



Presbyterian Church  
of Aotearoa New Zealand



GA  
23

Authentic  
and Hopeful  
in Christ

# General Assembly 2023

## Guide and Working Papers

The Assembly meets at Saint Kentigern College,  
130 Pakuranga Road, Pakuranga, Auckland on 27 September.

Please gather by 6.15pm outside the Chapel  
for the powhiri at 6.30pm.

*This is a confidential document for commissioners, and is not  
for distribution outside the Church.*

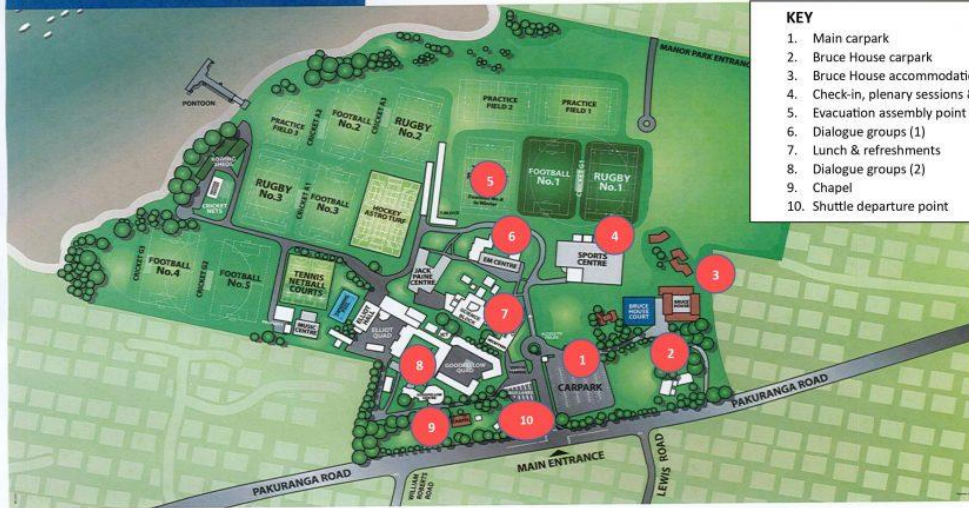
*The papers that form this White Book, and any extra papers distributed later,  
are the working papers of the 2023 General Assembly.*

*Recommendations are not officially part of the Church's  
decision-making until, and unless, agreed to at the Assembly.*



SAINT KENTIGERN

# College Campus Map



### KEY

1. Main carpark
2. Bruce House carpark
3. Bruce House accommodation & dining hall
4. Check-in, plenary sessions & first aid room
5. Evacuation assembly point
6. Dialogue groups (1)
7. Lunch & refreshments
8. Dialogue groups (2)
9. Chapel
10. Shuttle departure point

## Teaching Spaces

Pakuranga Campus



### KEY

1. Main carpark
2. To Bruce House accommodation & dining hall
3. Check-in, plenary sessions & first aid room
4. Dialogue groups (1)
5. Lunch & refreshments
6. Dialogue groups (2)
7. Chapel
8. Shuttle departure point

## Key Assembly Personnel Contacts

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Clerk of Assembly	Wayne Matheson	027 569 1971
Deputy Clerk of Assembly	Heather McKenzie	027 455 0124
Business Convenor	Alistair McBride	021 138 5542
Business Committee	Richard Gray	027 484 7147
Business Committee	Heather Kennedy	027 436 4554
Business Committee	Dan Spragg	021 770 112
Assembly Coordinator	Pamela Day	021 254 0467
Book of Order	Marilyn Wallace	021 258 5255
Book of Order	Kerry Enright	027 467 5542
Chaplain	Sharon Ross-Ensor	027 810 4358
Complaints contact	Clerk or Deputy Clerk	

Email contact for Assembly Business Work Group is [abwg.ga23@gmail.com](mailto:abwg.ga23@gmail.com).

## Contents

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Note:

- Reports are grouped in sections, labelled A to H.
- Each report or proposal in sections D to F has a number after the letter, to identify them within that section e.g. D2 is the Leadership report within section D. Reports which sit within a larger report are identified by an extra digit e.g. D2.1 is the KCML report within the Leadership report.
- Each page is headed with the relevant section number.
- Sections also have separate internal page numbering, with each new section starting afresh at page 1.

A [User Guide](#)

B [Standing Orders](#)

C [Te Aka Puaho](#)

D1 [Council of Assembly](#)

includes these appendices:

Appendix 1: Terms of Reference for Council

Appendix 2: Ratification of Supplementary Provisions

Appendix 3: Te Haere Tonu Work Group

Appendix 4: Emissions Reduction Work Group

**D2** [Leadership Sub-committee](#)

includes these sub reports:

D2.1: Knox Centre for Ministry & Leadership

D2.2: Introductions

D2.3: National Assessment Work Group

D2.4: Personnel Work Group

**D3** [Resource Sub-committee](#)

**D4** [National Ministries](#)

D4.1: Children & Families Ministry

D4.2: Communications

D4.3: Church Schools

D4.4: Global Mission

D4.5: Presbyterian Research Centre

D4.6: Presbyterian Youth Ministry

**D5** [Presbyteries](#)

D5.1: Pacific

D5.2: Northern

D5.3 : Kaimai,

D5.4: Central

D5.5: Alpine

D5.6: Southern

**E** **Other reports**

E1 [Assembly Business Work Group](#)

E2 [Assembly Executive Secretary](#)

E3 [Book of Order Advisory Committee](#)

E4 [Christian World Service](#)

E5 [Doctrine Core Group](#)

E6 [InterChurch Bioethics Council](#)

E7 [Interchurch Council for Hospital Chaplaincy](#)

E8 [Inter-Church Tertiary Chaplaincy Council](#)

E9 [Knox College & Salmond College Board](#)

E10 [Nominating Committee](#)

*(Late Report)*

E11 [Presbyterian Church Property Trustees](#) – includes these reports:

E11.1 Presbyterian Beneficiary Fund Trustee Limited

- E11.2 Fit for Purpose Property (includes 2 appendices)
- E11.3 Earthquake Prone Buildings Policy: Seismic Status and Compliance
- E12 [Presbyterian Support New Zealand](#)
- E13 [Presbyterian Women Aotearoa New Zealand](#)
- E14 [Press Go](#)
- E15 [Synod of Otago & Southland](#)
- E16 [Uniting Congregations of Aotearoa New Zealand](#)
- E17 Dialogue on sexuality, biblical morality and leadership (includes 2 appendices)

## **F Proposals**

- F1 [Bi-Lingual Bible](#) (Central)
- F2 [Church Council quorum](#) (Central)
- F3 [Earthquake- buildings policy](#) (Northern)
- F4 [Presbytery Council convenor](#) (Northern)
- F5 [Restarting Congregations](#) (Northern)
- F6 [Prayer of Repentance](#) (Southern)
- F7 [Transmitting a proposal to Assembly](#) (Southern)

## **G [Memorial Minutes](#)** *In alphabetical order*

## **H [Ministers change of status](#)** *(Late Papers)*

## **Supplementary Papers**

The Assembly Papers section of the Assembly website includes the White Book and Supplementary Papers, which provide additional material to the following reports.

- D2 Leadership Sub-committee: *Local Shared Ministry Handbook*
- E3 Book of Order Advisory Committee: *Child Protection Policy, Conditions of Service Manual (extracts)*
- E5 Doctrine Core Group: *Theology of Ordination*
- E17 Dialogue on sexuality, biblical morality and leadership: *Full notes of the Dialogue, Doctrine Core Group statement, Outline of the church's status quo on the issues*

## **Late Papers**

Late Reports, and updates to already published material, will be issued a week before Assembly commences.



## Section A: User Guide

The 2023 General Assembly will begin on Wednesday 27 September at 6.30 pm with a powhiri, followed by the opening service.

**Please assemble outside the Chapel by 6.15 pm for the powhiri.**

In this User's Guide, we introduce the key people of the Assembly and provide a guide to its running, including details regarding the opening service and other information about the venue.

This White Book is published primarily in electronic form via a password-protected section of the Assembly website. If you prefer to use a hard copy, but didn't order one when you registered for Assembly, you will need to arrange your own photocopying.

The White Book is accompanied by a separate file of Supplementary Papers. These include additional information for some reports.

Late Papers will be added to the White Book about a week before Assembly begins. If you download and save the White Book to a device, please remember to check the updated edition prior to Assembly. The Late Papers will also be available as a separate document, so that those using a hard copy may print off the extra pages.

### General Assembly

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The Presbyterian Church of Aotearoa New Zealand (the Church) has tiers of governing bodies: church council/session (local), presbytery (regional) and Assembly (national). Assembly is the formal gathering of the Church as a whole, where commissioners meet to discuss and vote on the recommendations and proposals brought to Assembly. This participatory style of decision-making is a distinctive feature of the Presbyterian Church.

Assembly's functions are:

**Legislative** – making the regulations that give order to the life of the Church.

**Administrative** – exercising general oversight of the Church. Assembly is the major policy-making body of the Church. It establishes and develops the basic beliefs, overall strategies and direction for the whole Church.

**Judicial** – deciding appeals and complaints. Assembly delegates its judicial function to judicial commissions. Reports from commissions may be lodged with Assembly, but Assembly does not debate them.

The Council of Assembly, the major General Assembly committee, is responsible for implementing the decisions of the General Assembly.

### Te Aka Puaho at General Assembly

Te Aka Puaho, the Māori Synod, has a special place in our Church. Te Aka Puaho may choose at any time to address the Assembly on matters that affect its life and spirituality. Te Aka Puaho may also choose to stand aside from any debate.

### General Assembly 2023

General Assembly 2023 is hosted by Northern Presbytery.

There will be over 200 people attending the business sessions of the Assembly, including commissioners (elders, ministers and young adults), observers, associates and invited guests. There will also be volunteers and national staff assisting.

At the opening service, the Assembly will be invited to install the Reverend Rose Luxford as our Moderator. We will also welcome international guests and greet local dignitaries.

## **The people up front**

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### **Moderator: The Right Rev Rose Luxford**

The Moderator's role is to preside at Assembly, to help us deliberate, and to lead us in worship. She may be assisted by the immediate past Moderator, the Very Rev Hamish Galloway, and other former Moderators.

### **Moderator of Te Aka Puaho: Rev Tamiana Thrupp**

From time to time, the Moderator of Te Aka Puaho may be seated alongside the Assembly Moderator.

### **Assembly Executive Secretary: Rev Wayne Matheson**

Wayne is Clerk of the Assembly. He and **Deputy Clerk Heather McKenzie** will keep records and will give advice regarding procedures.

### **Assembly Business Work Group Convener: Rev Alistair McBride**

Alistair will manage and guide Assembly business, assisted by Revs Richard Gray, Heather Kennedy and Dan Spragg. Contact the ABWG by email at [abwg.ga23@gmail.com](mailto:abwg.ga23@gmail.com).

### **Book of Order Advisory Committee Acting Convenor: Marilyn Wallace**

Marilyn, together with committee member Rev Dr Kerry Enright, will advise on Church legislative and regulatory matters.

### **Assembly Coordinator: Pamela Day**

Pamela will bring us 'housekeeping' information from the Local Arrangements Committee. Contact Pamela at [ga23@presbyterian.org.nz](mailto:ga23@presbyterian.org.nz) or 021 254 0467.

### **Guest Speaker**

The guest speaker is the Rev Dr Andrew Callander. Andrew will give two keynote addresses on "Authentic and Hopeful in Christ—beginning with what is *wrong*", and "Authentic and Hopeful in Christ—beginning with what is *life-giving*".

The Assembly website includes background to Andrew's two addresses. On the Saturday, the Moderator will conduct an interview regarding the practical outworking of her theme.

## **Other key people**

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### **Communications team**

Communications Director Angela Singer will provide a daily summary of business decisions and, for context, daily video of these sessions. Angela will manage media enquiries; provide coverage of events and people; update the Assembly pages of the Presbyterian Church website, Facebook and Vimeo; take photographs; and post the online summary every morning. (To have this delivered daily to your inbox, sign up [here](#)). She will be assisted by Katrina Graham.

Please be aware that only the Moderator has the authority to speak on behalf of Assembly. Please refer any media inquiries to Angela 027 455 0098.



### **Assembly Chaplain**

The Moderator has asked Rev Sharon Ross-Ensor to be her chaplain.

### **Commissioners**

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You have been commissioned by your presbytery. You bring your own gifts, informed by the views of others, to build up the body of Christ. You are not a delegate, so you do not necessarily represent the views of your presbytery, session, or parish council.

### **Attendance**

Assembly begins at 6.30 pm Wednesday 27 September and will conclude by lunch time Sunday 01 October.

Commissioners are expected to attend for the whole Assembly. If you need to be unavoidably absent for some of the Assembly, you must seek permission from the Assembly Business Work Group.

Please text Deputy Clerk of Assembly Heather McKenzie on 027 455 0124 with your name, presbytery and reason for absence.

### **Check-in and Information Desk**

All commissioners, associates and observers must have registered online prior to attending Assembly. **You must also check-in** when you arrive at St Kentigern College.

At check-in, you will be given a lanyard. Your name badge will indicate if you are a guest at Bruce House, if you have booked a shuttle, and which dinner sitting you have been assigned to. Commissioners' name badges will also have a country's flag on the back to indicate their dialogue group, while their info pack will include voting indicator cards, and sundry items. For security and access to venues, you must wear your lanyard at all times while at Assembly. This also indicates if you are entitled to be on the Assembly floor to vote.

Check-in at the foyer of the Sports Centre from 2 pm Wednesday 27<sup>th</sup> September. The Information Desk will be open for the duration of Assembly, and day visitors are required to sign in at the Information Desk upon arrival at Assembly.

