



Minutes of the 2006 General Assembly of the
Presbyterian Church of Aotearoa New Zealand

Held at St Kentigern College, Pakuranga, Auckland,
28 September to 2 October 2006

Contents

Session 1 <i>Thursday 28 September 1pm</i>	1
Session 2 <i>Thursday 28 September 7pm</i>	29
Session 3 <i>Friday 29 September 8.30am</i>	32
Session 4 <i>Friday 29 September 3.30pm</i>	41
Session 5 <i>Friday 29 September 7pm</i>	45
Session 6 <i>Saturday 30 September 8.30am</i>	51
Session 7 <i>Saturday 30 September 3pm</i>	55
Session 8 <i>Saturday 30 September 7pm</i>	59
Session 9 <i>Sunday 1 October 11am</i>	63
Session 10 <i>Sunday 1 October 1.30pm</i>	64
Session 11 <i>Sunday 1 October 7pm</i>	67
Session 12 <i>Monday 2 October 9am</i>	73

Index

A		L	
Act of Commemoration	4	Laban, Hon. W	54
Anderson, Sr A.J	12	Leadership,	
Armstrong, Rev A.W	13	<i>Standards</i>	
Assembly Assessment Review	67, 73	<i>(Barrier Act)</i>	33, 43
Assembly Executive Secretary,		<i>Sub-committee</i>	41
<i>Appointment of,</i>	41	Licensing	5
<i>Retiring,</i>	76	M	
Assembly Assistant Clerk	5	McCallum, Sr I	19
B		McCay, Mrs O	19
Baker, Rev M	41, 63	Mead, Mr S.E	20
Barrier Act Matter	33, 43	Ministerial Remuneration	53, 64, 69
Boggs, Rev F.J	14	Ministerial Roll	5
Book of Order,		Minutes,	66, 76
<i>And Judicial Reference</i>		<i>Memorial</i>	12
<i>Group</i>	45	Moderator,	
<i>Rewrite</i>	45	<i>Election (Designate)</i>	55
C		<i>Installation</i>	4
Campbell, Rev N.E	14	<i>Retiring</i>	64
Christian World Service	72	Moore, Rev J.D.S	21
Churches' Agency on Social		N	
Issues	60	National Tasks Review	29
Comprehensive Motion		Nicholas, Mrs E	21
<i>[06.077, 78, 79, 80]</i>	30	Nominating Committee	28, 55, 73
Comprehensive Vote of Thanks	76	O	
Council of Asian Congregations	59	Obituaries	11
Council of Assembly	29	Ordinations,	6
<i>Composition</i>	42	<i>Anniversaries of,</i>	27
D		Overseas Guests	4, 63
Dunn, Rev A.J	15	Overture 1: Assembly	
E		Expenditure	29
Ecumenical Guests	4	Overture 2: Local and	
Elliott, Rev. R.J	15	National Mission Spending	30, 68
England, Mrs R.M	16	Overture 3: Proposal to Explore	
Enright, Rev Dr K	45, 76	Federal Model for the Church	33
F		Overture 4: Election of Council	
Facilitation Group	5	of Assembly	75
Focal Identity Statement	59	P	
Fowler, Rev R.W	17	Pacific Islanders' Synod	44
G		Perry, Sir D.N	22
General Assembly Meeting		Pollard, Rev T.E	22
Review	32, 51	Principal of St Kentigern	76
Gray, Rev M.A	18	R	
I		Read, Mrs J	23
Inductions	6	Receptions	5
		Redding, Rev Dr G	55
		Resignations from the Roll	10
		Resource Sub-committee	29
		Retirements	10
		Roll of the Assembly	1
		Roxburgh, Rev R.S	24

S

School of Ministry	33, 51, 57
Scrutineers	5
Sexuality	33, 43
Sio, Rev A.L.I	25
Spencer, Rev P.M	26
Standing Orders	5
Status,	
<i>Change of,</i>	5, 6, 8, 10, 11
Stipend	53, 64, 69

T

Tankersley, Rev H.A	27
Te Aka Puaho	28
Transfers	8

**Minutes of Session 1 of the 2006 General Assembly
St Kentigern College, Pakuranga Road, Auckland
Thursday 28 September 1pm**

The Ministers and Ruling Elders of the Presbyterian Church of Aotearoa New Zealand, elected as representative members of the General Assembly, together with associate and observer members, convened pursuant to the appointment of the General Assembly meeting at Christchurch, September 2004.

The Assembly was welcomed by representatives of the tangata whenua.

The Right Rev Garry Marquand, 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.

The Assembly Clerk moved, it was seconded and agreed
[06.001] That the roll of the Assembly, as laid on the table, be accepted.

Roll of the 2006 General Assembly

Moderator: The Right Rev Pamela Tankersley
Clerk: The Rev Dr Kerry Enright

Churches Together in Northland

Ministers: Murray Gow, Robyn McPhail, Wayne Matheson, Barry Tetley.
Elders: Peggy Long, Peter Long, Alex McEwing, Bruce Matheson, Maurice Robinson, Christine Tetley.

North Shore Presbytery

Ministers: Warren Deason, Alan Jones, Emma Keown, Ron Mills, Michelle Shin, Uiva Vagana, Sherri Weinberg.
Elders: Ian Bogue, Ian Cardno, June Hodgetts, Jenni Jones, Ian McLay, Rob Ripley, Peter Sewell.
Youth: Soana Mafi.

Auckland Presbytery

Ministers: Mervyn Aitken, Andrew Bell, Roy Christian, David Clark, Viv Coleman, David Connor, Lorraine Francis, Linda Hope, Brett Johnstone, Fakaofu Kaio, Stuart Lange, Apa Lealiifano, Doug Lendrum, Colin Marshall, Graham Ng, Andrew Norton, Sethy Regenvanu, Vaiora Robati, Pauline Stewart, Talosaga Su'a, Ere Talagi-Ikitoelagi, Sunday Tsoi, Pelu Tuai, Sandra Warner, Graeme White, Enare Wichman,
Elders: Don Anton, Alyson Atchison, Cunny Atchison, Ward Buckingham, Diana Caldwell, Bryan Clark, Malcolm Evans, Antoinette Everts, Ailsa Freeman, Stephanie Hansen, Warren Howes, Ioane Iosua, Tei Kiliuyi, Tia Levi, Mary McEwing, Adele McIntosh, Alistair McNaughton, Chris Milham, Carol Poolman, Nicky Rowntree, Tony Scott, Rima Skyner, Ross Sutherland, Malaetele Tualega, Colin Urry, Jane Vogels, Alan Wong, Henry Yau.
Youth: Andrew Colgan, Chris Lange.

South Auckland Presbytery

Ministers: Simatavai Alefaio, Brian Brandon, Mark Chapman, Keleva Faleatua, Margaret-Anne Low, Craig Millar, Geoff New, Bert Schoneveld, Uea Tuleia.
Elders: Aiolupetea Aiolupetea, Ngametua Aue, Lyn Buchanan, Brian Derrick, Reece Frith, Michael Gray, Alan Lipscombe, Linda Plant, Alex Robinson, Albert Samuel, Dr Iain Wakefield.
Youth: Clark Alcock.

Waikato Presbytery

- Ministers: Donald Hegan, Neil Johnston, Murray Lambert, Tau Lasi, Alistair McBride, Garry Marquand, Wilson Orange, Hugh Perry, Mary Petersen, Timote Turu.
- Elders: Poul Anderson, David Baird, Aynsley Clarke, Joan Dickson, Sandra Gray, Lance Kendrick, Bill Konings, Charles MacDonald, Dawn Phillips, Michael Scott, Stuart Sinclair, Ann Tapp, Jean Tuarae, Ian Wards, Martyn Watkins.
- Youth: Sara Hegan, Lana Marquand.

Bay of Plenty Presbytery

- Ministers: Ray Coster, John Dalbeth, Russell Denne, Iain Dickson, John Howell, Martin Macaulay, Jaco Reyneke, Lance Thomas, Jim Wallace.
- Elders: Phil Aiken, Fred Chell, Irene Clarke, Ken Currie, Joyce Denne, John Gilmore, Ann Owen, Lois Rout, Barbara Stuart, Andrew Taylor, Brian Thompson, George Wilks.
- Youth: Rob Williams.

Te Aka Puaho

- Ministers: Hariata Haumate, Rehia Rangitauira, Wayne Te Kaawa, Awatea Tupe.
- Elders: Te Aouru Biddle, Amiria Te Kaawa, Patena Tupe, Te Whare Turuwhenua.
- Youth: Ross Davis, Ryhan Prasad.

Gisborne-Hawkes Bay Presbytery

- Ministers: Shirley Barker-Kirby, Howard Carter, Roger Gillies, Craig Kilgour.
- Elders: Neil Bayliss, Rodney Judd, Gene Lawrence, Maitland Manning, Kitty McNaughton, Pam Thrupp.

Taranaki Presbytery

- Ministers: David Anderson, David Farr, John Mattock, Guy Pilkinton, Paul Prestidge.
- Elders: Graham Armstrong, Dave Birchler, John Campbell, John Hodge, Lynette Hodge, Irene Hopkins, Wayne Ogden, Jack Van Der Sar, Neil Walker.
- Youth: Maria Hokopaura.

Manawatu-Wanganui Presbytery

- Ministers: Judy Bedford, George Dempster, Steve Jourdain, John Kim, Rhys Pearson, Rilma Sands, Brian Thom, Graeme Turnbull, Tom Waight, Ken Wall.
- Elders: Heather Haines, Peter Halford, Nancy Hazeleger, John Kitchen, Ian Laird, Margaret Powell, Graeme Russell, Judy Seccombe.
- Youth: Jacqui McKenzie, Kelly Taylor.

Wairarapa Union District Council

- Ministers: Margaret Hall, Joan Ross.
- Elders: Iain Hopkirk, Jude Morris, Owen Prior.

Wellington Presbytery

- Ministers: Tom Etuata, Dorothy Harvey, Helen Martin, Margaret Mayman, Leanne Munro, Chris Nichol, Robin Palmer, Nathan Parry, Doug Pa'u, Hana Popea- Mauigoa, Alan Shaw, Sa Siitia-'Asi, Lagi Sipeli, Norman Wilkins.
- Elders: Helen Beaumont, Helen Bichan, Peter Cameron, Tuakana Carlson, John Craig, Caroline Dunbar, David Duthie, Russell Feist, Margaret Inch, Moresi Moresi, Clare Morrison, Murray Potts, David Ross, Pam Southey, Rita Urry.
- Youth: Fionnaigh McKenzie, Alice Potts.
- Pacific Island Youth: Tito Kisona, John Timoti, Desmond Uili.

Nelson-Marlborough Presbytery

Ministers: Hamish Kirk, Paul Loveday, Bob Reid, Johanna Warren, Ken Williams.
Elders: Catherine Dunkley, June Evans, Phyll Harris, Sue Holden, Marjorie Lamb, John Pullar.
Youth: Kelly Brooks, Jared Macown.

West Coast Uniting Church Council

Elders: Thelma Efford, Lyn Heine.

Christchurch Presbytery

Ministers: Chris Ambrose, Stanley Barnes, Sally Carter, Ruth Caughley, Douglas Duncan, Laurie Ennor, Phil King, Fitifiti Luatua, Murray Talbot, Sandra Wright-Taylor.
Elders: Hugh August, Michael Cooke, Catherine Fletcher, Margaret Garland, Andrew Johnston, Darren King, Lydia MacKinnon, Margaret McKenzie, Allan Middlemiss, Annette Patterson, John Simpson, Peter Spoelstra, Mary Stanton, Pam Syme, Tony Waters.
Youth: Liz Whitehead.

Ashburton Presbytery

Elders: Robert Jones, Neil Sinclair.

South Canterbury Presbytery

Ministers: Phil Bettany, Chris Elliot, Les Gosling, Peter Wishart.
Elders: Charmian Hemming, Brian Hutton, Jim Pearce, Bill Penno, McGregor Simpson, Gwynne Thompson.
Youth: Lana Andrews.

North Otago Presbytery

Ministers: Bobby Kusilifu, Nancy Parker, Russell Thew.
Elders: Colin Harvey, Marion Partridge.
Youth: Elizabeth Isbister.

Central Otago Presbytery

Ministers: Diane Gilliam-Weeks, Reg Weeks.
Elders: David Dittmer, Christine Hansen.

Dunedin Presbytery

Ministers: Martin Baker, Richard Dawson, Ian Guy, Ken Harray, Susan Jones, Ray McKendry, Sarah Mitchell, Ian Pittendreigh, Michael Schwass, Andrew Scott, Cameron Sinclair, Geoffrey Skilton, Susan Werstein.
Elders: Pat Brandham, Wayne Harray, Pam Hobbs, Mercia Hunter, Olive Lewis, Tim Mephram, Netta Noone, Afamasaga Pavihi, Janet Sim Elder, Fergus Sime, Joan Sinclair, Lisa Wells, Val Williams, Avis Williamson.
Youth: Andrew Harrex.

Clutha Presbytery

Ministers: Makesi Alatimu.
Elders: June McKenzie, Mervyn Mitchell, Ron Sinclair, John Spicer.

Mataura Presbytery

Ministers: Peter Cheyne, Alan Kerr, John Ranstead.
Elders: Bruce Allan, Ruth Marshall, Trevor Parkinson, June Stuart.
Youth: Stephanie Redhead, Andy Stuart.

Southland Presbytery

Ministers: Richard Gray, Neville Jackson, Karl Lamb, Alastair Taylor.
Elders: Murray Black, Alistair Calvert, Andrew Dodds, Brian Gallaher, Neil Livingstone, Lynley McKerrow, David McPherson, Peter Noble, Ian Payne, Zona Pearce.

Association of Presbyterian Women

Julia Buckingham, Mary North.

Associates: Asora Amosa (Pacific Islanders' Synod), Peter Bristow (Council of Assembly), Edwin Clarke (Assembly Business Work Group), David Coster (Assembly Business Work Group), Tala Fa'amausili (Pacific Islanders' Synod), Sir Rodney Gallen (Book of Order Rewrite), Don Hall (Assembly Business Work Group), John Jones (Uniting Congregations of Aotearoa New Zealand), Geoff King (General Assembly Meeting Task Group), Nathanael Lai (Council of Asian Congregations), Doug Langford (Church Property Trustees), John Marshall (Book of Order and Judicial Reference Group), Prue Neild (Assembly Chaplain), Dilys Parker (Facilitation Group), Murray Rae (School of Ministry Review), Graham Redding (Moderator-Designate) (Doctrine Core Group), Jacqui Ryan (Christian World Service), Lesley Shaw (Churches' Agency on Social Issues), Kerry Stotter (Council of Assembly), Paul Thompson (Churches' Agency on Social Issues), Ola Tofilau (Assembly Business Work Group), John Trainor (Resource Sub-Committee), Kevin Ward (School of Ministry), Ian Watson (Resource Sub-Committee), Amanda Wells (Communications Manager), Nancy-Jean Whitehead (Nominating Committee), Peter Whiteside (Book of Order and Judicial Reference Group), Sandi Wilson (Church Property Trustees), Tricia Wood, Olinda Woodroffe (Pacific Islanders' Synod), Emily Wotton (Assembly Chaplain).

Installation of Moderator

The Assembly Executive Secretary moved, it was seconded and agreed:

[06.002] That pursuant to the nomination of the 2004 General Assembly the Reverend Pamela Tankersley be elected Moderator of the General Assembly, to hold office until the election and induction of her successor at the next ordinary meeting of the Assembly.

The outgoing Moderator inducted Rev Pamela Tankersley by prayer, and presented to her the Moderator's Korowai. Mrs Tankersley signed the Centennial Bible.

The new Moderator addressed the Assembly on the theme "Being Christ-centred and community-facing".

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

The Opening Service concluded with the benediction. Assembly adjourned for afternoon tea, and resumed at 4pm.

Welcome to Overseas and Ecumenical Guests

The Moderator led the Assembly in prayer.

The Moderator, having welcomed everyone at the opening service, acknowledged those attending for the first time. She also welcomed invited guests:

Overseas Guests:

Presbyterian Church of Myanmar: Tuan Bor, Khaing Khaing Oo, Go Khan Suan, Khaw Ro Man, Deng Thuama.

Presbyterian Church of Vanuatu: George Aki, Rosemary Ova, Roy Pearson, Kalsakau Urtalo, Winna Urtalo.

Uniting Church of Australia: Terence Corkin.

Presbyterian Church (USA): Mills Peebles.

United Reformed Church: Tim Clarke.

Cook Islands Christian Church: Joel Tapuia Taime.

Ecumenical Guests:

Church of Christ: Lyndsay Jacobs, Lorraine Jacobs.

The Anglican Church in Aotearoa New Zealand and Polynesia: Diane Miller-Keeley, Marilyn Welch.

Methodist Church: Nigel Hanscamp, Setaitai Kinahoi Veikune.

Introduction and Standing Orders

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

Mr Coster moved, it was seconded and agreed:

- [06.003] That the reports and overtures printed in the Assembly Reports and Extra Reports be received and be the working documents of this Assembly.

Mr Coster moved, it was seconded and carried:

- [06.003a] That leave be granted to include an additional report from the Focal Identity Statement Task Group.

Mr Hall moved, it was seconded and agreed:

- [06.004] That the Standing Orders be accepted as Standing Orders for this Assembly.

Facilitation Group

The Assembly Clerk moved, it was seconded and agreed:

- [06.005] That the Facilitation Group under Standing Order 15.1 (ii) comprise the Rev Ken Wall, Rev Lance Thomas, Rev Chris Elliott and Mrs Dilys Parker.

Appointment of Scrutineers and Assistant Assembly Clerk

The Assembly Executive Secretary moved *en bloc*, it was seconded and agreed:

- [06.006] That the scrutineers for this Assembly be Mele Tavelia, Tekura Wilding, Nuka Tauevihi, Stuart Simpson, Rob Pendreigh, Chris Konings, Mary-Jane Konings, Dennis Flett, Douglas Bradley, Anne Thomson, Stephanie Wells, Nimarota Lale, and Chris Purdie.
- [06.007] That Mrs Heather McKenzie, Clerk of the Synod of Otago and Southland, be appointed Assistant Assembly Clerk until the close of this Assembly meeting.

Ministerial Roll Changes

The Assembly Clerk tabled changes to the Ministerial Roll.

LICENSING	2004
Rev Vosalevu Fina'i, licensed by Auckland Presbytery	11 November
Rev Andrew Scott, licensed by South Auckland Presbytery	25 November
Rev Shona Bettany, licensed by Auckland Presbytery	2 December
Rev Iain Dickson, licensed by Bay of Plenty Presbytery	5 December
Rev Hana Popea-Mauigoa, licensed by Dunedin Presbytery	5 December
Rev Robert Taylor, licensed by Dunedin Presbytery	5 December
	2005
Rev Jeongsoon (Michelle) Shin, licensed by Auckland Presbytery	1 December
Rev Karen Nelson, licensed by Auckland Presbytery	1 December

RECEPTIONS	2004
Rev Ian Crawford, Baptist Union of New Zealand, was received and inducted as Local Ordained Minister, St David's Invercargill, Southland	25 November

Presbytery	
	2005
Rev Dr Coenraad (Jaco) Reyneke, Dutch Reformed Church of South Africa, was received as Minister within the Bounds, Bay of Plenty Presbytery	15 March
Rev Ian Pittendreigh, Church of Scotland, was received and inducted as Minister to Flagstaff Union Parish, Dunedin Presbytery	13 October
	2006
Rev Sook (Grace) Ryu, Presbyterian Church of Korea, to Minister within the Bounds, Auckland Presbytery	16 January
Rev Graham Ng, Presbyterian Church of Singapore, was received and inducted as Minister Christ the King, Mt Wellington, Auckland Presbytery	2 February
Rev Shirley Barker-Kirby, The Presbyterian Church of Canada, was received and inducted as Minister, Gisborne Presbyterian Parish, Gisborne-Hawkes Bay Presbytery	30 May
Rev Robin Palmer, of Uniting Presbyterian Church of Southern Africa, was received and inducted as Chaplain Scots College	20 June

ORDINATIONS	2004
Rev Roy Pearson, Licentiate, Auckland Presbytery, to Global Missioner, Presbyterian Church of Vanuatu	4 December (2003)
Rev Margaret Liow, ordained and inducted Local Ordained Ministry, St Columba at Botany, Auckland Presbytery	19 February
Rev Karl Lamb was ordained and inducted as Local Ordained Minister and inducted to Te Anau Presbyterian Church, Southland Presbytery	9 September
	2005
Rev Hana Popea-Mauigoa, Licentiate, Dunedin Presbytery, ordained and inducted as Minister, Hutt City Uniting, Wellington Presbytery	3 February
Rev Phillip Bettany, Licentiate, Auckland Presbytery, ordained and inducted as Minister Mackenzie Co-Op Parish and Ministry Enabler Pukaki Co-Op Parish, South Canterbury Presbytery	8 February
Rev Shona Bettany, Licentiate, Auckland Presbytery, ordained and inducted as Minister Mackenzie Co-Op Parish and Ministry Enabler Pukaki Co-Op, South Canterbury Presbytery	8 February
Rev Duk Kyung Kim, ordained and inducted as Local Ordained Minister St Andrew's Presbyterian Church, Mount Maunganui, Bay of Plenty Presbytery	10 July
Rev Jennifer Doyle, ordained and inducted as Local Ordained Minister Kawerau Presbyterian Church, Bay of Plenty Presbytery	24 July
Rev Roger Hart, ordained and inducted as Local Ordained Minister at Waimate Knox Presbyterian Church, South Canterbury Presbytery	12 October
Rev Mary Petersen, ordained and inducted as Local Ordained Minister at Mercury Bay Co-operating, Waikato Presbytery	16 October
Rev Sunday Tsoi, ordained and inducted as Chaplain to Central Ministry Board of City Region, Auckland Presbytery	8 December
	2006
Rev Michelle Shin, Licentiate of Auckland Presbytery, ordained and inducted into position of Chaplain, North Shore Hospital, North Shore Presbytery	2 February
Rev Nathan Parry, Licentiate, South Auckland Presbytery, ordained and inducted as Minister, Island Bay Presbyterian Church, Wellington Presbytery	23 February

INDUCTIONS	2004
Rev James Wallace, Associate Minister, St Peter's Tauranga, Bay of Plenty Presbytery, to Bethlehem Community Church, Bay of Plenty Presbytery	30 May
Rev Pauline Stewart, Te Aroha Cooperating, Waikato Presbytery to St	3 June

Heliers, Auckland Presbytery	
Rev Dr Robyn McPhail, St John's, Methven, Ashburton Presbytery, to Kaeo/Kerikeri Union Church, Churches Together in Northland	30 June
Rev Bert Schoneveld, Lodged Certificate, Bay of Plenty Presbytery, to Waiuku and Districts Combined Churches, South Auckland Presbytery	1 July
Rev Talosaga Su'a, St James, Manawatu-Wanganui Presbytery to Mt Albert Presbyterian Church, Auckland Presbytery	22 July
Rev Sung Won Lee, Minister within the Bounds, Manawatu-Wanganui Presbytery, to Associate Minister, St Alban's, Palmerston North, with responsibility for the Korean Congregation, Manawatu-Wanganui Presbytery	22 August
Rev Lorraine Francis, Orakei, Auckland Presbytery, to Bucklands Beach Co-operating Parish, Auckland Presbytery	2 October
Rev Sethy Regenvanu, seconded from Vanuatu Presbyterian Church, to St Andrew's, Suva, Fiji, Auckland Presbytery, for a 3 year appointment	24 October
Rev David Anderson, Pukerau-Waikaka Valley, Mataura Presbytery to Knox Fitzroy Presbyterian Church, Taranaki Presbytery	5 December
Rev Ngatokotoru Ine, Minister - Special Ministry, Wellington Presbytery, to Minister, Cook Islands Presbyterian Church, Wellington Presbytery	21 December
	2005
Rev Wilson Orange, Glenfield Presbyterian Church, North Shore Presbytery, to Morrinsville – Knox Presbyterian Church Waikato Presbytery	27 January
Rev Ken Wall, Gisborne Presbyterian Church, Gisborne-Hawkes Bay Presbytery to St Mark's and St Andrew's, Palmerston North, Manawatu-Wanganui Presbytery	30 January
Rev Iain Dickson, Stated Supply to St Andrew's Te Puke, Bay of Plenty Presbytery	4 February
Rev Ken Williams, Associate Minister, Wairau Parish, to Senior Minister, Wairau Parish, Nelson/Marlborough Presbytery	8 February
Rev Susan Jones, Minister within the Bounds, to Opoho Presbyterian Parish, Dunedin Presbytery	10 February
Rev Winston Baker, Minister Maheno-Otepopo Presbyterian Parish, North Otago Presbytery, to interim Army Chaplaincy position, Burnham Military Camp, Nelson-Marlborough Presbytery	11 February
Rev Apa Leali'ifanolevaleale, North Dunedin Pacific Island Church, Dunedin Presbytery, to Glen Eden Pacific Island Church, Auckland Presbytery	10 March
Rev Linda Hope, Chaplain Defence Force Ohakea, Manawatu-Wanganui Presbytery, to Chaplain Defence Force, RNZAF Base Whenuapai, Auckland Presbytery	15 March
Rev Awatea Dawn Tupe, Amorangi Minister Taumarānui Māori Pastorate, was inducted as Secretary/Clerk of Te Aka Puaho	8 April
Rev Judith Bedford, Island Bay Presbyterian Church, Wellington Presbytery, to St James' Presbyterian Church, Manawatu-Wanganui Presbytery	17 April
Rev Rintje Westra Stated Supply to Minister Northcote-St Aidan's Church, North Shore Presbytery	21 April
Rev Andrew Bell, Global Mission Secretary, to St Andrew's Otahuhu Presbyterian Church, Auckland Presbytery	21 April
Rev Cameron Sinclair, Licentiate to North East Valley Redevelopment Unit, Dunedin Presbytery	12 May
Rev Tokerau Joseph, Minister within the Bounds, South Auckland, to Associate Minister First Church of Otago, Dunedin Presbytery	26 May
Rev Helen Harray, Associate Minister, Waikouaiti Presbyterian Church, Dunedin Presbytery to Associate Minister (with responsibility for Student Soul) St Stephens Leith Valley, Dunedin Presbytery	1 June
Rev David Coster, Coastal Unity Parish, to Minister Cashmere Hills Presbyterian Church, Christchurch Presbytery	9 June
Rev Ruth Caughley, Minister within the Bounds, Christchurch, to Interim	14 June

