.

Overture 3 : Book of Order Rewrite

The Rev. Martin Macaulay was granted leave to withdraw notice of motion [04.064].

[04.064] withdrawn

That this Assembly:

1. Put on hold any move to alter or diminish the church's relationship to its Supreme and Subordinate Standards.
2. Decline to either adopt or adopt ad interim the draft Book of Order to enable wider consultation as required under the Barrier Act.
3. Refer the Book of Order rewrite back to the Rewrite Group with the request that it bring to the next Assembly a revised version that would retain the Supreme and Subordinate Standard in the same relationship to the church's constitution as at present.

4. That Assembly establish a Work Group to thoroughly investigate the possibility of starting work on an updated Subordinate Standard, something contemporary in form, orthodox, and genuinely consistent with the reformed tradition.

Overture 13 : Book of Order Rewrite

The Rev. Stuart Lange was granted leave to withdraw notice of motion [04.065].

[04.065] withdrawn

1. That, in view of the inadequate exposure of the draft of the proposed new Book of Order, no attempt be made to adopt it at this Assembly.
2. That Assembly urge the church at large to note the major implications of the constitutional changes being proposed, including the falling from the concept of Supreme and Subordinate Standards, and their proposed relegation to “value” and “heritage”.
3. That, after Assembly, the Book of Order Rewrite Group prepare a summary and explanation of the most significant changes being proposed, and a draft of the new Book of Order be widely distributed in written form with full opportunity for study, comments and suggestions by Presbyteries, Union District Councils, Sessions and Parish Councils.
4. That no new Book of Order be adopted until approved under the full processes of the Barrier Act.

Overture 24 : Book of Order Rewrite

The Rev. Hamish Kirk was granted leave to withdraw notice of motion [04.065].

[04.085] withdrawn

That the General Assembly:

1. That the new Book of Order be tabled at the 2004 Assembly for distribution to the Church in either electronic form or in hard copy by request.
2. That a period of at least one year be extended for any Church Member, or Church Court, to recommend changes to the new Book of Order directly to the Book of Order Re-write Task Group.
3. That the Book of Order Re-write Task Group be invited, after making any amendments, to offer up a final draft to the next Assembly that meets after the 2004 Assembly for amendments by Notice of Motion and further consideration for adoption under a Barrier Act Motion.

Overture 16: Book of Order Rewrite

Leave was granted to replace *July 2005* with *September 2005* in clause 1 of notice of motion [04.066].

The Rev. Selwyn Yeoman moved notice of motion [04.066] clauses 1, 2, 3, as amended, and this was seconded:

[04.066] That:

1. the General Assembly refer the 2004 draft of the new Book of Order to Policy Groups, Presbyteries, Sessions and Parish Councils for study and comment in printed form with opportunity for feedback by September 2005.

2. The Council of Assembly adequately resource the writing of a further draft to be prepared by the end of 2005 for further consideration by policy groups, presbyteries, sessions, and parish councils prior to the 2006 General Assembly.
3. It be the intention of the Church that the 2006 document be sent to Presbyteries under the Barrier Act for final adoption in 2008.

There was no debate.

The motion was agreed to.

Book of Order & Judicial Reference Group

Mr John Marshall, Book of Order & Judicial Reference Group Convener, presented the report of the Reference Group.

Act of Modification

Mr Marshall moved, and it was seconded:

- [04.050]** That the Act of Modification set out in the report of the Reference Group be adopted and sent to Presbyteries/Union District Councils under the Barrier Act.

There was no debate.

The motion was agreed to.

Facilitation Group : Focal Identity Statement Task Group

Facilitation Group member the Rev. Ken Wall reported on Dialogue Group responses to notice of motion [04.017] (Focal Identity Statement). He noted that while many supported the general direction of the statement, there were concerns about its present form.

The Rev. Richard Dawson was granted leave to withdraw notice of motion [04.017].

- [04.017] withdrawn**

That the Focal Identity Statement be adopted.

Mr Dawson was granted leave to withdraw notice of motion [04.113].

- [04.113] withdrawn**

Amendment to notice of motion [04.017]:

That the word *adopted* be replaced by *receive*.

Mr Dawson moved, and it was seconded:

- [04.018]** That the notes accompanying the Focal Identity Statement form part of any discussion towards the formulation of any new subordinate standard.

There was no debate.

The motion was carried.

Facilitation Group member the Rev. Hamish Galloway reported on Dialogue Group responses to notice of motion [04.066] clauses 4, 5 and 6 (Focal Identity Statement). He noted that many groups supported the motion's general direction.

The Rev. Noel Butler was granted leave to withdraw notice of motion [04.066] clauses 4, 5 and 6 and replace it with notice of motion [04.103].

[04.066] withdrawn

The General Assembly:

4. The General Assembly refer the 2004 draft of the Focal Identity Statement to Policy Groups, Presbyteries/Union District Councils, Sessions and Parish Councils for study and comment in printed form with opportunity for feedback by July 2005 including feedback on the relationship of the Church to its supreme and subordinate standards, including the Westminster Confession.
5. The Council of Assembly adequately resource the writing of a further draft of the Focal Identity Statement to be prepared by the end of 2005 for further consideration by Policy Groups, Presbyteries, Union District Councils, Sessions and Parish Councils prior to the 2006 General Assembly.
6. It be the intention of the church that the 2006 Identity Statement document be sent to Presbyteries and Union District Councils under the Barrier Act for final adoption in 2008.

Mr Butler moved notice of motion [04.103], and it was seconded:

[04.103] That an adequately resourced Focal Identity Statement Task Group redraft the Focal Identity Statement in the light of feed back received from this Assembly and send it in written form to:

Policy Groups, Sessions, Parish Councils, Presbyteries, Union District Councils, Pacific Island, Synod, Synod of Otago and Southland, Te Aka Puaho, Council of Asian Congregations, National Youth Ministries Co-ordinator, APW and any other interest groups identified by the Council of Assembly for study and comment, with opportunity for feed back by September 2005; a further draft being prepared for circulation prior to the General Assembly in 2006.

There was no debate.

The motion was agreed to.

Facilitation Group : Formulating New Subordinate Standard

Mrs Nola Stuart reported from the Facilitation Group on Dialogue Group responses to notice of motion [04.088]. She advised there had been general support from most groups for this motion.

The Rev. Richard Dawson was granted leave to withdraw notice of motion [04.088] to be replaced by [04.111].

[04.088] withdrawn

That the Focal Identity Statement Task Group, with additional members to formulate a subordinate standard which is faithful to the Bible, the historic creeds and the fundamental doctrines of the Reformed Faith and which encompasses the church's central tenets of faith, to replace the Westminster Confession and Catechisms and after

consultation with Presbyteries/UDCs Sessions and Parish Councils present it for consideration at a future General Assembly.

The Rev. Brett Johnstone was granted leave to withdraw notice of motion [04.106].

[04.106] withdrawn

That the Focal Identity Statement Task Group, with additional members formulate a Subordinate Standard in contemporary, and inclusive language, and which is mindful of the Pacific context of the church, and is faithful to the Bible...

The Rev. Richard Dawson moved notice of motion [04.111], and it was seconded:

[04.111] That the Focal Identity Statement Task Group, with additional members formulate a subordinate standard in contemporary and inclusive language mindful of the Pacific content of our church, which is faithful to the Bible, the historic creeds and the fundamental doctrines of the reformed faith and in which encompasses the church's central tenets of faith, with the intention of replacing the Westminster Confession and Catechisms and after consultation with Presbyteries/UDCs Sessions and Parish Councils present it for consideration at a future General Assembly.

The motion was discussed, and questions for clarification were answered.

The Rev. Jim Wallace moved notice of motion [04.112], and it was seconded:

[04.112] That the Focal Identity Statement Task Group, with additional members formulate a subordinate standard which is faithful to the Bible, the historic creeds and the fundamental doctrines of the Reformed Faith and which encompasses the church's central tenets of faith, to **make clear for today** the Westminster Confession and Catechisms and after consultation with Presbyteries/UDCs Sessions and Parish Councils present if for consideration at a future General Assembly.

The motion was discussed, and questions for clarification were answered.

It was agreed to adjourn debate on these motions.

(4) Which Mission?

The Rev. Dr Dean Drayton gave the third of his Keynote addresses on the theme "Which Mission?"

The Assembly adjourned to meet for mission seminars at 1.30pm on this day, and then in plenary session on Thursday 23 September at 8.30am.

**Garry Marquand
Moderator**

**Kerry Enright
Clerk**

Session 8
St Andrew's College, Papanui Road, Christchurch
Thursday 23 September 2004 at 8.30am

The *student.soul* music group led opening worship.

The Assembly met and was constituted with prayer by the Moderator.

Facilitation Group : Assembly Assessment

Facilitation Group member the Rev. Hamish Galloway reported Dialogue Group responses to notice of motion [04.058] (Overture 2: Single Assessment). He noted that support was divided.

- [04.058]**
1. That this Assembly discontinue with the practice of single assessment, renamed Assembly Assessment, as implemented from July 1 2004.
 2. That Assembly direct Council of Assembly to move to a separate National Services Levy and voluntary Mission and Ministry Fund.