### **Venues**

Assembly will meet mainly in the Sports Centre. Commissioners will be seated at tables, and observers and day visitors will be seated in the gallery.

Dialogue groups will meet in classrooms; some of which involve steps and stairs. There is a lift to classrooms on the first floor.

***Please remember that this is a school, which means no smoking/vaping or alcohol is permitted anywhere in the buildings or on the grounds.***

### **Meals**

Breakfast will be provided *only* for those with confirmed accommodation at Bruce House. It will be served in the hostel dining room from 7 am to 8 am each morning.

There are no other on-site breakfast facilities.

Packed lunches (for those who have registered) and morning/afternoon tea will be available in the Year 13 Common Room. If you have indicated special dietary requirements when you registered, ask for the lunch pack with your name on it.

Dinner will be served in the Bruce House Dining Hall in two sittings and you will be allocated a sitting. Unless you indicated on your registration form that you have special dietary needs, please do not take those marked as special meals.

Please bring your own water bottle and refill as needed. There will be a coffee cart outside the Sports Centre on Thursday, Friday and Saturday from approx. 7.30 am to 1.30 pm. Guests buy their own drinks.

Due to catering constraints, we are unable to provide meals to casual day visitors. A list of local eating places will be available at the Information Desk.

### **Transport and parking**

Daily parking is available in the staff carpark, to your right off the main driveway. For those staying at Bruce House, there is another carpark on the right further up the slope past the staff carpark.

## **Health and Safety**

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### **Evacuation Plan**

There are evacuation plans in each of the areas being used by Assembly. Evacuation signal is a continuous fire siren. Buildings must be evacuated immediately and emergency services alerted. The emergency assembly point is on the sports field behind the gym. If a lockdown is announced over the PA system, everyone must stay where they are until the lockdown is lifted.

### **First Aid Facilities**

If you have medical or mobility concerns, please make yourself known to the check-in team on arrival.

If you become unwell, we recommend you take a Covid test. (Test kits and masks are available on request.) If you test positive, please wear a mask, let the Assembly Coordinator know (021 254 0467), and isolate immediately. You will be asked to leave the campus as soon as possible. The Assembly will be notified.

Even if you test negative, please consider staying away from Assembly until you are well again.

The first aid room is on the ground floor of the Sports Centre. A St John-trained ambulance officer (EMT) will be onsite throughout Assembly.

In the case of a life-threatening emergency, dial 111 for an ambulance. Quote Saint Kentigern College, 130 Pakuranga Road, Pakuranga, and tell them exactly where you are on campus. Then seek help from a LAC volunteer (wearing bright green hi viz vests) who will call the attending medical officer (mobile 021 750 362).

The nearest 24 hour medical centre is East Care Accident and Medical Centre 277 Botany Road, phone (09) 277 1516.

The nearest dentists are Dental Care Pakuranga, 207 Pakuranga Road, phone 09 576 5761 or Family Dentist Pakuranga, 237a Pakuranga Road, phone 09 576 7088,

## **The workings of the Assembly**

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There are different ways and stages that Assembly considers matters. They are: full Assembly, dialogue groups, and facilitation.

The Assembly Business Work Group will make it clear which process is being used.

### **Full Assembly**

The full Assembly meets together to hear matters introduced for debate, to hear from the Facilitation Group as to the mind of the dialogue groups on certain matters, and to make decisions.

When the full Assembly meets, commissioners will be seated at tables in the auditorium, and associates and observers (non-voting) will sit in the gallery.

In full Assembly, there may be debate on recommendations followed by voting, or there may be discussion that does not result in a decision at this time.

### **Dialogue groups**

The dialogue group process is a way of seeking the mind of the Assembly before a matter is presented for debate. Responses may be questions, statements, or new or amended notices of motion.

A dialogue group may have 15-20 members, and every commissioner at Assembly will be assigned to a dialogue group to discuss the matters that need to be studied in-depth.

At the end of the discussion time, the dialogue group moderator will check to see if the group is in agreement on the feedback it wishes to offer.

At this Assembly, there are no recommendations going to Dialogue Groups for decision. However, the [Te Haere Tonu Work Group](#) needs crucial feedback for its continuing work and Dialogue Groups will be asked to spend considerable time in reflection and feedback to the questions Te Haere Tonu is asking of the Church.

### **Voting**

Voting members of Assembly i.e. commissioners will receive two indicator cards, one for “yes” (orange card) and one for “no” (blue card). These cards have your name on them and are for your use only. Please keep these cards with you at all times. If you lose your card, see Deputy Clerk Heather McKenzie as soon as possible for a replacement.

For your vote to be counted you must be seated in the designated area of the Sports Centre that is reserved for commissioners and hold up your voting card when asked to.

The Moderator will ask you to show the card that indicates your mind in formal voting. You may also be asked for a show of cards to informally gauge the mind of the Assembly e.g. “Are you ready to vote?”

If you feel you have heard enough debate on a particular matter, you may indicate your desire to move on by holding both your cards in front of you in a cross formation. This will indicate to the Moderator the mood of the Assembly.

If a secret ballot is called for, the voting papers for that ballot will be issued at the time of the vote.

### **Standing Orders**

At the beginning of the first business session (Thursday morning), Assembly will be asked to adopt a set of rules for conducting its business, called Standing Orders. These are printed in Section B of the White Book. Please read them carefully. If a procedure is not clear to you, you may ask for it to be explained. Here is a brief overview.

Before Assembly meets, the Assembly Business Work Group will identify the appropriate process by which each item of business will be considered. Reports that do not require any decision other than “That the report be received”, will generally not be allocated speaking time at the Assembly. The reception of all reports will be covered by a comprehensive motion.

Most matters will follow the procedure of:

**Presentation:** The business is presented to Assembly. The timing of the business and time for presentation are set by the Assembly Business Work Group.

**Clarification:** This is when commissioners may seek clarification on the floor of Assembly by asking questions of the presenter of the item of business.

You may also, prior to Assembly, send questions for clarification to the Assembly Business Work Group [abwg.ga23@gmail.com](mailto:abwg.ga23@gmail.com). The deadline for these is Friday 15 September. A fact sheet of questions and responses will be available online after 5 pm on Monday 25 September.

**Debate** (Standing Orders 31 - 37): Assembly follows the normal rules of debate on matters presented by notices of motion. They will be introduced briefly, seconded, and debated until such time as the Moderator asks Assembly if it is ready to vote i.e. to move to a decision.

If the vote is unanimous, it is declared agreed. If it receives support of at least 60 per cent of those voting, it is declared carried. If it receives less than 60 per cent support, it is declared lost.

There are a number of procedural motions (Standing Order 35) that apply during debate. These also require 60 percent support to pass.

**Decisions by comprehensive motion** (Standing Order 48): Matters that are considered to need no debate or study will be offered as part of a comprehensive motion, which is a group of recommendations that will be considered *en bloc* (together as one.)

Any matter in this category can be removed from the comprehensive motion for debate, study or discussion by notifying the Assembly Business Work Group. (Please note: it is possible that those responsible for a report that has no recommendations may not be at Assembly.)

Those matters left in the comprehensive motion will be put to the full Assembly as one motion (*en bloc*), on which there will be no debate.

Some items of business may need additional steps in the process.

**Matters for study** (Standing Orders 29 & 30): Some items may be referred for study. This is time made available for talking together, either in dialogue groups or the full Assembly, without any decision being made.

### **Notices of motion**

Any commissioner can move a notice of motion and it must be seconded. Unless your notice of motion arises during the course of the business of the Assembly, the Assembly Business Work Group must have received it by 5 pm Wednesday 27 September.

Other deadlines will be advised by the Assembly Business Work Group.

### **Speaking**

Presenters of proposals for legislation and notices of motion will have a total of four minutes to speak, move and second a motion. Presenters of reports will have had time allocated to

them in advance by the Assembly Business Work Group. All other speakers will have two minutes, unless the Moderator decides otherwise.

Lights to indicate speaking time will be visible to all in the auditorium. The green light will turn to orange when there are 30 seconds remaining, and red when the speaker's time is up.

Presenters of reports will speak from a lectern at the front of the auditorium. During debate, roving microphones will be handed to commissioners in their seats when the Moderator indicates that they have right to speak.

**Recommendations have no status until they are voted on**

Once a decision is made, you may comment on it outside the Assembly but not before.

Please remember that only the Moderator has the authority to speak publicly on behalf of Assembly. Refer any media inquiries to the Comms Director, Angela Singer 027 455 0098.

**Safe environment**

Assembly wishes to be a safe environment for all. Please be respectful of all people and keep to the "ground rules" that will be issued at Assembly.

Though these days the Assembly is more relaxed than in earlier years, it is still a formal gathering of the Church, and appropriate standards in discussion, debate and dress are expected. It is not appropriate to make personal remarks during debates or to applaud.

The Church has for some time chosen to use inclusive language as it addresses the people of God. You are encouraged to do so whenever possible.

The Assembly chaplain is available to anyone who finds matters discussed or the process of the Assembly distressing.

**Help is always available**

Even seasoned Assembly attendees need help from time to time. Those responsible for the various aspects of Assembly are happy to discuss questions with anyone.

On matters of procedure or wording for notices of motion and guidance on the Church's regulations, see the Assembly Clerk (Wayne Matheson), the Deputy Clerk (Heather McKenzie) or one of the Assembly Business Work Group.

For questions on the order of business, see one of the Assembly Business Work Group. On matters relating to the buildings, the facilities, accommodation or transport, ask at the Information Desk.



## Section B: Standing Orders

### Before the Assembly

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**1. Assembly reports**

All reports of committees, associated bodies and Assembly officials, with any recommendations, shall be sent to the Clerk of Assembly no later than a date nominated by the Clerk ("the closing date"). This date, and all other dates pertaining to matters before the General Assembly, shall be published no later than 31 March. All such reports and recommendations shall be printed and circulated to all those commissioned to attend the Assembly so as to arrive before Assembly opens.

**2. Late reports**

Late reports may deal only with matters that arise after the closing date. Such late reports are to be in the hands of the Clerk of Assembly no later than the late closing date.

**3. Proposals for legislation**

Legislative or other proposals under Chapters 8.5 and 14.8 of the Book of Order shall be in the form of certified extracts (signed as such) from the records or minutes of the relevant body with a suitably worded notice of motion and be in the hands of the Clerk of Assembly no later than the closing date. Late proposals for legislation may deal only with matters that arise after the closing date. Such late proposals are to be in the hands of the Clerk of Assembly no later than the late closing date.

**4. Appeals or complaints**

Appeals or complaints under Chapter 14.10 of the Book of Order and references under Chapter 14.22 of the Book of Order shall be in the form of certified extracts (signed as such) from the records or minutes of the relevant body and be in the hands of the Clerk of Assembly no later than the closing date. The procedure to be followed in any judicial proceeding shall be recommended by the Assembly Business Work Group after consultation with the Book of Order Advisory Committee.

**5. Notices of motion**

Notices of motion received by the Assembly Business Work Group earlier than the closing date will be printed with late reports. The Assembly Business Work Group will advise the time by which all notices of motion must be presented. Thereafter, only motions arising from dialogue or debate will be accepted.

**6. Advice required for proposed changes to the Book of Order**

Any recommendation or any notice of motion requiring a change to the Book of Order shall be referred to the convener of the Book of Order Advisory Committee (or his/her nominee) before it is considered by Assembly and the convener, on request, will be granted reasonable time to consider the proposed changes and report to Assembly before it is debated.

**7. Presbytery records audited**

The records of presbyteries shall be examined by auditors appointed by the presbyteries. Auditors shall return to the Clerk of Assembly their report on these records not less than one month before Assembly and the Clerk of Assembly shall report to Assembly on these returns.

**8. Commissioners to Assembly**

Each presbytery must send a list of its commissioners to the Clerk of Assembly and the documents required under Chapter 8.17(5) of the Book of Order no later than the closing date. In exceptional circumstances, commissioners unable to attend Assembly may be replaced by presbyteries up to one week before Assembly, after consultation with the Clerk of Assembly.

**9. Ministerial changes**

The Clerk of Assembly shall prepare a list of ministerial changes for reporting to the Assembly and a list of those names submitted by presbyteries for the Act of Commemoration.

**10. Opening day agenda**

The Assembly Business Work Group shall prepare and circulate a programme of business for the first full day of Assembly.

**11. Persons received by the Assembly**

All applications for persons to be received by the Assembly shall be made to the Assembly Business Work Group, which shall make the necessary arrangements, if approved.

**Opening of the General Assembly****12. Opening business of the Assembly**

The retiring Moderator or, in the retiring Moderator's absence, the immediate past or any past Moderator, shall open the Assembly with worship, including the constitution of Assembly and the election and installation of the new Moderator. The roll is tabled and accepted. The new Moderator shall then address the Assembly.

**13. Act of Commemoration and Holy Communion**

The opening shall include the Act of Commemoration and a celebration of the Sacrament of Holy Communion, presided over by the Moderator or the Moderator's nominee.

**14. Assembly leave**

Applications for leave should be given to the Clerk as soon as the need arises. The Clerk shall submit them to the Assembly Business Work Group for decision.

**15. Business hours of the Assembly**

The ordinary hours of meeting shall be from 9.00 am to 6.00 pm. Business being discussed at 6.00 pm may be completed, but no new business may be started unless by agreement of Assembly at the time.

When Assembly meets electronically, the Clerk, after consultation with the Assembly Business Committee, shall advise the hours of meeting.

**The Assembly Business Meeting****16. Normal Assembly business procedure**

Most recommendations/notices of motion shall be considered by Assembly through the following procedure:

- (a) Presentation
- (b) Clarification
- (c) Debate



(d) Decision

When Assembly meets electronically, commissioners may submit written questions for clarification prior to Assembly, with the deadline to be advised by the Clerk. 'Fact sheet' responses are to be published at least one day before Assembly commences.