Minister St George's Iona Presbyterian Church, Christchurch Presbytery	
Rev Fakaofu Kaio, Minister, St Margaret's Presbyterian Church, Belmont, North Shore Presbytery, to Onehunga Co-operating Parish, Auckland Presbytery	15 June
Rev Barry Tetley, Minister Glendowie Presbyterian Church, Auckland Presbytery, to St James' Uniting Church, Onerahi, Churches Together in Northland	21 August
Rev Henry (Enere) Wichman, Minister within the Bounds, to Associate Minister Newton Pacific Islanders, Auckland Presbytery	8 September
Rev Andrew Scott, Licentiate to Assistant Minister Kaikorai Presbyterian Church, Dunedin Presbytery	8 September
Rev Keleva Faleatua, Assistant Minister, Papakura First and Districts, to Pukekohe – St James, South Auckland Presbytery	11 September
Rev Dr Sarah Mitchell Lodged Certificate to Knox Church, Dunedin Presbytery	29 September
Rev Timote Turu, St Andrew's/Balmoral Presbyterian Church, Clutha Presbytery, to St Luke's Tokoroa, Waikato Presbytery	4 November
Rev Saifaleupolu (Sa) Si'itia'asi, Avondale Uniting, Auckland Presbytery, to St Ronan's Eastbourne, Wellington Presbytery	10 November
Rev David Gordon, Waverley-Invercargill, Southland Presbytery, to St Paul's-Trinity Union Parish, Waikato Presbytery	1 December
	2006
Rev Emma Keown Lodged Certificate, Auckland Presbytery, to Glenfield Presbyterian Parish, North Shore Presbytery	19 January
Rev Robert Reid, Minister Rangiora Parish, Christchurch Presbytery, to Minister Takaka St Andrews, Nelson-Marlborough Presbytery	22 January
Rev Chris Bedford, Minister at Conifer Grove/Takanini – St Aidans, South Auckland Presbytery, to Transition Ministry, Ellesmere Co-operating, Christchurch Presbytery	23 January
Rev Sylvia Miller, Bryndwr – St Stephen's, Christchurch Presbytery, to Takapuna-St George's Presbyterian Church, North Shore Presbytery	26 January
Rev Brian Hardie, Bryndwr – St Stephen's, Christchurch Presbytery to Takapuna-St George's Presbyterian Church, North Shore Presbytery	26 January
Rev John Cromarty, Minister Taihape-Waimarino Parish, Manawatu-Wanganui Presbytery, to St David's Union Church Carterton, Wairarapa Union District Council	1 February
Rev Leslie Gosling, Minister Mayfield, Ashburton Presbytery, to Albury/Pleasant Point Church, South Canterbury Presbytery	2 February
Rev Caleb Hardie, Minister within the Bounds, to Chaplain, St Kentigern School, Auckland Presbytery	13 February
Rev Simon McLeay, Minister within the Bounds, to Associate Minister, St Columba at Botany, Auckland Presbytery	16 February
Rev Joan Ross, Minister within the Bounds, Presbytery of Wellington to Masterton Lansdowne, Wairarapa Union District Council	21 February
Rev Ronald Lau'ese, Minister Birkenhead St Andrews & St Philips, to Associate Minister, Greyfriars Mt Eden, Auckland Presbytery	2 March
Rev Hariata Haumate, Southern Urewera Maori Pastorate, Te Aka Puaho, to Minister Wellington Maori Pastorate, Te Aka Puaho	18 March
Rev Dr Coenraad Reyneke (Jaco), Minister within the Bounds, inducted to St Pauls Co-operating Papamoa, Bay of Plenty Presbytery	26 March
Rev Fogatia Levi, Minister within the Bounds, Auckland Presbytery, to Kihikihi, Otorohanga and Te Kuiti parishes, Waikato Presbytery	13 July
TRANSFERS	2004
Rev Dianne Smith, Chaplain, Christchurch Women's Hospital, to Minister Within the Bounds, Christchurch Presbytery	28 February
Rev Neville McGee, Stated Supply Onehunga Cooperating Parish, Auckland Presbytery, to Minister Within the Bounds, Auckland Presbytery	30 April
Rev Rintje Westra, Minister within the Bounds, Auckland Presbytery, to	28 July

Stated Supply, St Aidan's Presbyterian Church, Northcote, North Shore Presbytery	
Rev Murray Allan, Associate Minister, St Paul's Trinity Pacific Church, to Minister within the Bounds, Christchurch Presbytery	14 August
Rev Cameron Sinclair, Stated Supply, Wakatipu Community Parish, Central Otago Presbytery, to Stated Supply, Otago Peninsula Parish, Dunedin Presbytery	1 September
Rev Les Gosling, Minister within the Bounds, Clutha Presbytery, to Minister within the Bounds, Dunedin Presbytery	1 October
Rev Caleb Hardie, Assistant Minister, Cashmere Hills, Christchurch Presbytery, to Minister within the Bounds, Auckland Presbytery	22 October
Rev Eric Mattock, Minister, Kowai/Waikari/Cheviot (linked) Parishes, to Lodged Certificate, Christchurch Presbytery	9 November
Rev John Franklin, Minister with Full Membership, to Lodged Certificate, Manawatu-Wanganui Presbytery	30 November
Rev Iain Dickson, Licentiate to Stated Supply, St Andrew's Te Puke, Bay of Plenty Presbytery	5 December
Rev David S Clark, Minister with Full Membership, Presbytery of Dunedin, to Minister within the Bounds, Wellington Presbytery	16 December
	2005
Rev Matthew Jack, Minister St George's Takapuna, North Shore Presbytery, to Lodged Certificate, North Shore Presbytery	9 January
Rev Clive Haliday, Minister St Mark's Mangere East, Auckland Presbytery, to Lodged Certificate, Auckland Presbytery	31 January
Rev Gillian Woodward, Wellington Presbytery, transferred to Minister within the Bounds, South Auckland Presbytery	2 February
Rev Ian Croft, St Johns Hawera, to Minister within the Bounds, Taranaki Presbytery	8 February
Rev Eric Mattock, Lodged Certificate, Christchurch Presbytery, to Lodged Certificate, Ashburton Presbytery	8 February
Rev Max Reid Minister within the Bounds, Wellington Presbytery, to Minister within the Bounds, Christchurch Presbytery	15 February
Rev Ali'itasi (Tasi) Toleafoa, Minister First Church of Otago, Dunedin Presbytery to Minister within the Bounds, Dunedin Presbytery	1 March
Rev Helen F Wallis, Minister within the Bounds, Dunedin Presbytery to Minister within the Bounds, Central Otago Presbytery	7 March
Rev Iona Su'a, Minister of Pacific Islanders Samoan Presbyterian Church, Southland Presbytery, to Minister within the Bounds, South Auckland Presbytery	6 April
Rev Geoffrey D Holding, Minister Wallacetown Presbyterian Church, Southland Presbytery to Minister within the Bounds, Southland Presbytery	31 May
Rev Selwyn C Yeoman, Senior Minister Mosgiel-North Taieri Presbyterian Church to Lodged Certificate, Dunedin Presbytery	4 June
Rev Henry (Enere) Wichman, Assistant Minister, First Church Otago, Dunedin Presbytery, to Minister within the Bounds, Auckland Presbytery	26 July
Rev Dr Simon Rae, Minister Emeritus, Presbytery of Southland, to Minister Emeritus, Presbytery of Dunedin	31 July
Rev James R Battersby, Minister Emeritus, North Shore Presbytery, to Minister Emeritus, Auckland Presbytery	9 August
Rev William Cuthers, Minister Emeritus, Waikato Presbytery to Minister Emeritus, Auckland Presbytery	30 August
Rev Keith Fuller, Minister Within the Bounds, Gisborne-Hawkes Bay Presbytery, to Minister within the Bounds, Christchurch Presbytery	18 November
Rev Young Jun You, Lodged Certificate Wellington Presbytery, to Minister within the Bounds, South Auckland Presbytery	18 November
Rev Scott Dalziell, Minister Emeritus, Wellington Presbytery to Minister Emeritus, Churches Together in Northland	29 November
Rev Noel Khokhar, Minister Within the Bounds, North Shore, to Minister within the Bounds, Dunedin Presbytery	30 November

Rev Ali'itasi (Tasi) Toleafoa, Minister First Church of Otago, Dunedin Presbytery, to Minister within the Bounds, Dunedin Presbytery	30 November
Rev Graham Mansell, Minister Ellesmere Co-operating Parish, Christchurch Presbytery to Minister within the Bounds, Christchurch Presbytery	11 December
Rev Simon McLeay, Minister Within the Bounds, South Auckland, transferred to Minister within the Bounds Auckland Presbytery	14 December
Rev Maheu Papau, Minister Wairoa Union Parish, Gisborne-Hawkes Bay Presbytery to Minister within the Bounds, Auckland Presbytery	14 December
Rev David Kriel, Minister St Enoch's Tauranga, Bay of Plenty Presbytery to Minister within the Bounds, Bay of Plenty Presbytery	31 December
Rev Dr Keith Carley, Minister Emeritus, Auckland Presbytery to Minister Emeritus, Wellington Presbytery	31 December
Erica Carley, Deaconess, Auckland Presbytery, transferred to Deaconess, Wellington Presbytery	31 December
Rev Don Ikitoelagi, Mission Director, Pacific Island Synod, to Minister within the Bounds, Auckland Presbytery	31 December
	2006
Rev Tony Barrett, Minister, Knox Church, Hamilton, Waikato Presbytery, to Minister within the Bounds, Waikato Presbytery	31 January
Rev Helen Dick, Minister North Avon Parish, Christchurch Presbytery, to Lodged Certificate, Christchurch Presbytery	14 February
Rev Selwyn Yeoman, Lodged Certificate, Dunedin Presbytery to Stated Supply at Coastal Unity Parish, Dunedin Presbytery	14 February
Rev Ross Scott, Minister within the Bounds, Christchurch Presbytery, to Minister within the Bounds, Presbytery of Wellington	14 February
Rev Peter Kirkpatrick, Minister St Giles Te Atatu South, Auckland Presbytery to Minister within the Bounds, Auckland Presbytery	26 February
Rev Dr Rod Mitchell, Lodged Certificate, Dunedin Presbytery, to Minister within the Bounds, Dunedin Presbytery	7 March
Rev R Stewart Anderson, Minister Emeritus, Churches Together in Northland to Minister Emeritus, Wellington Presbytery	21 March
Rev Ali'itasi (Tasi) Toleafoa, Minister within the Bounds, Dunedin Presbytery, to Minister within the Bounds, South Auckland Presbytery	6 April
Rev Niki Francis, Minister within the Bounds to Lodged Certificate, Wellington Presbytery	20 April
Rev Marie Ropeti Apisaloma (nee Ropeti), Minister at St Giles, Mt Roskill, to Minister within the Bounds, Auckland Presbytery	30 April
Rev Dr Tony Martin to Stated Supply, at Otago Peninsula Parish, Dunedin Presbytery	9 May
Rev Barbara Curteis, Minister First Presbyterian Church, Wairarapa Union District Council, to Minister within the Bounds, Auckland Presbytery	28 June

RESIGNATIONS FROM THE ROLL	2004
Rev Steve Horton, Minister Within the Bounds, Bay of Plenty Presbytery	4 December
	2006
Rev Derrick Hills, Minister Invercargill St Andrew's, Southland Presbytery	

RETIREMENTS	2004
Rev Dr Bob Eyles, Minister St Andrews, Levin, Manawatu-Wanganui Presbytery to Minister Emeritus, Manawatu-Wanganui Presbytery	28 February
Rt Rev Michael Thawley, Cashmere Hills Presbyterian Parish, Christchurch Presbytery, to Minister Emeritus, Christchurch Presbytery	31 July
Rev Murray Marshall, Limited Local Ministry, Limestone Plains, Southland Presbytery, to Minister Emeritus, Southland Presbytery	24 October
Rev Kimi Henry, Limited Local Ministry, Invercargill Cook Island Presbyterian Church, Southland Presbytery, to Minister Emeritus, Southland Presbytery	31 October
Rev William Cuthers, Minister St Luke's PIC Tokoroa, Waikato Presbytery,	12 December

to Minister Emeritus, Waikato Presbytery	
	2005
Rev Lagi Sipeli, Minister St James Presbyterian (Niuean), Newtown, to Minister Emeritus, Wellington Presbytery	2 January
Rev David North, Minister Hauraki Plains Co-operating, Waikato Presbytery, to Minister Emeritus, Auckland Presbytery	31 January
Rev Don Borrie, Minister St Martin's Porirua, Wellington Presbytery to Minister Emeritus, Wellington Presbytery	8 March
Rev Aubrey Stevenson, Banks Peninsula Presbyterian Church, Christchurch Presbytery to Minister Emeritus, Christchurch Presbytery	17 April
Rev John A Elvidge, Executive Director of Presbyterian Support, Christchurch Presbytery, to Minister Emeritus, Christchurch Presbytery	14 June
Rev Leslie (Robert) McPhail, Hospital Chaplain at Green Gables Rest Home, to Minister Emeritus, Nelson-Marlborough Presbytery	30 June
Rev Lester Simpson, Minister St James Waihi, Waikato Presbytery, to Minister Emeritus, North Shore Presbytery	17 July
Rev Malcolm Wall, Minister St Andrew's Te Kuiti, Waikato Presbytery, to Minister Emeritus, Waikato Presbytery	1 August
Rev Robert Maslin, Minister St Columba, Bay of Plenty Presbytery, to Minister Emeritus, Bay of Plenty Presbytery	21 August
Rev Ian Crumpton, Stated Supply Minister – St Ninian's Parish, Christchurch Presbytery, to Minister Emeritus, Christchurch Presbytery	30 September
Rev David Becker, Minister St David's Otorohanga, Waikato Presbytery, to Minister Emeritus, Waikato Presbytery	9 October
Rev Neil Cowie, Minister Amuri Co-operating Parish, to Minister Emeritus, Presbytery of Central Otago	13 November
Rev David Carmichael, Minister St Martins Parish, Christchurch Presbytery, to Minister Emeritus, Christchurch Presbytery	13 November
Rev Noel Butler, Minister Dunedin South Presbyterian Parish, Dunedin Presbytery to Minister Emeritus, Dunedin Presbytery	16 December
Rev Tony Hepburn, Omokoroa Community Church, Bay of Plenty Presbytery, to Minister Emeritus, Bay of Plenty Presbytery	19 December
Rev Ralph Penno, Wairau Parish, Nelson-Marlborough Presbytery, to Minister Emeritus, Nelson-Marlborough Presbytery	31 December
	2006
Rev Ruth Caughley, Interim Minister St George's Iona Presbyterian Church, to Minister Emerita, Christchurch Presbytery	23 January
Rev Dr Richard Colegrove, Minister St Cuthbert's Browns Bay, North Shore Presbytery to Minister Emeritus North Shore Presbytery	31 January
Rev John Rough, Minister Trinity Church Temuka, South Canterbury Presbytery to Minister Emeritus, Dunedin Presbytery	14 February
Rev Myrtle Rough, Minister Trinity Church Temuka, South Canterbury Presbytery to Minister Emerita, Dunedin Presbytery	14 February
Rev Russell Rofe, Minister Trinity Presbyterian Church, Timaru, South Canterbury Presbytery to Minister Emeritus, South Canterbury Presbytery	31 March
Rev Gaye Churchill, Chaplain, St Cuthberts College, Auckland Presbytery, to Minister Emerita, Auckland Presbytery	30 June

OBITUARIES	2004
Rev Noera Frederick Tamiana, Amorangi Minister, Ruatahuna Maori Pastorate, Te Aka Puaho	26 October
Rev James Kori Hill (previously Katene), Minister within the Bounds, Te Aka Puaho	27 October
Rev Alan Weir Armstrong, Minister Emeritus, Christchurch Presbytery	4 November
	2005
Rev Richard (Dick) William Fowler, Minister Emeritus, Wellington Presbytery	1 May
Rev Phil Mervan Spencer, Minister Emeritus, North Shore Presbytery	8 May
Rev James (Jim) Drakley Shaw Moore, Minister Emeritus, Dunedin	3 October

Presbytery	
Rev Leuatea Iusitini Sio, Minister Emeritus, Auckland Presbytery	8 October
Rev Stuart Alexander Robertson, Minister Emeritus, Manawatu-Wanganui Presbytery	11 December
Rev Frank James Boggs, Minister Emeritus, Bay of Plenty Presbytery	30 December
Rev Hector Arch Tankersley, MBE, Minister Emeritus, Manawatu-Wanganui Presbytery	31 December
	2006
Rev Thomas Evan Pollard, Retired – Australia	3 February
Rev Alan James Dunn, Minister Emeritus, Gisborne-Hawkes Bay Presbytery	28 February
Rev Ratu David Lewis, Te Aka Puaho	2 March
Sister Mary (Isabel) McCallum (nee Murray), Deaconess, Te Aka Puaho	4 March
Sister Anne Jane Anderson (nee Hollister-Jones), Deaconess, Bay of Plenty Presbytery	24 March
Rev Neil Elliott Campbell, Minister Emeritus, North Otago Presbytery	29 March
Rev Raewyn Judith Elliott, Minister Emerita, Waikato Presbytery	12 May
Rev Mary (Alison) Gray, Minister Emerita, Waikato Presbytery	2 June
Rev George Hori Tuwairua, Minister Heretaunga Maori Pastorate	3 July
Rev Rymall Stuart Roxborough, Minister Emeritus, South Canterbury Presbytery	2 August
Rev Ian Gray McBride, Minister Emeritus, Christchurch Presbytery	19 August

Memorial Minutes

The Assembly Clerk moved, it was seconded and agreed:

- [06.008] That the Memorial Minutes for the following be placed in the records of the Assembly:
- Revs: Alan Weir Armstrong, Richard William Fowler, Phil Mervan Spencer, James Drakley Shaw Moore, Leuatea Iusitini Sio, Stuart Alexander Robertson, Rymall Roxburgh, Frank James Boggs, Hector Arch Tankersley, Prof. Thomas Evan Pollard, Alan James Dunn, Neil Elliott Campbell, Raewyn Judith Elliott, Mary Alison Gray.
- Sisters: Mary Isabel McCallum, Anne Jane Anderson.
- Messrs: Sydney Edward (Ted) Mead, Sir Norman Perry
- Mesdames: Rita Mayne England, Olive McCay, Joyce Read.

Anderson, Sr Anne Jane

Anne was the third of six children born, to Charles and Katie Hollister-Jones, in Ruthin, North Wales. In 1926 the Hollister-Jones family emigrated to New Zealand and settled on a dairy farm near Hawera, Taranaki. Anne's secondary education was at Hawera Technical College where she wrote in her speech notes "Say yes to Jesus at 15 years. Didn't change my life but gave a start to guide me, Ps 32:8".

In 1939 Anne moved with her family to a dairy farm at Poike Road, Tauranga. For the next 20 years Anne's activities were centred on home and church. St Peters was greatly blessed by Anne's tireless contribution. Anne was a Sunday School teacher, a Bible Class leader and secretary of the Bay of Plenty Easter Camp Committee. She was also a music teacher and involved in the church choir and other music activities.

In 1959, at the age of 36, Anne went to Dunedin where she trained as a Deaconess of the Presbyterian Church. After graduation she worked in a parish associated with the Strongman Mine, Greymouth, and was appointed Matron of a Presbyterian Social Services Hostel for Young Women in Wellington. Anne then became Deaconess and Parish Assistant at Knox Church in Lower Hutt. This included scripture teaching at St Orams College, Lower Hutt. Of these years, Anne said at her 80th "My interest in life was people and places. I set out to train and equip myself to accept, understand and love people from all walks of life. It was full of exciting experiences and still is".

In 1967 Anne married Stewart Anderson, a Presbyterian Minister in Invercargill. She excelled in her role as Minister's wife; the entertaining and public relations were done with a beautiful blend of warmth and style.

In 1972 one of the highlights for Anne was visiting India where Catherine had been since 1953. Anne had been Catherine's great supporter back home doing all she could to foster interest in what Catherine was doing. In the early 1980s Stewart and Anne moved to Kerikeri where Stewart was the Minister in the Union Parish.

In 1986-87, at the age of 64, Anne bought a kitchen and gift shop in Kerikeri "The Scullery" which she had for six years. She was a natural; she loved nice things and pleasing people. In the early 1990s, after the sale of her shop, Anne came back to Tauranga where she once again enjoyed the rich fellowship of her sisters. Anne once again involved herself in the life of St Peters and the Bethlehem Community Church where she was much loved. She was a much appreciated parish visitor and latterly president of the Association of Presbyterian Women at St Peters.

An appropriate way to sum up Anne's life is with her own words:
"Don't ever stop believing that your life doesn't make a mark on history"

Armstrong, Rev Alan Weir

Alan was the youngest child of a family of five, born to the Rev Alexander and Mrs Sarah Armstrong, who emigrated to New Zealand from Belfast, Northern Ireland, having heeded the call for Home Missionaries in New Zealand.

Alan entered the school teaching profession, which he did for 17 years, then, feeling called to Christian ministry in the Presbyterian Church, he was accepted for three years training at Knox College, Dunedin. In 1968 he was ordained and inducted to the charge of Waipawa/Otane in Central Hawkes Bay. It was a very large parish, some 50 miles by 15 miles with eight preaching places. Unfortunately in less than two years he became ill with cancer. Despite medical doubts over his recovery, he was to have six months leave anyway, but in three months he was back doing part-time ministry following three major operations. Back to full recovery, he accepted a call to Stoke in Nelson (after six years in Waipawa) where he served for seven and a half years before moving to St Paul's Oamaru for another eight years.

Each of his ministries was distinguished by his depth of preaching, his outgoing love of people and his pastoral responsibility. During Bible Class days he met Evelyn at a conference, and later, wedding bells rang for them at Knox Church Christchurch. Evelyn became his support and partner in teaching and ministry.

Retiring from St Paul's Oamaru in September 1990, Alan and Evelyn moved to Christchurch where, during the next 14 years, he served Presbytery in various ways, especially as Interim Moderator of three parishes – John Knox Rangiora, Cashmere Hills and St James Spreydon. His guidance, preaching and visiting were greatly acceptable to the people and his warmth, humour and positive attitude won their hearts. He also served as Presbytery Minutes Auditor for many years.

During retirement he helped various parishes by conducting services and in fact preached in 26 different churches from Cheviot to Akaroa. He was also on the preaching roster for Windermere Rest Home for 10 years. With Evelyn as Secretary, he convened for two years what was then the Minister's Beneficiary Association, now called Retired Ministry – In Touch. In all situations, Alan was noted for his wit, his quirky humour and his ability to make people feel comfortable. He enjoyed cycling, walking and tennis. He was an avid reader of the Bible and enjoyed the Psalms – the stories, the words of encouragement and examples of human faith.

Alan's roots were in Ireland, he collected family stories, writing them down in note form and eventually publishing a book called "All in the Family". On its title page is written "If you are lucky enough to be Irish, you are lucky enough".

With the onset again of serious illness, Alan wrote on the last page of his book "Now I can look forward to chemotherapy remedial treatment. The Good News is that by grace I can claim...The Best is Yet to Come".

We pay tribute to Alan Weir Armstrong, a man of God who gave of himself in service to his Lord. Sympathy is offered to his wife Evelyn, to Elizabeth and David and to his grandchildren in their loss.

Boggs, Rev Frank James

Frank Boggs spent the early part of his working life as an accountant, but felt called to full-time ministry and, in 1978, gained a Lay preachers Certificate with the Presbyterian Church. He graduated in 1981 with a Diploma from Knox College and a LTh Diploma, Licentiate in Theology.

He ministered in challenging situations in the Hikurangi Union Parish from 1981 to 1986, and in the Southern Urewera Parish at Murupara from 1987 to 1990. A Murupara resident writes "Frank and Kathy arrived in Murupara in 1987 to a church administered under the joint leadership of Presbytery and Maori Synod. Frank was a sensitive man with a gentle and caring ministry. Frank and Kathy had a very effective ministry and touched many hearts through counseling, teaching and encouragement".