Facilitation Group member the Rev. Ken Wall reported that Dialogue Group responses to notice of motion [04.122] (to amend Overture 2) were mixed.

- [04.122]** That notice of motion [04.058] Overture 2 be amended by the addition of... “*and that the Beneficiary Fund and Seniority Allowance be added to the National Services Levy*”.

The Rev. Wilson Orange spoke to notice of motion [04.093] (which was to replace notices of motion [04.057, 04.059, 04.063]).

- [04.093]**
1. That the Single Assessment, renamed Assembly Assessment, as implemented from July 2004, be amended by removing any provision requiring Presbyteries to redistribute parish short payments to other parishes.
 2. That the Assembly Assessment be restricted to a two year trial from 1 July 2004 to 30 June 2006.
 3. That the matter of its continuance, along with the suggested alternatives as proposed in clause 2 of the prayer of Overture 17, and clauses 2 and 3 of the prayer of Overture 9, be sent down to all Presbyteries/UDCs, Sessions/Parish Councils under regulation 380 for discussion and reporting back to the 2006 General Assembly for decision.
 4. That in considering any continuance of the Assembly Assessment as implemented, this Assembly invite the 2006 General Assembly to take careful note of the responses from the above mentioned inferior courts of the Church.
 5. That this Assembly direct the Council of Assembly to adopt a balanced budget for the 2005/6 financial year and to ensure that the assembly assessment for that year reflects the budgeted expenditure.

There was debate on notice of motion [04.058].

The Rev. Les Gosling moved notice of motion [04.122] as an amendment to notice of motion [04.058], and it was seconded:

- [04.122]** That notice of motion [04.058] be amended by the addition of... “*and that the Beneficiary Fund and Seniority Allowance be added to the National Services Levy*”.

The amendment was carried.

Notice of motion [04.058] as amended, became the substantive motion.

- [04.058]
1. That this Assembly discontinue with the practice of single assessment, renamed Assembly Assessment, as implemented from July 1 2004.
 2. That Assembly direct Council of Assembly to move to a separate National Services Levy and voluntary Mission and Ministry Fund.
 3. *That the Beneficiary Fund and Seniority Allowance be added to the National Services Levy.*

The substantive motion, as amended, was put, and lost.

Notice of motion [04.093] was open for debate.

Mrs Anne Thomson moved notice of motion [04.124], an amendment to notice of motion [04.093], and it was seconded:

- [04.124] Amendment to Notice of Motion [04.093], clause 5:

That the word *direct* be replaced by the word *encourage* in clause 5.

The amendment was carried.

The Rev. Rhys Pearson was granted leave to remove the words *from parishes* from the end of notice of motion [04.130].

Mr Pearson moved notice of motion [04.130], and it was seconded:

- [04.130] Amendment to Notice of Motion [04.093], clause 5:

That the words *budgeted expenditure* be replaced by the words *a realistic estimate of income*.

There was debate.

The amendment was carried.

Mr Mervyn Jones moved notice of motion [04.125], an amendment to notice of motion [04.093], and it was seconded:

- [04.125] That notice of motion [04.093] be amended by the addition of the following clause:

That the Assembly direct the Council of Assembly to communicate this budget to the wider church, in a form that informs the church where the money is spent.

There was debate.

The amendment was carried.

Mr Arthur Treble moved notice of motion [04.131] an amendment to notice of motion [04.093], and it was seconded:

- [04.131] Amendment to Notice of Motion 93, replacing Clauses 2, 3, and 4.

That the Assembly Assessment be restricted to a three year trial period from 1 July 2004 to 30 June 2007 and that a full report with recommendations for Assembly Assessments for the year commencing 1 July 2007 be presented to the 2006 General Assembly for its

consideration and action Fund and Seniority Allowance be added to the National Services Levy.

[04.093] and [04.93] be withdrawn.

There was debate.

The amendment was carried.

The substantive motion (with amendments in italics) thus now read:

- [04.093]
1. That the Single Assessment, renamed Assembly Assessment, as implemented from 1 July 2004, be amended by removing any provision requiring Presbyteries to redistribute parish short payments to other parishes.
 2. That the Assembly Assessment be restricted to a *three year trial from 1 July 2004 to 30 June 2007 and that a full report with recommendations for Assembly Assessments for the year commencing 1 July 2007 be presented to the 2006 General Assembly for its consideration and action.*
 3. That the matter of its continuance, along with the suggested alternatives as proposed in clause 2 of the prayer of Overture 17, and clauses 2 and 3 of the prayer of Overture 9, be sent down to all Presbyteries/UDCs, Sessions/Parish Councils under regulation 380 for discussion and reporting back to the 2006 General Assembly for decision.
 4. That, in considering any continuance of the Assembly Assessment as implemented, this Assembly invite the 2006 General Assembly to take careful note of the responses from the above mentioned inferior courts of the Church.
 5. That this Assembly *encourage* the Council of Assembly to adopt a balanced budget for the 2005/6 financial year and to ensure that the assembly assessment for that year reflects *a realistic estimate of income.*
 6. That the Assembly direct the Council of Assembly to communicate this budget to the wider church, in a form that informs the church where money is being spent.

The substantive motion was carried.

Facilitation Group member the Rev. Hamish Galloway reported a very mixed response from Dialogue Groups to notice of motion [04.094] (Assembly Assessment).

- [04.094]** That Regulation 387 be altered by deleting the words *and are mandatory*, and in their place substituting the words *and shall be paid according to the congregations and ability, and/or Presbytery objectives.*

There was debate.

Voting on the motion was 127 for / 161 against (56%).

The motion was declared to lie on the table.

Facilitation Group : Outsourcing of Financial Services

Facilitation Group member Mrs Nola Stuart reported Dialogue Group responses to notice of motion [04.092] clauses 1, 2 and 3 (Financial Services Team). She noted a general lack of support for the motion.

The Rev. Richard Gray spoke to motion [04.092].

- [04.092]** Notice of Motion to replace notices of motion [04.060, 04.061, 04.062]

1. That the work currently done by the Assembly's Financial Services Team be outsourced.
2. That negotiations be held with the Otago Foundation Trust Board (Synod of Otago and Southland) for the provision of all financial services of the General Assembly, and/or negotiations be held with other organisations such as Presbyterian Savings and Development Society, or other commercial suppliers for specific services.
3. This process to begin immediately and the Council of Assembly action this change to be implemented no later than 1 April 2005.

Questions of clarification were answered.

Mr John Falkner was granted leave to withdraw the words *to replace clause 1* from notice of motion [04.123].

Mr Falkner moved notice of motion [04.123] as amended, and it was seconded:

[04.123] Notice of Motion

That the Council of Assembly urgently investigate the outsourcing of the work currently being done by the Assembly's Financial Services Department, and be empowered to act, if this is a more effective option and to report to the Presbyteries.

Notice of Motion [04.092] was debated.

The motion was lost.

Notice of motion [04.123] was opened for debate.

The motion was put, and carried.

The Rev. Peter Dunn was granted leave to insert, in notice of motion [04.126], the words *Te Aka Puaho, Pacific Islanders' Synod, and Council for Asian Congregation* after the words "...with parishes and presbyteries":

Mr Dunn moved notice of motion [04.126], and it was seconded:

[04.126] That the Council of Assembly engages in an urgent, focused conversation with parishes and presbyteries: *Te Aka Puaho, Pacific Islanders' Synod and Council for Asian Congregations*, to determine the necessary tasks to be undertaken by the Presbyterian Church of Aotearoa New Zealand at the national level with the aim of presenting a budget which is palpably owned and appreciated by congregations with funding by continuing to be a single clearly targeted assessment but with provision for some project – based mission funding.

The motion was open for debate.

The motion was carried.

The Rev. Richard Dawson moved notice of motion [04.127] and it was seconded:

[04.127] That the maximum increase of a parish Assembly Assessment Levy, be at CPI, or no more than 10% of the previous year's assessment.

There was debate.

The motion was lost.

The Rev. Dr Michael Schwass moved notice of motion [04.128], and it was seconded:

- [04.128] That from 17/05 onwards no congregation be required to contribute more than 10% of their regular congregational income through Assembly Assessment.

There was debate.

Voting on the motion was 184 for / 149 against (55%).

The motion was declared to lie on the table.

Welcome to Overseas Guests

Pastor Bani Kalsinger (Moderator), Mrs Alice Bani and Mr Stanley Numalo (Presbyterian Church of Vanuatu) were welcomed and addressed the Assembly.

The Role of the Moderator Task Group

The Rev. Martin Stewart, Convener of the Role of the Moderator Task Group, presented the Task Group's report.

Mr Stewart moved *en bloc* notices of motion [04.030] and [04.031], and it was seconded:

- [04.030] That the proposals in the report of the Role of Moderator Task Group be adopted.
- [04.031] That Appendix D-8 in the Book of Order be amended by replacing the existing first section with the wording set out in the report of the Role of Moderator Task Group.

There was debate.

The motion was agreed to.

Childrens Assembly

Members of the Childrens Assembly presented a drama on the theme that “We are all members of the one body”.

(4) Which Life?

The Rev. Dr Dean Drayton gave the third of his keynote addresses on the theme “Which Life?”

The Assembly adjourned to resume in plenary session at 1.30pm.