**17. Business procedure for dialogue group discussion**

Some items of business and their recommendations may be selected by the Assembly Business Work Group to be considered through the following procedure:

- (a) Presentation
- (b) Clarification
- (c) Discussion in dialogue groups
- (d) Facilitation
- (e) Debate
- (f) Decision

**18. Study**

For other items, the procedure may be study. (Standing Orders 29 – 30.) This procedure will not be used when Assembly meets electronically.

**19. Ordering of business**

Reports to the Assembly, proposals for legislation, appeals, complaints, references and notices of motion shall be presented as determined by the Assembly Business Work Group. Reports of committees and proposals for legislation, appeals, complaints and references shall normally have precedence over other notices of motion.

**20. Time allocation for report presentations**

In relation to reports, other than for those from major Assembly committees, only those that require a decision of the Assembly, other than "That the report be received," may be allocated time for presentation in the plenary sessions. The Assembly Business Work Group may allow other presentations in exceptional circumstances. (See also Standing Order 40.)

**21. Choice of process: normal, dialogue, study**

The Assembly Business Work Group may recommend which of the procedures outlined above should be used to deal with an item of business.

**22. Reports and other material moved as working documents of the Assembly**

At the first business session of the Assembly, the Assembly Business Work Group shall move that the reports of committees, the recommendations, the proposals for legislation, appeals, complaints, references and notices of motion which have been printed, be received, and be the working documents of the Assembly.

**23. Procedure for issues for discussion in dialogue groups**

Issues may be referred to dialogue groups as arranged by the Assembly Business Work Group. These groups will be chaired by a nominee of the Moderator. Prior to the issues being discussed in dialogue groups, presenters of issues being referred to dialogue groups will move the recommendation/ motion in the Assembly, may briefly address the Assembly and may answer questions by way of clarification. If called upon to answer questions, the presenters may also be available to dialogue groups.

**24. Facilitation Group established**

The Clerk of Assembly, in consultation with the Assembly Business Work Group, shall appoint the Facilitation Group.

**25. Dialogue group decision-making process**

Dialogue groups will decide how they will handle the issue and come to agreement on the answers to the following questions:

- (a) Is there agreement in favour of the recommendation?
- (b) Is there agreement against the recommendation?
- (c) Is the group divided on the recommendation?
- (d) Are there any amendments to the recommendation that the group as a whole wishes to be considered by Assembly? These are recorded.
- (e) Are there any new recommendations/notices of motion concerning this issue that the group wishes to move? These are recorded.
- (f) Are there any comments that the group wishes to be fed into the facilitation process?

The responses are recorded.

Dialogue Groups may be asked to consider a matter where feedback is desirable but there is no recommendation at this time.

**26. Reporting of dialogue decisions to Facilitation Group**

When the dialogue group moderator puts the questions for the dialogue group, only the answers of Commissioners must be considered, and the answers will be reported to the Facilitation Group to process the responses.

**27. Reporting unanimous decisions to Assembly**

In the event that there is agreement from all dialogue groups on one of the questions in Standing Order 25, the Facilitation Group shall report this at the appropriate time to Assembly. If the agreement is in favour of the recommendation, the Moderator must declare the motion agreed. If the agreement is against the recommendation, the Moderator must declare it lost. If there is at least a 75% majority in favour of a recommendation, the Moderator may declare it carried.

**28. Facilitation Group deliberations**

The Facilitation Group shall consider the amendments/new notices of motion and comments received from dialogue groups and take one of the following actions:

- (a) Refer the issue back to the movers of the motion concerned for a new proposal to be considered by the Assembly
- (b) Formulate a suitable amendment or a new recommendation in the light of comments, consult the movers of the motion concerned and submit the amendment or new recommendation to the Assembly
- (c) Recommend to Assembly a way for the matter to be further considered
- (d) Place the recommendation before the Assembly as a matter for debate under Standing Orders 31 - 47.

**Procedure for matters for study**

This procedure may not be available when Assembly meets electronically.

**29. Referring matters for study**

The Assembly Business Work Group, the Moderator, or the Facilitation Group, under Standing Order 28(c), may present recommendations, issues or motions for study by the Assembly in either plenary or dialogue groups. During study, no motions may be put. The Moderator shall exercise discretion as to when and if to move from study to debate and decision.

**30. Request by commissioners to move into study**

At any time, a voting member of the Assembly may ask that the Assembly move into study. The Moderator will exercise discretion as to when to move into study.

### **Procedure for matters for debate**

#### **31. Recommendation for debate**

Recommendations/issues/motions are presented for debate by the Assembly Business Work Group, the Moderator, or by the Facilitation Group under Standing Order 28(d), or by Assembly itself.

#### **32. Recommendations moved for debate**

The convener of the group bringing the issue, or the convener's representative, or the presenter of the motion shall move the motion in terms of the recommendation or the notice given. Several recommendations may be grouped, presented and debated together. Such a grouping will be arranged by the Assembly Business Work Group.

#### **33. Amendments to motions**

Amendments to a recommendation must be given in writing as a notice of motion, unless in the view of the Moderator, it has arisen in the debate, in which case the Assembly will be asked, if leave is given, to allow the presentation of the amendment. The amendment shall be given to the Clerk of Assembly in writing as soon as it is read to Assembly.

#### **34. Speaking to a motion**

When a recommendation or amendment has been seconded, it may be debated. The Moderator has the right to call speakers alternately for or against the recommendation or amendment.

#### **35. Procedural motions**

The following procedural motions will normally be relevant when the Assembly is in debate or decision mode but may be moved in order to move out of study mode. Procedural motions that may be moved, seconded and voted on are:

- (a) Leave sought to introduce an amendment (or a notice of motion)
- (b) Leave sought to withdraw a recommendation or motion given on notice
- (c) Leave sought for extension of speaking time
- (d) Leave sought for extension of normal business hours
- (e) That the debate be adjourned
- (f) That the Assembly now move to study
- (g) That the Assembly now move to decision
- (h) That the Assembly pass to the next business
- (i) That the vote be taken by calling of the roll in accordance with standing order 44a.

#### **36. Procedural motions debate procedure**

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

#### **37. Adjournment motion**

When the procedural motion "That the debate be adjourned" is carried, the mover of that motion has the right to speak first on the debate being resumed.

#### **38. Amendment debate procedure**

When a motion is being debated and an amendment is moved and seconded, normally the vote is taken on this amendment before any other amendment may be moved.

**39. Leave needed to withdraw recommendation**

When a recommendation or motion is given on notice, it may only be withdrawn with the leave of the Assembly.

**40. Speaking time limits**

Subject to any other time limit decided by the Assembly Business Work Group, the time limit for all speakers shall be two minutes, except that a mover of a motion may negotiate with the seconder to use part or all of the seconder's time. If a presenter of a number of recommendations groups those recommendations, time limits may be negotiated with the Assembly Business Work Group.

**41. Time limits for debate**

The length of time spent in debate on any issue is in the hands of the Moderator, who may rule at the end of that time to continue the debate, refer the matter to study or decision. The decision of the Moderator may be challenged by the Assembly.

**42. Rights of reply before motion is put to the vote**

When a motion is referred from the debate mode for decision, before being put to Assembly, the mover of the motion has the right of reply. When an amendment is to be voted on, the mover of the motion being amended may exercise a right of reply if the mover has not spoken to the amendment in the debate. The mover of an amendment does not have a right of reply.

**43. Putting the motion to Assembly for vote**

The motion or amendment is then put to the Assembly. Following debate procedure, where a number of motions are being proposed together, any member of Assembly has the right to request that the motions be voted on separately.

**44. Voting**

The Moderator or any commissioner may call for a vote. Each commissioner will be issued with a "yes" voting card (orange) and a "no" voting card (blue). Normally, voting will be by the showing of these cards when called by the Moderator. At any stage during the debate, the Moderator may call for an indication of the mind of Assembly by the use of the voting cards. The Clerk of Assembly reports the voting in a count of cards to the Moderator. Any commissioner may request that a secret ballot be held.

When Assembly meets electronically, voting shall be conducted by

- (a) the electronic equivalent of a "show of cards", or
- (b) a secure electronic voting system.

**44a. Calling of the roll**

If the procedural motion "That the vote be taken by calling of the roll" is passed, each voter's eligibility must be checked against the Assembly Roll before they are given a voting paper. The votes are then totalled and announced by the Moderator. For the purpose of recording the vote, the Clerk, Deputy Clerks and scrutineers will be the recorders.

This procedure is not available when Assembly meets electronically.

**45. Recording dissent**

Commissioners may ask, at the time a decision is made, for their dissent to be recorded, with or without reasons.

- 46. 60 per cent voting threshold for a motion or amendment to pass**  
To be carried by the Assembly, a motion, or an amendment to a motion, must be supported by at least 60 per cent of the valid votes. If less than 60 per cent of the valid votes support the motion or amendment, the motion or amendment is lost. To be valid in a secret ballot, a vote must indicate a clear preference for or against a motion or amendment. Informal votes and abstentions are not valid votes, and are not counted in the total of votes recorded.
- 47. Adopting procedure *ad interim***  
Whenever it is proposed that a matter under the special legislative procedure be adopted *ad interim*, such a proposal shall be considered as a motion after, and separately from, the issue under the special legislative procedure. This motion will be lost unless there is a 60 percent majority of those voting in favour.
- 48. Procedure for comprehensive motions**  
Some recommendations or motions presented for decision may be formulated into one or more comprehensive motions. Any commissioner, having first sought explanation and clarification from the convener or presenter and still being of the view that the matter should not proceed as proposed, may ask for the matter contained in any of the reports, recommendations, proposals for legislation, references and notices of motion to be reserved and withdrawn from a comprehensive motion. The comprehensive motion, except for matters that have been reserved, is then put to the Assembly. The Assembly Business Work Group will make arrangements for items that have been reserved to be dealt with separately by Assembly.
- 49. Procedure for appeals or references**  
In the presentation of an appeal or reference, the parties to the case are identified, heard, and may answer questions but may not take part in the discussion or the vote on any resolution arising from the proceeding. Where a party is a presbytery, the prohibition on taking part in the discussion or the vote applies to all members of that presbytery. Where there are one or two parties, two speeches are allowed from each.
- 50. Points of order**  
A commissioner may raise a point of order or may challenge the ruling of the Moderator. In raising a point of order, the commissioner simply states the point without discussion. The matter is determined by the Moderator or may be referred by the Moderator to the Assembly for decision by debate and vote. If the ruling of the Moderator is challenged, the question is referred to the Assembly.
- 51. Procedure for rescinding a motion**  
A motion carried may be rescinded on the same day only with the unanimous consent of members present. Otherwise, notice of motion must be given.
- 52. Moderator leading worship and or prayer**  
Between debates, the Moderator may lead the Assembly in worship or reflection. Any such request from a commissioner is to be addressed to the Moderator who shall decide whether to so lead the Assembly.

## Behaviour

- 53. Complaints**  
A commissioner or Assembly participant may complain to the Clerk or Deputy Clerk of the Assembly about an apparent breach of the Code of Ethics at the Assembly. The

complaint may initially be verbal but must be put in writing as soon as possible and no later than within 24 hours of the verbal notice.

**54. Dealing with a complaint**

- (a) The Clerk shall appoint one to three persons to act as a Commission of Assembly to hear the complaint.
- (b) The Commission shall set its own procedures, following the principles of fairness and natural justice.
- (c) If the Commission determines that the complaint should be dealt with under the Book of Order's Disciplinary procedures, the complaint is referred to the Legal and Compliance Director. The respondent(s) may be suspended from further participation in the Assembly.
- (d) The Clerk shall report a summary of the nature and outcome of the complaint to the Assembly, with the names of the parties suppressed.

**55. Minutes approved**

The minutes of those Assembly sessions that have been distributed to members during the time the Assembly is meeting shall, subject to corrections, be taken as read and confirmed before the Assembly closes. Minutes of later sessions may be approved by the Council of Assembly.

**56. Close of Assembly**

The Clerk of Assembly shall announce the close of business and the time and place of the next Assembly. The Moderator shall close the Assembly with the Benediction.

## Section C: Te Aka Puaho

He hōnore, he kororia ki te Atua, he maungarongo ki runga ki te whenua he whakaaro pai ki nga tangata katoa. Kei nga mana, kei nga reo, kei nga karangaranga maha tenei te mihi atu a Te Aka Puaho Hinota Maori kia koutou katoa.

To be able to introduce ourselves, we need to first look back at the ones that came before us, we stand here today because of the previous people past and present. We are a product of those who planted Te Hinota Maori, to those who watched it grow and flourish. We stand as a people and not as individuals, we grew up the same, we were nurtured into our culture, history, tikanga and our language, full of empathy and obedience.

Today's world is so harsh and unloving, no room for simple mistakes before someone passes judgement, no time for grieving when the world carries on around you and no time to sit and talk because time controls us, where is te Matemateane (the love towards each other), aroha ki to hoa tata, ano nei ko koe.

In February 2023, Rev Tamiana Thrupp was installed as Moderator of Te Aka Puaho. This day was filled with whakawhanaungatanga and manaakitanga at its best. Thank you to the many folks that came from the national Church and, to those that couldn't make it, thank you for the emails of appreciation. To our knowledge, Rev Thrupp, is the first Amorangi minister to be Moderator of Te Aka Puaho. As with the appointment of a new person as Moderator, there is always a season of rejoicing and readjustment as the new leader settles into the position and articulates their vision. Moderator Thrupp has personally visited many of the pastorates within Te Aka Puaho and has noted the number of younger people coming forward and expressing an interest in Amorangi ministry.

### Te Aka Puaho

Te Aka Puaho is going through a time of transition, renewing of mind and of spirit, a time of inclusion, and that what we do, we do together. We would like to make mention that we are working through the process of changing our name from Te Aka Puaho to Te Aka Puahou (kei hopu to ringa ki te Atua Taepa, Engari kia mau ki te Aka Puahou).