The family moved to Katikati in 1990 and worshipped and served in St Paul's for several years, and then joined the Tauranga Elim Church.

Frank died at home on 30 December 2005 in his 74th year, finally losing his battle with cancer. His funeral was a celebration of a life committed to the God and Saviour that he loved and trusted absolutely. This faith he shared with his wife Kathy and their daughter Sarah.

Campbell, Rev Neil Elliott

A faithful servant of the Church, Neil Campbell has served parishes from Mosgiel to St Paul's Oamaru, Cashmere Hills Christchurch, St Andrew's South Canterbury and South Clutha Parish, South Otago. Following the deaths of two of his predecessors while in office at St Paul's in Oamaru, Neil became the youngest minister then called to that parish. These were good days when one had to be early to Church to get a seat. Attendances of 700 at morning worship were not uncommon. It was therefore fitting, and a suitable tribute to Neil's faithful ministry that he was farewelled from this congregation.

Born in Dunedin on 12 January 1927, the only child of Archie and Doris Campbell, he attended the Musselburgh and King's High Schools. Following an accountancy career and graduating from Otago University with B.Com, Neil subsequently trained at the Theological Hall. During these years Neil played competitive tennis, soccer, and in addition, played the piano at regular Saturday night dances. Following his licensing in 1952, he married Betty Inkster and shortly thereafter set off for Edinburgh where Neil spent two years as Assistant Minister at St Paul's Leith, during which time he did postgraduate study at New College.

Returning to New Zealand, Neil and Betty settled into pastoral ministry and raised their three daughters – Jenny, Margie and Shona. His earlier and excellent skills in music, singing, highland dancing and organizational ability were soon put to good use acting as MC at many functions where he had the ability to keep things always interesting and always moving. An excellent singer, piano and cello player, it was a source of some pride to Neil that his grandchildren inherited something of that same musical ability. Even in his failing health, Neil's singing voice never wavered and at services at Rendell On Reed, the rest home in Oamaru, that voice sang out loud and clear in response to that faith he had proclaimed for more than fifty years of ordained ministry.

Neil's strong preaching ministry, his capable oratory, his commanding presence, and his warm personality will long be remembered by those to whom he ministered across the years. We give thanks to God for a witness and a service faithful in its tasks and fruitful in its results. Well done, good and faithful servant. Neil is survived by daughters Margie Campbell-Price and Shona Campbell-Savage.

Dunn, Rev Alan James

The Rev Alan James Dunn died peacefully in Napier on 28 February 2006 after a lengthy period of ill health. Alan had developed Parkinson's Disease which curtailed his activity over recent years, but he faced his illness with the same quiet faith and determination that characterized his life and ministry as a whole.

After completing his schooling Alan graduated from university with a Bachelor of Commerce. He practiced as an accountant firstly with the Inland Revenue Department, and then with a private company in Invercargill.

It was during his time in Invercargill that Alan met the Rev Bob Wilson at Waverley Presbyterian Church and felt called to the ministry of word and sacrament. He trained at Knox and was inducted to St Giles' Mount Roskill, Auckland, in 1964. He remained there until 1967 and then moved to St Enoch's Alexandra. In 1971 he was called to St Andrew's Dunedin. There he continued with parish ministry but also drew upon his early training to teach religious studies, accounting and economic studies at Columba College, as well as working in industrial chaplaincy. Alan then moved to Corstorphine/Concord Union Parish, from which he retired in 1984.

Alan took early retirement because of ill health and he and Joanna moved to Hawkes Bay in 1984. They lived initially in Hastings and were members of St Andrew's Church where Alan made an invaluable contribution through his preaching and leadership of worship. They then moved to Napier to be closer to family and likewise became involved in St Paul's Parish where his contribution and friendship was greatly appreciated.

Alan served overseas with K Force during the Korean War. His mother was not pleased to read about his enlistment in the local newspaper before he had had time to inform her of his intention! The overseas service left an indelible impression upon Alan and his continued involvement with the Korean War Veterans was important to him to the end of his life. He and Joanna had two trips to Korea with members of the K Force.

In retirement Alan continued to use his professional skills. He retained his membership of the ACA and was treasurer or auditor for many organizations in both church and community. He was keen on philately and deeply involved in the Parkinson Society, both through his illness and the contribution he made. He did everything with thoroughness, integrity and quiet good humour.

Alan is survived by wife Joanna and their six children as well as their grandchildren to whom he was 'Granddad'. He is also remembered with affection by his friends and colleagues who acknowledge with gratitude all that he did in the name of the One he served.

Elliott, Rev Raewyn Judith

Born on 20 November 1922, Raewyn was an only child to John and Winifred Elliott. She grew up in Paeroa, Tirau and Te Awamutu where she had her secondary education, achieving her School Certificate and University Entrance, which she was accredited at Te Awamutu District High School the first year of that system, and was a school prefect. She attended Auckland Teachers College and went on to teach new entrants or those youngsters in the early years of their schooling for many years. She was a strong believer in continuing education and her accomplishments in that area were wide and varied. She also gained accreditation as a Lay Preacher, and received a diploma through the College of St John's the Evangelist.

Her teaching service saw Raewyn teaching junior pupils in a number of schools of increasing size in an area between Tuakau and Newmarket. She had entered the service with the agreement that she would retire from teaching after 30 years of service or at 55 whichever came first and noted that it was always her intention to retire at the earliest possible moment since her mathematical mind said "you can receive almost half your salary for staying at home why work fulltime for the other half". It had therefore been her intention to perhaps give a year's service to the church in some way and then act as a relieving teacher in the winter when croquet was unseasonable. The latter was her other love and passion. She began playing when she was 22 years old and was still competitive when she first retired. She was a fine

player in her heyday, and like many other organizations she was associated with, served time on the National Executive, including four years as President.

Many of her interests and hobbies were associated with the church including Brownies and Guides (being a Brownie leader). She was involved in Sunday School, Bible Class, and belonged to the Girls' Auxiliary of the Presbyterian Women's Missionary Union, including time as President of the Auckland Province for several years. Each time she became involved in an organization, Raewyn never hesitated to offer herself to serve on their committee in whatever office she was able to do, and in fact she noted that she used to have a well-developed talent to getting herself onto committees. Other organizations she served included time on the Parent Teachers organization, Infant Mistresses Association serving two years as secretary, and her New Zealand Educational Institute branch. In her time on the executive of the Sunday School Union she was involved in the change of the syllabus.

Raewyn purchased a house in a rapidly developing area of Auckland and spoke to a visiting elder about the need for a non-Anglican Sunday School so found herself organising a Sunday School at the local school. Thirty-six children turned up on the first day and eventually there were 100 on the roll. She passed the superintendent's position on to others after two years. Raewyn also served on the Mangere Inter-Church Committee, the General Assembly's Special Committee on the Position of Women in the Church, the Assembly Life and Work committee, served six years as secretary on the Auckland Presbytery's Education Committee and on the Auckland Presbytery's Ministry Committee. Her comment on all of this was she felt that the names of some of the church committees she served on looked more impressive than the functions she performed.

Raewyn was ordained an elder in the church in 1970. She also served as a regular lay preacher (through an interpreter) at the Auckland Chinese Church. Her involvement led to her becoming their session clerk and the meetings were interesting, frustrating and educational in the multi-cultural sense. This association led her to serve on the Church Race Relations Committee for two years and to represent the Chinese Church at Assembly. After completing the Lay Preachers course the claims of ministry were put to her.

In 1975 it finally seemed to her the right direction to take and she offered herself for training to become a minister in the Presbyterian Church. Raewyn's circumstances saw her training for the ministry at St John's College in Auckland. In 1979 she went to serve at Hawera for some years, spent eight months in Palmerston North and then was parish minister in Roseneath, Wellington for five years. She spent her last years in full-time ministry in Otorohanga. In her ministries she engaged fully with the wider community in which she was serving. Her education background had left her with a strong desire to reach out to the children in her area and she developed a ministry with puppets – which delighted not only the children she talked to but the adults who watched on. Retirement saw her moving to Hamilton, where she assisted at the local church. A colleague commented that she was a formidable no-nonsense woman with a lot of time for common sense and little for idiots, but within that, sometimes, brusque exterior was a gracious and hospitable lady who affirmed those she was with.

We give thanks for Raewyn's long and devoted service to the church as an elder, lay preacher, teacher, committee member and parish minister, and commend her witness to the gospel to God who has sustained her through the years.

England, Mrs Rita Mayne

Rita grew up in Titirangi in the hills and bush of the Waitakeres, and in a family very conscious of Christian forebears in Scotland, Wales and England. From Avondale College she began to work as a factory girl before making a major vocational change to train and qualify as a domestic science teacher. This was in part because of her growing awareness of the widespread need for added skills in this, both here and overseas. She later taught at secondary schools in Auckland, Taranaki and Birmingham, England.

By 1956 Rita had married and with John welcomed five children, three sons and two daughters – one son tragically living only a few days. Years as a 'divinity student wife' in Dunedin, and 'a lady of the manse' with a husband frequently traveling followed in Christchurch, Palmerston

North and Wellington (1960-1969). She had also fostered another son and worked closely with newly-arrived Tokelau Islanders.

In 1969 she readily accepted with John a call to work for six years with the regional Conference of Churches in all Asia (the East Asia Conference, now the Christian Conference of Asia), to be based, first in Perth and later in Singapore. Study and personal exchanges over some years had made such acceptance a natural step. Along with motherhood, home-making and marriage to a wandering husband, Rita was for part of that time an EACC secretary. She returned to teaching when John was researching and lecturing in Birmingham, England and Chicago, United States of America (1975-1977).

A further change in vocation was made when Rita and John moved to Hong Kong in 1977 as overseas staff for the Presbyterian and Methodist Joint Board of Mission (later COMEC). Rita there became the librarian of the Tan Fong Shan Ecumenical Centre. After qualifying further in librarianship at Hong Kong University, she was invited to be librarian for the regional programme of training and re-orientation for theological teachers, the Programme for Theology and Cultures in Asia (1983-1994). In this role, she came to develop specialist collections of Asian religious writings, along with staff-training courses in their collection, study, preservation and publication. With a small group of colleagues, she nursed into being the Asia-wide network of librarians (ForATL), and was a key resource person in their courses of training and communication. This work was to continue for part of each year until mid-2004.

Based in New Zealand from 1990, Rita was often asked to speak here and overseas, and was also a member of the National Executive of the Association of Presbyterian Women. Continuing partnership with John in that period led to joint writing, editing and publishing of seven volumes since 1994; one the first complete manual for theological librarianship in Asia, and three of them the large research guide series to Asian Christian Theologies. As in other such shared ventures, Rita's unstinting support, persuasion and most practical labour made it possible to complete each project, despite very many obstacles.

In all her undertakings and commitments, in training of tertiary staff, the nurturing of others and in her more personal research and writings, Rita remained a meticulous yet completely modest teacher and scholar. In family life she was always deeply loving and always 'had it together' when moving households to Australia, Singapore, England, Hong Kong and to Kyoto. Her faith was to be acted out rather than spoken of and her steadily enlarging hopes to be lived by, rather than preached. Family members hold her in great admiration and affection for her as mother and wife, and hundreds of friends and colleagues across the region and beyond have recently acknowledged her quiet yet competent co-working to make readily available the region's rich Christian resources for today's most urgent human concerns.

Fowler, Rev Richard (Dick) William

Dick was born on 22 July 1928 into the Fowler family, a well-known Presbyterian family in Wellington. His father was a long-time elder in St John's Church in Wellington where Richard was active in the Bible Class.

He attended Wellington College and after leaving he joined his father and older brother to serve an apprenticeship as an electrician. After the Second World War a strong mood of confidence grew in the church as the nation rebuilt itself and expanded. The church saw itself as having a key role in this expansion. Dick soon expressed a calling for ministry for the church had a large vision and a confident place in society.

Dick completed a BA at Victoria University, majoring in psychology. Entering the Hall in 1954, he studied for BD. During these studies he married Jeanette Ellen Nicol. They divorced in the late 1980s.

On 13 December 1956 he was ordained at Toko in the East Taranaki parish. This challenging backcountry parish refined the gifts necessary for ministry with its hill-winding roads and isolated farms seeking to develop a strong community.

Dick was called to the Wainuiomata Union Parish in the Wellington Presbytery and inducted to that charge on 23 March 1961. It was a new housing area often called 'nappy valley'. There he gained a reputation for regular visits, for lively driving and the willingness to try new things.

The Parish was governed according to the Model Agreement and Dick saw the potential for greater lay involvement; so he expanded the Session from 4 to 16 to make better use of the lay talent. In an innovative move for the time, together with the local Anglican Vicar, Ian McKie, Dick devised the Glendale Agreement – the first Joint Use agreement between an Anglican and Union Parish in New Zealand. It was signed on 7 August 1966 and a new building was opened at Glendale to cope with the expanding parish needs in the Wellington Road area.

His elders speak of the way he introduced them to contemporary theology in the heady days of the Geering debates. Also in this experience he grew to appreciate that while sound theology is important, ministry also required skill in working with people challenged or troubled by the modern world.

Dick was a pioneer in ministry. As a young and rapidly expanding community, Wainuiomata experienced all the growing pains typical of the times. Dick found himself becoming more and more involved in individual and family counseling, but felt he lacked sufficient skills to be as effective as he would like. So on 22 January 1968 he resigned from parish work to go to the Cairnmillar Institute, a Uniting Church-based counseling centre in Melbourne to further his study and experience in counseling.

He was a pioneer too when he returned in December 1975 to establish a counseling service for the Wellington PSSA. It was a bold move for the times and not universally accepted by all parish ministers. But he persisted and developed the service into a leading source of professional counseling. He also developed a pioneering course to train interns in counseling as well as offering a well-respected service at the centre staffed by lively associates.

In 1988 he became Director of Counseling for the PSSA in Wellington, and Honorary Assistant at St Andrews on the Terrace, Wellington. About this time he furthered his training as a psychodramatist, which used the methods of Jacob Moreno. This recreates the spontaneous dramas of everyday life in group settings. Richard used psychodrama in his own practice with both groups and individuals.

In 1982 he married Marion Leicester, and they later divorced. During his marriage to Marion he was an Honorary Assistant at Upper Hutt Co-operating Parish.

He met Heather Turner and they married in 1993. He retired from Presbyterian Support on 11 March 1992. He continued as counselor, psychologist and psychodramatist in his own practice on The Terrace as well as from his home at Waikanae Beach.

Always a community builder, counselor, guide, friend, debater and thinker he gathered round him many people who learned from him and were assisted by him. He never lost his thirst for knowledge and for trying new and better ways of helping people. Many paid warm tribute to him at his funeral service. He served in many community groups as well. He was a long-time member of the Rotary Club of Wellington Central. The Rev Richard (Dick) Fowler died on 1 May 2005 in Wellington.

Gray, Rev Mary Alison (Alison)

The Rev Alison Gray passed away suddenly on 2 June 2006, aged 83.

Alison was born in Matamata on 27 July 1922. She attended Tirau Primary and Matamata District High School where, in 1940, she was Dux and Head Girl. Alison graduated from the Auckland Teachers Training College and taught at Tirau and Hodderville before training and graduating from the Bible Training Institute.

From 1950 to 1964 she taught at Turakina Maori Girl's College, except for a two-year break to teach at a Remand School in Birmingham, England. Alison attended Auckland University

gaining a BA and MA. When the Presbyterian ministry became open to women, Alison studied at Knox College and graduated two years later.

Her first parish was Onerahi which was subsidized by the national church but two years later was financially independent. Te Aroha, Northcote and Kihikihi parishes followed and then Alison retired to Matamata. Alison faithfully served her God and Church in neighbouring parishes, particularly Putaruru, Cambridge and Kihikihi.

Always a keen student she was part-way through a thesis on women's leadership in the church with Otago University at the time of her death.

McCallum, Sr Isabel

Isabel Murray was born at Opotiki, the daughter of George Murray, a pioneering farmer on the Rangitaiki plains. She completed her secondary education at Palmerston North Girls High School and qualified for teacher training. However the depression years required that she work on the family farm. In the war years that followed she was required to continue working on the farm while her two brothers served overseas. During those years she became involved in both Sunday School and Bible Class which were led by their father in their own home.

In 1946 Isabel was finally able to attend Auckland Teachers College and complete her teaching training. On graduation she began her teaching career at Taneatua. It was while teaching there that she felt called to train as a Deaconess and went to Dunedin to complete her deaconess training. On completion of her studies she joined the Church's Maori Mission staff and was sent to the Maori Mission School at Matahi in the Ureweras. She spent 10 years teaching at Matahi as a teacher adviser and spiritual leader until the school was absorbed into the state system. She then taught at Apanui School in Whakatane.

In 1958 she married Mac McCallum, a widower with four children. In 1960 her son John was born. Mac died suddenly in 1970 leaving Isabel a widow with five children.

Isabel continued to live in the Murray family home at Ohope where the church was her greatest love. For many years she led the Sunday School at Ohope, became an elder of the Whakatane Parish, conducted worship services, as well as being involved in both the Association of Presbyterian Women and the Presbyterian Women's Missionary Union. At Ohope she is remembered for her pastoral work and as a strong ambassador for the Christian faith. She represented the parish on the National Council for Women for over 20 years and was made a life member in 1991.

Although Isabel was on the roll of the Maori Synod as Deaconess she played a full part in both Presbytery, where she represented the Whakatane Parish on many occasions, and in Presbyterian. Her life can be summed up in the words of Micah chapter 6 verse 8 "What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with your God".

McCay QSM, Mrs Olive

Olive Robertson was a descendant of Scottish settlers who came to New Zealand in the 19th century and lived in Dunedin. Olive was a bright pupil through school and began university studies in the late 1940s at Otago. Sam McCay was also a student and later studied theology at Knox Theological College. After marriage, Sam became minister at Nuhaka in the Gisborne Presbytery. Olive learned to be a very good minister's wife – which was what was expected in the 1950s. They raised a family there and at St Enoch's Parish in Tauranga.

It was also expected that the minister's wife would take an interest in the women's groups in the church, and this Olive did, and continued to do, until the time of her death. She held the office of President of the Auckland Presbyterial of the Association of Presbyterian Women and encouraged others to take their turn in that responsibility.

In the many years Sam was minister of the Howick Parish, Olive not only continued the care of her family of four and her church responsibilities, but she also played an important part in civic affairs in the Howick community. She said she did not seek political office, but it came seeking

her. So began more than twenty years of service improving the lives of people in her beloved Howick.

Olive served on the Borough Council until it was amalgamated with the Manukau City Council in 1989. She was Deputy Mayor for nine years. She took a keen interest in the local library and in the development of Uxbridge, Howick's creative centre. She also was a strong supporter of the Senior Citizen's Centre. She was awarded the QSM for her public service in 1996.

Retirement did not bring much change to her involvement in church affairs. For many years Olive had been a regular attendee at Auckland Presbytery meetings and served on the Pastoral Committee of Presbytery. She kept the usual interests and activity despite increasing health problems.

We were glad to be able to rejoice that Sam and Olive achieved their Golden Wedding Anniversary. We give thanks for the life, the witness, the service and the courage of Olive McCay.

Mead, Mr Sydney Edward (Ted)

Ted grew up in Hamilton and attended St Andrew's from an early age. At Hamilton Technical College he joined the Crusaders, developing a keen interest in faith and mission, an interest that lasted his whole life. He also became very active in the St Andrew's Bible Class movement. After training as a teacher, Ted was called up and he joined the Army medical corps serving in the Pacific.

His teaching career was always accompanied by his active involvement in the congregations he worshipped in, and this continued throughout his life. It was during his time as president of the Waikato Bible Class District Committee that land was sought for a campsite and eventually the Narrows was purchased. In 1960 he married Gladys Muir and they had two sons, David and Stephen. Following a period of teaching in Hamilton, Ted was asked to go to the United States of America for six months to help in developing teaching resources for physics that were used worldwide.

In 1968 Ted was appointed principal at Dannevirke High School. Ted worked very hard at developing links with the community, creating a pastoral care system that put students first. He became an elder at Knox and served the parish well.

On his retirement in 1982, they shifted to Westshore, Napier. Ted contributed to the wider work of the Hawkes Bay Presbytery and picked up his interest in Christian World Service and he joined the Ahuriri-Putorino Parish and Session. In a long vacancy that began shortly after they arrived, Ted assumed leadership in many areas, assisting a parish, which covered a large area with limited financial and human resources. He promoted ecumenical endeavour at the local and regional level and did that in very practical ways. He continued working in the community looking for opportunities to help the disadvantaged in society, linking with unemployed worker schemes being a strong advocate for their needs. For his involvement in a Napier City Pilot Plan, building greater understanding between Maori and Pakeha, he received an award.

Finally, the Meads returned to Hamilton linking with St Alban's Co-operating Parish at Chartwell. He continued to be active at Presbytery, Joint Regional Council, helping on Boards of Nomination, committees and other tasks. He took on the task of regional agent for Christian World Service and the tribute paid by the CWS staff at his funeral indicated that his influence spread far beyond what he did in the Waikato. Ted was someone who saw serving God and the gospel through the church as a good way to utilize his talents. His wisdom and deliberate manner helped the Presbytery through a lot of issues and it was with regret a few years ago that it accepted Ted's suggestion that he was less able to assist us with his increasing hearing loss, which was making meetings difficult for him.

Ted had a clear understanding of what it meant to be Presbyterian, so that the role of elder was very important to him, a role which places responsibility for the church's affairs at the parish, regional and national levels equally in the hands of ministers and elders. It wasn't that Ted wouldn't let ministers get away with anything, it was more that he would remind Presbytery that

the elders had an equal share in the decision making processes and he was there to ensure that happened.

Ted has been a faithful servant to his Lord, through his life and example, and through his service in the courts of the Presbyterian Church. We give thanks for that, and commend him to God.

Moore, Rev James (Jim) Drakley Shaw

The Presbytery of Dunedin gives thanks to God for the long life and ministry of the Reverend Jim Moore. Jim was born in Dunedin and was educated there. He attended University of Otago (BSc 1941). He served as a science officer (2nd Lt) in the Pacific. He graduated MSc (1947) and BD (1951) and was awarded the University of Otago Senior Scholarship.

Jim was ordained and inducted at Owaka (Clutha Presbytery) in 1950 – a multi-centred rural parish with extensive travel. It had a strong youth ministry, which was a continuing feature of Jim's ministry. He was called to Wyndham (Mataura Presbytery) for a nine-year ministry (at a time when Bible Class was at its peak). Jim accepted a call to St Andrew's Invercargill after several approaches, because of their need for a 'peacemaker' after conflict. He spent five years there and 'it was a different place when he left'. The call to Glendowie, Auckland, was a different kind of ministry (building up a developing parish, rather than earlier ministries in established parishes). It was busy, urban, but made time for community involvements (Kiwanis) and he served as Presbytery Clerk from February 1971 to December 1975 (when Auckland and North Shore were still one presbytery). His quiet pastoral negotiation helped resolve many difficulties around the Presbytery. His final 10-year ministry at the end of 1975 came as a call to Mornington, Dunedin. He was very busy there with multiple centres and services (he regularly took three services a Sunday), but he still made an effort to keep in touch with youth activities. In those days large numbers of children attended the two morning services and he told them interesting stories, including Jungle Doctor ones. The two-storied hall at Glenpark was opened early in his ministry and major renovations and alterations were made to Glenpark Church before he retired. An addition to the Kenmure Church, linking it to the house, which had been the original worship centre, was also built.

Jim was convener of the Theological Hall Committee (an Assembly committee) from 1978 to 1985 and is remembered for the 'quality of his leadership and example'. He was a member of the Dunedin South Rotary until he retired, then Dunedin South Probus. He wrote a study book "The Helper and the Heritage" (1982, p97) which combined his long interest in the work of the Holy Spirit with his concern that new interest in the Holy Spirit and the Church's heritage of faith should be held together as resources for faith.

Jim retired in September 1985 after 35 years of ordained ministry. He and Margaret enjoyed 20 years of retirement in which they supported their family, developed their extensive garden and helped in ministry, and in the community, where they could. Jim was, with Margaret's active assistance, for 15 years secretary of the Otago branch of the Neurological Foundation of New Zealand. That few people knew about this was typical of a man who never sought a 'place' or advancement for himself in the church, or to have 'followers', but who in an attractive and faithful manner quietly 'did the work of ministry'.

We express our sympathy to his wife Margaret and family in the loss of an understanding and wise man, a notable servant of Christ.

Nicholas, Mrs Edna

Edna Nicholas died on 22 April 2006, aged 93 years.

She came to New Zealand in 1951 when her husband, the Rev Dr Howell Nicholas was appointed principal of the Congregational Theological College and Minister of the Mt Eden Congregational Church. Edna was 'mother/housekeeper/cook' for the College and Howell's unofficial secretary. The Very Rev Kenape Faletose was the first of a number of Pacific Islanders who came to New Zealand to be trained. Howell made a big contribution to the life of the Congregational Union and the ecumenical scene in New Zealand, in preparing for the union of the Congregational Churches with the Presbyterian Church in 1969.