**Garry Marquand
Moderator**

**Kerry Enright
Clerk**

Session 9
St Andrew's College, Papanui Road, Christchurch
Thursday 23 September 2004 at 1.30pm

The Assembly met and was constituted with prayer by the Moderator.

School of Ministry

School of Ministry Principal the Rev. Neville Emslie and students presented a report from the School.

The Rev. Lagi Sipeli was granted leave to withdraw notice of motion [04.115].

[04.115] withdrawn

That the Equipping the Leadership Policy Group be asked to create a policy giving students who are training for the future ministry the option to consider ministering to any Pacific Island ethnic group; and to study the language, culture and traditions of the ethnic group concerned, and that the Policy Group create guidelines for ministers who have Pacific Island peoples in their parishes to take up similar language, culture and traditions study at university or community college.

Facilitation Group: Council of Assembly : A Way Forward

Facilitation Group member the Rev. Ken Wall reported on Dialogue Group responses to notices of motion [04.021] and [04.022] (A way forward on the issue of homosexuals in leadership). He noted that most groups were divided, and strong views were reported.

The Rev. Dr Graham Redding spoke to notice of motion [04.021].

[04.021] That the report from the Council of Assembly outlining a way forward concerning homosexual persons in leadership in the Presbyterian Church be adopted.

There was extensive debate.

The Moderator of Te Aka Puaho stated that Te Aka Puaho stood aside from this debate.

A secret ballot was conducted.

Working with Methodist Church

Debate was resumed on notices of motion [04.079] (Overture 22) and [04.110].

[04.079] That the Presbyterian Church and its respective Committees and Boards consider favourably the option of working together with the Methodist Church and merging the mission resource areas of Church work between the two Churches.

The Rev. Mark Farmer was granted leave to withdraw notice of motion [04.110], to be replaced by notice of motion [04.120].

[04.110] withdrawn

That the following words be added to notice of motion [04.079]:

That the Council of Assembly work with the Wairarapa UDC to develop a model for ecumenical mission with a view to its wider use within the Presbyteries/UDCs.

The Rev. Ruth Caughley was granted leave to withdraw notice of motion [04.079] to be replaced by notice of motion [04.120].

[04.079] withdrawn

That the Presbyterian Church and its respective Committees and Boards consider favourably the option of working together with the Methodist Church and merging the mission resource areas of Church work between the two Churches.”

Mrs Caughley moved notice of motion [04.120], and it was seconded:

[04.120] (Replaces notices of motion [04.079] and [04.110])

1. That the Presbyterian Church and its respective Committees and Boards consider the option of working together with the Methodist Church and merging the mission resource areas of Church work between the two Churches where appropriate.
2. That the Council of Assembly discuss with Wairarapa UDC the possibility of setting up a pilot project in the Wairarapa to develop a model for ecumenical parish mission resourcing with a view to its wider use within Presbyteries and UDC; and that the Methodist Church and Uniting Congregations of Aotearoa New Zealand be consulted about this proposal; and that this project be adequately resourced both financially and otherwise by the General Assembly.

There was debate.

Mrs Caughley moved an amendment to notice of motion [04.120], and it was seconded:

That the words *Committees and Boards* be deleted from clause 1.

The amendment was carried.

The substantive motion thus read:

1. That the Presbyterian Church consider the option of working together with the Methodist Church, and merging the mission resource areas of Church work between the two Churches where appropriate.
2. That the Council of Assembly discuss with Wairarapa UDC the possibility of setting up a pilot project in the Wairarapa to develop a model for ecumenical parish mission resourcing with a view to its wider use within Presbyteries and UDC; and that the Methodist Church and Uniting Congregations of Aotearoa New Zealand be consulted about this proposal; and that this project be adequately resourced both financially and otherwise by the General Assembly.

The substantive motion was voted on clause by clause.

Clause 1 was declared to lie on the table.

Clause 2 was carried.

Council of Assembly : A Way Forward

Results of the secret ballot on notice of motion [04.021] (A Way Forward), were announced as 135 for / 223 against (62%).

The motion was declared lost.

Facilitation Group : Respect for Others

Facilitation Group member Mrs Nola Stuart reported that Dialogue Group responses to notice of motion [04.023] had generally been favourable.

The Rev. Dr Graham Redding, moved notice of motion [04.023], and it was seconded:

[04.023] That the Assembly, mindful of deeply held convictions and sensitivities on all sides and debates, urges everyone to respect all other persons, to avoid depersonalising others, caricaturing their convictions or questioning their motivations.

The motion was agreed to.

Facilitation Group : Overture 10 – Sexual Orientation Barriers

Facilitation Group member Mrs Nola Stuart reported on Dialogue Group responses to notice of motion [04.068] (Not enacting sexual orientation barriers).

[04.068] That Assembly:

1. Decide not to enact any legislation that would place any barrier in terms of a person's sexual orientation in the way of the right of every congregation to call the minister or to elect the elders of their choice.
2. Decide not to enact any legislation that would place any barrier in the way of homosexual persons being licensed, ordained or inducted as elders or ministers beyond that which already exists under opportunities for objection to the licensing, ordination or induction of any person.
3. Enact the following statement: "Among the grounds for deciding on the suitability of any individual for eldership or ministry, homosexual orientation or relationship is not in and of itself a barrier to any person being licensed, ordained or inducted into the eldership or ministry of this Church."

The Rev. David Clark spoke to the motion.

There was debate.

The Rev. Margaret Anne Low moved an amendment to notice of motion [04.068] clause 3, and it was seconded:

That the following words be added to clause 3:

and that the ruling be sent down under the Barrier Act.

The amendment was agreed to, and became the substantive notice of motion [04.068].

[04.068] (as amended) That Assembly:

1. Decide not to enact any legislation that would place any barrier in terms of a person's sexual orientation in the way of the right of every congregation to call the minister or to elect the elders of their choice.
2. Decide not to enact any legislation that would place any barrier in the way of homosexual persons being licensed, ordained or inducted as elders or ministers beyond that which already exists under opportunities for objection to the licensing, ordination or induction of any person.
3. Enact the following rule: "Among the grounds for deciding on the suitability of any individual for eldership or ministry, homosexual orientation or relationship is not in and of itself a barrier to any person being licensed, ordained or inducted into the

eldership or ministry of this Church”; *and that this ruling be sent down under the Barrier Act.*

A secret ballot was conducted, with each clause being voted on separately.

Connecting with Society Policy Group

The Rev. Sally Carter, Connecting with Society Policy Group Convener, presented the report of the Policy Group.

Dr Barbara Peddie, representing the Interchurch Bio Ethics Council, presented a verbal report.

Overture 10 – Sexual Orientation Barriers

The results of the secret ballot on notice of motion [04.068] were announced as clause 1: 133 for / 223 against (63%), clause 2: 129 for / 227 against (64%), clause 3: 122 for / 233 against (65%).

All three clauses of the motion were declared lost.

The following commissioners recorded their dissent to the decision:

Helen Beaumont, David Brown, Sally Carter, David Connor, Neville Emslie, Lorraine Francis, Carol Grant, Bruce Hamill, John Hunt, Alison Linscott, Margaret Anne Low (with reasons), Alistair McBride (with reasons), Pat Manning, Hugh Perry, Glen Robertson, Lynn Russell, Kerry Stotter, Alf Taylor, Anne Thomson, Johanna Warren (with reasons), Liz Whitehead.

Reasons for Dissent – Notice of Motion 68

Clauses 1 and 2:

The loss of these clauses means that the Commissioners at this Assembly lost an opportunity for the Presbyterian Church to take a non-legislative approach when its courts consider the suitability of candidates for licensing, ordination and induction into leadership roles. Existing regulations and discretions are legitimate and sufficient. This is a sad and untrusting decision for the Church: no longer can individual parishes have the right to call the minister or elect the elder of their choice. In Presbyterian polity, when leadership is being considered, a process of discernment of gifts and a sense of God’s call has always been required on a case-by-case basis, under the guidance of the Holy Spirit. This motion was only asking that full discernment of leadership-suitability continue in parishes and presbyteries.

Clause 3:

Had this clause not been lost and had it later been endorsed under the Barrier Act that homosexual orientation or relationship is “not in or of itself a barrier” to leadership-suitability then, with goodwill, “deep grace” and “costly love” our life together could have been worked through by people at both extremities of conviction, and by those of the many convictions in between. Mission could have truly become our Church’s concentrated focus as we refused to allow this issue to dominate and divide us. It is very hard to believe that God might create some people to be inherently lesser people, excluded from society and/or church. Most Presbyterian congregations contain within them diverse images of God: people who bear witness to the unity they experience in Christ.

Answers to Reasons for Dissent from Notice of Motion 68

Clauses 1, 2 and 3

Were ambiguous and therefore unhelpful in that they used three different terms in the one motion, “sexual orientation”, “homosexual persons” and “homosexual orientation or relationship”.

If Clause 1 meant “orientation” only, then it was superfluous because the 1985 Assembly had ruled that homosexual orientation was not in itself sinful. If “orientation” included sexual practice, it would indicate the Church’s acceptance of a radical new sexual ethic that would be contrary to the teachings of Scripture (as commonly understood) and the Subordinate Standards, and the biblical conscience of many Presbyterians. To accept this motion would have made it impossible to sustain any objection on the grounds of homosexual lifestyle.