Our committees, Ministry, Finance & Property, Christian Education, Te Runanga, and the Marae are all on the same waka to uplift the work of Te Aka Puaho. We are looking at ways to encourage our ministers and parishes to look at what best fits their ministry in the wider community, Marae and valleys.

How do we take the gospel to the people rather than draw them to a building that when you look inside you see a communion table, baptism font and lectern, when we walk into our wharehenui we see mattress along each wall, welcoming our people to come sit and talk.

We are thinking of what changes we need to make to draw our people into a close relationship with God.

These are conversations we are having.

### He Mihi

In presenting this report we would like to acknowledge and thank former Moderator of Te Aka Puaho, Marina Rakuraku, for her leadership as Moderator for the period between 2011-2023. We give thanks for her leadership and wisdom that sometimes went beyond the call of duty.

We would like to also acknowledge Rev Wayne Matheson for his support and guidance as we toil through processes and procedures which are all very new to us, but we are having fun along the way.

### **Ngā Mate**

Since we last meet as a General Assembly, we would like to acknowledge the passing of the Rev Meri Kahukura Caton. Rev Meri was considered a taonga by Te Aka Puaho as the first Māori woman ordained a Deaconess and then as the first Māori woman ordained minister within the Presbyterian Church and the second Māori woman ordained to ministry in any denomination. Tēnei te mihi ki a koe e te mareikura.

### **Amorangi Ministry**

This is one of the taonga of Te Aka Puaho and indeed of the whole Presbyterian Church. Since its inception in 1980 there have been a total of 63 Amorangi ministers in total.

Amorangi ministry was developed in the early 1980s due to the lack of Māori pursuing ministry training through the Church theological and ministry training establishment. A philosophy underpinning Amorangi ministry is unpaid voluntary service. Since 2016, all the pastorates within Te Aka Puaho are ministered to by Amorangi ministers.

Since 2022, we have had interest from elders and parishioners in our churches keen to train as Amorangi ministers, five in total. So we would like to explore this opportunity with the national Church and the Knox Centre for Ministry and Leadership once again. We feel it has come at a good time as God is opening doors in Te Aka Puaho.

### **Amorangi Refreshers Course**

Rev Dr Wayne Te Kaawa has offered to do a refreshers course for the present Amorangi ministers, which we hope to start in the new year.

### **Ohope Marae**

We would like to take this opportunity to express our thanks to everyone who gave so generously to build the retaining wall at Ohope marae. This has now been completed and we are thankful that we were able to future proof the marae against the effects of climate change. Through the Council of Assembly, we look forward to sitting with Wayne Matheson and Andrew Irwin to look at the Book of Order re Tino Rangatiratanga and the Church's commitment to a bi-cultural journey.

### **Process**

We are aware of General Assembly processes that these particular issues will most likely be referred to Council of Assembly to report back at the next meeting of General Assembly. As the covenanted bicultural partner, our preference is to have the recommendations discussed and debated fully on the floor of this General Assembly with a resolution being made.

No reira, ma te Atua koutou katoa hei manaaki.  
Naku no ana te Motoreta o Te Aka Pauho.



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## Section D1: Council of Assembly

### Recommendations

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1. That the Church affirms its commitment to show love and respect to all people and be an environment where people can accept salvation in Jesus Christ, grow their faith, find healing, discern how they are part of God's mission and serve God.
2. That the Church expresses its sadness and deepest empathy with survivors of abuse and in particular where the abuse took place within a church context.
3. That congregations and presbyteries be urged to ensure that the Child Protection Policy and the Code of Ethics are well known, understood and applied diligently.
4. That congregations and presbyteries continue to ensure that those under their care are safe and are aware of how grievances and complaints can be lodged, with appropriate support.
5. That congregations be encouraged to prayerfully identify, encourage and enable individuals within the Church who God might be calling to consider ordained ministry.
6. That congregations be encouraged to prayerfully identify, empower and enable people to serve the wider Church at both presbytery and General Assembly level.
7. That congregations and presbyteries be encouraged to be aware of and open to opportunities to serve God's mission by sharing financial and human resources with others.
8. That the previous system which required congregations who host a ministry intern to partially fund the intern's bursary be reinstated.
9. That the General Assembly ratify the Supplementary provisions adopted or amended by the Council of Assembly since the last General Assembly.

### Report

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

- Teaching and nurturing people in Christian faith
- Loving service responding to human need
- Proclaiming the gospel
- Seeking to transform society
- Caring for God's creation

“Presbyterians have long been marked by a commitment to education, an appreciation of thoughtful preaching, and the involvement of elders in the governance of the Church at a congregational, regional and national level. The word “Presbyterian” relates to the Greek word presbuteros, usually translated as elders, and both ministers and elders were seen as presbyters of different kinds sharing in ministry. This means that the way we are organised and make decisions helps define the sort of Christians we are. One dictionary definition of Presbyterianism is “a church governed by elders of equal rank”. Each congregation is led by the minister and the elders in partnership. At the regional level, ministers and elders come together in presbyteries, and nationally every two years in a General Assembly. Between meetings of the Assembly, the Council of Assembly handles issues that arise and works with the Assembly Executive Secretary and key national staff.” (*Standing out in your community. What does it mean to be Presbyterian? Published February 2008; page 8.*)

As the number of people in New Zealand with no religious affiliation increases and Presbyterian Church membership declines, it is important to note the “lesson of history is clear: the challenge to all serious Christians and Christian bodies today is not whether we can devise yet more novel and promotionally impressive means for the transmission of ‘the Christian religion’ (let alone this or that denomination); it is whether we are able to hear and to proclaim...gospel!” (*Waiting for Gospel; Douglas John Hall; 2012; page xi.*)

Every congregation, presbytery, and the General Assembly within their particular context should reflect on what Jesus’ words in Luke 5:37-39 might mean for us today: “And no one puts new wine into old wineskins. For the new wine would burst the wineskins, spilling the wine and ruining the skins. New wine must be stored in new wineskins. But no one who drinks the old wine seems to want the new wine. ‘The old is just fine,’ they say.” (*New Living Translation*)

The past two years have been extraordinary. Due to the impact of Covid-19, the Church held its first ever online General Assembly on 29 September 2021. Due to the uncertainty brought about by the pandemic and the huge undertaking of going online, Assembly was only one day, and essential business was prioritised. The rest of the reports were referred to a Special Assembly. While originally planned to be in person, continual uncertainty and restrictions – including regional lockdowns and limits of gathering sizes – the Council of Assembly (the Council) made the difficult decision that the exceptional circumstances warranted the Special Assembly to be online. This took place from 13:30 on Wednesday 27 to Friday 29 April 2022.

The Council held online meetings on 5 November 2021, 19 November 2021, 17 December 2021, 18 February 2022, 20 May 2022, 11 October 2022, 19 October 2022, 7 December 2022, 31 May, and meetings scheduled for 28 June and 23 August. In-person meetings took place in Christchurch 5 to 6 August 2022 and 9 to 11 March 2023 at Te Maungarongo Marae. Between meetings, numerous decisions which could sensibly be made electronically were made using Boardable Poll.

### **1. Supplementary Provisions**

The Council may issue supplementary provisions to the Book of Order under delegated authority of the General Assembly, but these must also be submitted to the next Assembly for ratification. Those supplementary provisions issued since the 2021 Assembly form Appendix 2 to the Council’s report.

### **2. Actions arising from the 2021 General Assembly and the 2022 Special Assembly**

The following have been attended to by the Council.

#### **a. Emissions Reduction Work Group**

The Council approved the Terms of Reference and membership of this work group (See report Appendix 4)

b. **Mahi Tahī**

This report to the 2021 Assembly invited ongoing discernment of strategic direction for the Presbyterian Church and the Assembly determined to continue to reflect on the nature and role our national structures in resourcing and empowering presbyteries.

To facilitate this, the Council agreed to Terms of Reference and appointed membership of the Te Haere Tonu Work Group. (See Te Haere Tonu report Appendix 3.)

**3. Partnership with Te Aka Puaho**

The Council enjoyed a warm and open relationship with Te Aka Puaho mainly through Moderator Marina Rakuraku and Honey Thrupp (Executive Officer). The Assembly Executive Secretary and National Service Team worked closely with the Moderator and Te Aka Puaho leadership and provided support and advice when needed.

During the March Council meeting at Te Maungarongo Marae, the Council of Assembly noted with joy the early signs of rejuvenation and growth under the leadership of the Rev Tamiana Thrupp, who is the newly inducted moderator of Te Aka Puaho.

The Council underwrote urgent maintenance work needed at Te Maungarongo Marae (Te Aka Puaho turangawaewae and place of our partnership) and the Moderator launched an appeal giving the whole church the opportunity to support this. The Council believes this is a taonga. Response to the appeal was disappointing.

Establishing a Te Reo Commissioner as proposed by the 2018 General Assembly proved to be a more complex task than initially thought. A process to progress this important work is currently underway again and a gathering is planned for August this year.

The Council endorsed Ms Tania-Rose Taitoko as a member of the Te Whaiti-Nui-A-Toi Trust Management Committee.

**4. Bicultural Commitment**

Following on from the work of Royal Commission and the wider issues raised, and the commitment the Church has in terms of its bicultural commitment, the Council invited the Presbyterian Church Property Trustees and the Synod of Otago and Southland to engage in a review of all property they hold to determine how and when property came into their 'hands' and the legality of any land sales and purchases relating to all current land holdings.

And, in terms of Tino Rangatiratanga and the Church's commitment to a bicultural journey, the Council asked the Book of Order Advisory Committee:

- a. To create a workstream which will include wide-ranging conversations and consultation and to report to the 2025 General Assembly.
- b. To bring any recommendations resulting from their work, which is to include reviewing documents such as the Book of Order and its Supplementary Provisions, the Code of Ethics, the Conditions of Service Manual and Child Protection Policy to consider if they adequately reflect the Church's commitment to a bicultural journey.

**5. The Moderator – Rt Rev Hamish Galloway**

The Council appreciates the work the Moderator, Right Reverend Hamish Galloway, has done for the Church and the Kingdom, and in support of the Council of Assembly.

Among other initiatives, we thankfully acknowledge the leading and facilitating role the Moderator played in: Developing his theme of Empowering Generations together with

members of the mission resourcing team through workshops at presbyteries and parishes; Support of people who recently started ordained ministry; Strategic Hui addressing various matters including the challenge regarding connected decision making; Inclusivity consultation; One Conference; Pathway Program; and the many other ways in which he encouraged, enthused and challenged the Church to think innovatively and keep a missional and Kingdom focus.

## **6. Covid-19 response**

Within the legislative framework developed and presented by the government, which was very fluid at the time, the Council provided information and guidance. Our Legal and Compliance Director Matthew Hague was tasked to be the one point of call with up-to-date information about current requirements/legislation and the employment and Health and Safety compliance implications for the church. Within the Presbyterian Church governance structure, the local congregation takes responsibility for the life of their church and the implementation of regulations within their context.

## **7. Human resource challenges**

Finding people with the right skillset, capacity and willingness to serve on standing committees and work groups has been a constant struggle. This made it difficult for the Nominating Committee to fulfil their role.

It is acknowledged that the commitment and sacrifice required of a person with a fulltime job is often substantial. On the other hand, the general sense of responsibility towards the broader church seems to be waning. If this issue is not resolved, we run the risk of current members burning out and stepping back too. An appeal is made on people whose talents are required to consider whether they might be called to serve the Kingdom through serving on committees and workgroups of the wider church.

## **8. Synod of Otago and Southland dialogue**

Following an invitation from the Synod of Otago and Southland, the Council appointed the Convenor of Council, Convenor of Leadership Sub-committee and the Convenor of Resource Sub-committee as Council's representatives in these conversations. Constructive discussions took place. Synod produced a discussion document and Council consulted with the Book of Order Advisory Committee when necessary. This is an ongoing discussion.

## **9. Ecumenical Relationships**

The Council of Assembly endorsed ecumenical relationship policy priorities which will be reviewed following the 2023 Assembly.

A memorandum of understanding between the Presbyterian Church of Aotearoa New Zealand, the Congregational Union of New Zealand and Ekalesia Kerisiano Niue was updated, and the agreement was signed in April by the Moderator on behalf of the Church.

A memorandum of understanding between the Presbyterian Church of Taiwan and the Presbyterian Church of Aotearoa New Zealand, relating to mutuality of ministry, was approved. This simplified reciprocal reception of ministers between the denominations.

The Moderator represented us at the World Council of Churches Assembly. Rev Phil King's (Global Mission Director) nomination to represent the Church as delegation advisor to the World Council of Churches (WCC) was approved.

## **10. Travel Policy**

The travel policy was regularly reviewed in light of the health and safety of staff and others representing the Church within the context of Covid-19 restrictions and guidelines, as well as a concerted effort to reduce carbon emissions. (See Special Assembly 22; proposal 7) The Council has therefore determined our policy to be that the Council of Assembly, staff, committees, work groups and the Moderator are expected to meet electronically where meeting in person is not necessary.

## **11. Complaints and Dispute Manager**

As part of the changes to Book of Order chapter 15, the 2021 General Assembly agreed the Council must appoint a Complaints and Dispute Manager. The role and duty of the Complaints and Disputes Manager includes:

- a) To receive complaints about the persons who are subject to discipline as specified in clause 15.3. Complaints may be received by the Complaints and Disputes Manager directly from the complainant or from a contact person,
- b) On receipt of a complaint to arrange for the pastoral care of both the complainant and the respondent where appropriate. Pastoral care may include assisting the complainant with the complaints process,
- c) Be responsible for the timely running of the complaints process including arranging Complaints Assessment Committees, Disciplinary Commissions and Appeal Commissions.
- d) To appoint counsel to present any complaint where a Complaints Assessment Committee has found that a complaint should proceed to a hearing,
- e) To give advice to commission members or a Complaints Assessment Committee, and procedural advice to the parties,
- f) Where appropriate and where the parties agree, arrange mediation,
- g) To monitor that the orders of any Disciplinary Commission made under 15.27 or Assembly Judicial Commission under 15.39 are complied with, and in cases of non-compliance report to the Assembly Executive Secretary, and
- h) To maintain records relating to Disciplinary and Assembly Judicial Commission hearings.