In 1966 they returned to the United Kingdom and Howell made another important contribution, this time to the formation of the United Reformed Church in England. He died in 1972 and Edna went to live with a daughter in Stirling, Scotland. The Church of Scotland had just approved the appointment of elders and Edna was one of the first to be ordained.

Edna came to live with her daughter in Auckland in 1979. She became a member of Mt Albert Presbyterian Church because it had a pipe organ, and because a good friend from Mt Eden Congregational Church days, Gladys Jenkin, was a member and lived close by. Sometime later, Edna was inducted as an elder at Mt Albert and for many years was their Presbytery elder.

Perry, Sir David Norman (Norman)

Sir Norman Perry died 2 August 2006, having recently celebrated his 92nd birthday.

Sir Norman was one of the most significant and recognised lay leaders in the history of the Presbyterian Church of Aotearoa New Zealand. He was deeply involved in the Maori Synod, the New Life Movement 1955-1970, elected third lay Moderator of the General Assembly in 1964, and was a driving force in Mahi Tahī, a trust profiled in the Church.

Norman's life was given in service of God and people.

As a young man Norman Perry was appointed as secretary and assistant to Sir Apirana Ngata and was a member of the Tribal Work Party with Sir Apirana 1938 - 50. Sir Norman was the only non - Maori in the Maori Battalion in the Second World War. He served as a YMCA officer at the Battalion's request. In the Italian campaign he was seriously wounded, returning to New Zealand in 1944. He has served in and worked with many Maori organisations. He lived much of his life in Opotiki where he started a garment manufacturing factory to employ and train Maori. He helped establish and continued to be heavily involved in Mahi Tahī, a trust working to reclaim Maori prisoners by linking them to their indigenous traditions, now offering tikanga Maori programmes in prisons.

Sir Norman's involvement in the world church and world affairs was extensive. He was a member of the International Laity Committee of the World Council of Churches 1955 - 58, leader of an Ecumenical Church Vietnam Peace Mission, in association with the Ministry of Foreign Affairs (supported by the Prime Minister and Secretary of Foreign Affairs), and initiated peace talks between Buddhists and Christians in North Vietnam, South Vietnam 1965.

He was member of a Maori delegation to China in 1984 and trustee of the Rewi Alley Shandan School for some years from 1984.

He served on local and government bodies, being chair of the East Coast Development Council 1970-80, a member from 1980 of the Ministerial Committee on Violence 1986-87 and a member of the Roper Commission on Prison Reform. Sir Norman's knighthood was awarded for services to the community and Maori people in 1977.

Personally Sir Norman was an enthusiastic and humble man. He generated ideas and worked at enlisting people to make them happen.

We give thanks to God for a most remarkable leader in the Presbyterian Church.

Pollard, Rev Thomas Evan (Evan)

Thomas Evan Pollard, who was always called by his second name, was born at Mackay, Queensland on 1 February 1921 but his parents moved to Lismore, New South Wales. Immediately after graduating BA at the University of Sydney in 1941, he enlisted in the RAAF, underwent training in Canada and served in Squadron 647 of RAF Bomber Command, first as a navigator and later as a Flying Officer. Given compassionate leave in 1945, he returned to Australia and married Noela Thomas. He studied for the ministry at St Andrew's College, Sydney, and between 1949 and 1952 served the parishes of Lake Macquarrie and Blayney. During 1953 he was acting principal of St Andrew's College, and then he studied for the PhD degree at St Andrew's University, Scotland. From 1957 to 1962 he was minister at Woollahra, Sydney, and the same time continued his academic interests. In the University Faculty of Divinity he was a recognized teacher of New Testament studies. He also took a keen interest

in Patristics (the Fathers of the early Church), especially in their exegesis of the scriptures, and he became widely known for articles that were published in scholarly journals.

The General Assembly in 1962 appointed him Professor of New Testament at Knox Theological Hall, where his high academic qualifications and experience in both parish work and theological teaching enabled him to make a remarkable contribution to ministerial training in this country. Because the staff had studies in the Knox College buildings, they came to know him well and appreciated the discussions, whether serious or humorous over morning and afternoon tea. He was popular with the students, frequently saying "When you go to your parish..." thus reminding them of the close relationship between their study and their future work. From his study of Patristic exegesis he learned insights into the meaning of the New Testament, and this enriched his lectures and publications. His ecumenical spirit as well as his interest in Patristics led him to promote and encourage good relationships with the Roman Catholic Church, and in particular with Holy Cross College, Mosgiel. In the widely publicized controversy over the resurrection, which divided the Presbyterian Church in the late 1960s, he exercised a moderating influence with skill and grace; he could not accept the views put forward by Professor Geering, but strongly disapproved of the harsh methods of some of his critics. Evan Pollard's conviction was that critical examination of the scriptures need not destroy, but could help to nourish a living faith.

In addition to articles he wrote two books while at Knox Theological Hall, "Johannine Christology and the Early Church" (1970, reprinted 2005) and "Fullness of Humanity (1982), thus making the fruits of his scholarship available to a wider readership. The latter was based on the Croall lectures which he delivered in Edinburgh in 1980.

He had a lively sense of humour and many people enjoyed his jokes and stories of which he had a great fund. His wide interests included music, literature, history, travel, other cultures and world affairs generally. But basic to everything was his deep, intelligent faith in Jesus Christ and loyalty to the church.

His war service had lasting effects on health and on medical advice he took early retirement in 1982. He returned to Australia, living first at Mt Riverview in the Blue Mountains and later at Mountainview Nursing Home in Penrith. Failing eyesight made him dependent on talking books and he eventually became print-blind – a major handicap for anybody so keen on reading and keeping abreast with developments in theology and the church. But he retained his bright, cheerful attitude, and visits to his home brought both pleasure and inspiration. It was with great regret that many heard of his death on 3 February 2006, just after his 85th birthday.

The Presbytery of Dunedin extends its sympathy to Noela, his widow, Gwennyth, Sandra and Margaret, his three daughters, and to their families. But above all it gives thanks to God for Evan Pollard's outstanding service to the life and work of the Presbyterian Church of Aotearoa New Zealand, to other churches, to scholarship and to the community.

Read, Mrs Joyce

Joyce Read was born a daughter of the manse in 1914. She spent most of the first forty years of her life in the Auckland region. With a BA in French and English from Auckland University, she opted for primary school teaching and spent the war years teaching in two country schools.

After the war, as a member of the choir in St David's Khyber Pass, she met the Rev Stan Read, who had just returned from war service in Britain to become the assistant minister there. They were married in 1947 and Joyce fully embraced the role of Minister's wife alongside her other interests in life.

The family moved to Wellington in 1964 when Stan was called to St Andrew's on the Terrace. As well as serving parish ministry, Stan was Clerk of the General Assembly, a position he held from 1956 to 1974. This extra responsibility, which Stan took on for the national church, placed extra demands on Joyce, their children and their home life.

Joyce was on the National Executive of the Presbyterian Women's Missionary Union and helped in the creation of the Association of Presbyterian Women. She was national president of the YWCA and steered it through a difficult period of transition and controversy.

Joyce and Stan retired to Wadestown in 1971. Joyce was happy to remain in this community after Stan died in 1977 and was able to do so until the final months of her life at the age of 90 years. She played a full and active part in the life of Wadestown Presbyterian Church, this despite advancing blindness in the last decade or so of her life. She served in the Wadestown APW and Wellington Presbyterial. Joyce was an elder and member of Wadestown Presbyterian Church's Parish Council and convener of its Pastoral Group.

Joyce was greatly respected and loved by those who were fortunate enough to be drawn into her wide circle of friendship and love. She is particularly remembered for her deep compassion and care for others and her wisdom, borne out of her strong intellect, her interest in world events and her robust Christian faith.

Roxburgh, Rev Rymall Stuart

Rymall Roxburgh was born 31 October 1915 (which most people refer to as Hallowe'en but he preferred to call Reformation day, the anniversary of Martin Luther's 95 theses) in Cargill Street, Dunedin. The family moved around in Rymall's childhood – to Auckland, Taumarunui, Wellington and then back to Dunedin.

Rymall attended Otago Boys High School and found himself RS Roxburgh seated next to RS Miller. When they found out their birthdays were a day apart they were friends forever. Rymall's parents went to the local Methodist Church but Woodhaugh Methodist had no programme for young people so his friend Rob Miller invited him to go to the Bible Class his father, Thomas Miller, had at St Stephens Presbyterian. One by one his sister and his brothers followed, but his parents stayed Methodist. As well as the Bible Class there was a strong Christian Endeavour group at St Stephens. Christian Endeavour Conventions, which were held at Pounawea had a strong influence on Rymall's life.

When Rymall left school he went to work as an office boy at Kirby's, a public accountant in Dunedin. While there he began studies at the University of Otago (with lectures at eight o'clock in the morning before work and again in the evening after work!) for his commerce degree. He eventually gained his MCom and became a chartered accountant. At University he was involved with the Evangelical Union including serving on the executive. With some of his university friends Rymall enjoyed biking around different parts of New Zealand in his holidays.

After having established himself in the accountancy firm Rymall felt the call to the ministry. So he left Kirbys to spend 3 years (1941-43) at Knox Theological Hall. As a theological student he was exempted from military service. He was ordained on 2 March 1944 at Dargaville Presbyterian Church, his first charge. This was only to be temporary as he felt a strong call to preach the Gospel to the Muslim world and had been accepted for missionary service in India. One reason for Rymall's choice of Dargaville was its proximity to Auckland the Bible Training Institute where a certain Betty Carsen was a student. Rymall and Betty were married at St Barnabas Church, Stoke on 13 January 1945. They returned to Dargaville to begin married life but only had eight months there before they got word that they were booked on a ship leaving Auckland on what turned out to be VJ Day, 15 August 1945. It was exactly two years later on 15 August 1947, that India gained independence from Britain and the nation was torn apart by partition, which meant that all the Muslims left the Punjab and went to Pakistan.

Rymall and Betty were sent to the New Zealand Presbyterian Mission station at Jagadhri where the work consisted of a hospital, a school and district work. The work involved preaching in the bazaar and villages, going on annual camping tours and stationing preachers in various village centres, distributing Christian literature, teaching inquirers, building up the church and provision of centres and buildings for worship, youth work and village schools, practical help with close co-operation with the hospital and medical staff, and nurture and development of the Indian helpers. Rymall was given special charge of the developing work in the nearby town of Abdullahpur, renamed Yumunanagar after the Partition and in Pehowa and Santok Majra. In Abdullahpur he helped build a church with funds from the Break-of-Day scheme.

Rymall and Betty had two terms at Jagadhri, 1945-51 and 1952-59. The furlough between was spent in Dunedin where Rymall completed his BA and BD degrees. After the second furlough in Auckland they went back for their third term (1961-64) to Dehra Dun, a large city at the foot of the Himalayan mountains, between the Jumna and Ganges rivers. Towards the end of this time Rymall had the pleasure of being involved in the baptisms of two Muslim converts. After all he had followed God's call to preach to the Muslims and then they all left two years after he arrived in India!

In 1961 Rymall fell ill and was invalided to New Zealand. The original cause was finally diagnosed as a very severe migraine and not a hindrance to his working in India again, but while they were in New Zealand another health problem arose and Rymall was operated on for cancer. The Missions Committee felt Rymall was a health risk to them so they asked for his resignation and told him to 'look for a parish'. He was at that time doing stated supply at Epsom Presbyterian, Auckland. Rymall felt God calling him to St Albans, Palmerston North and so the family moved to Palmerston North. During these years (1967-75) Rymall was involved in the chaplaincy committee for Massey University and also organised the local landline connection for the Billy Graham Crusade among other things. Rymall exercised a very positive and helpful pastoral and preaching ministry at St Albans. His next call was to St Paul's –Trinity-Pacific parish in Christchurch (1975-80) where he worked in a collegiate ministry with Kenape Faletoese, in a multicultural setting with Samoans, Niueans, and Cook Islanders. Rymall had a heart for Christian unity and while in Christchurch he was instrumental in bringing together the inner city churches (Anglican, Baptist, Catholic, Methodist, Presbyterian and Salvation Army) for combined services of worship on special occasions. This was his last parish before he retired in December 1980 to live in Geraldine.

Rymall also served at one stage as Convenor of the Assembly Book of Order and Judicial Committee. He oversaw a reprinting of the Book of Order-and there were numerous revisions and amendments that had to be collated and edited and proofread before final printing. Rymall was a committed churchman and this flowed on from some of the great loves of his life –a love for God, the Gospel, the Church and his wife Betty and family. Rymall has been a keen member of the Westminster Fellowship and has been greatly encouraged in recent years by the work of Presbyterian AFFIRM.

During retirement years Rymall and Betty have been very involved in St Andrews Co-operating, Geraldine. Rymall led a home-group for a number of years and many benefited from his great love for and understanding of the Scriptures. Rymall was also involved in the global Mission Committee in the parish and regularly attended the weekly 7am Prayer meetings. And there were opportunities for preaching and ministry. He was a loved and valued member of St. Andrews.

Rymall died on 1 August 2006 and is survived by his wife Betty and six children. In a recent edition of St Andrews News an obituary to Rymall was titled 'A Mighty Tree has fallen' He has indeed 'fought the good fight, finished the race, kept the faith and has now received that crown of righteousness.... Well done good and faithful servant.'

Sio, Rev Alo Leuatea Iusitini

Alo Leuatea Iusitini Sio was born on 6 October 1925, to a family steeped in the tradition and work of the London Missionary Society Church, in the village of Sapunaoa, Falealili, Samoa. His father was a minister, as was his grandfather. His great-grandfather was a missionary to the island of Liffou New Caledonia in the 1850's.

Leuatea came to New Zealand on 18 December 1951 together with Kenape Faletoese. They stayed in Mt Eden with Eteuati Maiava and Harry Villa – scholarship students from Samoa. He worked and went to night school for School Certificate and in 1953 enrolled at Auckland University for a Bachelor of Arts/Commerce degree.

In 1954 he changed to ministry training at the Congregational Church Bible College in Mt Eden. In 1956 he started as a student pastor in Newton and in August of that year was called to be a full-time minister to assist Rev Challis in Newton.

On 2 February 1957 Leuatea and Rosalina got married in Newton. They have four daughters – Rosalina, Annie, Betty and Fetai.

Leuatea and Rosalina have been the spiritual parents of generations of Pacific Islanders until retirement in 1993 and they established many changes to the continuous life of the Pacific Island Community. Their gift could be summed up in that they gave the young men the confidence to enquire and the courage in their faith by strengthening their identities as Pacific Island Christians.

Leuatea was recognized by the government with the Queen's Service Medal and Companion of the Order of Merit. Auckland City Council awarded him the Living Legend Award in 2005. He passed away on 8 October 2005.

Spencer, Rev Phil Mervan

On 13 May, a large gathering of family, friends and colleagues met at St Aidan's Northcote to give thanks for the rich and full life of the Rev PM Spencer.

While his family of origin had several moves, it was at St Mungo's Church, Grey Lynn that ministers like Angus Sutherland and Doug Storkey left their mark. The Bible Class of the day had a very positive influence on so many young people, and Phil owed much to the movement, especially through its Easter Camps at Hunua.

It was in the Lands and Survey that his artistic potential became obvious, and in later years he was to become a watercolour painter of some note.

He trained in the RNZAF as a pilot, but as World War Two drew to a close, the call to the ministry was very strong, and he began his preparation by studying for his MA at Auckland University. He then went on to Knox Theological Hall (1949-1951), followed by Westminster College, Cambridge University (1952-1953). In 1954 he began his ministry as an Associate at St Martins Papatoetoe.

Phil and Joan were married at St John's Church Papatoetoe by Rev Ian Fraser in 1959 and were to become real companions during the following years as they moved around New Zealand. It was in times of troublesome health that they were to be of great mutual support.

1959 was also the year when he began a fruitful ministry at Knox Gisborne, which was followed in 1964 by eight years at St Andrew's Te Puke. It was significant for him to be ministering so near to Maketu, which was the turangawaewae of Spencer, a pioneer missionary to the Arawa people.

In 1972 Phil began ten years of service to St Aidan's Northcote, where he became a much-loved preacher and pastor. In 1980 he took the opportunity of taking study leave at Selly Oak, Birmingham, England. His final parish was Epsom and he became Minister Emeritus in 1987 when they moved to North Shore where he was able to continue to give wise, discreet and helpful service for another 18 years.

As well as exercising an excellent teaching and pastoral ministry, Phil served the wider church well. He was way ahead of his time in encouraging the use of visual aids and new 'hardware', never as a stunt but as an integral part of Christian education and worship. His ability and interest in music was of great benefit in many a parish.

Many parishes today would not be aware that they owe him a great deal for his wise input through the Church Worship and Architecture Committee. Many unwise designs were saved by this committee from being inflicted upon innocent Boards of Managers.

Phil was well-schooled in theology and had a very sharp mind but was always able to speak to every person he met at their level. Above all, he will be remembered as a very caring person. Having known the ups and downs of family health, and even the tragic loss of one sister and three close friends in a distressing accident, he could empathise with the needs of most people.

It was said at his funeral “We chuckle at his lengthy stories, but these arose out of his interest in people and made him such a good and conscientious pastor.”

While Phil was not effusive in talking about his own personal faith, his inner devotion was so real and sincere, and could be summed up in the words which meant so much to him “Simply to Thy Cross I cling”.

Our loving support and sympathy continue with Joan and family. We give thanks to God for the life and ministry of Phil Mervan Spencer.

Tankersley MBE, Rev Hector Arch

The Reverend Hector Arch Tankersley died on 31 December 2005 at Coombrae Rest Home, Feilding, in his 89th year. He was affectionately known as ‘Tank’.

Following the completion of a two-year “Pressure Cooker” course at the Theological Hall in Dunedin, Tank was ordained as the Assistant Minister at St Paul’s Presbyterian Church in Feilding in 1958. He played a major part in the establishment of Knox Church in the north of Feilding. The church building, which was to be both a parish church and hall, was erected at a cost of 2500 pounds and the new parish came into being on 6 February 1960 when he was inducted as the first minister of Knox Presbyterian Church. It covered 270 known Presbyterian homes and 174 communicant members. There was a lively Sunday School and a very active Bible Class and it soon became apparent that steps needed to be taken to build a church. The opening and dedication of the church took place on 5 September 1964.

In July 1967 Tank received and accepted a call to St Columba Presbyterian Church in the northern Wellington suburb of Johnsonville. In his time at Johnsonville, with Tank’s leadership, the Presbyterian parish negotiated with the local Methodist Church, St John’s, to establish a co-operative venture, and Tank was, with Bob Andrews, one of the first ministers of the Union Church. During their ministry at Johnsonville, Tank was active in planning for a new church centre in Dr Taylor Terrace.

Tank’s third charge was St James in Wanganui East, where he introduced the idea of a Parish Council rather than Session and Board of Managers. His commitment to it ensured that it succeeded well. The parish went into building mode there too – a new Manse and alterations in the church to accommodate the growing need for fellowship. While he officially retired from Wanganui East, he served for a year during a vacancy in Levin and for a time in Dannevirke. Tank brought many qualities to his ministry. One of them was that he was a perfectionist. Clearly he held the conviction that if a job was worth doing it was worth doing to the best of one’s ability. This was evident in all areas of the life of the church in which he served and in all parishes. He readily faced challenges and, in meeting them, had the ability of taking his parish members along with him.

He will be remembered for the warmth of his smile, his dedication to every task he undertook, his practical application of the Word and the depth at which he touched people’s lives.

Tank’s ministry, without doubt, was blessed by the giftedness and dedication of his dear wife Aimee. They were inseparable in the blessedness of their shared ministry. We honour Tank as a mover, an enabler, an encourager and a true saint of God.

Anniversaries of Ordination

The Assembly Clerk moved, it was seconded and agreed:

- [06.009] 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:
- 1938** (70 years anniversary) as at 2008:
C I L Dixon (21 February 1938)
 - 1941** (65 years anniversary) as at 2006:
W R M Hay (16 December 1941)
 - 1942** (65 years anniversary) as at 2007:

G M Yule (5 February 1942)

1948 (60 years anniversary) as at 2008:

G C M Angus (3 February 1948), G L Lynds (11 February 1948), W S Stuart (15 June 1948)

1951 (55 years anniversary) as at 2006:

E K Orange (12 December 1951), W I Bacon (13 December 1951), F D Ross (18 December 1951), W S White (20 December 1951)

1952 (55 years anniversary) as at 2007:

J M H Hight (31 January 1952), I D MacGregor (1 February 1952), W G B Clark (7 February 1952), D I MacMillan (6 March 1952), F W R Nichol (31 July 1952), K G Cree (14 August 1952), T M Corkill (14 October 1952), S W Perry (9 December 1952)

1953 (55 years anniversary) as at 2008:

J R Battersby (3 February 1953), R D Elley (4 February 1953), A G Dunn (10 March 1953), W C Downard (10 September 1953)

1956 (50 years anniversary) as at 2006:

N R Sheat (5 December 1956), D S Knight (12 December 1956), A S McKenzie (14 December 1956)

1957 (50 years anniversary) as at 2007:

D C Feist (14 February 1957), D A Calvert (14 February 1957), P N Davies (30 April 1957), A C Herron (29 August 1957), V Sinclair (17 September 1957).

1958 (50 years anniversary) as at 2008:

D French (1 February 1958), D R Clark (12 February 1958), K L Sellar (12 February 1958), E H Z Chapman (13 February 1958), I G Murray (29 May 1958)

Nominating Committee

Nominating Committee co-convenor, Rev Nancy-Jean Whitehead was granted leave to amend notice of motion [06.010] by the insertion of additional names.

Ms Whitehead moved, it was seconded and agreed:

[06.010] That Assembly confirm Presbytery, Union District Council, Te Aka Puaho, Pacific Island Synod, Council of Asian Congregation and Association of Presbyterian Women representatives on the Nominating Committee as listed: Northland – Mr Bruce Matheson, North Shore – Rev Sherri Weinberg, Auckland – Mr Tony Scott, South Auckland – Rev Uea Tuleia, Waikato – Mr Michael Scott, Bay of Plenty – Mrs Lois Rout, Te Aka Puaho – no nomination, Gisborne/Hawkes Bay – Rev Howard Carter, Taranaki – Rev David Anderson, Wanganui Manawatu – Rev Steve Jourdain, Wairarapa – no nomination, Wellington – Dr Helen Bichan, Nelson/Marlborough – Rev Johanna Warren, Westland Buller – no nomination, Christchurch – Mrs Lydia McKinnon, Ashburton – Mr Robert Jones, South Canterbury – Rev Les Gosling, North Otago/Dunedin – Mrs Janet Sim Elder, Clutha – Rev Makesi Alatimu, Maitua – Rev John Ranstead, Central Otago – Mr David Dittmer, Southland – Mr David McPherson, Association of Presbyterian Women – Mrs Julia Buckingham, Pacific Island Synod – Rev Ere Talagi-Ikitoelagi, Council of Asian Congregations – no nomination.

Te Aka Puaho

The Moderator, Mrs Millie Te Kaawa, and members of Te Aka Puaho presented the report of Te Aka Puaho.

Assembly adjourned for dinner, to resume at 7pm.

Pamela Tankersley, Moderator

Kerry Enright, Clerk

**Minutes of Session 2 of the 2006 General Assembly
St Kentigern College, Pakuranga Road, Auckland
Thursday 28 September 7pm**

The Moderator constituted the new session with prayer.

Council of Assembly

Convener Mr Kerry Stotter and Mr Neil Sinclair presented the report of the Council of Assembly.

Resource Sub-Committee

Co-conveners Mr John Trainor and Professor Ian Watson presented the report of the Sub-committee.

National Tasks Review

Ms Helen Beaumont presented the report of the National Tasks Review.

Ms Beaumont moved, it was seconded and agreed:

[06.011] That the General Assembly affirm the work of the Council of Assembly to focus the Assembly's operations on core functions.

Ms Beaumont moved, it was seconded and carried:

[06.012] That the Council of Assembly give priority to addressing the effectiveness of presbyteries in their role of supporting congregations in mission and ensuring the strategic use of resources (people, property and finances) within their region.

Overture 1: Assembly Expenditure

Rev Andrew Norton was granted leave to amend notice of motion [06.014] clause 1 by changing "including" to "excluding".

Mr Norton moved clauses 1 and 3, and they were seconded:

- [06.014] That:
1. The total levy to be collected from Assembly Assessment, excluding Beneficiary Fund costs, be set at no more than 5% of Parish income.
 2. (Consideration of clause 2 was deferred to a later session).
 3. The Council of Assembly give serious consideration to a major change for future Assembly budgets as follows:
 - a. Retain the position of Assembly Executive Secretary and retain a support staff, any essential ecumenical networking must be carried out from this office. Cancel our subscriptions to most international and national ecumenical bodies. \$250,000.
 - b. Reduce the Communications Department to one staff member a combination of web-master and communications. SPANZ becomes a subscription based magazine fully self-funding or is cancelled. \$100,000
 - c. Reduce expenditure to the School of Ministry to the level of \$200,000
 - d. Retain limited funding to Archives including salaries. \$100,000
 - e. Significantly reduce the work of the financial department and charge for services provided. Transition Budget \$100,000
 - f. Retain ministry office with Human Resources to maintain essential systems and provide advice. \$100,000
 - g. For legal support. 100,000
 - h. The governance function required of a Council of Assembly. \$20,000.00Giving a total of \$1,000,000
This also involves:

Cancelling the gift to Te Aka Puaho. Serious consideration needs to be given to gifting some trust money to Te Aka Puaho.
Maintain Youth Ministry with trust funds available, but provided by a contract with a Parish.
Asian Congregations will have considerably more money available to them to consider funding the Asian Liaison office locally.
Pacific Congregations will have considerable funds released to them that would allow the Synod to work independent of Assessment.
Global Mission is already self-funding.
Kids Friendly is externally funded by Presbyterian Savings and Development Society and presbyteries.
The office of the National Mission Enabler should be funded by the Presbyterian Foundation money, or the office closed.
Any other trust funds that the Assembly can draw upon should be used.