Parishes have never had a right to call into ministry or ordain to eldership those who ignore the regulations of the church and who are living in an immoral relationship. The Presbytery has a clear responsibility to ensure that the leadership standards of the church are upheld.

Clause 2:

A rule or regulation was necessary because the 2003 Judicial Commission had decided that the church had “no policy” with regard to practising homosexuals in ordained ministry. The Commission placed weight on the 1994 Assembly Decision that stated, among other things, “there are currently no specific regulations barring the ordination of homosexuals”. It had become obvious then, that only a rule or regulation would protect the traditional policy and ethic of the church.

Clause 3:

It would have been unacceptable to the biblical consciences of large numbers of Presbyterian parishes, ministers, leaders, and members. This is not a matter of a lack of grace towards an opposite viewpoint. It is a matter of truth and conviction and how far the Church can compromise with what the Church believes to be wrong. Mission flows from the unity of the church centred on common beliefs and convictions about our life in Christ. The issue is not about “excluding people” but expressing biblical standards for church leaders.

Facilitation Group : Overture 4 – Church Leaders and Sexual Relationships Outside Marriage

Facilitation Group member Mrs Nola Stuart reported that Dialogue Group responses to notice of motion [04.069] (Overture 4) had been divided.

- [04.069]**
1. That General Assembly now rule, in accordance with the Supreme and Subordinate Standards of the Church, and with previous Assembly decisions, that this church may not accept for training, license, ordain, or induct anyone involved in a sexual relationship outside of faithful marriage between a man and a woman.
 2. That this ruling be passed down under the Barrier Act to Presbyteries/Union District Councils.
 3. That this ruling be adopted ad interim.
 4. That the Book of Order & Judicial Reference Group be asked to prepare appropriate amendments to the Book of Order for the 2006 Assembly.

The Rev. Martin Macaulay moved notice of motion [04.132], to amend notice of motion [04.069] clause 1, and it was seconded:

- [04.132]** That Notice of Motion [04.069] be amended by the inclusion of the following clause: In the interests of natural justice this ruling shall not prejudice anyone who is at the date of this meeting a practicing homosexual who has been licensed, ordained, or inducted.

There was debate.

The Rev. Dr Margaret Mayman moved an amendment, and it was seconded:

- [04.132a]** That Notice of Motion [04.069] be amended by the inclusion of the following clause: In the interests of natural justice this ruling shall not prejudice anyone who is at the date of this meeting, *anyone* who has been licensed, ordained or inducted.

It was agreed to adjourn the debate.

The Assembly adjourned to meet again at 7pm on this day in plenary session.

Garry Marquand
Moderator

Kerry Enright
Clerk

Session 10
St Andrew's College, Papanui Road, Christchurch
Thursday 23 September 2004 at 7pm

The Assembly met and was constituted with prayer by the Moderator.

Debate resumed on notice of motion [04.132] (Church leadership and sexual relationships outside marriage.)

The Rev. Dr Margaret Mayman was granted leave to withdraw notice of motion [04.132].

[04.132a] withdrawn

That Notice of Motion [04.069] be amended by the inclusion of the following clause:

In the interests of natural justice this ruling shall not prejudice anyone who is at the date of this meeting a practicing homosexual who has been licensed, ordained, or inducted.

The Rev. Margaret Anne Low was granted leave to introduce notice of motion [04.136], an amendment to notice of motion [04.069]

[04.136] That notice of motion [04.069] be amended by the inclusion of the following clause:

In relation to homosexuality, in the interests of natural justice, this ruling shall not prejudice anyone who, as at the date of this meeting, has been accepted for training, licensed, ordained or inducted.

There was debate.

The amendment was carried.

The substantive motion, as amended, now read:

- [04.069]**
1. That the General Assembly now rule, in accordance with the Supreme and Subordinate Standards of the Church, and with previous Assembly decisions, that this church may not accept for training, license, ordain, or induct anyone involved in a sexual relationship outside of faithful marriage between a man and a woman. In relation to homosexuality, in the interests of natural justice, this ruling shall not prejudice anyone who, as at the date of this meeting, has been accepted for training, licensed, ordained or inducted.
 2. That this ruling be passed down under the Barrier Act to Presbyteries/Union District Councils.
 3. That this ruling be adopted ad interim.
 4. That the Book of Order & Judicial Reference Group be asked to prepare appropriate amendments to the Book of Order for the 2006 Assembly.

There was extensive debate.

A secret ballot was conducted on clauses 1, 2, and 4 of the motion.

Nominating Committee

The Rev. Nancy Jean Whitehead, Nominating Committee Co-Convener, was granted leave to amend notice of motion [04.055] to remove the name of the Rev. Susan Jones from the list of retiring conveners, and to add thanks to the retiring members of the Nominating Committee.

Mrs Whitehead was granted leave to withdraw notice of motion [04.056] and replace it with notice of motion [04.121].

[04.056] withdrawn

That the Council of Assembly, Policy Groups, Reference Groups, Work Groups and Special Committees of the General Assembly be as listed.

Mrs Whitehead moved notice of motion [04.121], and it was seconded:

[04.121] That the Nominating Committee draft lists, as circulated, be confirmed by Assembly, with the recommended amendments:

Council of Assembly

Convener: Kerry Stotter.AK.04.LM

Deputy Convener: Helen Bichan.WN.00.LF

Chris Auchinvole WC.02.LM, Helen Beaumont WN.00.LF, Te Aouru Biddle MS.02.LF, Peter Bristow NS.00.CM, Peter Cheyne MT.04.CM, David Dransfield HB.02.LM, Brian Hardie CH.02.CM, Ken Harray DN.00.CM, Ma'afala Koko AK.04.CM, Jane Prichard AK.04.LF, Marion Sanders BP.00.LF, Neil Sinclair AS.02.LM, Awatea Dawn Tupe MS.04.CF, Neil Walker TK.04.LM

Administration & Finance Policy Group

Co-Convenors: Ian Watson NS.02.LM, John Trainor AK.04.LM

Hamish Crooks SA.02.LM, Eion Powell SC.02.LM, Barbara Crooks CH.03.LF, Sandra Goodchild DN.04.LF, Cunny Atchison AK.04.LM, Ward Buckingham AK.04.LM, Murray Talbot CH.04.CM, Gordon Lamont NS.04.LM

Book of Order & Judicial Reference Group

Convenor: John Marshall WN.02.LM

Alastair Sherriff WN.02.LM, Maurice Brown WN.00.CM, Pam Southey WN.02.LF, Paul Westbury WN.03.LM

Corresponding Members: George Barton WN.LM, Nolan Martin HB.CM

Regional Advisers:

North Island: Jim Milne AK.CM

Lower North Island: Bruce Corkill WN.LM

South Island: Royden Somerville DN.LM

Judicial Panel

Sandra Alofivae AK.02.LF, Fraser Barton DN.02.LM, David Birchler TK.04.LM, Jeremy Brook WK.02.LM, Arthur Budd SC.02.LM, Chris Burgin CL.04.CM, Michael Chrisp GS.02.LM, Roy Christian SA.04.CM, Neil Churcher DN.04.CM, Alan Cooper WG.00.LM, Michael Cooper WR.02.LM, Gaye Churchill AK.02.CF, Douglas Day WN.00.LM, John Evans AK.00.CM, Russell Feist WN.00.LM, Hamish Galloway CH.00.CM, Peter Gault WK.02.LM, Diane Gilliam-Weeks CO.04.CF, Bruce Hansen CH.02.CM, Bruce Harris AK.00.LM, Tony Hepburn BP.04.CM, Greg Hollister-Jones BP.00.LM, Brett Johnstone AK.04.CM, Lynton Laing AS.02.LM, Janet McLean AK.00.LF, Charles Manning CH.00.LM, Ron Mills NS.00.CM, Graeme Munro NO.02.CM, Ron Stout WK.02.LM, Ikipa Tongatule AK.02.LM, Marilyn Wallace WN.00.LF, Paul Westbury WN.03.LM, Peter Whiteside CH.00.LM, Virginia Wilson SL.02.LF

Assembly Business Work Group

Co-Convenors: Don Hall NS.03.CM, David Coster DN.04.CM

Southern Unit: Barrie Murphy CH.02.LM, Sandra Wright-Taylor CH.02.CF, Jennifer McKinnon CH.04.LF, John Willis MT.04.LM, David Dittmer CO.04.LM

Northern Unit: Ola Tofilau WN.02.CM, Edwin Clarke MN.04.CM, Judy Bedford WN.04.CF

Nominating Committee

Co-Convenors: Nancy Jean Whitehead WK.02.CF, Doug Lendrum AK.04.CM

Church Architecture Reference Group – Auckland

Co-Convenors: Bonnie Robinson AK.04.CF, Richard Colegrove AK.04.CM, Terry Gill NS.04.LM, Roger Low SA.04.LM, Les Parlance SA.04.LM

Church Architecture Reference Group – Wellington

Glen Robertson WG.04.LM, Fiona Hoang WN.04.LF

Church Architecture Reference Group – Christchurch

Convenor: Ian Wells CH.04.LM

Bruce Yates CH.04.LM, Georgina Ennor CH.04.LF, Len Home SC.04.LM, Janet Wishart SC.04.LF