Ms Anne Edgar was appointed as Complaints and Disputes Manager.

## **12. Funding Ministry Intern Placements**

The Council decided that the Assembly decision that the principle of fully funding ministry internship without the need for parish contributions would be implemented for all new intern placements as from 1 January 2023. (See Motion 22:039; Special Assembly 2022; page 15 of minutes). This General Assembly directive was implemented as from the 2023 first year National Ordained Ministry interns and going forward. General Assembly is now responsible for the parish contribution which is approximately \$27,300.00 per year. The cost for the 2023/24 fiscal year for the six interns that is covered by Assembly Assessments is an additional \$163,800.00.

Within the light of General Assembly budget constraints, the Council is of the opinion that the General Assembly needs to revisit this decision. (See also Resource Sub-committee report.)

## **13. Financial support for Pacific Presbytery**

The Pacific Presbytery has been receiving financial support since its inception. To date, that contribution from Assembly Assessment has been over \$500,000. The presbytery again requested an extension of the current arrangements for a further period. The Council noted it was never the intention that there would be an annual grant and also acknowledged that other presbyteries are also struggling to find adequate funds to fulfil their functions as a presbytery. The Council and presbyteries need to operate within their means. If that is not possible, ways to be sustainable need to be explored. The Council believes Assembly Assessment is not the means to subsidise the work of any presbytery. With the creation of the large presbyteries, the ability to generate funds has fallen unevenly across presbyteries. The situation is unique for

Southern Presbytery which functions alongside the Synod of Otago and Southland and the Otago Foundation Trust Board.

The Pacific Presbytery was invited to have conversations concerning the mission and ministry of Pacifica people, fono and congregations together with the future of the Pacific Presbytery with the Council in the first instance.

#### **14. Knox College and Salmond College**

The Council acknowledges the work of the Board of Knox College and Salmond College Inc in what has been a challenging period. In particular, we pay tribute to the Chair Mr David Richardson for his tireless leadership and advocacy for the Colleges and wish him well in retirement. The Council was delighted to confirm the appointment of Rev Dr Murray Rae as the new Chair. In addition, the Council has appointed Associate Professor Patrick Vakaoti, Mr Corey Farrell and Judith Forbes to the Board and also note with deep appreciation those who have completed their term or retired from the Board - Mike Harte, Jacqui Barron.

#### **15. Work Groups**

The Council established and continued the work of the following work groups:

- 15.1. Te Haere Tonu**
- 15.2. Carbon Emissions Reduction**
- 15.3. Doctrine Core Group (Terms of Reference)**
- 15.4. Consolidation human resourcing review**
- 15.5. Audit and Risk Committee**
- 15.6. Amending the 1885 Presbyterian Church Property Act in order to promote greater sharing of resources.**

The Church Property Trustees were asked to provide an initial report on what would be involved in giving effect to Assembly's decision to amend the Property Act and to provide a cost benefit analysis.

#### **16. Budget**

The reality of declining membership, resulting in fewer contributing congregations and shrinking overall income, is putting immense pressure on the General Assembly budget. Amongst other cost-cutting measures, restrictions were put on all new appointments. It is clear that the General Assembly will have to make hard decisions regarding the format and sustainability of services provided by the Assembly Service Team. Presbyteries have an increased responsibility to support their congregations missionally, as well as administratively, and in ever expanding sphere of compliance.

Flowing from the work done during the Strategic Hui and the Te Haere Tonu Work Group, the Council is hoping to recommend clear strategic direction to the General Assembly, given the aim to go back to a balanced budget within 3-5 years, regarding where the priority of expenditure should be; what services should be provided; what ministries and missions are drawn back to presbytery or congregation level, or left fallow.

Reluctantly, another deficit budget was approved at the Council's meeting on 31 May 2023. It was noted that the result of the current financial year is likely to be better than anticipated due to Knox Centre of Ministry & Leadership staff vacancies and other positions not filled during this financial year, and a substantial bequest.

A consultation survey is being designed to determine which services are needed, which services need to be provided by the Assembly Service Team or by presbyteries and postures regarding sharing of resources as we go forward.

It is essential that all proposals coming to General Assembly be accompanied by full costings. Recommendations agreed to by General Assembly without clear cost implications add to budgetary pressures.

### **17. Mission Enterprise Fund**

The Council was advised by the Church Property Trustees that, as part of other work streams, they had received legal advice which raised matters following the decision of the Assembly to establish the Mission Enterprise Fund and the enacting of the Book of Order regulation concerning the deduction of 10% of net property sale price to the Fund. Upon receipt of this advice, the Council requested the Book of Order Advisory Committee to provide advice which was received in March 2023. Upon their advice, the Council requested independent legal opinion and this was received in May. Both the Trustees and the Book of Order Advisory Committee are reviewing this and considering the matters raised and determining a way forward. The Council is hopeful that if any action is required by the Assembly, these matters can be placed before this Assembly. The Press Go Board, which administers the Mission Enterprise Fund, was advised to cease any allocations from the Fund until the matter is resolved.

### **18. Amendments to the Conditions of Service Manual**

The Conditions of Service Manual, which is a Supplementary Provision to the Book of Order, was amended to reflect the proposed exemptions from the Beneficiary Fund.

### **19. Knox Centre for Ministry and Leadership (KCML) and Presbyterian Research Centre (PRC)**

While Leadership Sub-committee has worked on giving effect to decisions made based on the Theological Education and Leadership Training (TELT) report, the Council acknowledged the patience and grace of all affected by the extraordinary length of time they experienced uncertainty while two reviews were conducted. The Council attempted to support the Knox Centre for Ministry & Leadership and the Presbyterian Research Centre as we move forward to serve the Church and the Kingdom in this space. Careful consideration will have to be given to staffing levels.

Following a careful extended recruitment process and interviewing by competent panels representing the diversity of our Church, the Council of Assembly gratefully approved the appointments of Rev Dr Darryl Tempero, Rev Dr Andrew Nicol, Rev Seb Murrhly, and Rev Ivan Martinez as staff members of the Knox Centre for Ministry and Leadership. (See Leadership Sub-committee report for more information.) The Council of Assembly acknowledges the outstanding leadership of Principal Rev Dr Geoff New.

### **20. Abuse in Care – Royal Commission of Enquiry and Crown Response Unit**

The Assembly Executive Secretary competently guided the Church through the process of reviewing records and providing any and all information of historic cases of abuse to the Royal Commission of Enquiry. Parallel to this process, we assisted the Crown Response Unit with their work to design a fit for purpose and applicable across sectors redress scheme. The Council commended the Assembly Executive Secretary for testifying before the Royal Commission on behalf of the Presbyterian Church. It was a very emotional and difficult task.

It is critically important that our Child Protection Policy and Code of Ethics be familiar and well applied documents in every congregation and ministry context of our church. As God's people and Christ's Body, we have a duty of care based on God's commands and Christ's example.

### **21. IT ransomware attack on service provider**

Towards the end of 2022, our service provider experienced a cyber-attack. Despite frustrations, amongst others with poor communication from our service provider, the Assembly

Executive Secretary negotiated the process well and all our data has been returned to us safely and uncompromised. Although our systems proved to be reasonably resilient, learnings from this episode will inform changes to IT security going forward.

## **22. Future Funding**

The Council has looked strategically at how it acts with both financial and spiritual stewardship of the resources that the Church oversees. Assembly Assessment has been the main method of obtaining funding from congregations to enable the work of the Church to continue. In addition, parts of the Church's work are funded by grants, gifts and bequests.

This can be a difficult conversation for some areas of our Church when they are looking to continue in their ministry and mission with mana. There can be the potential for misunderstanding, disconnect and dysfunction within differing parts of the Church.

We are looking at options whereby Te Aka Puaho, Knox Centre for Ministry & Leadership and the Presbyterian Research Centre can be funded adequately and wisely. This can involve a mixture of setting aside income bearing reserves to fund them specifically, strategic planning of resources and the potential for other income streams.

## **23. Assembly Executive Secretary and Assembly Service Team**

The Council acknowledges and honours the Assembly Executive Secretary (AES), Rev Wayne Matheson, and the national service team for their dedication, hard work, flexibility and friendly service to the Church and the Kingdom during the past two years. Fulfilling their roles within, among other challenges, the changing pandemic context, coping with added workload caused by financial consolidation required by the Charities Commission and working with and submitting information to the Abuse in Care Royal Commission of Inquiry, took resilience and commitment. Thank you.

The Assembly Executive Secretary took extended sick leave and study leave which resulted in the Council appointing Rev Phil King as Acting Assembly Executive Secretary from 13 February until the end of June 2022. The Council expresses sincere appreciation for the dedicated and committed way in which Mr King fulfilled his responsibilities during this time.

In acknowledgement of the unsustainability of the Assembly Executive Secretary's workload, the Council established a work group to explore ways in which he can be better supported and the risk of institutional knowledge loss can be mitigated. In consultation with the AES and the Core Leadership Team, administrative support was approved and reporting lines were changed to relieve the AES of some duties.

## **24. In Conclusion**

We would like to take the opportunity to acknowledge the commitment members of the Council have made over the past two years. These have been challenging times on many levels and in addition to navigating these times in their personal; employment; and own church settings, they have given the Presbyterian Church outstanding service. To those lay members of the Council who at times take annual leave to work afterhours to ensure the work of Council is undertaken with care and attention, our thanks. We want to acknowledge the work of the two sub-committees of Council, the Resource and Leadership and their convenors – Craig Donaldson and Rev Ryhan Prasad. To those who are concluding their term on Council, we acknowledge your service and express our sincere thanks.

*Rev Dr Jaco Reyneke  
Convener  
Council of Assembly*

*Mrs Kat Solomona  
Deputy Convener  
Council of Assembly*



## **D1 Appendix 1: Council of Assembly Responsibilities**

[Book of Order Extract]

14.12 Establishment and responsibilities of the Council of Assembly

- (1) The General Assembly must establish a Council of Assembly.
- (2) The responsibilities of the Council of Assembly are to
  - (a) 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 of Assembly between Assemblies,
  - (b) implement policy and strategy for the Church within the direction set by the General Assembly, make recommendations regarding policy to the General Assembly, to implement decisions of the General Assembly and report to the General Assembly on policy development and operations,
  - (c) review, form, reform and discharge groups to carry out General Assembly functions without infringing the powers of the General Assembly and delegate functions to appropriate groups, persons, or bodies,
  - (d) receive reports from the groups referred to in paragraph (c) and report policy issues to the General Assembly,
  - (e) 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,
  - (f) oversee and direct the Assembly Executive Secretary in managing all employees of the General Assembly, and in relation to the Assembly Executive Secretary, act as a Commission of Assembly to concur in the acceptance of a call or resignation, or terminate an appointment,
  - (g) receive nominations from the nominating committee and make appointments to the Council of Assembly, commissions, committees and other bodies,
  - (h) adopt a budget, allocate funds raised for the work of the General Assembly, and apply untagged legacies and donations as it sees fit,
  - (i) adopt the accounts of the General Assembly, report these to the General Assembly, and appoint a person to review or audit the accounts,
  - (j) determine staffing and resourcing requirements for the General Assembly and the Council of Assembly,
  - (k) nominate co-conveners of the nominating committee to the General Assembly,
  - (l) appoint a commission to consider, prior to an Assembly and if the Council thinks it advisable to do so, 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,
  - (m) summon an Emergency Assembly to determine proposals or references, after consultation with the Book of Order Advisory Committee,
  - (n) refer any appeal, proposal or reference to the Assembly Judicial Commission, after taking advice from the Book of Order Advisory Committee, and appoint the Commission for the purposes of any such proceeding comprising
    - (i) not less than 3 nor more than 5 members from the panel of Assembly Judicial Commission members, and

- (ii) 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
- (iii) an advisor as to procedure, being a member of the Book of Order Advisory Committee or its nominee,
- (o) appoint members of the Board of Knox College and Salmond College Inc, review the performance of the Board and approve amendments to the Constitution of the Board,
- (p) consult widely within the Church where practicable, and
- (q) do anything else which the Assembly may direct.

## D1 Appendix 2: Ratification of Supplementary Provisions

### 1. Conditions of Service Manual

- A. 2.5.2 of the Conditions of Service Manual was amended by adding the words “as set out in 2.5.6.2” so that the provision reads:  
*“for national ordained ministers, Beneficiary Fund Contributions subject to 2.5.6.2, and for local ordained ministers, KiwiSaver contributions.”*

- B. A new 2.5.6.2 was inserted and the existing 2.5.6.2 renumbered as 2.5.6.4.