Clauses 1 and 3 were debated separately.
Both clauses were lost.

Overture 2: Local and National Mission Spending

Rev Colin Marshall moved clause (a) of notice of motion [06.013], and it was seconded:

- [06.013] That:
- a. Assessments payable to the Assembly, including Beneficiary Fund payments, shall not exceed a total of 10% of the regular income of any parish.
 - b. (Consideration of clause b to be dealt with in a later session)
These policies shall be implemented from 1 July 2008.

Rev Steve Jourdain moved an amendment, which was seconded:

- That:
- a. Assessments payable to the Assembly, including Beneficiary Fund payments, shall be a total of 10% of the regular income of any parish and,

The amendment was lost.

The substantive motion was put.
Voting was 54% (221) in favour and 46% (187) against.
The motion was declared lost.

Rev Phil King moved, it was seconded and carried:

- [06.013a] That the content of notice of motion 13 clause (a) be referred to the Council of Assembly for further consideration.

Comprehensive Motion

The Assembly Executive Secretary moved as a comprehensive motion, it was seconded and agreed:

- [06.077] That Assembly adopt the following Act of Modification and affirmation:
Assembly, in view of the Church's right in dependence on the promised guidance of the Holy Spirit to modify its Subordinate Standards, always in agreement with the Word of God and the fundamental doctrines of the Reformed Faith contained in its Subordinate Standards, hereby modifies its Standards by falling from those phrases in the Westminster Confession of Faith and Larger Catechism that state it is the function of the ordained minister of the Word and none other to dispense the sacrament of Baptism (Westminster Confession, chapter XXVII (iv); Larger Catechism, answer to question 176) and instead recognises, as part of its Subordinate Standards, that the Sacrament of Baptism is normally administered by ordained ministers except where, at the discretion of the presbytery or union district council, certain elders may be

authorised so to do, but always under the authority of the minister or interim moderator and of the session or parish council.

Assembly affirms that the understanding set out in Appendix B-4 of the Book of Order in relation to the sacrament of Communion applies also to the sacrament of Baptism, namely:

a) Assembly affirms the Reformed understanding of the essential relationship between Word and Sacrament, and the need for Baptism to be dispensed with understanding in the context of the preached Word.

b) Assembly affirms the biblical principle of the sacrament of Baptism being administered decently and in order.

c) Assembly affirms the true significance of the sacrament of Baptism depends upon the work of the Holy Spirit and the command and promise of Christ.

- [06.078] 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 Pamela Tankersley (Moderator of the General Assembly), the Revs Robin Lane, Alan Shaw, Shirley Simmers, Harry Swadling, Messrs Bruce Corkill, Russell Feist, Robert Hopkirk, Ian Fraser, Colin McLeod, Peter Martyn, Alan Purdie, Mrs Margaret Inch, Assembly Executive Secretary. Associate: Secretary of the Church Property Trustees.

- [06.079] That Assembly consent to:
a) alteration of the name 'The Council of Knox College and Salmond Hall (Incorporated)' to 'The Council of Knox College and Salmond College (Incorporated)'; and
b) the said Council's constitution being amended to reflect such name change, including the alteration of the title 'Master of Salmond Hall' to 'Master of Salmond College'.

- [06.080] That Assembly direct the Moderator to join with the existing trustees of the Iona College Trust Board in appointing Ms Fiona Josephine McGlashan a trustee of the Board.

The evening concluded with worship led by Rev Dr Sarah Mitchell and Mrs Janet Sim Elder. The Moderator led the Assembly in prayer and pronounced the benediction.

The Assembly adjourned to meet for worship at 8.30am on Friday 29 September.

Pamela Tankersley, Moderator

Kerry Enright, Clerk

**Minutes of Session 3 of the 2006 General Assembly
St Kentigern College, Pakuranga Road, Auckland
Friday 29 September 8.30am**

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

Review of the General Assembly Meeting

Rev Geoff King and Ms Liz Whitehead of the Review Task Group presented the report and notices of motion [06.016] to [06.0-27] to be considered by Dialogue Groups.

- [06.016] That General Assembly meet across a weekend located and by rotation in Wellington/ Christchurch/ Auckland with an occasional meeting in Dunedin as determined by the Assembly Business Work Group, recognising that meetings may be held elsewhere in exceptional circumstances as determined by the Work Group.
- [06.017] That the purpose of Assembly be as follows: General Assembly meets to honour God by:
- Inspiring & equipping people
 - Fostering national connectedness and belonging
 - Governing the Church
- [06.018] That the number of commissioners attending General Assembly be:
- a) 200 representatives being ministers and elders elected by presbyteries and Te Aka Puaho selected as set out in this report.
 - b) The president and secretary of the Association of Presbyterian Woman, or their nominees.
 - c) Additional members being youth representatives up to 30 members selected by presbyteries, Te Aka Puaho, the Pacific Islanders' Synod and the Council of Asian Congregations, the formula to be developed by the Council of Assembly in consultation with presbyteries, Te Aka Puaho, the Pacific Islanders' Synod and the Council of Asian Congregations.
- [06.019] That the numbers of ministers and elders commissioned to attend Assembly be divided between presbyteries based on worshipping numbers as at 30 June of the year prior to General Assembly.
- [06.020] That each presbytery shall decide on how commissioners are chosen and paid for from that presbytery taking regard for:
- The need for there to be a rotation of ministers within the presbytery
 - The need for a balance amongst elders of those with prior experience of General Assembly and new commissioners.
 - The need for each parish to be connected to someone who is a commissioner at General Assembly. This may be achieved through clustering parishes.
 - The need for a spread of age, gender and culture
- [06.021] That the Assembly Business Work Group assess the trial of consensus decision-making being undertaken at the 2006 Assembly and, if it deems appropriate, bring recommendations regarding consensus to the 2008 Assembly.
- [06.022] That the Council of Assembly be encouraged to maintain and continue to enhance dialogue with the wider church on issues, reports and recommendations that are likely to be discussed at the General Assembly.
- [06.023] That Assembly ask the Facilitation Group and the Assembly Business Work Group to facilitate, prior to Assembly as far as possible, agreement or

- consensus among groups, including presbyteries, bringing related recommendations to General Assembly.
- [06.024] That regulation 414 be amended to allow overtures to be transmitted to Assembly only if adopted by a presbytery and that the provision for presbyteries to transmit to Assembly an overture simpliciter be repealed.
- [06.025] That other than in exceptional circumstances the Assembly Business Work Group limit verbal presentations to Assembly to:
- The Council of Assembly
 - Groups which are bringing policy or regulatory recommendations or otherwise require decisions or
- Where the report furthers the Assembly's educational purpose
- [06.026] That from this Assembly reference groups, work groups, task groups and other similar groups report to the Council of Assembly, the Council to ensure the neutral advisory role of reference groups are maintained, and ensure that reports from these groups to Assembly be where there are changes to policy and regulation.
- [06.027] That the Book of Order and Judicial Reference Group draft amendments to the Book of Order to give effect to the Assembly decisions which arise from the Assembly Meeting Task Group report, and recommend these to the 2008 General Assembly.

Review of School of Ministry

Rev Dr Murray Rae and Rev Martin Baker presented the Review Task Group's report and notices of motion [06.028] to [06.030] to be considered by Dialogue Groups.

- [06.028] That the General Assembly endorse the proposal and the vision for the Centre for Christian Leadership.
- [06.029] That the Council of Assembly be charged with the implementation of the proposal as detailed in the body of the report of the School of Ministry Review Task Group.
- [06.030] That the proposal to introduce a system of licensing for ordained ministry within the Presbyterian Church (based, in part, on evidence of continuing professional development) be referred to the Leadership sub-Committee for further study and development.

Overture 3: Proposal to Explore Federal Model for the Church

Rev Andrew Norton moved, and it was seconded:

- [06.015] That this Assembly ask the Council of Assembly to appoint a Task Group to research, explore and promote discussion of a federal model of interrelating among church councils in the Presbyterian Church of Aotearoa New Zealand.

Voting on the motion was 63% (206) in favour and 37% (121) against.
The motion was carried.

Barrier Act Matter – Leadership Standards

The Assembly Clerk moved, and it was seconded:

- [06.032] That Assembly adopt the following rule:
The General Assembly now rules, 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.

There was extensive debate. A secret ballot was conducted. Voting on the motion was 65% (230) in favour and 35% (124) against.

The motion was carried.

The following commissioners recorded their dissent:

Mervyn Aitken, Alyson Atchison (with reasons), Cunny Atchison, David Baird, Stanley Barnes, Helen Beaumont, Judy Bedford, Helen Bichan, Ian Bogue (with reasons), Peter Cameron (with reasons), Ian Cardno, Sally Carter (with reasons), David Clark, Aynsley Clarke, David Connor, John Craig, Ross Davis (with reasons), Warren Deason, David Dittmer, Caroline Dunbar, Thelma Efford, Chris Elliot, Antoinette Everts, Russell Feist (with reasons), Catherine Fletcher, Lorraine Francis, Ailsa Freeman, Roger Gillies, Dorothy Harvey, Hariata Haumate, Lyn Heine, Linda Hope, John Howell, Allan Jones, Jenni Jones (with reasons), Andrew Johnston, Brett Johnstone, Susan Jones, Lance Kendrick, Craig Kilgour, Doug Lendrum, Margaret-Anne Low (with reasons), Alistair McBride (with reasons), Fionnaigh McKenzie, Margaret McKenzie (with reasons), Lydia McKinnon, Kitty McNaughton, Robyn McPhail, Margaret Mayman, Sarah Mitchell, Ron Mills, Judith Morris (with reasons), Leanne Munro, Chris Nichol, Nathan Parry, Hugh Perry, Mary Petersen, Hana Popea-Mauigoa, Alice Potts, Ryhan Prasad (with reasons), Owen Prior (with reasons), Rob Ripley, David Ross, Joan Ross, Albert Samuel, Rilma Sands, Bert Schoneveld, Michael Scott, Judy Secombe, Alan Shaw, Sa Si'itia-Asi, Janet Sim Elder, Joan Sinclair, Pam Southey, Pauline Stewart, Talosaga Sua, Pamela Syme (with reasons), Patena Tupe, Millie Te Kaawa, Wayne Te Kaawa, Russell Thew, Awatea Tupe, Ken Wall, Johanna Warren (with reasons), Tony Waters, Sherri Weinberg, Liz Whitehead, Norman Wilkins, Val Williams, Peter Wishart, Sandra Wright-Taylor.

Reasons for dissent:

1. Leadership

- The existing regulations are sufficient for ensuring leaders of good moral character. With respect to the ministry of Word and Sacrament, the Call is a process of discernment, which has always been done on a case-by-case basis within congregations and under the oversight of the Presbytery/UDC. The opportunity for objections to be raised and considered prior to any of the steps named in decision [06.032] is always available. With respect to the election of elders, the congregation has the authority to appoint, and again there is a place for objections to life and doctrine to be raised and considered. Presbyterian history witnesses to a number of stories of sacrifice for this right.
- The rule in decision [06.032] implies a rejection of God's call to ministry and leadership for those who do not conform to this particular rule. The fruits of the leadership of ministers and elders in gay, lesbian and de facto heterosexual relationships throughout our church speak for themselves. A poor tree cannot bear good fruit (Matthew 7:17-20). As Paul says of himself in 1 Corinthians 9, "Even if others do not accept me as an apostle, surely you do! Because of your life in union with the Lord you yourselves are proof of the fact that I am an apostle." (1 Corinthians 9:2) No-one can confess "Jesus is Lord" unless guided by the Holy Spirit (1 Corinthians 12:3).

2. Biblical Theology

- This rule goes against the understanding of Jesus' way, failing to take seriously his example of being inclusive through open table fellowship (Mark 2:15-17), being non-judgemental by making no inappropriate distinctions or discriminations (Luke 6: 37-8), and challenging the purity system (Mark 5:21-34) and self-righteousness (Mark 7:1-23).
- The use of Romans 1 to condemn faithful same-sex relationships takes the passage out of context. For example, verses 26-27 are part of an argument claiming that idolaters are drawn into unnatural behaviours as part of their idolatry. The argument includes the list of vices in verses 29-31, pointing out that all dimensions of one's self are distorted by the idolatry, or false reality, in which one lives. Therefore no one

particular aspect can be separated out for condemnation, which is what this rule does.

- The rule implies enforced celibacy for non-married leaders. In contrast, scripture presents celibacy as a gift which cannot be legislated for (1 Corinthians 7:7).
- It is against the gospel and fails to do justice to the good news of Jesus Christ, whereby those who believe in him are not condemned (John 3:18).
- God is the sole judge of righteousness, not the church (Romans 2: 1–11; 5:1–11).
- We are creatures, not Creator, and our formulations of morality will always be an imperfect reflection of God's perfection. We risk trying to make God in our own image.
- This rule asks us as a church to turn away from the prophet's call to do justice, love mercy and walk humbly with our God (Micah 6:8).
- A church that lives by the Spirit of God can, and will, be expansive enough to hold within it gay and lesbian people, and those in de facto heterosexual relationships, and honour the fullness of their baptism. The Spirit blows where it will (John 3:8) and, if we are to be born of the Spirit, we must trust it. From the time when Peter had his vision, and heard God calling him to kill and eat creatures that for centuries his scriptures and faith had called unclean (Acts 10:11-16), the Holy Spirit has never left the people of God alone.
- The rule is counter to scriptural teaching that every member of the body of Christ is valued. In fact extra care is exhorted for the most vulnerable (1 Corinthians 12:22–26).
- The argument is advanced that this rule is needed to maintain biblical standards, but this is selective and hypocritical. Some parts of the gospels are clearly against divorce, but the Assembly allows the marriage and remarriage of divorced persons. A person should be judged by what is in their heart (Mark 7:23). Also the words of Jesus ring in our ears "let anyone among you who is without sin cast the first stone" (John 8:7).
- The church's ministry of reconciliation is severely compromised by this rule (2 Cor 5:18-20).
- The rule legislates to enforce just one approach to biblical understanding over other legitimate approaches.

3. Gospel Communication

- This rule attempts to strengthen the church, but what we see happening as a consequence is a tearing of the fabric of a rich mix of people, with all their faith, flaws, experience and understanding. We seek to be a church that focuses energy on building love, trust and honesty among and across divergent beliefs and ways of being church.
- It does not reflect love and grace and therefore presents a model of discrimination and hopelessness, discouraging those seeking 'the God of love' from even imagining that the Presbytery Church might have something to offer them, or their being able to offer their gifts of service to our church. This rule presents the semblance of a cold and unwelcoming church and is heard by many as a barrier between them and the possibility of coming to know Christ. It will cause pain to many of God's children, especially gay and lesbian people, along with their parents, siblings, children and friends, presenting our church as a place only for those who are 'good enough.' For people in our church's wider communities, this is also a message to them that they cannot measure up, for example, those whose lives have known more violence, drug use and abusive relationships than warmth, caring and love, many of them young people.
- It fails to recognise the dimension of real human dilemmas such as de facto relationships based on long-term commitment in a context where marriage is judged inappropriate. For example, a person who felt unable to divorce without jeopardising their former spouse's spiritual well-being, because they are Catholic; another person who would not divorce because their spouse is irreparably brain-damaged. The rule makes a "one-size fits all" type judgement.
- It gets in the way of our church continuing its long history of being a place of refuge, hospitality and safety.
- It encourages a perception that we are a church with walls and that gatekeepers are on the watch. We do not believe that the Holy Spirit can be contained in this manner.

- It puts in question the integrity of some members of our church, promoting an atmosphere of suspicion and intrusiveness, especially for single people.
 - Much was said in the Assembly debate about the need to give a clear example of a moral lifestyle to our young people. We submit that honesty and acceptance are what is really vital to the moral development of young people.
4. Governance
- This is bad law because it cannot be enforced unless by using judicial processes which will involve prurient invasion of privacy and wasteful misdirection of the church's resources. This would encourage deceit and distrust and add to, not lessen, the church's brokenness.
 - It is bad law because it requires self-incrimination. This is contrary to standard judicial process.
 - No guidelines have been proposed for enforcing this rule, raising the question of where it stands in relation to the processes of governance. We are concerned that it will create uncertainty for Presbyteries/UDCs who have no clear direction in dealing with particular cases.
5. Morality
- It is not wise to legislate morality. It is not an effective way to encourage genuine goodness and moral qualities, as it builds appearances based on law as opposed to realities that come from the heart. Our Reformed tradition holds firm to the priority of Grace over Law.
 - Legislating morality in one area can encourage immorality in another, for example, setting this sexual rule in opposition with honesty. People in loving faithful relationships want to be open; people having affairs tend to do so in secret.
 - This legislation moves us from being a church that has always assumed that it is being saved by faith to one that is trying to save itself by rules and regulations. It is a shift from trusting God to save us to relying on our own works, for the law is an expression of human endeavour. This is a serious departure from the foundations of the Reformed faith.
 - In relation to sexuality, an area of life where deeply held views, powerful emotions and the potential for causing great harm hold sway, it is especially inappropriate to deal with concerns in a large legislative context.
 - This rule focuses on one aspect of theology and morality while true moral character contains a range of values and qualities. We object to legislating for one aspect, elevating it and risking ignoring others, e.g. dishonesty, idolatry, gluttony, drunkenness, (1 Corinthians 5:11).
 - Marriage does not of itself sanctify a relationship. It is long term loving commitment in a respectful partnership that enables those not single to approach God's standards.
6. Science
- This rule is out of line with current scientific understanding. Homosexuality is no longer seen as a disorder, and most researchers believe it is biologically determined.
7. Outside Influence
- Some of the dissenters felt the process was subverted by the "sticker campaign". While it was not mentioned in the debate, the publicity prior to the Assembly had the effect of deepening the divide between viewpoints by putting in commissioners' minds questions and suspicions as to motive and source of the stickers. The campaign was rejected by the Moderator, but nevertheless it raised questions in the public domain about whether the Presbyterian Church dishonours human rights.
 - Some of the dissenters were concerned that commissioners supportive of the rule may have been actively encouraged to attend and take up vacancies in Presbytery/UDC commissions.

Answers to Reasons for Dissent

1. Leadership

- The findings of the 2003 Judicial Commission, and continual pressure to accept leaders who were in homosexual relationships, had brought into question what constituted good moral character for church leaders. They had also cast doubt over whether being in a homosexual relationship was grounds for objection to an elder or minister being ordained. For this reason a clear ruling was needed.

- Part of discerning God's call to ordained ministry and leadership has always been consideration of life and doctrine.
 - Those who live a lifestyle that is obviously sinful are not appropriate Christian leaders. They do not demonstrate basic Gospel principles: submission to God, and the transforming power of Christ. The fact that such persons may in other respects have suitable qualities for the role of a minister, or even be effective in aspects of Christian ministry, cannot offset those basic gospel principles of submission to God and God's ways.
 - It is true that bearing "good fruit" (Mathew 7:17-20) and confessing "Jesus is Lord" (1 Corinthians 12:3) are part of the witness of someone following Christ, but as the very next verses in Matthew 7 makes clear, fruit and confession need to come from a repentance and faith that submits to God and God's ways. "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father in heaven." (Matthew 7:21).
2. Biblical Theology and 3. Gospel Communication
- 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 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.
 - 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.
 - Christian theologians have always made a distinction between the ritual ceremonial law and the moral law. Jesus and the new covenant superseded the ceremonial and dietary laws that God gave the Jews, but not the moral law. Jesus brushed aside the ceremonial law - but he upheld the moral law in every respect. Grace is not an invitation to ungodliness, nor licence: "For the grace of God that brings salvation has appeared to all. It teaches us to say "No" to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age." [Titus 2:11-14] There is always a "therefore" in New Testament expositions of grace eg. "therefore, in view of the mercies of God, offer yourselves as a living sacrifice, holy and acceptable to God." [Romans 12:1]
 - Jesus warned against being self-righteously judgmental, but there are no grounds whatsoever for suggesting that Jesus tolerated or endorsed sexual permissiveness.
 - 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). There is wide exegetical support for Rom 1:26-27 are widely understood to refer to homosexual acts in general. The Presbyterian Church has not been asked to accept that any of the other vices listed in Rom 1 are acceptable or not sinful.
 - 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. When non-married people choose to take on the role of leadership in the church, part of that choice is to choose a lifestyle that honours God, either celibacy or marriage.
 - The gospel of Jesus Christ includes the proclamation of sin and falling short of God's glory (Rom 3:23). Those who believe in Jesus are not condemned, but Jesus calls us to "repent and believe" (Mark 1:15) Grace is not cheap.
 - Communicating a gospel of acceptance which ignores the need for repentance will not build a strong church and will ultimately not help people. If we truly love people

we will welcome them with open arms, but in time, also guide them in paths of righteousness.

- 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 church has always sought to maintain standards of sexual morality.
- 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 behaviors 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 behavior 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 behavior, 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 behavior, 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.
- 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).
- 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. The Church has always set high standards for leadership.

4. Governance

- During the process of ordination each person will be asked questions relating to character, lifestyle, theology, ethics, morality, etc, etc. As future leaders in the church, it would be hoped that applicants will be honest and open and that no such intrusion of privacy would be required. It is certainly not the intention of this legislation.
- The continual pressure that some groups were applying to ordain people who are in homosexual relationships, and the ruling of the 2003 Judicial Commission, gave Assembly little option but to legislate. A non-legislative approach was ineffective.
- This ruling is not focused on a legal concept of self-incrimination so much as a Christian concept of examining oneself (2 Corinthians 13:5), confession of sin and obedience to Jesus’ commands (1 John 1:5-2:6). The ruling simply clarifies standards of sexual morality for church leaders that had been called into question.
- 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.

5. Morality

- The reason Assembly focussed on sexual morality in this ruling is that these were simply the standards of sexual morality for church leadership that were being questioned through continuing pressure to accept ministers engaged in sexual relationships outside marriage.
- The Judeo-Christian tradition has always legislated on moral issues and set standards based on the biblical witness in relation to leadership as set by the supreme standard of the church.

- Society also has standards of ethical morality that it legislates on and the only difference between the two sides of the debate within the church is where that line is drawn. The line must be drawn according to Scripture and the Scriptures are clear on the ethical standards for those in leadership.
- The legislation says nothing about salvation, and its sole concern is the moral character of a person in leadership within the church. The Reformed tradition defers to the authority of scripture which clearly upholds marriage as the only appropriate context for sexual relationships.
- Dealing with this issue in such a large legislative context may not be ideal, but it is the system we have established as Presbyterians. In this system everyone has a voice and can be heard, and change can potentially take place when it is democratically worked through by the entire body.
- It is hoped that the selection process for Presbyterian ministers would cover all the vices mentioned in 1 Cor 5:11 [dishonesty, gluttony, idolatry, drunkenness, sexual ethics] There is a need for consistency on ALL these issues, however, Assembly has been forced to isolate and legislate on this one particular issue by the pressure over many years to approve homosexual practice as acceptable for ordained leaders.
- What sanctifies a relationship is when it is in accordance with God's ideal. Many marriages fall short of this but this does not negate the fact that God has clearly stated God's ideal as monogamous, faithful, long-term commitment between a man and a woman. [Gen 2:24, Mark 10:8 and 1 Cor 6:16]
- There are many other New Testament passages on homosexuality. All of these are written from *within* a context of grace. Even within a context of grace, *repentance* is still required, a turning away from sin. Grace without repentance is not just "cheap", it is a *delusion*. There is no such thing as grace without repentance.
- God calls us to himself in Jesus Christ - he forgives us, he declares us not guilty in his sight - and then he calls us to be holy in our thoughts and in our lives. God wants to change us into his likeness, not to leave us in our sin. God calls those he has redeemed to be *holy*...
"He who is united to the Lord becomes one spirit with him. Avoid immorality. Every other sin which a man commits is outside the body., but the immoral man sins against his own body. Do you not know that your body is a temple of the Holy Spirit within you, which you have from God. You are not your own. You were bought with a price. So glorify God in your body." [1 Corinthians 6:6-20]

6. Science

- Science has not proven that homosexuality is biologically determined. Studies of a genetic, hormonal, or other physical basis for homosexuality remain tentative or inconclusive.
- A number of studies suggest that homosexual orientation arises out of psycho-social influences, such as a deficient attachment to the same-sex parent.
- The fact that one (or at most two) percent of the population are homosexual in orientation, from whatever cause, does not mean that state is normal or desirable - it may still be a disorder, an aberration of nature similar to any genetically determined physical illness (Note: the claim that 10% of the population is homosexual is now fully discredited.)
- A predisposition towards aggression, temper, or alcoholism may have a hereditary or physical basis - but that does not mean we should accept aggression, temper, or excessive drinking as acceptable behaviour.
- Christians believe in the doctrine of "original sin". We live in a fallen world, compromised by sin, and then by suffering and imperfection (Rom.8:18-22). Our sinful nature is inherited. A predisposition towards all sorts of sin is now part of our nature. But that does not excuse the actual practice of sins - in God's eyes we are responsible for our actions.
- Orientation does not necessitate sexual practice, either for those of homosexual or heterosexual orientation - in either case, celibacy is possible, and is the biblical standard for the unmarried.