Church Architecture Reference Group – Dunedin

John Salmond DN.04.LM, Michael Ovens DN.04.LM, Denis Povey DN.02.CM, Neil McDowall SL.02.LM, Robert Simpson SL.02.LM

Moderator's Arrangements

2004-2006: Rev. Alice Hill WK.02.CF; **2006-2008:** Rev. Edwin Clarke MN.06.CM

Connecting with Society Policy Group

Co-Convenor: Sally Carter MN.02.CF

Errol Croy AS.02.LM, Elama Maea WN.02.CM, Max Reid WN.02.CM, Christine Burgin CL.04.LF, Paul Barber WN.04.LM, Trent Allison WN.04.LM

Churches Agency on Social Issues – Presbyterian Members

Convenor: Lesley Shaw WN.02.CF

John Jones WN.02.LM, Archie Kerr WN.02.LM, David Simmers WN.02.CM

Equipping the Leadership Policy Group

Co-Convenors: Peter Winder AK.04.LM Susan Jones DN.04.CF

Graham Redding WN.04.CM, Bruce Leadbetter DN.00.LM, Wayne Matheson NL.02.CM, Liz Whitehead AK.03.LF, Elaine Scurr DN.02.LF, Alan Kerr MT.04.CM, Sharon Ensor WN.04.CF, Stephen Tema SA.04.CM, Wayne Te Kaawa MS.04.CM, Mitchell Jaram MS.04.LM, Howard Carter HB.04.CM

Beneficiary Fund Work Group

Co-Convenors: Margaret Inch WN.00.LF, Alan Shaw WN.04.CM; Arthur Davis WN.02.LM, Lynne Russell WN.02.CF, Jim Thomson WR.02.LM, Tanya Duncan WN.04.LF

National Assessment Work Group

Co-Convenors: Viv Coleman AK.00.CF, Reg Weeks CO.00.CM

Fieta Ikitoelagi-Faitala AK.00.CF, Sue Norton AK.02.LF, Maua Sola AK.02.CM, Clare Ayers SA.00.LF, Jonathon Parkes BP.02.CM, Gail Malcolmson WN.02.LF, Helen Martin WN.02.CF, Leslie Solomona CH.02.CM, Ian Hyslop SC.00.CM, Libby Smith NO.02.CF, Richard Dawson DN.00.CM, Bill Lee DN.00.LM, Sandy Ross DN.00.LM, Paul Prestidge TK.04.CM, Helen Thew NO.04.LF, Johannes Suwantika AK.04.CM, Lesley Compton CH.04.LF, Bronwen Rogers WK.04.LF, Wayne Te Kaawa MS.04.CM, Mitchell Jaram MS.04.LM

Council of Knox College & Salmond Hall

Chairman: Professor George Petersen DN.96.M

Adrian J Cross 96.LM, Douglas J Graham 96.LM, Professor W Hugh McLeod DN.93.LM, Carol Melville LF, Dr Dawn Miller DN.93.LF, Graeme Munro 02.CM, John G Sinclair DN.96.CM, Professor David Skegg 02.LM, Royden Somerville DN.98.LM, Lisa Wells DN.02.LF, Chris Boyd

Overseas Mission & Partnerships Policy Group

Co-Convenor: Nicola Watkin AK.02.CF

Glenn Barclay WN.02.CF, Isabella Tedcastle AK.02.LF, Evelyn Johnston WK.02.LF, John Good AK.03.LM, Barbara Turnbull DN.04.LF, Noel Butler DN.04.CM, Fakaofa Kaio NS.04.CM, Robyn McPhail NL.04.CF

Resourcing for Mission Policy Group

Co-Convenors: Peter Dunn NL.02.CM, Lisa Wells DN.02.LF

Lee Somerville DN.00.LF, Forbes Worn AK.02.LM, John Malcolm NM.03.CM, Joan Ross WN.04.CF, Bruce Fraser CL.04.LM, Nancy Parker NO.04.CF, Fei Taule'a'ausumai AK.04.CF

Pacific Island Synod Liaison Group

Convenor: Bruce Hansen CH.02.CM

Lorraine Francis AK.02.CF, Aotafaga Lemuelu AK.02.CM, Ikipa Tongatule AK.02.LM

Representatives on School Boards

Turakina Maori Girls' College: Pamela Tankersley MN 03 CF, Nick Thomson WG, Elizabeth McAlister TK 04 LF

Iona College: Sir Rodney Gallen HB LM, Roger Gillies HB CM

Representatives on Bodies

Christian World Service Council: Doug Lendrum AK.CM, Andrew Bell AK.CM.

Conference of Churches in Aotearoa New Zealand: Gaynor Larson AK.LF, Max Reid WN.02.CM, Doug Lendrum AK.CM

Commission of the Refugee & Migrant Service: Beryl Anderson WN.02.LF

Standing Committee of Uniting Congregations of Aotearoa New Zealand: Ken Linscott SC.02.LM, Chris Nichol WN.02.CM

Te Komiti Takawaenga o Te Haahi

Convener: Very Rev. Tame Takao MS 02 CM

Peri Maitai MS 04 LM, George Tuwairua MS 04 CM, Hariata Haumate MS 04 CF, Te Whare Tutuwhenua MS 02 LM

General Assembly Representatives: Ken Wall GB 02 CM, Catherine Goldsmith BP 97 LF, Rodney Gallen HB 00 LM, Ray Coster BP 00 CM, Graeme Kitto WK 02 LM, Jean Cotter WK 02 CF

Church Property Trustees

Convener: Margaret Galt LF

Deputy Convener: John Craig LM

Maurice Brown CM, John Hanning LM, John Harvey LM, Margaret Inch LF, Peter Isherwood LM, John Kernohan LM, R Blyth King LM, Perema Leasi CM, Robert McCay LM, Tim Main LM, John Molloy LM, Michael Scott LM, Margaret Shailer LF, Jeff Todd LM, William Welsh LM, Virginia Wilson LF

The motion was carried.

Mrs Whitehead moved notice of motion [04.055], as amended, and it was seconded:

[04.055] That Assembly records its thanks for the service given by Conveners and Members of Council of Assembly, Policy Groups, Reference Groups and Work Groups who have retired, resigned or who are retiring at this Assembly:

Co-Conveners

Administration & Finance: Rev. Brian Williscroft
Assembly Business Work Group: Revs. David Brown and Reuben Hardie
Church Architecture Reference Group: Mrs Cecile Pierce
Council of Assembly: Rev. Shirley Fergusson
Doctrine Reference Group: Rev. Bruce Hamill and Mr Charles Manning
Equipping the Leadership Rev. Graham Redding
Historical Records Reference Group: Prof. Hew McLeod
Moderator's Arrangements: Rev. Ivan and Mrs Cecile Pierce
Nominating Committee: Mr John Hallett
Overseas Mission & Partnerships: Rev. Stuart Vogel.

The Moderator thanked the retiring members.

Church Leadership and Sexual Relationships Outside Marriage

The result of voting on notice of motion [04.069] clauses 1, 2 and 4 was announced as 221 for / 132 against (63%).

The motion was declared carried.

The following commissioners recorded their dissent to decision [04.069]:

Jean Allan, Diane Alston, Alyson Atchison, Cunningham Atchison, Winston Baker, David Baird, Helen Beaumont, Helen Bichan, David Carmichael, Sally Carter, David Clark, Donald Clement, David Connor, Jin Cunningham, John Currie, John Daniel, Miles Dillon, David Dittmer, Neville Emslie (with reasons), Sharon Ensor, Barbara Faga-Curteis, Lorraine Francis, Carol Grant, Alison Grimshaw, Bruce Hamill (with reasons), Bob Hopkirk (with reasons), Matthew Jack, Robert Jones, Lance Kendrick (with reasons), Geoff King (with reasons), Alison Linscott, Glenn Livingstone, Margaret Ann Low (with reasons), Alistair McBride (with reasons), Adele McIntosh, Elizabeth MacKenzie, Peter MacKenzie, Pat Manning, Douglas Mansill (with reasons), Elizabeth Mansill (with reasons), Robert Matthews, Margaret Mayman (with reasons), Fraser Paterson, Hugh Perry, Simon Rae, Lenise Ranstead, Glen Robertson, Lynn Russell, Andrew Smith, Martin Stewart, Kerry Stotter, Pamela Tankersley, Alf Taylor, Michael Thawley, Anne Thomson, Phyllis Varcoe, Ken Wall, Malcolm Wall, Johanna Warren, Alex Webster, Graeme White, Jill White, Liz Whitehead, Selwyn Yeoman.