The new 2.5.6.2 reads as follows:

*Contributions to the Beneficiary Fund are compulsory for all National Ordained Ministers engaged under terms of call or appointment, including stated supply or transitional ministry, or engaged under an employment agreement covered by Part 3 except as follows:*

*a) A National Ordained Minister who:*

*i) has been granted the status of Minister Emeritus or Minister Emerita; and*

*ii) is over the age of entitlement to New Zealand Superannuation:*

*is not eligible for contributions to the Beneficiary Fund; **or***

*b) A National Ordained Minister who is already a member of a retirement savings scheme accepted by the Council of Assembly as having a similar purpose to the Beneficiary Fund, provided that the church contribution required to be made to the alternative retirement savings scheme must not exceed the contribution that would be required to be made to the Beneficiary Fund. The Council of Assembly will obtain advice from the Trustee before it accepts that a particular scheme meets the criteria for exemption; **or***

*c) A National Ordained Minister who is engaged under a contract of employment that specifically excludes payment of contributions to the Beneficiary Fund, provided that any such employment contract must be approved by the Assembly Executive Secretary.*

- C: A new clause 2.5.6.3 was inserted as follows:  
*Ongoing membership of the Beneficiary Fund is determined by the Trust Deed. The Trust Deed grants the Trustee of the fund the discretion to revoke a member’s membership in certain circumstances.  
The Trustee may revoke membership of the Beneficiary Fund where a member has been removed from the Roll and the member is not able to satisfy the Trustee that*

*their continued membership of the Fund is consistent with the charitable purposes of the Beneficiary Fund.*

- D: The definition of Beneficiary Fund contained in 1.2 of the Conditions of Service Manual was deleted and replaced by the following:  
**Beneficiary Fund** means *the Presbyterian Church of Aotearoa New Zealand Beneficiary Fund created under a Trust Deed dated 28<sup>th</sup> September 2020 (and any subsequent amendments) and does not include retirement savings schemes created pursuant to the KiwiSaver Act 2006.*
- E: 3.6.4.1 was amended as follows:  
*Employers must offer their eligible employees KiwiSaver contributions payable in respect of a retirement savings scheme established pursuant to the KiwiSaver Act 2006, unless they are exempt.*
- F: The definition of the term *KiwiSaver contributions* included in the definitions section of the Conditions of Service Manual as follows:  
**KiwiSaver Contributions** means *a contribution or contributions payable to a retirement savings scheme established pursuant to the provisions of the KiwiSaver Act 2006 and its amendments.*
- G: Section 2.4.3.1 of Part 2 of the Conditions of Service Manual incorrectly refers to section 2.6.1 and 2.6. These references were corrected to 2.5.

## 2. Other Supplementary Provisions

### Nominating Committee

*Pursuant to Chapter 14.4(2) of the Book of Order*

The following clauses of the supplementary provisions for the Nominating Committee were amended as follows.

9. The Nominating Committee should meet either electronically or face to face at least one month before the General Assembly to assess nominations for national committees, work groups and other national appointed bodies.
13. The term of appointment to a national committee, work group or other Church body, is generally for a four-year term.

## D1 Appendix 3: Te Haere Tonu (Keep Going) Work Group

### Keeping Going

The Mahi Tahī report to the last General Assembly invited discernment of a strategic direction for the Presbyterian Church. And the General Assembly decided that the discussion should continue to 'reflect on the nature and role of our national structures in resourcing and empowering the presbyteries'. ([Full Mahi Tahī report](#) is in the Supplementary Documents on the Assembly website.)

The Te Haere Tonu (Keep Going) Work Group was established by the Council of Assembly with Terms of Reference to serve this continuing discernment. (Terms of Reference are printed at the end of this report.)

In November 2022, a two-day Strategic Hui was convened by the Moderator, Rt Rev Hamish Galloway, with representation from presbyteries. It was important to look at what strategic plans had been articulated in recent years, and so there was a review of the Church's strategic documents "Strategic Directions" (2012) and "Bringing Clarity To Our Mission" (2014). These were recognised as having sensible ideas, but also that they have not actually produced any significant change. And in the meantime, there has been a big shift in our Church with the consolidating of presbyteries.

These were important points of consensus from the hui to build on:

- Culture, relationships, and the building of trust are a key underlying prerequisite for any workable strategic direction.
- Fruitfulness is more likely if we work on our culture as a Church. 'Culture eats strategy'.
- Greater cohesion in the Church would help address many of our challenges.
- We want to encourage the hearing of God's voice through the diverse voices of our Church.
- We need a strategy that is not 'top-down', detailed or prescriptive but rather inspirational, permission giving and empowering.
- Being more permission-giving would get us beyond just words and enable flexible and experimental approaches as we journey forward together in covenant relationship.

### **Keeping Going – In A New Way**

At the 2022 Assembly, there were thoughtfully-developed structural solutions suggested, but these were not embraced by the Assembly – for example, in the Theological Education and Leadership Training (TELT) and Property & Money reports. Is it helpful to take a different approach to discern strategic direction for the Church?

What might this look like? Do we need to empower presbyteries to appropriately address the needs of the Church with the most suitable people, relationships and resources? Is there an increasing appetite to have decisions as close to our communion tables as possible?

What could be a new way to express the strategic direction of the Presbyterian Church? Do we want to be offering a conventional prescriptive strategy, or an aspirational enabling approach that resonates helpfully in all the corners of our Church and invites us all to find our place and join in?

We know the many shifting challenges the Church faces. Do we need to be humble in our expectations of being able to come up with answers for all of these at once? Would attempts to find answers for all the challenges be fruitful at a national level, and would there be consensus that these are the best answers?

Perhaps the top-down approach we have inherited seems less appropriate, and we could look at other approaches focusing on culture, cohesion, encouraging all voices, with a 'team of teams' style that emphasises mutuality and interconnectivity.

### Technical and Adaptive Challenges

The strategic documents from 2012 and 2014 (mentioned above) outlined several of the challenges facing our Church - declining numbers in worship, ageing membership, struggling congregations, increasing burdens of compliance, the affordability of ministry, resources tied up in buildings and capital funds. Ten years on these same challenges are still with us.

Ronald Heifetz describes two kinds of challenges faced by organisations

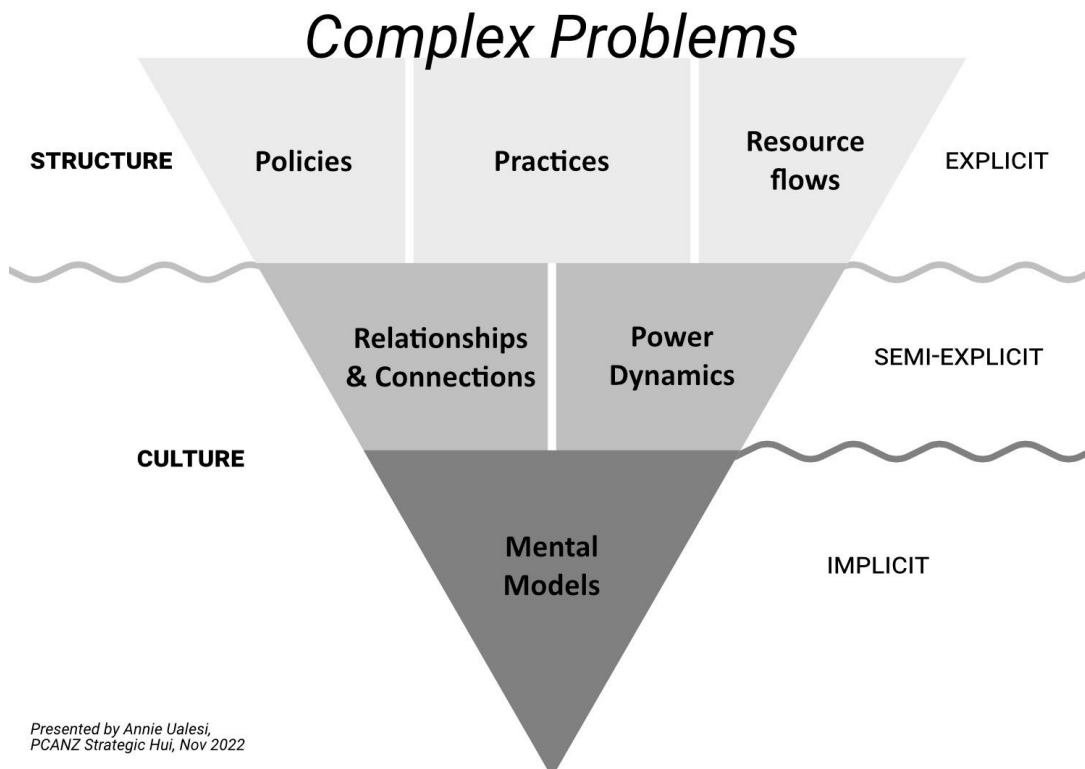
- *Technical challenges*, which may be complex, but they can be solved by applying well-honed skills precisely to well-defined problems
- *Adaptive challenges*, which arise when the predictable world around us breaks down, and our existing wisdom and skills no longer produce the results that we expect

It seems clear that the Church is facing a raft of adaptive challenges.

We wonder if the Church needs to deliberately look beyond the previous conventional wisdom that we can solve our problems by implementing well-defined solutions to achieve well-defined goals. Technical solutions will not adequately address the adaptive challenges that we face.

Adaptive challenges require adaptive solutions; solutions that arise from collaboration, relationship, experimentation, vulnerability, shared values, and shared experiences. Adaptive solutions are rooted in culture; which is why it is so vital to work on a healthy culture fostering trust and relationships that create fertile ground for adaptive solutions to emerge. This approach is modelled in many ways in our church communities where people work closely in their journey together.

At the Strategic Hui in November 2022, Annie Ualesi presented a model for understanding complex problems (illustration below). It shows the dynamics at deeper levels beneath what is presenting as the problem at the surface. Technical solutions seek to solve explicit, structural problems. Adaptive solutions seek to engage with cultural, implicit change.



## How Do The National Structures Serve Our Church?

Gorse is an exotic weed and an incubator for native seeds. First introduced by our pioneering European ancestors, gorse flourished in the full sun and rapidly became rampant. What began as a boundary marker and windbreak is now a costly weed to control.

In 1987, Dr Hugh Wilson (a botanist and the son of a Presbyterian minister) began a small ecological restoration project on 109 hectares of gorse infested, marginal hill country on Banks Peninsula. 35 years later, the Hinewai Reserve has become 1250 hectares of flourishing native bush which stops just short of the sea through the work of Dr Wilson and the Maurice White Native Forest Trust.

Dr Wilson and those he worked with were wise, though unconventional - 'fools and dreamers' some said. Rather than battling against the gorse - burning or bulldozing it - they left it well alone. "It is an ecologically well-known fact that gorse is a pioneer succession plant" (Wilson)

Interestingly, the dense gorse gives self-sown native seeds a place to germinate and grow. The little ones are sheltered from harsh sun, strong winds and protected from possums and other pests. As they grow they shade the gorse, slow its growth and eventually replace it.

Something is dying. Something is rising.

What if we, the Presbyterian Church of Aotearoa New Zealand, more intentionally incubated and nurtured indigenous forms of the life of faith?

What if our pioneering work was the stuff of fools and dreamers?

What if we remembered the contribution of our Presbyterian forebears - imported boundaries makers, ways of being together - but relinquished the rules and ways of the past that no longer serve as they were originally intended?

What if we were deeply rooted in our whenua (land) and became a ngahere (forest) of many connections? What if the Kingdom of God grew among us like a mighty kauri, a protector of the forest, a place to shelter and nest?

Poipoia te kākano, kia puāwai

*Nurture the seed and it will bloom.*

Maybe we shouldn't disturb the national structures too much as new things are emerging.

Can we celebrate that we are a Church that confesses our faith together, and loves our culture of 'better together', with national structures that serve us well (e.g. leadership training, formal complaints processes, collective property ownership, and other effective structures)?

What do the national structures exist for?

There may be many answers to this question, but might we want to see the presbyteries strengthened as they continue to develop mission strategies?

Does this point to a simpler national structure and strategy, where we identify together what is essential in our collective life, whilst rightly respecting and encouraging the ongoing development of our presbyteries as they exercise their oversight?

### **Five Faces of Mission**

This is our framework expressing what we are about. These are recognisable, have enduring currency, and can still serve us in providing us with a cohesive framework to talk about ourselves and our life together.

AND, we want them to serve us better by expressing more about who we ALL are, and what mission can look like in our contexts.

We would love to see these *Five Faces of Mission* translated into the main streams of language in our Church. What linguistic and cultural insights might emerge that add meaning for us?

### **Keep Going Together**

To find the vision and energy together to discern a strategic direction for the Church, perhaps we need to reclaim who we are, ...and *Whose* we are. Continuing to seek the guidance of God's Holy Spirit is action we recognise as an invitation to all of us as we prioritise prayer, hui, korero, consultation, listening, adapting, and contextualising.

Might it be more fruitful to work together in building the culture we want to see more of in our Church? Could this include empowering the presbyteries to develop their strategies that fit and adapt to specific contexts, as we all confess our faith, our unity in Christ and our call to work for the Kingdom of God?

### **Keep Going ...After A Short Rahui (Rest)**

What might be necessary for us to make such a meaningful culture shift together? Would a new approach be valuable in seeking to move to a new way of being church together?

Again, going somewhat against the conventional wisdom, we wonder if a short pause (rahui/rest) in this space would serve our deliberate prayerful discernment for moving forward together with courage and coherence.

Following this brief rahui, our work group will facilitate a wide-spread discernment process in 2024 exploring the building of the culture we want to see for our Church.

We will engage with groups encouraging care-full listening time with Te Aka Puahou, Pacific Presbytery, Northern Presbytery, Kaimai Presbytery, Central Presbytery, Alpine Presbytery, Southern Presbytery, the Council of Asian Congregations, Council of Assembly and Knox Centre for Ministry & Leadership. This list is not meant to be exhaustive, and the work group is keen to include other groups in our Church who want to join in.

We see this as a way of taking a new 'posture' together as we consider: 'Who are we?', and 'Whose are we?'

### **Posture Is Strategic**

Our posture could be humble (not triumphant) and courageous (God is with us).