7. Outside Influence

- "The Sticker Campaign" was publicly rejected by people from both viewpoints. The standard of respectful debate at Assembly demonstrated that commissioners were

fully able to ignore and rise above levels of abusive speech such as those in the “sticker campaign”

- Regulation 175 of the then effective Book of Order is clear that it is the responsibility of Presbyteries to ensure that each parish is represented by either a minister or an elder as a voting member. The regulation is also clear that where a Session or Parish Council is unable to elect one of its number as a representative it may elect an elder in any Session or Parish Council within the Presbytery bounds. Presbyteries and parishes can be trusted to ensure they are appropriately represented at the Assembly.

Rev Alistair McBride moved, and it was seconded:

[06.087] That the Assembly rule that regarding anyone involved in a sexual relationship outside of faithful marriage between a man and a woman, in the interests of natural justice, this ruling (decision [06.032]) shall not prejudice anyone who, as at 23 September 2004, has been accepted for training, is licensed, ordained and inducted.

After a period of debate, the Assembly Clerk moved, and it was seconded and agreed:

That the debate be adjourned.

The debate resumed in Session 4.

The Assembly Clerk moved, it was seconded and agreed:

That the ballot papers be destroyed.

Prayers were offered by Assembly for the Moderator, who would, on behalf of the Church, be speaking to the media about decision [06.032].

The Assembly adjourned to meet again at 1.30pm in Dialogue Groups, and then at 3.30pm for plenary.

Pamela Tankersley, Moderator

Kerry Enright, Clerk

**Minutes of Session 4 of the 2006 General Assembly
St Kentigern College, Pakuranga Road, Auckland
Friday 29 September 3.30pm**

Appointment of Assembly Executive Secretary

Ms Helen Beaumont, Deputy Convener of the Council of Assembly, moved, it was seconded and agreed with acclamation:

[06.031] That the Rev Martin Baker be appointed as the Assembly Executive Secretary.

Mr Baker briefly addressed the Assembly.

Leadership Sub-Committee

Convener Rev Martin Baker presented the report of the Leadership Sub-committee. Mr Baker advised an amendment to page D5-9, section 2, line 5 – remove sentence beginning with “And yet...”.

Mr Baker moved, it was seconded and agreed:

[06.033] That the clause in regulation E 17 2.1. “five weeks annual leave, not more than four weeks to be taken at any one time”, be replaced with “four weeks annual leave plus 11 public holiday leave days”. And that under Appendix E 17 a clause 2.1.3 be added to read:

Holidays

1. Ministers are entitled to four (4) weeks’ annual leave per year. The expectation is that a minister will work on average the equivalent of five days and two evenings per week. On this basis 4 weeks annual leave represents 20 work days. Up to a further four days paid leave (ie a maximum of 24) may be provided in circumstances where it is likely that a minister’s time commitment to the parish will exceed this expectation. The amount of paid leave days will be specified in the terms of call.
2. In addition to annual leave, ministers are entitled to 11 public holiday leave days. The public holiday leave days are:
 - (a) Christmas Day
 - (b) Boxing Day
 - (c) New Years Day
 - (d) 2 January
 - (e) Waitangi Day
 - (f) Good Friday
 - (g) Easter Monday
 - (h) ANZAC Day
 - (i) Queen’s Birthday observation (first Monday in June)
 - (j) Labour Day (4th Monday in October)
 - (k) Provincial anniversary day
3. Whenever a minister is required to carry out the duties of office on a public holiday he/she is entitled to another day’s holiday in lieu of the public holiday missed.

If a minister carries out the duties of office on a Sunday and normally observes a week day such as a Monday as his/her “*day off*”, he/she shall be entitled to an additional or alternative paid leave day whenever a public holiday falls on that *day off*.

Mr Baker moved, it was seconded and carried:

[06.034] That the compulsory retirement age for ministers be abolished forthwith.

Mr Baker moved, it was seconded and carried:

[06.035] That regulation 194 titled ‘Extension or Cessation of Tenure’ clauses 1, 2 and 3 be repealed. They read:

1. Unless the Assembly determines otherwise the tenure of call or appointment to a charge shall cease from the date the minister retires which must not be later than his or her 66th birthday.
2. The Assembly may extend tenure on the request of a presbytery where there are special circumstances.
3. The Council of Assembly may act as a Commission of Assembly to extend tenure under this regulation where determination by General Assembly is not possible without the calling of an emergency meeting.
(clause 4 to remain)

Mr Baker moved, it was seconded and agreed:

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

Mr Baker moved, it was seconded and agreed:

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

Mr Baker moved, it was seconded and agreed:

[06.038] That in the interim (see notice of motion 36) no change be made to the Beneficiary Fund, i.e. that benefits and contributions continue to be based on the assumption of retirement taking place on the member's 66th birthday.

Council of Assembly Composition

Council of Assembly Convener Kerry Stotter presented the report regarding the composition of the Council of Assembly.

Mr Stotter moved, it was seconded and carried:

[06.039] That the membership of the Council of Assembly be made up of 14 members, 12 to be appointed by the General Assembly plus the two sub-committee conveners, together with four associates, a total in all of 18, as follows:

Members:

- Convener (x1) – Assembly appointee
- Deputy Convener (x1) – Assembly appointee
- Moderator General Assembly (x1)
- Te Aka Puaho nominee (x1)
- Pacific Islanders Synod nominee (x1)
- Council of Asian Congregations nominee (x1)
- Six Assembly appointees (x6)
- Conveners of sub-committees (x2)

Associates:

- Te Aka Puaho Moderator (x1)
- Synod of Otago and Southland nominee (x1)
- Assembly Executive Secretary (x1)
- Church Property Trustees nominee (x1)

Term: Four years (as at present) with half of the members being replaced at each General Assembly.

Mr Stotter moved, it was seconded and agreed:

[06.040] That the Council of Assembly engage with the presbyteries to agree and expedite acceptable and effective communication between them and the Council.

Mr Stotter moved, it was seconded and agreed:

[06.041] That the Council of Assembly formulate an appropriate form of liaison between the Council, the Moderator Designate, and the immediate past Moderator.

Barrier Act Matter – Leadership Standards (continued)

Debate resumed on notice of motion [06.087] (from Session 3).

Rev Alistair McBride was granted leave to withdraw notice of motion [06.087], and replace it with notice of motion [06.095].

He moved, and it was seconded:

[06.095] That notice of motion [06.032] shall not prejudice anyone who as at 23 September 2004 was living in a de facto relationship in the nature of marriage, and who had at that date been accepted for training or been licensed, ordained or inducted.

Voting on the motion was 49.5% (159) in favour and 50.5% (161) against.

The motion was declared lost.

The following commissioners recorded their dissent to the decision:

Mervyn Aitken, Alyson Atchison, Cunny Atchison, Judy Bedford, Ian Bogue (with reasons), Peter Cameron (with reasons), Sally Carter, David Clark, Andrew Colgan, David Dittmer, Alistair McBride, Caroline Dunbar, Catherine Fletcher, Lorraine Francis, Lyn Heine, Andrew Johnston, Allan Jones, Jenni Jones, Susan Jones, Lance Kendrick, Craig Kilgour, Fionnaigh McKenzie, Margaret McKenzie, Robyn McPhail, Margaret Mayman (with reasons), Ron Mills, Sarah Mitchell, Leanne Munro, Chris Nichol, Rob Ripley, David Ross, Albert Samuel, Rilma Sands, Sa Si-itia-Asi, Janet Sim Elder, Joan Sinclair, Rima Skyner, Pam Southey, Pauline Stewart (with reasons), Pamela Syme, Tony Waters, Norman Wilkins, Val Williams, Sandra Wright-Taylor

Reasons for Dissent to decision [06.095]

- There is no grace in this act of the Assembly
- There is no end to what has begun in terms of judging who is suitable for leadership.
- The Assembly has failed to act with natural justice, and failed to act fairly by offering protection to gay and lesbian ministers and elders and not offering the same to those who were living in de facto relationships in the nature of marriage at the date of the rule.
- It assumes that only those marriages that have been publicly declared and legally registered are real marriages and only the people in these marriages are deemed to be faithful to each other. De facto means “from the fact,” that is, these people are married “in fact”. It elevates one cultural form of marriage found in the Bible over other forms of marriage, including those practiced by our Scottish forebears.

Answers to reasons for dissent to decision [06.095]

- *There is no grace in this act of the Assembly*
Grace is never a licence for any behaviour that falls short of biblical standards. People living in a de facto relationship who wish to be leaders can solemnise their relationship in the sight of God and His people, then if they meet the criteria for leadership be selected accordingly.

When people are living outside of God’s ideal they need to address this, whatever the issue. The pathway to ministry is not perfection, but the sincere intention to live in accordance with the will of God as revealed in the scriptures.

- *There is no end to what has begun in terms of judging who is suitable for leadership.*
Acceptance into Presbyterian ministry has always involved judgement of a person’s character. This ruling has just clarified one dimension of the character required of a

Christian minister which had been called into question. Judgement must not be confused with judgementalism, which no one condones.

- *The Assembly has failed to act with natural justice, and failed to act fairly by offering protection to gay and lesbian ministers and elders and not offering the same to those who were living in de facto relationships in the nature of marriage at the date of the rule*

The church has never condoned sexual relationships outside marriage. Nothing should have led ordained leaders to believe, prior to 2004, that sexual relationships outside marriage were acceptable for leaders in the church.

There is no suggestion that there will be any attempts to apply this ruling in a retroactive way. In any case, those living in a de facto relationship can resolve this by simply getting married, solemnising their relationship in the sight of God and his people.

- *It assumes that only those marriages that have been publicly declared and legally registered are real marriages and only the people in these marriages are deemed to be faithful to each other. De facto means "from the fact," that is, these people are married "in fact". It elevates one cultural form of marriage found in the Bible over other forms of marriage including those practiced by our Scottish forebears.*

The ruling makes no such assumption. There are many marriages that fall short of God's ideal, and many people involved in those marriages who are not necessarily faithful to one another. We believe, however, it is the church's role to uphold the public, civic and sacramental dimensions of the marriage bond, to safeguard the church and society from diluting the sanctity of the marital relationship established at creation and endorsed throughout Scripture.

Pacific Islanders' Synod

The Moderator introduced to Assembly the Reverend Tala Fa'amausili, the new Moderator of the Synod.

Ms Olinda Woodroffe, Co-clerk of the Synod, presented the report of the Pacific Islanders' Synod.

The Assembly adjourned for dinner.

Pamela Tankersley, Moderator

Kerry Enright, Clerk

**Minutes of Session 5 of the 2006 General Assembly
St Kentigern College, Pakuranga Road, Auckland
Friday 29 September 7pm**

The Moderator constituted the new session with prayer.

Keynote Speaker – Rev Dr Kerry Enright

Dr Enright addressed the Assembly on the theme of “Kia Ora Aotearoa”.

Book of Order Rewrite

Rev Chris Nichol and members of the Rewrite Task Group presented the report of the Task Group.

Mr Nichol moved en bloc and it was seconded:

- [06.042] That the General Assembly approve the new Book of Order for referring to presbyteries and union district councils under the Barrier Act.
- [06.043] That the new Book of Order be adopted ad interim.
- [06.044] That the Conditions of Service Manual be adopted.
- [06.045] For the sake of certainty, Assembly resolves that the appendices in the present Book of Order remain in force unless otherwise revised in the new Book of Order or unless they are repealed or amended as set out in the appendix to the Book of Order Rewrite Task Group report.

There were questions of clarification, followed by debate.
The motions were agreed to.

The Assembly Clerk moved, it was seconded and agreed with acclamation:

- [06.046] That the Book of Order Rewrite Task Group be thanked and discharged.

The Moderator expressed the Church's deep appreciation to the Task Group for its work.

Book of Order and Judicial Reference Group

Convener Mr John Marshall presented the report of the reference group.

Mr Marshall moved and it was seconded:

- [06.047] That the amendments to the Book of Order contained in the report of the Book of Order and Judicial Reference Group be approved:
- a) amend regulation 473:
“473 Subjects
The subjects of discipline are “*Church Workers*” who include any of the following persons who are or were acting in the name of, or on behalf of, the Church at the material time or times, namely ministers, Pastors, Elders, Pastoral Counsellors, Licentiates, students for the ministry, lay workers, youth workers, and other people in positions of leadership”
 - b) amend regulation 474:
“474 Causes
The ground of discipline is a sin or offence of the nature either of doctrinal error or of grave impropriety of conduct, *whenever the error or events or events occurred*, especially when, on account of its publicity, the sin or offence is a scandal, and is calculated to bring a reproach on religion. In the case of an offence which has not created scandal, brought under the notice of a Church Court, the ends of discipline may frequently be attained by private admonition, counsel, and reproof”
 - c) amend regulation 595:

“(c) Sexual Misconduct

595 Sexual Misconduct Complaints

Notwithstanding any provisions to the contrary in the *Book of Order*, complaints of sexual misconduct shall be dealt with in accordance with Appendix E-9 in the *Book of Order*.

Appendix E-9 applies, irrespective of when the event or events giving rise to the complaint of sexual misconduct are alleged to have occurred. For the purposes of this regulation, “sexual misconduct” has the meaning given to it in the definition clause 2.1 to Appendix E-9, which definition is to be read and deemed part of this regulation”

d) amend regulation 586:

“586 Authority

The Presbytery has power of discipline over its own members, over the Congregations upon its roll, over the ministers without charges, over Licentiates, and over Church Workers, recognised as labouring or resident within its bounds. For the purposes of this regulation “Church Workers” has the meaning given to it in regulation 473. For the avoidance of doubt, for the purposes of this regulation, reference to members, congregations, ministers licentiates, and church workers includes a reference to former members, former congregations, former ministers, former licentiates, and former church workers who were members, congregations, ministers, licentiates, or church workers at the time of the alleged events.

e) amend regulation 473A:

“473A Resignation of subject while disciplinary action pending

No resignation of any person who is the subject of disciplinary action within the Church shall affect or prevent the Church from continuing its processes to the point of the final determination of such disciplinary action, nor shall any such resignation deprive the Church of jurisdiction to complete its disciplinary action”

f) amend appendix E-9:

(a) The reference to ‘(4.4)’ in paragraph 5.6 be replaced by ‘(5.5)’;

(b) The reference to ‘(5.8)’ in paragraph 6.7 be replaced by ‘(6.4 and 6.8)’

g) new regulation 490C:

“490C Powers of Church Courts (including complaints hearing committees)

Any Church Court hearing any disciplinary action in respect of a Church Worker shall, in addition to any powers specifically provided for in these regulations, have the power and discretion to exercise one or more of the powers contained in sections 9,10, & 11 of Appendix E-9 irrespective of whether or not the matter before it concerns sexual misconduct, and notwithstanding the provisions of regulation 490B of these regulations. For the avoidance of doubt, because of the importance of the Church places on seeking, where appropriate, to ensure restorative justice, this regulation applies irrespective of whenever the event or events giving rise to the matter before the Court occurred”

h) new regulation 88A:

“88A

In order to ensure that children and young persons in the Congregation are kept safe, Sessions or Parish Councils shall develop and implement a Safety and Protection policy in respect of children and young persons who are under their care. This policy may include checks, including police vetting checks, as appropriate, on all persons who are involved in the care or supervision or religious education of children and young persons to ensure that they are responsible and of good character, and suitable to be involved in positions of responsibility with children and young persons.

i) new regulation 88B:

“88B

(i) All persons, who are engaged, in a paid capacity, by Sessions or Parish Councils, in positions involving ministry with children and young persons, and families, shall, as a minimum requirement:

- a. Participate in a course of training relating to safety and protection issues which is approved by the Sessions or Parish Councils concerned;
 - b. Accept, and have professional supervision of their work from a suitably qualified person who is not a member of the parish concerned.
 - c. Be subject to a police vetting check.
- (ii) Where the appointee for a position involving ministry with children and young persons, and families, does not in the opinion of the Session or Parish Council have a relevant qualification, or previous experience working with children, young persons and families, such persons shall be encouraged to undertake a suitable course involving the following areas:
- a. Vision and goals for ministry with children;
 - b. Biblical foundations;
 - c. Understanding children;
 - d. Models and strategies for ministry with children;
 - e. Safety and protection issues;
 - f. Developing skills for ministry with children;
 - g. Resources and guidelines.
- j) new regulation 172:
"172
(s) When employing any person, in a paid capacity, in a position involving ministry with children and young persons, and families, Presbyteries shall follow the requirements of Regulations 88A and 88B, as if, in place of the words "*Sessions and Parish Councils*", the word "*Presbyteries*", was inserted"
- k) amend appendix E-17:
Delete 2.6.2 and 2.6.3 of Appendix E-17 and replace them with the following :
- 2.6.2 In respect of all ministry appointments made after 25 September 2004 ministers are required to be supervised on an ongoing basis. Subject to Presbytery's approval of the supervisor, ministers are responsible for arranging their own supervision.
- 2.6.3 Presbyteries shall maintain lists of suitable supervisors and shall arrange training courses for supervisors.
- 2.6.4 Boards of Nomination are to include in their discussion the importance of supervision for the minister they may nominate.
- l) amend appendix E-20:
Add to Appendix E-20 on page 239 of the Book of Order under the heading Assembly Employees and the subheading Appointments as a new list item (11) as follows :
- (11) When employing any person in a paid capacity in a position involving ministry with children and young persons, and families, the Council, the Assembly Executive Secretary, or the Service Team Leader shall follow the requirements of Regulations 88A and 88B, as if, in place of the words Session and Parish Councils, the words 'the Council, the Assembly Executive Secretary, or Service Team Leader' were inserted.
- m) amend appendix D-8:
Appendix D-8 to be amended by deleting section (2) and replacing it with the following :
- (2) Procedure for election of Moderator-Designate of the General Assembly
- i. The Assembly invites parishes/UDC's to submit names of suitable nominees to their Presbytery.
 - ii. Each Presbytery/UDC may nominate one person and shall send that nomination to the Convener of the Nominating Committee.
 - iii. The Nominating Committee seeks the nominees' acceptance of their nomination and asks that they each prepare a 150 word statement which can be posted on the Presbyterian Church website.

- iv. The names of all candidates are forwarded to Presbyteries/UDC's and each Presbytery/UDC votes, and recommends one person as Moderator-Designate.
 - v. The names of the four candidates who receive the most votes or recommendations from presbyteries/UDC's are then submitted to Parishes to vote upon. In the event that more than one candidate is tied for fourth place then all such candidates' names (i.e. including those tied for fourth place) shall be submitted to Parishes.
 - vi. At the same time as the names of the top four candidates are sent to Parishes, an election pack containing candidates' biographical details, personal statement, photograph and other appropriate details shall also be sent. The length and format of these details shall be determined by the Nominating Committee.
 - vii. Parishes are to be strongly encouraged to vote, and a reminder notice should be sent. Parishes shall have six weeks from the date the names are sent to them to cast their vote. Parishes may approach candidates for further information and ask to meet with them. Candidates may offer to meet with Parishes or provide further information.
 - viii. A preferential system of voting is to be used. Parishes are to number the candidates in their order of preference. If no candidate has an absolute majority of the votes cast on basis of the Parishes' first preference then the second preferences of those who voted for the lowest polling candidate are counted and distributed to the remaining candidates. This process continues until one candidate has an absolute majority of the votes cast.
 - ix. The counting of the votes is to be carried out by the Assembly Executive Secretary or his/her nominee and overseen by a Justice of the Peace. The result is to be advised to the Nominating Committee which will confirm the nomination and the Convener of the Nominating Committee will advise the Assembly of the result.
- n) amend appendix E-20:
"Establishment, powers and responsibilities of Council of Assembly
- (1) The General Assembly must establish a Council of Assembly.
 - (2) The Council has all the powers necessary for it to perform its functions and carry out its responsibilities set out in this section.
 - (3) The responsibilities of the Council, in partnership with Te Aka Puaho, are
 - (a) to act in place of the General Assembly between Assemblies to consider and determine administrative issues relating to the Church. In this regard the General Assembly delegates its administrative responsibility to the Council between Assemblies;
 - (b) to recommend policy to the General Assembly;
 - (c) to implement decisions of the General Assembly, and Assembly policy;
 - (d) to appoint committees to carry out General Assembly functions, and to appoint the members thereof; and where appropriate to disband committees;
 - (e) to receive reports from such committees and to report policy issues to the Assembly;
 - (f) to delegate its functions to appropriate committees, persons or bodies;
 - (g) to act as a Commission of Assembly in appointing the Assembly Executive Secretary where appointment by the General Assembly is not possible without the calling of an emergency meeting;

- (h) to oversee the Assembly Executive Secretary in managing all employees of the General Assembly, and in relation to the Assembly Executive Secretary, to act as a Commission of Assembly to concur in the acceptance of a call or resignation, or to terminate an appointment;
 - (i) to adopt a budget, allocate funds raised for the work of the General Assembly, and apply untagged legacies and donations as it sees fit;
 - (j) to adopt the accounts of the General Assembly, report these to the General Assembly, and appoint an auditor;
 - (k) to determine staffing and resourcing requirements for the Assembly and the Council;
 - (l) to nominate co-conveners of the nominating committee to the General Assembly;
 - (m) prior to an Assembly and if the Council thinks it advisable to do so, to appoint a Commission to consider, before the Assembly meets, any particular matter which has been submitted to the Clerk of Assembly with the instruction to the commission that it must report to the Assembly on that matter but not determine it;
 - (n) to summon a Special Assembly to determine proposals or references, after consultation with the Book of Order and Judicial Reference Group;
 - (o) to refer any appeal, proposal or reference to the Assembly Judicial Commission, after taking advice from the Book of Order and Judicial Reference Group, and to appoint the Commission for the purposes of any such proceeding comprising not less than 3 nor more than 5 members from the panel of Assembly Judicial Commission members;
 - (p) not more than 2 other members of the Church, being a person or persons particularly suited for appointment having regard to the subject matter of the proceeding; and
 - (q) an advisor as to procedure, being a member of the Book of Order and Judicial Reference Group or its nominee;
 - (r) to consult widely within the Church where practicable;
 - (s) to do anything else which the Assembly may direct."
- o) new regulation 492A [para 7]:
"Where a complaint has been made against a minister, or Church Worker, the minister or Church Worker shall inform the Session/Parish Council that a complaint has been made, and, at the same time provide details of the circumstances and nature of the complaint."

Clauses (a) to (l) and (o) were put, and agreed.

Rev Reg Weeks moved an amendment to clause n of notice of motion [06.047] relating to the terms of reference of the Council of Assembly, by adding the underlined words:

Sub-section (3)

d) to appoint committees to carry out General Assembly functions, and to appoint the members thereof; and where appropriate to disband committees other than those established by the Assembly itself.

There was debate on the amendment.

Voting on the amendment was 66% in favour and 34% against.

The clause, as amended, was put as the substantive, and carried.

Mr Michael Gray moved an amendment to clause m of notice of motion [06.047] so that it read:

Appendix D-8, para 2.13, section 2

vii) Parishes are strongly encouraged to vote, and a reminder notice should be sent. Parishes shall have six weeks from the date the names are sent to them to cast their vote.

The amendment was seconded and carried.

Voting on the substantive clause (m), as amended, was carried.

Mr Marshall moved, it was seconded and agreed:

[06.048] That any amendments to the Book of Order passed by the 2006 General Assembly shall be included in the new Book of Order or Supplementary Provisions or other Assembly document in a form and in a place to be determined by the Book of Order and Judicial Reference Group.

Closing devotions were led by Rev Dr Sarah Mitchell and Mrs Janet Sim Elder.

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

The Assembly adjourned to meet at 8.30am on Saturday 30 September.

Pamela Tankersley, Moderator

Kerry Enright, Clerk

**Minutes of Session 6 of the 2006 General Assembly
St Kentigern College, Pakuranga Road, Auckland
Saturday 30 September 8.30am**

The Moderator constituted the new session with prayer.

Review of the School of Ministry

The Facilitation Group reported to Assembly on the results of the Dialogue Group discussion.

Rev Dr Murray Rae moved en bloc and it was seconded:

[06.028] That the General Assembly endorse the proposal and the vision for the Centre for Christian Leadership.

[06.029] That the Council of Assembly be charged with the implementation of the proposal as detailed in the body of the report of the School of Ministry Review Task Group.

There was extensive debate.
It was agreed to adjourn debate.

Review of the General Assembly Meeting

The Facilitation Group reported to Assembly on the results of Dialogue Group discussions on the review.