Notice of Motion 69

Reasons for dissent:

Clause 1:

1. The ruling is claimed to be in accordance with the Supreme Standard.

We disagree as follows:

1. This ruling goes against the understanding of Jesus way, failing to take seriously his example.
The thrust of Jesus' action is:
 - (a) inclusive through open table fellowship (Mark 2:15–17)

- (b) non-judgemental by making no appropriate distinctions or discriminations (Luke 6: 37-8)
 - (c) an attack on the purity system (Mark 5:21-34). Jesus challenged the self-righteousness of the Pharisees (Mark 7:1-23)
2. In arguing from scripture the oft cited NT passages are taken out of context.
- (a) Romans 1:26-27 are part of an argument claiming that idolaters are drawn into unnatural behaviours as part of their idolatry
 - (b) the argument includes the list of vices in vv 29-31 pointing out that all dimensions of one's self are distorted by the idolatry, or false reality, in which he or she lives. Therefore no one particular aspect can be separated out for condemnation, which is what this ruling attempts to do.
 - (c) the argument is also linked to 2:1 which shows that as Gentiles have no excuse, neither do the Jews, and further "in passing judgement on another you condemn yourself, because you, the judge, are doing the very same things."
 - (d) I Corinthians 5 & 6 condemn a particular vice, pederasty (which is different from homosexual behaviour), along with other vices. In comparing the list with Galatians 5:19-21 it is clear Paul is addressing a specific situation in the church at Corinth. The lists are used to warn the community of the consequences for wrong living. In fact only the "the immoral, greedy, robbers and idolators" are present in all three lists.
3. The ruling implies enforced celibacy for non-married leaders. This is against scripture. Celibacy is a gift and cannot be legislated for. (I Cor 7:7)
4. The ruling is antithetical to the gospel, failing to do justice to the good news of Jesus Christ whereby those who believe in him are not condemned. (John 3:18)
5. God is the sole judge of righteousness not the church. (Romans 2: 1-11; 5:1-11)
2. The ruling is claimed to be consistent with the Subordinate Standards.

We disagree as follows

1. This is a declaration that the Supreme Standards permit only one interpretation on the issue of homosexual relationships. The church has not yet tested that.
2. We do not need to consider the Levitical laws as the Westminster confession of Faith Chap XIX. III says they 'are now abrogated under the new testament.'
3. The motion attempts to introduce a notion of purity that is not faithful to the Reformed understanding in the Subordinate Standards .
4. WCF Chap XXVII. III "the efficacy of the sacrament does not depend on the piety or intention of him [sic] that doth administer it."
5. SC Q.82 "No mere man, since the Fall, is able, in this life perfectly to keep the commandments of God..."
6. The motion denies the work of adoption as outlined by SC Q.34 "...whereby we are all received into the number, and have a right to all the privileges of the sons of God."

7. The Declaratory Act disclaims intolerant or persecuting principles. This motion is intolerant of sexual behaviour outside of “faithful marriage”. Its intention, by barring certain people from the possibility of leadership in any form, is clearly persecutory.
 8. The Declaratory Act allows diversity of opinion on such points as do not enter into the substance of the Reformed Faith. The declaration of the 1985 Assembly that “homosexual acts are sinful” has not been admitted by the church to be of the substance.
 9. The Declaratory Act states clearly that the Confession holds and teaches “...the corruption of man’s whole nature as fallen...” This motion 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.
3. There are good theological arguments why this ruling should not be upheld.

These are as follows:

1. The ruling involves the Presbyterian Church in a heresy by presuming ministers and elders have to be (sexually) pure – revisiting the Donatist schism which Cyprian and Augustine vigorously argued against, and which was condemned by a succession of councils culminating in the Collatio held at Carthage in 411.
 2. It fails to engage theologically with diversity of creation and defines the imago Dei too narrowly. The evidence strongly points to homosexuality being caused by genetic factors, and the idea of “cure” for homosexuality is not supported by scientific evidence. If people are created thus, then either God is a defective creator or else the imago Dei is present in gay and lesbian people and their (homosexual) nature is part of the divine gift to them.
 3. 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 he wills and works out his purposes using those who fall short of any standards we may feel necessary to affirm. Regulations cannot adequately deal with such ambiguities.
 4. It elevates law above grace, for compassion, not holiness, is the dominant quality of God.
 5. The ruling elevates sexual impurity and concupiscence above other “sinful behaviours”, and assumes an innate sinfulness in a sexual relationship between gay or lesbian couples. These degrade the idea of sinfulness to be understood as the carrying out of certain behaviours, whereas the reformed understanding of the nature of sin is that it is primarily about the fracturing of relationships between people and God, between people in community, and within ones own self. We believe the Church has no right to make moral judgments on the sexual nature of a loving relationship.
4. For the good of the church and its mission we dissent for the following reasons:
1. We believe this will be a disaster for our mission, losing opportunities, and alienating those with whom we would be in mission with on the margins of society. The church will lose contribution of excluded, and will restrict the Church’s capacity for mission by severely limiting its credibility.
 2. This ruling means the Presbyterian Church can no longer claim to practise the gospel of reconciliation. As ministers we are called to work for reconciliation, the removal of oppression, restoration of all relationships, and to build community.
 3. We have lost an opportunity to take a non-legislative approach. We believe the existing regulations are sufficient, the standards being imposed are the wrong ones.

4. This makes an ill-founded claim about the approval of Assembly. While there have been decisions at Assemblies, despite a number of attempts, no rule or regulation has gone down under the Barrier Act and been successfully enacted.
 5. The Church has opened itself up to ambiguous definitions which will by the enacting of regulations invite the activation of judicial processes which will involve prurient invasion of privacy and wasteful misdirection of the church's resources, so increasing dispute in the church rather than diminishing it.
 6. It will disrupt the unity of the church by forcing congregations to make divisive choices and takes away the right of the congregation to call those who they sense the call of God in.
 7. It takes away from Presbytery the ability to assess those called to ministry.
 8. It sets up two standards for laity and ordained leadership.
 9. Any legislation effectively would prohibit a person who is living with another person of the same or other gender for mutual support from being a leader.
5. As we engage with the world in which we live there are some understandings underlying this motion which we disagree with as follows:
 1. It reinforces discrimination of gay and lesbian people by saying they are lesser in God's eyes.
 2. It assumes a particular understanding of marriage, but in our society the form of marriage is constantly changing. Our concern should be about the quality of the relationship not its legal definition. Marriage does not necessarily entail a physical sexual relationship. Companionship is not a heterosexual prerogative for mutual support. This ruling continues to perpetuate a dependence on Victorian cultural mores rather than a gospel-based sexual ethic.
 3. This ruling excludes those in stable, faithful, de facto relationships from serving God as leaders in the Presbyterian Church, and does not protect those already in such relationships in the way gay and lesbian elders and ministers are protected.
 4. It is not clear what is meant by "sexual relationship" or "faithful marriage". It appears to focus on the behavioural aspect of a relationship, as if there are particular behaviours that can be proscribed, and others that are of no interest. By adding the adjective "faithful" to marriage it demeans the covenantal nature inherent within the promises made at the public ceremony. How is faithfulness to be ascertained? Can a person being faithful to the marriage be a leader while their spouse is being unfaithful? Are those who have remarried after a divorce deemed to be unfaithful?
 5. The description "the disciple whom Jesus loved" demonstrates that loving relationships are not limited to two people of the opposite gender.

Answers to Reasons for Dissent from Notice of Motion 69

1. Re Reasons for Dissent and the Word of God:

- The New Testament consistently upholds a high standard of sexual morality, including God's creation of humanity as male and female, God's gift and purpose of marriage as a sacred covenant, loving faithfulness within marriage, chastity in singleness, and purity of thought in all things.
- Jesus had no boundaries on his love but had clear boundaries on how to live. Jesus was wide in his welcome but challenging in his standards of discipleship (The Sermon on the Mount). God loves people too much to leave them as they are. God calls people to change and grow into becoming more like Jesus, God's son.
- Jesus warned against being self-righteously judgemental, but there are no grounds whatsoever for suggesting that Jesus tolerated or endorsed sexual permissiveness.
- Jesus does not mention homosexual practice, not because he approved it, but almost certainly because it was unthinkable in the light of the clear prohibitions in the Old Testament.
- While we agree that Romans chapter 1 is not condemning homosexual acts alone, there is no question that it does still condemn them as unnatural and shameful, and as an affront to God and creation (Rom. 1:24-27).
- Claims that in some passages Paul is addressing pederasty alone (not homosexual acts in general), is exegetically weak, and not supported by mainstream biblical scholarship.
- Nowhere does the Bible affirm intimate sexual relationships between people of the same gender.
- For those who lack a spiritual gift of “celibacy”, Paul urges not sexual permissiveness but marriage (1 Cor. 7:9). The Bible never presents chastity for single people as just one voluntary choice among others.
- The Gospel is about forgiveness and transformation, not about endorsing sexual licence (1 Cor. 6:9-20). The “no condemnation for those in Christ Jesus” (Rom. 8:1) presupposes obedience to Christ and his life-giving Spirit (Rom. 8:2-13). The “good news” of Jesus is about being set free to follow God, in the power of God’s grace in Christ .It is not about being set free to follow our sinful desires (Rom. 6:12-22). Grace is not cheap. Grace invites our response of repentance, accepting the Lordship of Christ, being open to the renewal of heart and mind, and seeking to live holy lives in the power of the Holy Spirit (Matt. 7:21).
- God is ultimately our judge. But the Church is called to exercise authority and discipline - as is continually evident throughout the New Testament (e.g. the whole of 1 Cor. chap.5, especially v.12: “What business is it of mine to judge those outside the church? Are you not to judge those inside?”).
- The idea of selecting those involved in various kinds of sexual immorality to be leaders in the church is completely foreign to the spirit and content of the Scriptures (e.g. 1 Tim. 1:9,10; 3:1-7; 2 Tim. 2:21,22; Titus 1:7,8).