- Being HERE (Aotearoa, heritage, authentic presence)
- Being US (not conforming to consumeristic pressures, congregationalism, presbytery contests)
- Being WITH (part of our communities, salt & light)
- Being FOR (not against, moving where the Spirit is at work, looking for taonga, celebrating the good around us)

**How To Keep Going**

- We propose a short rest in this space to prepare for doing meaningful change together.
- Facilitation of care-full listening across the Church, encourage the hearing of God's voice through the diverse voices of our church.
- Encouraging a culture that is focused more on relationships, the building of trust and greater cohesion to face the challenges.
- Recover the *Five Faces of Mission* by translating them to serve us better in expressing who we ALL are, and what mission can look like in our contexts.
- Encouraging presbyteries to continue developing mission strategies.
- Actively seeking the guidance of God's Holy Spirit is the invitation to all of us as we prioritise prayer, hui, korero, consultation, listening, adapting, and contextualising.

**Questions for Discernment in Dialogue Groups**

1. If you could describe the Presbyterian way in one/two words, what would they be?
2. There are lots of things that are difficult for the organisational side of church life - compliance, insurance, unsuitable buildings. But what are the great things? How do we experience the work of God's Spirit among us?"
3. What positive changes are you observing as our larger presbyteries find their feet?
4. What would you love to see happen by working together more with others in the wider Church?
5. Where do you see the Holy Spirit drawing our church (locally, regionally, nationally) into new things?

*Rev Allister Lane*

*Te Haere Tonu (Keep Going) Work Group Convenor*



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## **Te Haere Tonu Terms of Reference**

1. Continue the discussion on the issues raised by Te Mahi Tahī I te Roopu Mahi in regard to the discernment of a strategic direction for the Church
2. Take any matters raised by or referenced by the Strategic Hui and incorporate these into on-going discussions
3. Engage with Te Aka Puaho in continuing the discussion
4. Engage with other entities – including but not limited to – church councils; presbyteries; assembly office (including KCML) in continuing the discussion
5. Reflect on the nature and role of our national structures in resourcing and empowering the presbyteries in fulfilling its primary function in facilitating and resourcing the life, worship, spiritual nature and mission of the congregations for which it has responsibility
6. Take advice as appropriate including from the Book of Order Advisory Committee and if considering recommendations consult with the BOAC in the crafting of these
7. Work closely and collaboratively with the Assembly Office at all times
8. Work closely and collaboratively with presbyteries at all times – especially as any future recommendations are crafted,
9. Report to the next General Assembly

## D1 Appendix 4: Emissions Reduction Work Group

### Introduction

The fifth face of the Church's mission is "to care for creation". This "face" expresses the call of human beings to be good stewards of God's earth and of the church to share in the ministry of Christ to heal and renew creation. In our age of ecological crisis, this call takes on increasing urgency and was the driving force behind the establishment of the Emissions Reductions Work Group.

At the request of the General Assembly, the Council of Assembly formed the Emissions Reductions Work Group for an initial period of six years to:

1. Promote initiatives to help the various parts of the Presbyterian Church reduce carbon emissions by 5% per annum and recommend future steps to the General Assembly;
2. Develop a framework to enable the Council of Assembly to monitor carbon emissions of Assembly operations, make best endeavours to reduce carbon emissions of Assembly operations by 5% per annum, monitor progress in achieving that objective and report progress to each General Assembly until 2030;
3. Ensure that the Presbyterian Church is an accredited denominational partner of Eco Church NZ and empower all parts of the Presbyterian Church to work the Eco Church accreditation process;
4. Work with the Church Property Trustees as needed to develop criteria of buildings that are environmentally "fit-for-purpose";
5. Commend other initiatives to the Presbyterian Church that will help to reduce its carbon emissions.

The Work Group membership consists of Rev Dr Jordan Redding (Convener, Northern), Ms Alva Feldmeier (Northern), Mr Chris Lambourne (Central), Rev Brett Reid (Central), Dr Andrew Shepherd (Central), and Ms Indira Venkatraman (Southern).

### EcoChurch New Zealand

[EcoChurch New Zealand](#), established by A Rocha Aotearoa New Zealand (A Rocha), is an ecumenical initiative to support church communities across Aotearoa New Zealand to actively care for God's earth as an integral part of their mission. The kaupapa aligns closely with the fifth face of the Presbyterian Church's mission to "care for creation".

At the request of the General Assembly, the Work Group applied for the Church to become a denominational partner of EcoChurch NZ. The accreditation is first and foremost a commitment to ongoing relationship with A Rocha as we support churches to care for God's creation. In particular, it requires a commitment to communicate and collaborate with A Rocha on initiatives and to promote the EcoChurch accreditation within our denomination.

The EcoChurch Project provides a [self assessment document](#) for churches and other groups within the Presbyterian Church. The Self-Assessment document can be worked through over time and is intended *not to add to a church's workload* but to help "business as usual" to become more environmentally friendly.

*The Emissions Reductions Work Group warmly commends the EcoChurch accreditation to all congregations and parts of the Church.*

Moving forward, the Work Group intends to create a network of Presbyterian Eco Churches and to promote stories of the churches that are creatively living up their calling to care for God's creation.

### **Measuring and reducing your church's emissions: 360 Carbon Calculator**

The Work Group was asked to promote and develop initiatives that enable all parts of the Presbyterian Church of Aotearoa New Zealand to identify, measure, and reduce emissions. Fortunately, EcoChurch NZ had already been working to address that need.

At the end of last year, EcoChurch NZ released the [360 Carbon Calculator](#). The Carbon Calculator has been developed with the New Zealand context in mind and is catered especially for churches. It is a wonderful user-friendly tool to help churches and other parts of the Presbyterian Church identify, measure, and reduce emissions. To make it even easier, A Rocha staff are available to help guide you through how to use the calculator.

*The Emissions Reductions Work Group warmly commends the 360 Carbon Calculator to all congregations and parts of the Presbyterian Church.*

The 360 Carbon Calculator has been recommended to the Assembly Office and other Assembly Services (such as the Knox Centre for Ministry and Leadership) for implementation. The first step is entering data regularly so that emissions can be measured. Areas where emissions can be reduced can then be easily identified and a plan developed.

### **Environmentally fit for purpose buildings**

The Emissions Reductions Work Group was asked to work with Church Property Trustees to ensure that the criteria for "missionally fit-for-purpose buildings" involves environmental factors. In pursuit of this goal, the Work Group has drafted a short guidelines document that identifies some key environmental considerations when setting out on a building project. We are at the stage of workshopping the document with Church Property Trustees and presbyteries.

### **Green events**

One significant source of emissions within Assembly Operations is national events (such as the General Assembly and the One Conference). Consequently, the Work Group has developed a Green Events guidelines document that identifies how to reduce emissions within the thematic areas of transport, energy, waste, and food resilience.

The Work Group has been working with the Assembly Local Arrangements Committee to implement some of the suggestions at this General Assembly. The hope is that, in light of this General Assembly, the guidelines document can be further refined and then recommended for future national events.

The document could also be recommended in future to presbyteries, congregations and other parts of the Church e.g. for Presbytery Gatherings.

### **Conclusion**

The Work Group has chosen to focus its time on initiatives that enable grassroots action. The Carbon Calculator and the EcoChurch accreditations are wonderful tools at our disposal that help all parts of the Presbyterian Church to better live out its calling to care for creation.

Rather than developing new initiatives, the Work Group will prioritise promoting stories and connecting communities together to share ideas and resources. It is our hope that the “Green Events” guidelines document and the “Environmentally Fit-for-purpose” document will help normalise ways of being in our church that better connect us with one another, with the earth, and with the God incarnated in Jesus Christ.

Alongside this, the Work Group will also consider future initiatives that will help the Church measure and reduce emissions and be a prophetic voice in tackling the issues of climate change and environmental destruction. Thank you for the opportunity to serve the Church in this important way.

*Rev Dr Jordan Redding*  
*Emissions Reductions Work Group Convenor*

## D2: Leadership Sub-committee

### Recommendations

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1. That the revised Local Shared Ministry Handbook be approved as a supplementary provision.

### Report

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Membership:

Co-conveners: (from December 2020) Rev Ryhan Prasad, Ms Katerina Solomona Taumaoe

Co-conveners: (from Jan 2022- late 2022) Rev Ryhan Prasad, Ms Annie Ualesi

Convenor: (from late 2022 till present) Rev Ryhan Prasad

Members: Mr David Dally, Rev Roxy Gahegan, Mr Brad Kelderman, Prof Paul Trebilco, Mrs Honey Thrupp (Te Aka Puaho) Associate: Rev Wayne Matheson (Assembly Executive Secretary).

### Executive Summary

We welcome being part of the Gathering of the Presbyterian Church and look forward to the shared discernment of the Church and gathered worship and communion together as the body of Christ .

Since the 2021 Assembly, convenorship of the Leadership Sub-committee (Leadership) has changed with Katerina Solomona moving over to Council of Assembly and Annie Ualesi briefly co-convening before stepping down. The committee is still under-resourced with only 6 or so members.

Since the last Assembly, Leadership has been involved with transitional changes in the wider Church and working particularly with the Knox Centre for Ministry & Leadership (KCML) as it adjusted to a new principal and taken on the process of hiring new staff.

Leadership has had a heavy workload with a reduced number of members since last Assembly and I would like to personally acknowledge the work of those who have gone before us and the current members of the team who have all contributed immense time and energy to attend to all the various items on our agenda.

As well as the major workstreams detailed in the body of this report, Leadership Sub-committee also undertook work on a range of other issues referred to it, including:

- Revised Terms of Reference for the KCML Advisory Group.
- Fielding queries on the new Ministry Development Plan and Certificate of Good Standing guidelines.
- Fielding queries about the new supervision guidelines
- Communicating with Southern Presbytery re the equipping of people to lead the sacraments.
- Developing the draft policy on preaching and plagiarism to include Artificial Intelligence, music, and images.

### Local Shared Ministry

The 2022 Special Assembly approved changes in policy for the Local Ministry Teams strand of ministry. These included a name change to Local Shared Ministry and revised processes to allow flexibility to fit a wide range of local situations and sufficient good governance to ensure safe practice. A draft [Local Shared Ministry Handbook](#) was circulated at the time and the final version should now be formally adopted as a supplementary provision. This may be

viewed in the Supplementary Documents section of the Assembly website. The Book of Order Advisory Committee will bring the required changes to the Book of Order.

### **Current Workstreams**

#### **1. Developing New Leadership Pathways**

The 2022 Special Assembly decided that consideration should be given to developing new ministry pathway options as set out in the body of the Theological Education and Leadership Training (TELT) report.

Leadership has picked this up and has begun to do the groundwork of looking at what options should be considered in this necessary work. So far, Leadership has come to the conclusion that the Church has sufficient scope within its current structures and policies to establish a new ministry pathway without too many hurdles or obstacles in the way and that could meet the needs described in the TELT report.

With limited people resources, Leadership has not yet been able to get to a point of suggesting options for consideration. However, we anticipate progress will continue and some options for consideration will be provided to Council of Assembly this year.

#### **2. Local Ordained Ministry concerns**

Over the past 18 months to two years, it has become increasingly obvious that the employment agreements Local Ordained Ministry Probationers are engaged in with their ministry context, is at odds with the rhythm and expectations of training reviews of the Local Ordained Ministry process. A legal opinion has highlighted the risk. Leadership is facilitating discussions to find a way ahead that preserves the training and formation requirements for this ordination track without falling short of employment legislation.

### **Bodies under Leadership Sub-committee oversight**

Knox Centre for Ministry & Leadership, Introductions for graduating ministry interns, the Personnel Work Group and the National Assessment Work Group all operate under the oversight of the Leadership Sub-committee. Their separate reports follow this one.

### **Concluding comments**

While much has been worked through, we are mindful that there is plenty of more work to do and we are looking forward to being at full strength with some fresh faces being involved as we continue on post General Assembly.

Looking ahead, Leadership recognises the significant human resource shortage we have and would appreciate presbyteries and congregations to continue engaging people, especially laity, to be involved in the national as well as regional courts of the Church. A lot of work and ministry is being borne on the shoulders of an increasing smaller group of people. Our shared understanding of governing and discerning God's will together is maybe something we all need to promote and equip people for. Without this shared understanding, we may experience even less people feeling called to serve the church in this way.

We feel that a key part of moving forward is great communication with each other and realising that we are a national Church that discerns and does ministry together.

And that we need to help each other thrive in this shared environment.

*Rev Ryhan Prasad*

*Leadership Sub-committee Convenor*

## D2 Sub-reports

### D2. 1: Knox Centre for Ministry & Leadership (KCML)

Last year, the Special Assembly was held in April and the Theological Education and Leadership Training (TELT) review was discussed and debated. This marked the end of a four-year period of review for the Knox Centre for Ministry & Leadership. The Special Assembly affirmed the work of KCML and made a variety of decisions which were overwhelming (in a good way). I want to thank the Church for the care, compassion, and encouragement of KCML over recent years. KCML was last fully staffed in 2019. While during that time KCML have delivered pastoral care and preaching training in presbyteries, we have not been able to be present to the extent that is needed. Thank you for your patience during this time. In November 2022, at the One Conference, I met with elders who gave me a “shopping list” of training needs. It is my intention to begin responding to those needs as and when KCML has a full team again.

Late last year, we advertised for 3.0 FTE permanent positions. However, we only appointed one 0.5 FTE (Rev Dr Darryl Tempero). We readvertised and interviewed from December 2022 – March 2023. From this second round of recruitment we were able to fill the remaining positions. The appointees and commencement dates are; Rev Dr Andrew Nicol (31st July 2023), Rev Seb Murrihy (0.5 FTE, 7th August 2023), and Rev Ivan Martinez (8th January 2024). All appointees bring deep pastoral ministry experience and scholarship skills into their roles.