Rev Dr Geoff King moved and it was seconded:

[06.016] That General Assembly meet across a weekend located and by rotation in Wellington/ Christchurch/ Auckland with an occasional meeting in Dunedin as determined by the Assembly Business Work Group, recognising that meetings may be held elsewhere in exceptional circumstances as determined by the Work Group.

There was debate. The motion was agreed.

Dr King moved, it was seconded and agreed:

[06.017] That the purpose of Assembly be as follows: General Assembly meets to honour God by:

- Inspiring & equipping people
- Fostering national connectedness and belonging
- Governing the Church

Dr King moved and it was seconded:

[06.018] That the number of commissioners attending General Assembly be:

- a) 200 representatives being ministers and elders elected by presbyteries and Te Aka Puaho selected as set out in this report.
- b) The president and secretary of the Association of Presbyterian Woman, or their nominees.
- c) Additional members being youth representatives up to 30 members selected by presbyteries, Te Aka Puaho, the Pacific Islanders' Synod and the Council of Asian Congregations, the formula to be developed by the Council of Assembly in consultation with presbyteries, Te Aka Puaho, the Pacific Islanders' Synod and the Council of Asian Congregations.

There was debate. The motion was lost.

Notices of motion [06.019] and [06.020] were fallen from.

[06.019] That the numbers of ministers and elders commissioned to attend Assembly be divided between presbyteries based on worshipping numbers as at 30 June of the year prior to General Assembly.

[06.020] That each presbytery shall decide on how commissioners are chosen and paid for from that presbytery taking regard for:

- The need for there to be a rotation of ministers within the presbytery
- The need for a balance amongst elders of those with prior experience of General Assembly and new commissioners.
- The need for each parish to be connected to someone who is a commissioner at General Assembly. This may be achieved through clustering parishes.
- The need for a spread of age, gender and culture

Rev Brett Johnstone was granted leave to withdraw notice of motion [06.021].

[06.021] That the Assembly Business Work Group assess the trial of consensus decision-making being undertaken at the 2006 Assembly and, if it deems appropriate, bring recommendations regarding consensus to the 2008 Assembly.

Dr King moved, it was seconded and agreed:

[06.022] That the Council of Assembly be encouraged to maintain and continue to enhance dialogue with the wider church on issues, reports and recommendations that are likely to be discussed at the General Assembly.

Dr King moved, it was seconded and carried:

[06.023] That Assembly ask the Facilitation Group and the Assembly Business Work Group to facilitate prior to Assembly, as far as possible, agreement or consensus among groups, including presbyteries, bringing related recommendations to General Assembly.

Dr King moved, it was seconded and lost:

[06.024] That regulation 414 be amended to allow overtures to be transmitted to Assembly only if adopted by a presbytery, and that the provision for presbyteries to transmit to Assembly an overture *simpliciter* be repealed.

Dr King moved and it was seconded:

[06.025] That other than in exceptional circumstances the Assembly Business Work Group limit verbal presentations to Assembly to:

- The Council of Assembly
- Groups which are bringing policy or regulatory recommendations or otherwise require decisions or where the report furthers the Assembly's educational purpose

Rev Fitifiti Lutua moved an amendment, which was seconded:

That notice of motion [06.025] bullet point one read:

- The Council of Assembly, Te Aka Puaho, Pacific Islanders' Synod and Council of Asian Congregations.

The amendment was carried.

Mr Russell Feist moved a further amendment which was seconded and carried:

That the word "educational" be removed from the last bullet point.

The motion as amended twice, was put as the substantive, and agreed:

- [06.025] That other than in exceptional circumstances the Assembly Business Work Group limit verbal presentations to Assembly to:
- The Council of Assembly, Te Aka Puaho, Pacific Islanders' Synod and Council of Asian Congregations
 - Groups which are bringing policy or regulatory recommendations or otherwise require decisions or where the report furthers the Assembly's purpose

Dr King was granted leave to introduce a reworded notice of motion [06.026].

Dr King moved, it was seconded and agreed:

[06.026] (reworded):

- a) That from this Assembly reference groups, work groups, task groups and other similar groups report to the Council of Assembly,
- b) The Council will ensure that the independent advisory role of reference groups is maintained, and that these groups (clause a) report to Assembly wherever changes to policy and/or regulations are required,
- c) Where there are financial implications to a report, the Resource Subcommittee will be consulted.

Dr King moved, it was seconded and agreed:

- [06.027] That the Book of Order and Judicial Reference Group draft amendments to the Book of Order, to give effect to the Assembly decisions which arise from the Assembly Meeting Task Group report, and recommend these to the 2008 General Assembly.

Review of Ministerial Remuneration

Mr Neil Sinclair and Mr John Simpson presented the report of the Stipend Review Task Group.

- [06.049] That a Ministry Experience Allowance for ministers be established, to be phased in over 2 years on 1 July 2007 and 1 July 2008 as outlined in this report.
- [06.050] That the Seniority Allowance be abolished with the final payment being made in March 2007.
- [06.051] That the basic stipend be Average Weekly Earnings Wage Index adjusted each year from 1 July 2008.
- [06.052] That parishes be given the discretion to pay a minister, without presbytery approval, a further 20 percent above the basic stipend
- [06.053] That the following additional reimbursements be provided for:
- a. That parishes pay the reasonable costs associated with supervision including the cost of travel.
 - b. That parishes budget for up to \$1000 per annum (non-cumulative) for actual expenses incurred in parish approved continuing ministry formation
 - c. That parishes pay the cost of consumables and internet connections for ministers with appropriate adjustments for private use.
 - d. That where parishes have an expectation the minister will use a mobile phone for ministry purposes, the cost is to be covered by the parish or an arrangement is to be made for sharing costs.
 - e. That parishes be encouraged to reimburse all costs when a minister relocates to a new parish.

- [06.054] That parishes provide a computer and printer/scanner for the minister's use and have in place a replacement policy, the equipment to remain the property of the parish.
- [06.055]
- a. That Assembly endorse for ministers' hours of work, the unit system outlined in this report.
 - b. That Sessions and Parish Councils are urged to encourage their ministers to have two days off per week.
 - c. That Sessions and Parish Councils are urged to encourage ministers to take reasonable sick leave when required, including reasonable time for recuperation.
- [06.056] That the Interchurch Working Party on Taxation be asked to urgently review reimbursing mileage rates.
- [06.057] That ministerial remuneration be further reviewed no later than 2013.
- [06.058] That the Book of Order and Judicial Reference Group amend the Book of Order and, if appropriate, Conditions of Service Manual, to incorporate the Assembly decisions which arise from the Ministerial Remuneration report.

The motions were referred to Dialogue Groups.

Keynote Speaker – Hon. Winnie Laban

As an elder of the Presbyterian Church and Minister of the Community and Voluntary Sector, the Hon. Mrs Laban addressed the assembly on the interaction of civil society, culture and Church.

The Assembly adjourned for lunch and resumed in Dialogue Groups at 1.30pm. Plenary resumed at 3pm.

Pamela Tankersley, Moderator

Kerry Enright, Clerk

**Minutes of Session 7 of the 2006 General Assembly
St Kentigern College, Pakuranga Road, Auckland
Saturday 30 September 3pm**

The Moderator constituted the new session with prayer.

Election of Moderator- Designate

Co-convener Rev Nancy-Jean Whitehead moved, it was seconded and agreed:

[06.063] That the Rev Dr Graham Redding be elected Moderator Designate of the General Assembly of the Presbyterian Church of Aotearoa New Zealand.

The Moderator welcomed Dr Redding, his family and whanau. Dr Redding briefly addressed the Assembly.

Nominating Committee

Co-convener Rev Doug Lendrum presented the report of the committee.

Mr Lendrum was granted leave to amend notice of motion [06.064] with the following:

[06.096] That notice of motion [06.064] be amended by the words "or who were convenors and members of disestablished groups" being added after the words "or who are retiring at this Assembly", and the name Paul Barber be added after that of Sally Carter.

Mr Lendrum moved, it was seconded and agreed by acclamation:

[06.064] That Assembly records its thanks for the service given by convenors and members of Council of Assembly, policy groups, reference groups and work groups who have retired, resigned or who are retiring at this Assembly or who were convenors and members of disestablished groups:

- Administration and Finance: Prof Ian Watson
- Assembly Business Work Group: Mr Barrie Murphy, Mr John Willis, Mr David Dittmer, Rev Ola Tofilau, Rev Edwin Clarke
- Beneficiary Fund Work Group: Mrs Margaret Inch
- Book of Order and Judicial Reference Group: Mr John Marshall, Rev Maurice Brown
- Church Architecture Reference Group: the Rev Richard Colegrove, Mr Robert Simpson
- Connecting with Society Policy Group: the Rev Sally Carter and Mr Paul Barber
- Council of Assembly: Mr Kerry Stotter, Ms Helen Beaumont, Mr Chris Auchinvole, Ms Te Aouru Biddle, Rev Peter Bristow, Rev Ken Harray, Mr Neil Sinclair, Rev Awatea Tupe, Prof. Ian Watson
- Council of Knox College and Salmond Hall: Ms Lisa Wells, Ms Carol Melville
- Equipping the Leadership Policy Group: Mr Peter Winder and the Rev Susan Jones
- Judicial Panel: Ms Janet McLean, Mr Paul Westbury, Mr Peter Whiteside
- Moderator's Arrangements: the Rev Alice Hill
- National Assessment Work Group: the Revs Vivian Coleman and Reg Weeks, Rev Fieta Ikitaelagi-Faitala, Mrs Clare Ayers, Rev Jonathon Parkes, Mrs Gail Malcolmson, Rev Leslie Solomona, Rev Ian Hyslop, Rev Richard Dawson, Mr Bill Lee, Mr Sandy Ross, Ms Lesley Compton, Rev Wayne Te Kaawa, Mr Mitchell Jaram
- Nominating Committee: the Rev Nancy Jean Whitehead
- Overseas Mission and Partnership Policy Group: the Rev Nikki Watkin
- Resourcing for Mission Policy Group: the Rev Peter Dunn and Mrs Lisa Wells

- Te Komiti Takawaenga: Very Rev Tame Takao, Rev Hariata Haumate, Mr Te Whare Turuwhenua, Rev Ken Wall, Rev Ray Coster, Mr Graeme Kitto, Rev Jean Cotter.

Mr Lendrum was granted leave to present notice of motion [06.065] into two parts.

Mr Lendrum moved, it was seconded and agreed:

[06.065a] That the reference groups, work groups, task groups and special committees of the General Assembly be as listed:

Assembly Business Work Group

Co-conveners: Don Hall and David Coster; Judy Bedford, Margaret Inch, Brett Johnstone, Jennifer McKinnon, Hugh Perry and Sandra Wright-Taylor.

Book of Order and Judicial Reference Group

Convener: Peter Whiteside; Russell Feist, Alistair Sherriff, Pam Southey, Paul Westbury
Corresponding Members: George Barton, Bruce Corkill, Nolan Martin, Jim Milne and Royden Somerville

Judicial Panel

Sandra Aloffivae, Fraser Barton, David Birchler, Jeremy Brook, Arthur Budd, Chris Burgin, Michael Chrisp, Roy Christian, Neil Churcher, Gaye Churchill, Alan Cooper, Michael Cooper, Douglas Day, John Evans, Russell Feist, Hamish Galloway, Peter Gault, Diane Gilliam-Weeks, Bruce Hansen, Bruce Harris, Tony Hepburn, Greg Hollister-Jones, Brett Johnstone, Lynton Laing, Charles Manning, Ron Mills, Graeme Munro, Ron Stout, Ikipa Tongatule, Marilyn Wallace and Virginia Wilson.

Nominating Committee

Co-conveners: Doug Lendrum and Nancy Hazeleger

National Assessment Work Group

Co-conveners: Helen Martin and Geoff New; Asora Amosa, Ian Dittmer, Chris Elliot, Sue Norton, Paul Prestidge, Bronwen Rogers, Michelle Shin, Sharon Searle, Geoff Skilton, Libby Smith, Maua Sola, Johannes Suwantika, Helen Thew.

Beneficiary Fund Work Group

Co-conveners: Bruce Hansen and Alan Shaw; Arthur Davis, Tanya Duncan, Rose Nisbet, Lynn Russell and Jim Thomson

Church Architecture Reference Group

Auckland: Convener: Bonnie Robinson; Polisi Faumuina, Terry Gill, Roger Low and Les Parlane.

Wellington: Convener: Glen Robertson; Fiona Hoang

Christchurch: Convener: Keith Moir; Georgina Ennor, Len Horne, Ian Wells, Janet Wishart and Bruce Yates

Dunedin: Convener: John Salmond; Neil McDowall, Michael Owens and Dennis Povey.

Moderator's Arrangements: Edwin Clarke

Churches' Agency on Social Issues

Convener: Lesley Shaw; Andrew Aitken, John Jones and Archie Kerr.

Council of Knox College and Salmond Hall

Chairman: George Petersen; Vice-Chairman: Royden Somerville; Bruce Aitken, Chris Boyd, Bruce Cowan, Adrian Cross, Doug Graham, Dawn Miller, Graeme Munro, Nicola Pearte, Trevor Scott, John Sinclair, Lorne Singer, Bronwen Strang

Church Property Trustees

Chairman: John Craig; Deputy Chair: John Kernohan; Secretary: Doug Langford; Maurice Brown, Margaret Galt, John Hanning, Bruce Hansen, John Harvey, Margaret Inch, Peter Isherwood, John Jones, Blyth King, Perema Leasi, Robert McCay, John Molloy, Margaret Shailer, Jeff Todd, William Welsh, Virginia Wilson

Te Komiti Takawaenga O Te Haahi

Convener: Aubrey Temara; Te Aka Puaho representatives: Mitchell Jaram, Peri Maitai, Wayne Te Kaawa, Tukua Tuwairua; General Assembly representatives: Catherine Goldsmith, Sir Rodney Gallen, Joe Williams, Tony Wilton, Marion Sanders

Board of Turakina Maori Girls' College

Assembly Appointees: Elizabeth McAllister, Nick Thomson, Ken Wall; Appointed by Presbytery of Wanganui: B R Cousins and K L Sims; Appointed by Presbytery of Manawatu: Ivan Gore and Nancy Hazeleger.

Christian World Service Council: Bonnie Robinson

The Committee reported, for information only, the sub-committees of the Council of Assembly, appointed by the Council, were as follows:

Resource Sub-committee

Convener: John Trainor; Deputy Convener: Cunny Atchison; Ward Buckingham, Nicola Hornsey, Gordon Lamont, Murray Talbot, Ron Viviani and Reginald West.

Leadership Sub-committee

Convener: Ian Guy; Deputy Convener: Carol Grant; Fyfe Blair, Eion Crosbie, Helen Harray, Ueli Sasagi, Joan Sinclair and Liz Whitehead.

Mr Lendrum moved and it was seconded:

[06.065b] That the Council of Assembly be as listed:
Convener: Rev Rhys Pearson
Deputy Convener: Mrs Jane Prichard
Councillors: Rev Peter Cheyne, Rev Richard Dawson, Mr David Dransfield, Rev Ma'afala Koko, Mr Neil Walker, Mrs Lisa Wells.
Together with nominees of other bodies given the right to nominate members by this Assembly.

Rev Alistair McBride was declined leave to introduce a notice of motion.

There was extensive debate.

Voting on the motion was conducted by secret ballot. 72% (234) voted in favour, 28% (93) against. The motion was carried.

Mrs Whitehead moved, it was seconded and carried:

[06.081] That the normal term of appointment for members of the National Assessment Work Group be 6 years.

Review of the School of Ministry (continued from Session 6)

Debate was resumed, with the reintroduction of notice of motion [06.028].

[06.028] That the General Assembly endorse the proposal and the vision for the Centre for Christian Leadership.

Debate was suspended on notice of motion [06.028], while the Assembly Business Work Group introduced a new notice of motion:

[06.103] That the Council of Assembly appoint a Task Group to propose to the next General Assembly a model for a Centre of Christian Leadership that contains both internship and fully residential options.

Debate resumed on notice of motion [06.028].

Dr Rae moved, it was seconded and carried:

[06.028] That the General Assembly endorse the proposal and the vision for the Centre for Christian Leadership.

Notice of motion [06.103] was fallen from.

Dr Rae moved, it was seconded and carried:

[06.029] That the Council of Assembly be charged with the implementation of the proposal as detailed in the body of the report of the School of Ministry Review Task Group.

Dr Rae moved, it was seconded and agreed:

[06.030] That the proposal to introduce a system of licensing for ordained ministry within the Presbyterian Church (based, in part, on evidence of continuing professional development) be referred to the Leadership sub-Committee for further study and development.

Assembly adjourned for dinner, to resume at 7pm.

Pamela Tankersley, Moderator

Kerry Enright, Clerk

**Minutes of Session 8 of the 2006 General Assembly
St Kentigern College, Pakuranga Road, Auckland
Saturday 30 September 7pm**

The Moderator constituted the new session with prayer.

Council of Asian Congregations

Rev Stuart Vogel and members of the Council of Asian Congregations presented the report of the Council.

Focal Identity Statement

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

Mr Dawson was granted leave to substitute Appendices 1 and 2 of the report published in the Assembly papers, with replacement appendices.

Mr Dawson moved and it was seconded:

[06.067] That the Act of Modification appended to the report of the Focal Identity Statement Task Group, including the resolution "that the Confession of Faith attached to this Act as Appendix 1, together with the Explanatory Notes attached to this Act as Appendix 2, become the Subordinate Standards of this Church in the place of the Westminster Confession of Faith and the Larger and Shorter Catechisms", be approved and referred to presbyteries under the Barrier Act.

After debate, Mr Dawson was granted leave to withdraw the motion.

The Assembly Business Work Group moved, and it was seconded:

[06.094] That the report of the Focal Identity Task Group, with Overture 5 and all associated notices of motion, be referred back to the Task Group.

Rev Bob Reid moved an amendment, which was seconded:

That the report Focal Identity Statement with Overture 5 and all associated notices of motion be reported back to the Task Group for further work. A new draft statement to be sent to Presbyteries by August 2007 for further comment. A representative gathering to be convened early in 2008, so that a final draft can be presented to 2008 General Assembly.

The amendment was lost.

The substantive motion was carried.

The following notices of motion were fallen from: [06.089], [06.090], [06.091], and notice of motion [06.068] from Overture 5:

[06.089] That the proposed Confession be amended so as to include a reference to the part played by Jesus' death in saving us, by the replacement of the words "by human hands" with "for our forgiveness".

[06.090] That the proposed Confession be amended so as to make clear the reformed doctrine of salvation by grace through faith, by re-ordering the words of second line of the fifth paragraph to read "And through faith in Christ we become God's people".

[06.091] In the Explanatory Notes regarding Confession of Faith (2006), on page D2-15, in the third paragraph beginning "Baptism is a sign...", that the words "and

accomplishes on our behalf what we cannot do for ourselves” be deleted, and the word “and” be added before the word “proclaims”.

- [06.068] That Assembly:
- a. Adopt the Focal Identity Statement together with the Explanatory Notes as a new and additional Subordinate Standard, and retain the existing Subordinate Standards for the time being and,
 - b. Commission the Task Group to prepare a more substantial statement of reformed faith, suitable for study and instruction in the life of the church, with a view to it replacing the Westminster Confession and Larger and Shorter Catechisms once approved by Assembly.

The Moderator thanked Mr Dawson and the Task Group for their work to date.

Churches' Agency on Social Issues

Rev Lesley Shaw presented the agency's report and recommendations for decision.

Mrs Shaw moved and it was seconded:

- [06.059] That the Presbyterian Church of Aotearoa New Zealand urges Parliament to enact legislation that removes legal support for a parent, or person in place of a parent, to use force by way of correction towards a child.

Voting on the motion was 43% (120) in favour, 57% (158) against.
The motion was lost.

The following commissioners recorded their dissent to decision [06.059]:

Alyson Atchison (with reasons), Cunny Atchison, Martin Baker, Helen Beaumont, Andrew Bell (with reasons), Ian Bogue, Sally Carter, David Clark, Andrew Colgan (with reasons), John Craig (with reasons), Ross Davis, Kerry Enright (with reasons), Lorraine Francis, Roger Gillies, Diane Gilliam-Weeks, Lyn Heine, Andrew Johnston, Brett Johnstone, Allan Jones, Jenni Jones, Susan Jones, Lance Kendrick, Doug Lendrum, Margaret-Anne Low (with reasons), Alistair McBride, Adele McIntosh, Fionnaigh McKenzie, Robyn McPhail, Leanne Munro, Chris Nichol, Nathan Parry, Hugh Perry, Mary Petersen, Joan Ross, Albert Samuel, Rilma Sands, Alan Shaw, Michelle Shin (with reasons), Ron Sinclair, Pam Southey, Talosaga Sua, Sandra Warner, Johanna Warren (with reasons), Reg Weeks, Sandra Wright-Taylor.

Reasons for dissent

Section 59 of the Crimes Act (1961) says that parents are justified in “using force by way of correction of a child if the force used is reasonable in the circumstance”. The motion was to support repeal of this section of the Act.

- Children are among the most vulnerable members of our communities.
- The Presbyterian Church has a fundamental responsibility to protect and nurture children.
- Section 59 of the Crimes Act singles out children as the population group on whom assaults may be legally perpetrated by parents or guardians. The word “force” in the context of the legislation carries implications of the seriousness of levels of violent force on the child concerned.
- It allows parents who are arrested for assaulting their children to use section 59 as a defence by saying that the assault was justified, reasonable or carried out to discipline the child.
- The Paediatricians Society supports repeal, as it has first hand evidence of this happening in cases where patients have been seriously injured yet there have been acquittals under this Act. We have not taken this evidence seriously.
- The message that this law sends to parents who are not coping is that force is all right. If you look at the fatal child abuse cases in NZ, the vast majority of them are situations where babies and children have been “disciplined to death.”
- The churches' social agencies who deal with the damage done in violent families are asking for repeal of the law. Presbyterian Support Northern, in particular, has positive

parenting in place in its Ngongotaha project, where a whole community is involved in looking at alternatives to perpetuating a violent culture. PSN has been active in asking for repeal of this law.

Concerns:

- Some have a concern that parents may be prosecuted for trivial events
- Children’s Commissioner Dr Cindy Kiro states that “Removing a statutory defence to assault of a child by parents does not create an offence of physical punishment for which parents can be prosecuted and convicted.”
- Chief Commissioner of the Families Commission Rajen Prasad states that the Commission is aware there is concern among some parents that repeal may lead to an increase in prosecutions. There is no evidence that this has happened in other countries where similar changes have been made in the law. In New Zealand, there are also safeguards within the justice system that give police options other than prosecution, including warnings, cautions and pre-trial diversion, he said. Police do not prosecute for trivial offences now, and we do not expect that to change.
- If we can raise our children without raising a hand, we teach them that hitting people is not acceptable. This in turn will reduce their tolerance for violence and help create a safer society
- We must take all the steps we can to foster healthy, positive relationships within our families. This includes ending our tradition of smacking our children.
- Our Church needs to show models of positive parenting and alternative ways of exercising our God given parental responsibility to guide and teach our children.
- By not supporting this repeal we are in danger of sending a message that the Church believes in violence.
- We need to be leaders in responsible parenting in a community where violence against children and generally is part of the culture.
- While the decision made to keep this legislation does not automatically assume the position of condoning violence – the intention of CASI in asking the General Assembly of the Presbyterian Church to support repeal, is that commissioners should **not** take the perspective of parents concerning the way they deal with their children, but to think as a church looking at the issue of social justice for children afflicted by the values and culture of violence.
- How do we as a church respond to a child who is too scared to go home because of fear created by the parent[s] who abuses his or her power under the name of “a way of correction”
- It was a question of how will we answer the child who asks “what have I done to deserve this? “ How does Presbyterian Church respond to the child when saying “why is God doing this to me?”
- The spirit of the perpetrator is also affected by inflicting violence.
- We have failed to fulfil our commitment to creating the non-violent values and behaviour in the community to which we have committed in decision [06.060]. If we are committed to encourage our parishes in following that recommendation how can we be truly proactive in promoting non-violent values and behaviour if we cannot start from where we are in our family and our own homes?
- At this Assembly which had as its theme “Christ-centred and Community facing” we have failed to address what it means to face the community which is affected by violent values and behaviours as bearers of the gospel.

Answers to Reasons for Dissent

- Although some have tried to reassure the public that the repeal of Section 59 won’t lead to the prosecution of parents for smacking their children, many are not convinced, and fear that good parents will indeed face criminal prosecution as the Police come under pressure from lobby groups opposed to smacking.
- Even if the Police choose not to prosecute in cases of smacking, under New Zealand law anyone can seek to prosecute another for alleged criminal offences
- The current law allows for the prosecution of parents who use unreasonable force in seeking to discipline their children. That juries don’t always convict doesn’t mean that

they are incapable of interpreting 'reasonable force'. In any case it is unclear what better system than jury trial there is for making such judgements.