2. Re Reasons for Dissent and the Subordinate Standards:

- The Assembly decision specifically states that the rule is in accordance with the Supreme and Subordinate Standards.

- The Subordinate Standards recognise no other or lesser standard than celibacy among singles and faithfulness in marriage.
- The Biblical footnotes to Question 139 of the Larger Catechism include reference to Romans 1, which refers to homosexuality as lustful, unnatural and contrary to God's will.
- For other teaching of the Subordinate Standards on God's intentions in marriage and sexual ethics, see also e.g. *Westminster Confession* – Chapter on Marriage and Divorce, together with scriptural proofs; *Larger Catechism* – Answers to Questions 20, 28, 138 and 139, together with scriptural proofs; *The Directory of Public Worship* (1995) – Chapter 4.11 re marriage.
- The Subordinate Standards consistently assume a godly, circumspect and holy ministry (as reflected in the questions at ordination), and insist on discipline of life and morals (*Westminster Confession*, Chapter XXX).
- Ideas that endorse and celebrate homosexual acts or make those who practise various types of immorality into leaders in the church, are completely foreign to the spirit and content of the Subordinate Standards.
- The Reasons for Dissent reject as un-Reformed a “notion of purity”: but surely we cannot avoid the Subordinate Standards’ call to a sanctified and holy life, as in the whole of the Chapter XIII of the Westminster Confession?
- The ‘Reasons’ also note the Confession’s teaching that since the Fall, our obedience to the Commandments has been imperfect; but that can never be justification for thus setting the Commandments aside.
- The Doctrine of Adoption can never be justification for tolerating immorality.
- It is wrong to imply that the church need only take seriously those parts of the Standards that it has declared to be of the substance of the Reformed Faith – and most matters on which the church has regulations, do not enter into the substance of the Reformed Faith.

3. Re “theological” Reasons for Dissent:

- The Assembly has never advocated in any way the views of the Donatists (a fanatical breakaway sect who argued that the whole Church had been rendered apostate and its sacraments invalid because of a ritual impurity in the consecration of a previous bishop). The Donatist heresy arose in a vastly different historical context. A much more appropriate historical analogy is that - wisely and appropriately - the Assembly has rejected a moral looseness akin to Antinomianism, a heresy which was repudiated both by Scripture (e.g. Rom. 3:31, 6:1-2) and by Luther.
- The Reasons for Dissent reveal major confusions about creation, the imago Dei, sin and the Fall. All human beings are created in the image of God. But not all human desires and behaviours are necessarily good, just because they exist. They may instead reflect human sin and rebellion, and the distorting effects on the created order of the Fall. The Reasons for Dissent assume that, because homosexual desires and behaviour exists, they must be good, and intended by God. But there is no Scriptural basis for assuming that - and many Scriptural reasons to believe otherwise. Whenever Scripture refers to homosexual behaviour, it rejects it as sinful. Homosexual orientation is by no means scientifically proven to be innate. But even if it were, it would indicate the imperfection of a created order marred by sin, rather than God’s original intention. The endorsement of homosexual behaviour, and the toleration of other sexual immorality, appears to depend on a weak doctrine of human sinfulness, the almost total absence of any doctrine of the Fall, a very loose doctrine of the authority of Scripture, and an extremely broad biblical interpretation.

- Clearly it is the church's role to seek to discern God's will and to confirm or otherwise, God's call to any individual candidate for ordination. However, God's call and enabling is not confirmation to pursue a sinful lifestyle.
- The grace of God is not permissive but transforming. Grace only makes sense against an adequate understanding of divine holiness, and the depths of human sinfulness and self-deception. It is wrong to promote God's compassion over and above God's holiness; both are essential aspects of God's nature.
- Contrary to the Reasons for Dissent, the church has every right to declare some behaviours sinful, where they are inconsistent with God's will as revealed in Scripture. Assembly found it necessary to legislate and has the right to do so. This decision is consistent with Assembly's decision in 1991.
- Assembly's decision is consistent with many similar decisions made by other churches in the Reformed tradition including, for example, the Presbyterian Church (USA).

4. Re what appear to be ecclesiological Reasons for Dissent:

- Assembly believed that the decision to have a clear ruling would best preserve the peace and unity of the church.
- The decision has significantly helped restore the credibility of the Presbyterian Church, in signalling that the Assembly wishes to take seriously the Word of God, rather than simply accommodate shifting human opinions and pressures. As a Church, our primary responsibility is faithfulness to God, as revealed in the Scriptures, rather than to order our life in a way that will always please secular society.
- The continual pressure to allow homosexual ministers, and the ruling of the 2003 Judicial Commission, gave Assembly little option but to legislate. A non-legislative approach was ineffective.
- The debate will never disappear entirely, but a clear legislative rule will now greatly help to settle the church, and will allow the denomination to move forward with confidence.
- The Presbytery will continue to assess candidates for ministry and discipline its ministers according to the various regulations of the church, and people will be free to challenge a Presbytery's decisions as they always have. Our church has always had higher standards of conduct for its ordained leaders than for its members.

5. Re other reasons for dissent:

- Assembly's ruling is not about church membership, or about who is welcome at church, or about what may be acceptable in society at large, but about the Church's expectation of sexual morality in those called to ordained ministry and eldership.
- Assembly did not single out homosexuality in particular. Assembly's decision reflects an understanding that adultery and promiscuity are also wrong, and that, in some regards, de facto relationships also fall short. The fact is, the church has never condoned any type of extra-marital sexual relationship, and the ruling reflects that simple standard.
- The ruling does not address the question of divorce.
- Many of the fears and objections raised are groundless. In applying the ruling, Presbyteries can surely be trusted to continue to act with common sense and good judgement.

Assembly Minutes

The Assembly Clerk moved, and it was seconded:

That the minutes of Sessions 1,2,3,4 of this General Assembly be confirmed.

The motion was agreed to.

Age-Based Retirement

The Rev. Aubrey Stevenson was granted leave to withdraw notice of motion [04.074]

[04.074] withdrawn

That Assembly delete all reference to age based retirement or cessation of tenure from the Book of Order.

Overseas Guests

The Rev. Pelmanson Hynniewta, from the Presbyterian Church of India was welcomed. Mr Hynniewta addressed the Assembly.

Adoption ad interim

Clause 3 of notice of motion [04.069] (Church leadership and sexual relationships outside marriage) was put.

[04.069.3] That this ruling be adopted ad interim.

There was debate.

A secret ballot was conducted.

Voting was 226 for / 140 against (61%).

The motion was declared to be carried.

The following commissioners recorded their dissent to the decision:

Jean Allan, Diane Alston, Alyson Atchison, Cunningham Atchison, Winston Baker, David Baird, Helen Beaumont, Helen Bichan, David Carmichael, Sally Carter, David Clark, Donald Clement, David Connor, Jin Cunningham, John Currie, John Daniel, Miles Dillon, David Dittmer, Neville Emslie, Sharon Ensor, Barbara Faga-Curteis, Lorraine Francis, Carol Grant, Alison Grimshaw, Bruce Hamill, Bob Hopkirk, Matthew Jack, Robert Jones, Lance Kendrick, Geoff King, Alison Linscott, Glenn Livingstone, Margaret Anne Low, Alistair McBride, Adele McIntosh, Elizabeth MacKenzie, Peter MacKenzie, Pat Manning, Douglas Mansill, Elizabeth Mansill, Robert Matthews, Margaret Mayman, Fraser Paterson, Hugh Perry, Simon Rae, Lenise Ranstead, Glen Robertson, Lynn Russell, Andrew Smith, Martin Stewart, Kerry Stotter, Pamela Tankersley, Alf Taylor, Michael Thawley, Anne Thomson, Phyllis Varcoe, Ken Wall, Malcolm Wall, Johanna Warren, Alex Webster, Graeme White, Jill White, Liz Whitehead, Selwyn Yeoman.

Reasons for Dissent – Notice of Motion 69 Clause 3

We object to the adoption of the ruling ad interim on the following grounds.

1. While the ruling seems clear, the regulations that must accompany it have not been composed. The regulations themselves will necessarily be wider in scope than Commissioners probably had realised. To adopt rules unseen sets a dangerous precedent in our church's legislative and constitutional procedures.
2. Ad interim adoption is done under urgency. As this has been debated since 1991, there is hardly any sense of haste required.
3. The second reason is that it is of practical importance. Given the way the church has voted on this issue over the last thirteen years the potential is there for this ruling to be overturned, rendering the "practical" part of Reg. 379 nonsense.
4. It was a particularly graceless act.

Answers to Reasons for Dissent from Notice of Motion 69 Clause 3

- The adopting of the rule confirms what had been understood to be the custom of the church prior to the decision of the 2003 Judicial Commission. The adopting of the rule ad interim returns the Church to the previous accepted understanding.
- A rule or regulation was necessary and urgent because the 2003 Judicial Commission had decided that the church had "no policy" with regard to practising homosexuals in ordained ministry. That ruling had surprised and disturbed the Church.
- The rule settles the church immediately, rather than have uncertainty continue for two more years. For the good of the whole church, some closure was regarded as urgent.
- The rule avoids the damaging effects on the peace and unity of the church, of further contested applications for ministry training, with further Judicial Commissions, possible litigation etc.
- The decision was not about a lack of grace towards a contrary viewpoint but about biblical standards for leadership and what the Church believes to be right. Nevertheless, Assembly showed grace to those homosexual people already ordained.

Te Komiti Takawaenga

The Rev. Ken Wall moved, and it was seconded:

That the report of Te Komiti Takawaenga be received as a working document of this Assembly.

The motion was agreed to.

Mr Wall presented the report.

Churches Agency on Social Issues

The Rev. Lesley Shaw presented the report of the Churches Agency on Social Issues.

Mrs Shaw moved, and it was seconded:

[04.046] That Assembly express to the Prime Minister its support for the direction of the 2004 Budget towards assisting poorer families, and urges the Government to consider making this assistance available more quickly.

The motion was open for debate.

The motion was carried.

Mrs Shaw moved, and it was seconded:

[04.047] That Assembly urge the Government to develop resources to support the education of those new parents who are most likely to lack necessary skills for keeping their children safe.

There was brief debate.

The motion was agreed to.

Mrs Shaw moved, and it was seconded:

[04.048] That Assembly urge the Government:

- (a) not to proceed with the Foreshore and Seabed legislation at the present time, but to engage in further discussion and consultation; and
- (b) to ensure any legislation is the minimum required to deal with immediate and particular issues of inalienability and of public access.

There was debate.

The motion was agreed to.

Assembly Chaplain the Rev. Lester Simpson led closing devotions.

The Moderator pronounced the Benediction.

The Assembly adjourned to meet again at 8.30am on Friday 24 September 2004.

Garry Marquand
Moderator

Kerry Enright
Clerk

**Session 11
St Andrew's College, Papanui Road, Christchurch
Friday 24 September 2004 at 8.30am**

Mr Darryl Tempero and the music team led worship.

The Assembly met and was constituted with prayer by the Moderator.

National Mission Resourcing

Mr Michael Scott moved, and it was seconded:

[04.117] That notice of motion [04.020] be lifted from the table.

The motion was agreed to.

Mr Scott was granted leave to replace notice of motion [04.020] with notice of motion [04.118].

[04.020] **withdrawn** replaced by notice of motion [04.118]

That resourcing mission remain a key part of the services provided nationally by the General Assembly with the following organisation:

- (a) The establishment of a National Mission Enabler position.
- (b) The continuation of the Pacific Island Co-Director position.
- (c) The disestablishment of the regional Co-directors' positions of the present Mission Resource Team (MRT).

Mr Scott moved, and it was seconded:

[04.118] That mission resourcing by General Assembly to the church be a National Mission Enabler, National Youth Co-Coordinator and a Pacific Island Co-coordinator; as a consequence of this new model, regional mission co-director positions will be disestablished.

There was debate.

Voting on this motion was 216 for / 108 against (66%).

The motion was declared carried.

The following commissioners recorded their dissent to decision [04.118]:

Don Hall, Matthew Jack, Brett Johnstone, Alf Taylor, Emily Wotton.

Focal Identity Statement

The Rev. Jim Wallace was granted leave to withdraw notice of motion [04.112].

[04.112] **withdrawn**

That the Focal Identity Statement Task Group, with additional members formulate a subordinate standard which is faithful to the Bible, the historic creeds and the fundamental doctrines of the Reformed Faith, and which encompasses the church's central tenets of faith, **to make clear for today** the Westminster Confession and

Catechisms, and after consultation with Presbyteries/UDCs Sessions and Parish Councils present it for consideration at a future General Assembly.

The Rev. Richard Dawson was granted leave to withdraw notice of motion [04.111], to be replaced by notice of motion [04.129].

[04.111] withdrawn

That the Focal Identity Statement Task Group, with additional members, formulate a subordinate standard in contemporary and inclusive language mindful of the Pacific context of our church, which is faithful to the Bible, the historic creeds and the fundamental doctrines of the Reformed Faith and which encompasses the church's central tenets of faith, with the intention of replacing the Westminster Confession and Catechisms and after consultation with Presbyteries/UDCs Sessions and Parish Councils present it for consideration at a future General Assembly.

Mr Dawson moved notice of motion [04.129] and it was seconded:

[04.129] replaces notice of motion [04.111]

That the Focal Identity Statement Task Group, with additional members, formulate a subordinate standard in contemporary and inclusive language mindful of the Pacific context of our church, which is faithful to the Bible, the historic creeds and the fundamental doctrines of the Reformed Faith and which encompasses the church's central tenets of faith and after consultation with Te Aka Puaho, Synods, Presbyteries/United District Councils, Sessions and Parish Councils present it for consideration at a future General Assembly.

The Rev. Derrick Hills moved notice of motion [04.107] an amendment to notice of motion [04.088], and it was seconded:

[04.107] replaces notice of motion [04.088]

That, following the phrase “*... is faithful to the Bible, ...*” be added *our Supreme Standard,*

There was debate.

The amendment was carried.

The Rev. Rob Yule moved notice of motion [04.108] an amendment to notice of motion [04.129], and it was seconded:

[04.108] That the following clause be added; *that before a final draft is distributed, a skilled writer be commissioned to bring the document to its final form.*

The amendment was agreed to.

The substantive motion, as amended, now read:

- [04.129]
1. That the Focal Identity Statement Task Group, with additional members, formulate a subordinate standard in contemporary and inclusive language mindful of the Pacific context of our church, which is faithful to the Bible, our Supreme Standard, the historic creeds, and the fundamental doctrines of the Reformed Faith and which encompasses the church's central tenets of faith and after consultation with Te Aka Puaho, Synods, Presbyteries/UDCs Sessions and Parish Councils present it for

consideration at a future General Assembly, and that before a final draft is distributed, a skilled writer be commissioned to bring the document to its final form.

The substantive motion was agreed to.

Overseas Guests

Pastor William Hamblin and Mrs Titaua Hamblin, from the Evangelical Church in French Polynesia (Church Protestant Moohi), Tahiti were welcomed. Mr Hamblin addressed the Assembly.

The Rev. Dr Dean Drayton, President of the Uniting Church in Australia, and Mrs Sandra Drayton were welcomed. Dr Drayton addressed the Assembly.

The Rev. Sumalie Iosefa, representing Ekalesia Kelisiano Tuvalu, was welcomed, and addressed the Assembly.

Mrs Marcelle Orange Mafi was acknowledged as a Vice President of the World Alliance of Reformed Churches.

Mission Resource Team

Ms Prue Neild, the Rev. Simon McLeay and the Rev. John Daniel, Mission Resource Team Regional Co-directors whose positions had been disestablished, addressed the Assembly.

Overture 15 : Decision-making Structures

The Rev. Andrew Norton moved notice of motion [04.076], and it was seconded:

- [04.076]
1. That the General Assembly instruct the Council of Assembly to initiate a reformation of our structural processes that will allow for:
 - maximum ownership by the “grass roots” of the church
 - smaller policy work groups that are skill and performance based
 - leadership focused on the delivery of services and resources for Healthy Congregations
 - the development of a new model of making national decisions that is cost effective, locally owned and responsive to a rapidly changing world
 2. That the Council of Assembly report six monthly to Presbyteries until such time as significant agreement is found for a new structure. At Such time a Special Assembly be called to ratify and put in place such changes.

There was debate.

Voting on the motion was 178 for / 123 against (59%).

The motion was declared to lie on the table.

Assembly Procedure

The Assembly Clerk moved, and it was seconded:

That the reasons for dissent to decisions [04.068] and [04.069] (Sexual Orientation Barriers, and Church leadership and sexual relationships outside marriage) be compiled by the Rev. Alistair McBride and Mrs Helen Beaumont and recorded in the minutes of the Assembly.

The motion was agreed to.

The Assembly Clerk moved, and it was seconded:

That answers to the reasons for dissent to decision [04.069] be formulated by the Revs. Tom Waight and Steve Jourdain, and be recorded in the minutes of the Assembly.

The motion was agreed to.

The Assembly Clerk moved, and it was seconded:

That the Council of Assembly be authorised to confirm minutes of the General Assembly not already confirmed.

The motion was agreed to.

The Assembly Clerk moved pro forma, and it was seconded:

That unfinished business be considered by the Council of Assembly for appropriate action.

There was debate.

The motion was declared to lie on the table.

The Rev. David Brown, Assembly Business Work Group C-convener, moved, and it was seconded:

[04.083] That the Presbytery within whose bounds the meeting of the 2006 General Assembly is to be held be determined by the Assembly Business Workgroup, together with the date, time and venue.

Vote of Thanks

The Rev. Fei Taule'ale'aumai moved and it was seconded:

That the thanks of the Assembly be offered to all those who had assisted in the preparation and organisation of this Assembly.

Ms Taule'ale'aumai named all those who had assisted the Assembly.

The motion was agreed to by acclamation.

The Assembly concluded with a service of Holy Communion.

**Garry Marquand
Moderator**

**Kerry Enright
Clerk**