- By removing section 59, Parliament would be sending a clear signal that smacking is an undesirable way for parents to correct their children. Many people simply disagree with this presumption, and believe that smacking can be the most appropriate form of correction in particular circumstances.
- The argument that children should be treated no differently to adults in relation to being struck is wrongly conceived. Children are and should be treated differently from adults in many ways. Smacking by parents is an appropriate correction for children in some circumstances; it is not appropriate to smack adults.
- The relationship between section 59 and child abuse is simply unproved. The removal of corporal punishment from NZ schools has, by all accounts, not led to a reduction in violence at school.
- Violence in NZ homes against children has many causes. Among them is not a belief that 'juries will let me off because of section 59'.
- Assembly was therefore correct to defeat this notice of motion. To have passed it would not have helped in reducing violence against children; would not have helped in the task of being a good parent; and may have given succour to those who would wish to criminalise smacking.

Mrs Shaw moved, it was seconded and carried:

[06.060] That this General Assembly urge congregations to take pro-active steps within their communities to foster non-violent values and behaviour.

Mrs Shaw moved *en bloc* notices of motion [06.061] and [06.062]:

[06.061] That this General Assembly urge congregations to be conscientious in ordering congregational life on sound principles of sustainability, and honour our responsibility to be God's stewards for Earth.

[06.062] That this General Assembly urge congregations to be pro-active in their local communities in challenging and educating people about sustainable living.

These were seconded and carried.

Mrs Shaw moved, it was seconded and carried:

[06.088] That this General Assembly endorse Churches Agency on Social Issues intention to make a submission on the Principles of the Treaty of Waitangi Deletion Bill 2006, strongly opposing the intention of the bill.

The Assembly Clerk moved, it was seconded and carried:

That Rev Alistair McBride and Rev Dr Robyn McPhail be asked to prepare reasons for dissent to decision [06.059], to be incorporated into the minutes of this Assembly.

Closing devotions were led by Rev Dr Sarah Mitchell and Mrs Janet Sim Elder.

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

The Assembly adjourned to meet for worship at 9am on Sunday 1 October.

Pamela Tankersley, Moderator

Kerry Enright, Clerk

**Minutes of Session 9 of the 2006 General Assembly
St Kentigern College, Pakuranga Road, Auckland
Sunday 1 October 11am**

The Moderator constituted the new session with prayer.

Overseas Guests

Rev Andrew Bell introduced delegates from overseas churches attending Assembly: Pastor George Aki, Moderator of the Presbyterian Church of Vanuatu, Rev Dr Deng Thuama of the Presbyterian Church of Myanmar, and Rev Terence Corkin of the Uniting Church in Australia. Each addressed the Assembly.

Keynote Speaker – Rev Martin Baker

Mr Baker addressed the Assembly on the theme 'We are here for those who are absent', challenging the Assembly to be mission-focused.

The Assembly adjourned for lunch and resumed at 1.30pm.

Pamela Tankersley, Moderator

Kerry Enright, Clerk

**Minutes of Session 10 of the 2006 General Assembly
St Kentigern College, Pakuranga Road, Auckland
Sunday 1 October 1.30pm**

The Moderator constituted the new session with prayer.

Retiring Moderator's Address

The Very Rev Garry Marquand addressed the Assembly, and reflected on his time as Moderator. He paid tribute to the outgoing Assembly Executive Secretary, Rev Dr Kerry Enright.

Review of Ministerial Remuneration

The Facilitation Group presented feedback from Dialogue Group discussions notices of motion [06.049] to [06.058], relating to the review of ministerial remuneration.

Mr Neil Sinclair moved and it was seconded:

[06.049] That a Ministry Experience Allowance for ministers be established, to be phased in over 2 years on 1 July 2007 and 1 July 2008 as outlined in this report.

There was debate.

The Assembly Clerk moved, and it was seconded:

That Assembly recognizes that ministers have a conflict of interest in relation to these matters, and authorizes ministers to participate in the vote.

Elders only were invited to vote on this procedural motion. The motion was agreed.

Rev Rhys Pearson moved an amendment, which was seconded:

[06.102] That all the words after "2008" be deleted, and a new sentence added, to read "Ministry Experience Allowance be based on the following terms: " 2 to 5 years – 9% of stipend, 5+ years – 18% of stipend."

The amendment was debated, and lost.

Rev Phil King was granted leave to introduce an amendment.

Mr King moved, and it was seconded:

That the words "Ministry Experience Allowance" be replaced by the words "Ministry Allowance."

The amendment was lost.

Mr John Craig, Church Property Trustees convener, was granted leave to introduce an amendment.

Mr Craig moved, and it was seconded:

That the words "Ministry Experience Allowance" be replaced by "a new Seniority Allowance".

There was debate.

The amendment was carried, and became part of the substantive motion:

[06.049] That a new Seniority Allowance for ministers be established, to be phased in over 2 years on 1 July 2007 and 1 July 2008 as outlined in this report.

The substantive motion as amended was put, and carried.

Mr Neil Sinclair was granted leave to amend the wording of notice of motion [06.050] by the addition of the word "existing."

Mr Sinclair moved, it was seconded and agreed:

[06.050] That the existing Seniority Allowance be abolished with the final payment being made in March 2007.

Mr Sinclair moved, and it was seconded:

[06.051] That the basic stipend be Average Weekly Earnings Wage Index adjusted each year from 1 July 2008.

There was debate.
The motion was carried.

The Facilitation Team was granted leave to replace notice of motion [06.052] with notice of motion [06.105]:

[06.052] (withdrawn)
That parishes be given the discretion to pay a minister, without presbytery approval, a further 20 percent above the basic stipend.

[06.105] (replacing notice of motion [06.052]):

That parishes be given discretion to pay a minister above basic stipend to a maximum of 20% without Presbytery approval, and that Presbytery be informed.

There was debate.
Mr Cunny Atchison was declined leave to introduce an amendment to the motion.

The substantive notice of motion [06.105] was put to the vote. It was carried.

Mr Russell Feist moved and it was seconded:

[06.109] That parishes regularly review with their minister the adequacy of their financial package.

The motion was debated. It was carried.

The Assembly Clerk moved, it was seconded and agreed:

That the Revs Margaret Anne Low and Michelle Shin be asked to prepare reasons for dissent to decision [06.059], to be incorporated in the minutes of the Assembly.

The Assembly Clerk moved, it was seconded and agreed:

That the Revs Martin Macaulay and Emma Keown be asked to prepare on behalf of Assembly a response to the reasons for dissent regarding decisions [06.032] and [06.095.]

The Assembly Clerk moved, it was seconded and agreed:

That the Revs Paul Prestidge and Karl Lamb be asked to prepare on behalf of Assembly a response to the reasons for dissent regarding decision [06.059].

The Assembly Clerk moved, it was seconded and agreed:

That the Assembly minutes of Sessions 1 and 2 be taken as read and confirmed.

School of Ministry ordinands gave a brief musical presentation.

The Assembly adjourned for the Ministry Expo. Plenary resumed at 7pm.

Pamela Tankersley, Moderator

Kerry Enright, Clerk

**Minutes of Session 11 of the 2006 General Assembly
St Kentigern College, Pakuranga Road, Auckland
Sunday 1 October 7pm**

The Moderator constituted the new session with prayer.

Assembly Assessment Review

Professor Ian Watson, Resource Sub-Committee co-convener, presented the report of the sub-committee.

Prof Watson moved, and it was seconded:

[06.069] That subject to the inclusion of the following modifications, to be effective from 1 July 2007, Assembly Assessment as adopted by the 2002 General Assembly (see 4.0) be retained.

a) Assessable income to be reduced by an amount equivalent to any housing allowance paid to a minister or rental paid to provide a house for a minister.

b) Legacies given to parishes for a specific purpose other than for the general purposes of the parish will be excluded from assessable income.

Leave was granted to introduce an amendment to clause b of notice of motion [06.069] by way of a new notice of motion [06.070]:

Mr Bill Penno moved and it was seconded:

[06.070] That clause 1(b) of the Assembly Assessment Review recommendations be amended to read:
"That all legacies (general and specific) to parishes be excluded from assessable income".

Notice of motion [06.069] clause (a) was debated.

a) Assessable income to be reduced by an amount equivalent to any housing allowance paid to a minister or rental paid to provide a house for a minister.

It was carried.

Notice of motion [06.069] clause (b) was debated.

b) Legacies given to parishes for a specific purpose other than for the general purposes of the parish will be excluded from assessable income.

It was lost.

Notice of motion [06.070] was put to the vote.

It was carried.

The decision thus read:

[06.070] That subject to the inclusion of the following modifications, to be effective from 1 July 2007, Assembly Assessment as adopted by the 2002 General Assembly (see 4.0) be retained

(a) Assessable income to be reduced by an amount equivalent to any housing allowance paid to a minister or rental paid to provide a house for a minister.

(b) That all legacies (general and specific) to parishes be excluded from assessable income.

Overture 2 Assembly Assessment and Mission spending

The Assembly Business Work Group reintroduced notice of motion [06.013], for debate on clauses (b) and (c). (Clause had already been considered in Session 2.)

- [06.013] That:
- (b) Such regular assessable income shall not include giving under separate cover to specific external appeals or mission projects, such as when a parish receives funds to forward to a mission relief agency, or capital repayments on major building projects.
 - (c) These policies shall be implemented from 1 July 2008.

Rev Colin Marshall was granted leave to introduce notice of motion [06.093], to replace clauses (b) and (c) of notice of motion [06.013]. (The original notice of motion [06.013] thus now contained only clause (a).)

Mr Marshall moved and it was seconded:

- [06.093] (a) That regular assessable income shall not include giving under separate cover to specific external appeals or Mission Projects, such as when a Parish receives funds to forward to a Mission Relief agency, or capital repayments on major building projects.
- (b) That these policies shall be implemented from 1 July 2008.

There was debate.

Rev Margaret-Ann Low was granted leave to move an amendment.

Ms Low moved, and it was seconded:

That notice of motion [06.093] be referred to the Resource Sub-committee for consideration.

There was debate on the amendment.
Assembly agreed to move to the next business.

Debate was adjourned on notice of motion [06.093].

Rev Dr Michael Schwass moved and it was seconded:

- [06.072] That a parish's Assembly Assessment for the 07/08 financial year cannot exceed \$31,500.00 exclusive of GST. Thereafter, this maximum threshold shall be adjusted each year by the rate of change in the Consumer Price Index for the previous twelve months.

The motion debated at length.
It was lost.

Dr Schwass moved, and it was seconded:

- [06.073] That a parish's Assembly Assessment for any one year not increase by more than 3% over and above the rate of change in the Consumer Price Index for the previous twelve months that is applied to the stipend.

Dr Schwass was granted leave to amend notice of motion [06.073] by removing the words "for the previous twelve months that is applied to the stipend".

The motion thus read:

- [06.073] That a parish's Assembly Assessment for any one year not increase by more than 3% over and above the rate of change in the Consumer Price Index.

There was debate on the amended notice of motion [06.073].

It was put to the vote, and lost.

Dr Scwhass moved, and it was seconded:

- [06.074] That where a parish believes there are circumstances which warrant an adjustment to their Assembly Assessment:
- (a) The Presbytery shall review the circumstances with the Parish and make a recommendation to the Resource sub-committee. In this the Presbytery is not required to recover any reduction of Assessment agreed to from its other parishes. The recommendation shall become binding upon the Resource sub-committee and the Parish unless appealed within 60 days of notification.
 - (b) Should either the Resource sub-committee or Parish wish to appeal a Presbytery's ruling they would do so in writing to the Presbytery concerned. The appeal shall be considered by an independent person agreeable to both parties. The decision of the independent person is binding upon all parties subject to the remedy of appeal to an Assembly of the Church.

There was extensive debate.

The motion was lost.

The Assembly Business Work Group moved, it was seconded and agreed:

- [06.074a] That notice of motion [06.074] be referred to the Council of Assembly and the Book of Order and Judicial Reference Group.

Review of Ministerial Remuneration (continued from Session 10)

Notice of motion [06.071] was fallen from, as it had been superseded by notice of motion [06.050].

- [06.071] (lapsed)
That from 1 July 2007 the Seniority Allowance be directly paid by parishes or employing bodies to ministers (where appropriate), and no longer collected nationally through Assembly Assessment.

The Facilitation Team reported on feedback from Dialogue Groups on notice of motion [06.053].

- [06.053] That the following additional reimbursements be provided for:
- a. That parishes pay the reasonable costs associated with supervision including the cost of travel.
 - b. That parishes budget for up to \$1000 per annum (non-cumulative) for actual expenses incurred in parish approved continuing ministry formation.
 - c. That parishes pay the cost of consumables and internet connections for ministers with appropriate adjustments for private use.
 - d. That where parishes have an expectation the minister will use a mobile phone for ministry purposes, the cost is to be covered by the parish or an arrangement is to be made for sharing costs.
 - e. That parishes be encouraged to reimburse all costs when a minister relocates to a new parish.

The Facilitation Team moved clauses a and b of notice of motion [06.053], and these were seconded:

- [06.053] That the following additional reimbursements be provided for:
- a. That parishes pay the reasonable costs associated with supervision including the cost of travel.
 - b. That parishes budget for up to \$1000 per annum (non-cumulative) for actual expenses incurred in parish approved continuing ministry formation

Clauses (a) and (b) were agreed.

Leave was granted to replace clause (c) by the introduction of notice of motion [06.106], which amended the clause by the addition of the word "computer."

The Facilitation Team moved, it was seconded and agreed:

[06.106] That parishes pay the cost of computer consumables and internet connections for ministers, with appropriate adjustments for private use.

The Facilitation Team moved, it was seconded and agreed:

[06.053] (d) That where parishes have an expectation the minister will use a mobile phone for ministry purposes, the cost is to be covered by the parish or an arrangement is to be made for sharing costs.

Leave was granted to amend notice of motion [06.053] clause (e) by replacing it with notice of motion [06.107].

[06.053] (replaced by [06.107])
(e) That parishes be encouraged to reimburse all costs when a minister relocates to a new parish.

[06.107] To amend notice of motion [06.053] clause (e):
That calling parishes be encouraged to reimburse all reasonable costs when a minister relocates to a new parish.

The Facilitation Team moved, it was seconded and agreed:

[06.107] To amend notice of motion [06.053] clause (e):
That calling parishes be encouraged to reimburse all reasonable costs when a minister relocates to a new parish.

Leave was granted to replace notice of motion [06.054] with notice of motion [06.108]:

[06.054] That parishes provide a computer and printer/scanner for the minister's use, and have in place a replacement policy, the equipment to remain the property of the parish.

The Facilitation Group moved, and it was seconded:

[06.108] (To amend notice of motion 54)
That parishes provide a computer and printer/scanner for the minister's sole use, and have in place a replacement policy, the equipment to remain the property of the parish, but on leaving a minister may purchase the computer at market value.

There was debate.

Rev Mark Chapman moved an amendment, and it was seconded:

[06.115] That notice of motion [06.054] be amended by the addition of "Where preferred, the minister may own the equipment, and the parish pay an appropriate amount of rental.

The amendment was debated, and lost.

The substantive notice of motion [06.108] was put, and carried.

The Facilitation Group reported on feedback from Dialogue Groups on notice of motion [06.055].

[06.055]

- a. That Assembly endorse for ministers' hours of work, the unit system outlined in this report.
- b. That Sessions and Parish Councils are urged to encourage their ministers to have two days off per week.
- c. That Sessions and Parish Councils are urged to encourage ministers to take reasonable sick leave when required, including reasonable time for recuperation.

These clauses were moved, seconded, and debated separately.

All clauses were carried.

The Rev Diane Gilliam-Weeks moved, it was seconded, and carried:

[06.144] That ministers be permitted to take a three day weekend off per school term, without cutting into their annual leave entitlement.

The Facilitation Group reported feedback on notice of motion [06.056].

[06.056] That the Interchurch Working Party on Taxation be asked to urgently review reimbursing mileage rates.

Rev Andrew Scott was granted leave to introduce an amendment, through additional wording.

Mr Scott moved, it was seconded, and carried:

That the Interchurch Working Party on Taxation be asked to urgently review reimbursing mileage rates, and thereafter every two years.

When put as the substantive, the motion as amended was carried.

[06.056] (as amended)
That the Interchurch Working Party on Taxation be asked to urgently review reimbursing mileage rates, and thereafter every two years.

The Facilitation Group reported on Dialogue Group feedback on notice of motion [06.057].

It was moved, seconded and agreed:

[06.057] That ministerial remuneration be further reviewed no later than 2013.

The Assembly Business Work Group was granted leave to withdrawn notice of motion [06.110]:

[06.110] (withdrawn)
That in respect to qualifying for the Ministry Experience Allowance as it applies to ministers ordained and inducted outside of PCANZ, previous ministry experience comparable to the PCANZ to which the minister is called shall be taken into account.

Rev Susan Jones was granted leave to withdraw notice of motion [06.111]:

[06.111] (withdrawn)
That this Assembly request the Council of Assembly to consult with the Church Property Trustees and the Synod of Otago and Southland to look into ways in which a parish's capital invested with either of the above bodies could be utilized for a parish needing funds to continue ministry provided that church has a mission rather than maintenance focus.

The Facilitation Group reported on Dialogue Group feedback on notice of motion [06.058].

It was moved, seconded, and agreed:

- [06.058] That the Book of Order and Judicial Reference Group amend the Book of Order and, if appropriate, Conditions of Service Manual, to incorporate the Assembly decisions which arise from the Ministerial Remuneration report.

The Moderator acknowledged the work of the Stipend Review Task Group.

Christian World Service

Rev Doug Lendrum introduced Mr Jonathan Fletcher, Director of Christian World Service.

It was agreed to associate Mr Fletcher with this meeting of the Assembly.

Mr Fletcher presented the report of the Service.

Mr Fletcher moved, and it was seconded:

- [06.075] That the General Assembly support the Point Seven campaign calling on the New Zealand Government to meet its international commitment to allocate 0.7% of national income to overseas development assistance campaign.

The motion was agreed.

Mr Fletcher moved, and it was seconded:

- [06.076] That the General Assembly encourage parishes to become Fair Trade churches.

There was brief debate.
The motion was carried.

The Moderator presented Mr Fletcher with \$3,050.00 raised through a collection at morning worship.

Closing worship was led by Rev Dr Sarah Mitchell and Mrs Janet Sim Elder.

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

The Assembly adjourned to meet for worship at 8.30am on Monday 2 October.

Pamela Tankersley, Moderator

Kerry Enright, Clerk

**Minutes of Session 12 of the 2006 General Assembly
St Kentigern College, Pakuranga Road, Auckland
Monday 2 October 9am**

The Moderator constituted the new session with prayer.

Assembly Assessment Review (continued from Session 11)

Debate on notice of motion [06.093] resumed.

[06.093] (to replace notice of motion [06.013 b])
That regular assessable income shall not include giving under separate cover to specific external appeals or Mission Projects, such as when a Parish receives funds to forward to a Mission Relief agency, or capital repayments on major building projects.

Rev Colin Marshall was granted leave to withdraw notice of motion [06.093], and replace it with notice of motion [06.116].

[06.116] (to replace notice of motion [06.013 b]):
b (i) That assessable income for the purposes of Assembly assessment shall not include money received for specific charitable appeals beyond the parish.
b (ii) That assessable income for the purpose of Assembly assessment shall not include money received for specific Presbytery approved building projects.

Clause b(i) was debated.

Mrs Lynette Hodge moved and amendment, which was seconded:

That the word "specifically" be inserted after the word "money", and the word "specific" be deleted.

The amendment was carried, and the clause now read.

[06.116] b (i) That assessable income for the purposes of Assembly assessment shall not include money specifically received for charitable appeals beyond the parish.

When put as the substantive, clause b (i.) was carried.

Clause b (ii) was debated.

[06.116] b (ii) That assessable income for the purpose of Assembly assessment shall not include money received for specific Presbytery-approved building projects.

It was carried.

Mr Marshall was granted leave to withdraw the clause of notice of motion [06.093] c, which had been to replace clause c of notice of motion [06.013].

Nominating Committee (continued from Session 1)

Rev Doug Lendrum moved, it was seconded and agreed:

[06.082] That the nominations for the Council of Assembly, Work Groups, Reference Groups and other bodies close 4 weeks before the opening date of Assembly.

Rev Nancy-Jean Whitehead moved, it was seconded and carried:

[06.083] That the Nominating Committee meet during the following week to draft the list of appointments.

Mrs Whitehead moved, it was seconded and agreed:

[06.084] That the list of appointments be sent to Commissioners with the late Assembly papers.

Mrs Whitehead moved and it was seconded:

[06.085] That the travel costs for Presbytery representatives in Nominating Committee be met by Presbytery.

Leave was granted to amend the motion by inserting the word "equalised" before the words "travel costs".

The motion thus now read:

[06.085] That the equalised travel costs for Presbytery representatives in Nominating Committee be met by Presbytery.

The substantive motion, as amended, was carried.

Mrs Whitehead moved and it was seconded:

[06.086] That the Assembly Executive Secretary authorize the membership of the Nominating Committee.

There was debate.

Rev Stuart Lange was granted leave to move an amendment, which was seconded:

That the Council of Assembly authorize the membership of the Nominating Committee.

The amendment was carried.

The substantive motion, as amended, now read:

[06.086] That the Council of Assembly authorize the membership of the Nominating Committee.

The substantive motion was agreed.

Ms Helen Beaumont moved and it was seconded:

[06.112] That the names of the nominees to the Council of Assembly from Te Aka Puaho, the Pacific Islanders Synod, the Council of Asian Congregations, the Synod of Otago and Southland, and the Church Property Trustees be submitted to the Nominating Committee and the nominations presented to the General Assembly.

Rev Susan Jones was granted leave to move an amendment, which was seconded:

That the words "at the same time as other nominations" be inserted after the words "Nominating Committee".

The amendment was agreed, and became the substantive motion, which now read:

[06.112] That the names of the nominees to the Council of Assembly from Te Aka Puaho, the Pacific Islanders Synod, the Council of Asian Congregations, the Synod of Otago and Southland, and the Church Property Trustees be submitted to the Nominating Committee at the same time as the other nominations and the nominations presented to the General Assembly.

The substantive motion, as amended, was put. It was carried.

Overture 4: Election of Council of Assembly

Mr Neil Walker moved and it was seconded:

[06.066] That the process for appointing people to the Council of Assembly be changed as follows:

- 1 That eight members of the Council of Assembly be directly nominated by the church at large with every Session/Parish Council able to vote.
- 2 That Assembly institute the following system of nomination:
 - a. Nominations are to be sought from Session/Parish Councils and Presbyteries/UDCs, to be accompanied by a brief CV, photograph and statement.
 - b. Nominations received are to be distributed to each Session/Parish Council with sufficient time for them to be studied.
 - c. Each Session/Parish Council may vote for up to eight members of the Council, by post or electronic ballot.
 - d. General Assembly receives the nominations and makes the appointments.
 - e. At the first meeting after each General Assembly, the Council of Assembly shall elect from its numbers, a chair and Deputy Chair.
- 3 That the Council of Assembly take whatever steps are necessary to ensure that this system of election comes into effect from the end of the 2008 General Assembly.

Mr Walker was granted leave to amend clause 2(c) of notice of motion [06.066] by deleting the words "by post or electronic ballot". The clause thus read:

2(c) Each Session/Parish Council may vote for up to eight members of the council.

There was debate.

Mr Tony Scott was granted leave to introduce an amendment to clause c of notice of motion [06.066]

Mr Scott moved, and it was seconded:

[06.097] That clauses c and d of notice of motion [06.066] be amended to read:

- (c) Each Session/Parish Council may vote for 4 members of the Council of Assembly during each Assembly period (each councillor to have a 4 year term).
- (d) General Assembly receives the nominations and makes the appointment ensuring that the Council reflects the diversity of the Church with no less than 3 from either South Island or North Island.

The amendment was put to the vote. It was carried.

The substantive motion, as amended, was debated.

Clauses 1 and 2 of the substantive motion, as amended, were put to the vote, and lost.

Clause 3 was fallen from.

Minutes

The Assembly Clerk moved, it was seconded and agreed:

That the minutes of Sessions 3 and 4 of the 2006 General Assembly be taken as read, and confirmed.

That the Council of Assembly be authorised to confirm those minutes of the General Assembly not already confirmed.

Principal of St Kentigern College

Mr Warren Peat, Principal of the College, was introduced, and briefly addressed the Assembly.

He was thanked by the Moderator for the hospitality the College had extended to the Assembly.

Presentation to retiring Assembly Executive Secretary

The Moderator warmly acknowledged Rev Dr Kerry Enright's contribution to the Church as Assembly Executive Secretary.

The Moderator moved, and the out-going Convener of the Council of Assembly seconded, a comprehensive vote of thanks for Dr Enright. The Assembly responded with a standing acclamation.

The Moderator presented Dr Enright with a painting of Wellington, and invited him to address the Assembly.

Dr Enright paid tribute to his wife, Mavis Duncanson, for her support. He noted his sense of privilege for the relationships he had developed during his time as Assembly Executive Secretary.

Comprehensive Vote of Thanks

Rev Helen Martin moved, it was seconded and agreed:

That the thanks of the Assembly be offered to all those who had assisted in the preparation and organisation of this Assembly.

Mrs Martin named these people individually, and in groups.

The Assembly Clerk moved, it was seconded and agreed:

That the General Assembly adjourn to meet in again in Wellington in 2008 on a date and at a venue to be determined by the Assembly Business Work Group.

The Assembly concluded with a service of worship.

Pamela Tankersley, Moderator

Kerry Enright, Clerk