KCML is aware that the final configuration of the faculty does not reflect the diversity of the Church. However, the appointments were made by two interview panels of seven people who did represent the diversity of the Church. Long and careful deliberation went into making the recommendations to Council of Assembly. Along with that, under the direction of Leadership Sub-committee, KCML will seek to create opportunities and funding options to widen the pool of qualified applicants who reflect the diversity of the Presbyterian Church for future vacancies within KCML. Senatus and the KCML Advisory Group will be key bodies to help facilitate this initiative.

Currently, the teaching staff at KCML is supplemented by several adjunct lecturers; Rev Dr Hyeun Kim, Rev Dr Jono Ryan, Rev Dr Jordan Redding, and Rev Charissa Nicol. We also invite other contributors to broaden and deepen our teaching such as Rev Dr Wayne Te Kaawa and Rev Dr Tokerau Joseph.

Rev Nikki Watkin finished her secondment with KCML in March 2023. Nikki had been with us for three years and brought a tremendous depth of insight and experience to our work. We are very sad to see her go. However she is being retained to help in an adjunct role on occasions.

KCML also offer two reading papers to help foundation studies students fulfil the Church’s study requirements for the National Ordained Ministry internship and Reception Ministers to fulfil their requirements. Rev Dr Stuart Lange oversees the History of NZ Christianity paper and Rev Dr Jono Ryan the Ecclesiology paper.

More recently, Rev Roxy Gahegan and Jenny Williams are assisting us in the National Ordained Ministry internship programme by providing spiritual direction for interns for a specific piece of work.

Our 2023 NOM Summer Block Course was very pleasing. We welcomed an incoming cohort of six 1<sup>st</sup> Year Interns. For this block course, we also invited four Local Ordained Ministry Probationers to join us for parts of the block course. Three of the Probationers were from Southern Presbytery and one from Alpine Presbytery. This was exceedingly successful and greatly appreciated by the Local Ordained Ministry Probationers. They added depth and breadth to the classes. We have invited the Probationers back to the Winter Block Course and will budget their inclusion for future block courses thereafter. The intention is to write into Local Ordained Ministry Training Agreements regular attendance at block courses.

For this year's national assessment process in May, there are only two candidates. Coupled with this, foundation theological studies students who were affirmed in previous years will not complete their studies in 2023 as planned. This means they will not be ready for the internship in 2024. So for the 1<sup>st</sup> Year cohort of National Ordained Ministry interns in 2024, we can only hope for a maximum of two interns (the two potential eligible candidates in this year's national assessment).

Last year, we took on a 1<sup>st</sup> Year cohort of only two interns and gained important insights from that experience. One of the main aspects we noted – that while the 1<sup>st</sup> Year Interns are usually in class with the 2<sup>nd</sup> Year Interns – there are a range of lectures, tasks, and times when there are only the 1<sup>st</sup> Years. In those “1<sup>st</sup> Year Intern only” spaces, there is simply not the diversity of perspective, voices, and experience to form and stretch a class of two.

To that end, the decision has been made to not have a 1<sup>st</sup> Year Intern class in 2024. We will hold off until 2025 with the hope that more will be available/eligible to form a 1<sup>st</sup> Year class of substance.

With a full team, we hope that a reduced workload and cost savings in the National Ordained Ministry space in 2024 will free us up to do more in the Local Ordained Ministry and lay training space. I also hope to work with presbyteries and the National Assessment Work Group in facilitating “open/information” days for potential applicants for Local and National ministry. The days would be in retreat mode and an opportunity for people to consider the nature of call and explore what ministry training entails and what the application/assessment process entails.

We continue to collaborate with presbyteries and Press Go with Forge Aotearoa. We have continued to train more facilitators for the Ministry Development Plan process (MDP) and oversee that process. Rev Steve Jourdain is our administrator for the Ministry Development Plan and, as a KCML team member, he also provides administrative support for the National Assessment Work Group. Susan Peters, our registrar, undergirds all that we do with her outstanding administrative support.

Late last year, we partnered with Presbyterian Youth Ministry and Press Go to convene a noho marae at Te Maungarongo (Ōhope) for National Ordained Ministry interns, Presbyterian Youth Ministry interns, Receptions Ministers, and others interested in attending.

Rev Dr Wayne Te Kaawa, Rev Dr Murray Rae, and Captain Hana Seddon (Salvation Army) facilitated an amazing time. About 40 participants attended. We are repeating this noho marae experience 24<sup>th</sup>–26<sup>th</sup> October this year and it is open to all the Presbyterian Church whānau. Spaces are limited though.

After a hiatus during the years the TELT review was underway, the KCML Advisory Board was paused. Under the guidance of the Leadership Sub-committee we are reinstating this part of the support structure as an Advisory Group. The Advisory Group will be convened by Dr Marion Sanders (Kaimai). Members include Rev Mose Taumaoe (Northern), Rev Anne Stewart (Southern), Brad Kelderman (Southern/Synod of Otago and Southland), Prof Paul Trebilco (Otago), and Honey Thrupp (Te Aka Puaho).



Finally, I want to pay tribute to Rev Wayne Matheson (Assembly Executive Secretary), Rev Ryhan Prasad (convenor Leadership Sub-committee) and the Leadership team. They have consistently provided unstinting support, warmth, counsel, and prayer for KCML. Even in those times when I have been the sole faculty member at KCML, I have never felt isolated or forgotten. Thank you!

*Rev Dr Geoff New  
Principal  
Knox Centre for Ministry and Leadership*

## **D2.2: Introductions for graduating ministry interns**

Ministry Interns are supported by the Church in discerning a call to their first ministry settlement position. With Interns located all over the country we now provide a contact support person for Interns.

The Rev Anne Thomson is available for guidance, questions, and encouragement throughout the Internship as the Interns prayerfully discern possibilities. Anne is also available to Ministry Settlement Board Convenors for information about Interns, including personal profiles.

*Rev Brendon McRae Co-ordinator 2022 - 2023  
Rev Anne Thomson Co-ordinator 2023 to present.*

## **D2.3: National Assessment Work Group**

Just as many congregations are struggling with the impact of Covid so too has the work of National Assessment Work Group. This has come in the form of a 55% decrease in budget. Working with 45% of our normal budget while providing a robust assessment and support role has been a challenge.

### **2023 NOM assessment – based in Queenstown with two candidates**

Most of the National Assessment Work Group's resources go toward the National Ordained Ministry process centering around a weekend residential assessment. This meant with a reduced budget we had rethink venue options and logistics.

Given that a number of Presbyterian churches have excellent facilities we decided to explore options that could meet the following criteria:

a. Venue

The venue must provide multiple spaces as there are as many as 15 interviews on the Saturday. The venue must also be free on Sunday.

b. Transport

As the 15 work group members (and candidates) are geographically dispersed the venue needs be close to an airport hub (Auckland, Wellington, Christchurch, or Queenstown) to keep transport costs down.

c. Accommodation

Suitable, affordable accommodation close to the venue is required for 30 people.

d. Catering

Work group members are at the venue from Thursday evening till Monday morning with catering for 30 required from Friday evening to Sunday lunch.

Note: The above numbers are based on having five candidates. For each extra candidate the numbers increase by 2-3 people.

As it turned out, the number of National Ordained Ministry applicants for the 2023 assessment were just two, with a third candidate pulling out late in the process. Having just two candidates gave the work group more freedom to experiment with a venue.

As there were only two candidates this year, we held May's national assessment in Queenstown with the generous assistance of the Wakatipu Presbyterian Church. However, even with the generosity of Rev Ian Guy and the congregation, we have struggled to stay within budget. Also, as the venue does not suit higher numbers of candidates we are again looking for a suitable venue for 2024.

### **Number of National Ordained Ministry candidates**

Over the past five years there, have been two years with particularly low numbers of candidates: 2019 (6), 2020 (6), 2021 (3), 2022 (6), 2022 (2).

Given the cost of each assessment, and after discussions with the Leadership Sub-committee, it has been decided that in years with five or fewer candidates, the assessment may be deferred by twelve months.

### **Special Assessment**

The work group was asked to conduct a reassessment of an intern who was having a disrupted internship that had extended over a number of years. The intern's sense of call was reaffirmed however the intern will complete their training as a Local Ordained Minister, undergirded by attendance at National Ordained Minister block courses. At the completion of their training they will be ordained as a Local Ordained Minister.

### **National Ordained Ministry assessments**

Since the last General Assembly, eight candidates were assessed and affirmed

### **Local Ordained Ministry assessments**

The National Assessment Work Group continues to assist presbyteries with their Local Ordained Ministry assessments. Since the last General Assembly, four candidates have been affirmed

### **Administration**

With Margaret Fawcett's departure in 2021, Rev Margaret Garland took on the role of National Assessment Work Group Administrator (12 months, fix term). Margaret has gifts in administration and communication and did an exceptional job working through the complicated administrative process.

In September 2022, Rev Steve Jourdain was appointed to the dual role of National Assessment Administrator and Ministry Development Plan Administrator. Steve has brought himself up to speed in this challenging role, providing excellent support to the co-convenors, Work Group members, candidates and candidate convenors.

### **National Assessment Work Group membership**

This year, the following members will leave the work group: Rev Ken Williams (Co Convenor), Aram Kim and Queenie Ataiti. We thank them for their service, commitment and faithfulness. Rev Douglas Bradley has replaced Dorille Shadbolt as Co-convenor.

*Rev Douglas Bradley and Rev Ken Williams  
National Assessment Work Group Co-convenors*

## D2.4: Personnel Work Group

### **Receptions and Reinstatements to the Ministerial Roll**

Since General Assembly in 2021, and as at May 2023, the Personnel Work Group has received 16 applications to consider for reception. Eight ministers have been received, three have been declined and there are five reception applications pending. There has been one application for reinstatement to the Presbyterian Church roll, and the Personnel Work Group is currently awaiting approval of its recommendation to Council of Assembly.

The Personnel Work Group looks forward to receiving new guidelines from the Leadership Sub-committee for the reception process, to reflect the changes approved at the Special Assembly in 2022. It is continuing to operate under the existing guidelines.

### **Bill and Margaret Best Travel Fund**

Since General Assembly in 2021, the work group has been pleased to be able to consider seven applications for assistance for travel involved in study leave projects, one in 2021 (only just post-Covid) and six in 2022. All seven applications were approved.

Due to the availability of funding in those years, and the number of applications, the one application in 2021 was granted 100% funding, and all those in 2022 were granted 75% of their requested funding, to a total of \$18,912. Of those, one was subsequently withdrawn due to cancellation of the travel. In addition, a grant of \$1,838 approved in 2019 was uplifted (study leave had been re-scheduled due to Covid).

The opening balance of the investment account at 1 May 2021 (date of the last report to the Leadership Sub-committee pre the 2021 Assembly) was \$247,795. As usual 80%, or \$4,867, of the total interest (\$6,083) has been transferred into the income account. The closing balance of the investment account at 30 April 2023 is \$251,635.

In that same period, the opening balance of the income account, from which grants are made, was \$39,102, and the closing balance at 30 April 2023 was \$29,572. This reflects income from the investment account, and grants paid out. The closing date for this year's Margaret and Bill Best grants will be 30 September 2023, and will be advertised in the June Bush Telegraph.

Due to the low income over the last two years, the Personnel Work Group will need to balance the September 2023 applications with a need to retain some funding for 2024.

Prior to Rev Dr Susan Jones going on sick leave, she shared her concerns with the Compliance Support Officer, Kate Wilson, regarding the under-representation of female ministers in applications to the Fund, and whether this also reflected a lower uptake of study leave among female ministers. She was considering how to promote the Fund to female ministers, and maybe other demographics that may also be under-represented. When we have a full committee we will seek to advance this matter.

### Personnel Work Group membership

At General Assembly in 2021, an insufficient number of people were appointed to the committee even to constitute a quorum. In addition, those whose term on the committee had expired had not been informed that they were being rotated off. Subsequent appointments were approved. Since then, the Personnel Work Group has struggled to operate with its five members. With Rev Dr Susan Jones on sick leave, and the absence of her extensive contribution to the reception and reinstatement processes, we have now had to suspend applications for both, until the appointment of additional members at the 2023 Assembly. We

urge the Nominating Committee to actively and intentionally seek nominations to the Personnel Work Group.

During Covid, the Personnel Work Group started to meet and interview online. It has managed to maintain this modus operandi, with the exception of one reinstatement interview. Location, therefore, should not be an impediment to membership.

*Jonathan Pouli-Lefale*  
*Personnel Work Group Acting Convenor*

### **Revised Terms of Reference for Personnel Work Group**

1. Constitution  
 The Personnel Work Group is a work group of the Leadership Sub-committee.
2. Purpose
  - a. To process applications for reception and reinstatement to the Ministerial Roll of the Presbyterian Church of Aotearoa New Zealand in order to meet the needs of congregations and their ministries, ensuring that:
    - i It is in the interests of the ministry and life of the Presbyterian Church to receive or reinstate each candidate; and that,
    - ii. The candidate is able to provide effective ministry of word and sacrament to serve the Presbyterian Church in one of the three strands of ordained ministry - Amorangi, Local Ordained and National Ordained.
  - b. To advise the Leadership Sub-committee on matters relating to reception and reinstatement of ministers.
  - c. To propose changes in policy and reception procedures to the Leadership Sub-committee.
  - d. To ensure information about the process of reception is available on the Presbyterian Church website.
  - e. To make grants, upon application, from the Best Travel Fund.
3. Membership of the Personnel Work Group:
  - a. will be a minimum of five members consisting of ministers and elders appointed for their knowledge of ministry over the breadth of the Church;
  - b. may include consultant members to assist where applicants come from cultural backgrounds not represented on the work group
  - c. is appointed by the General Assembly through the normal nominations process.
  - d. The Assembly Executive Secretary is an ex officio member.
4. Meetings and administration
  - a. The convenor of the Personnel Work Group shall call meetings as the number of applications dictates.
  - b. The quorum for a meeting shall be four members.
  - c. Minutes of the meetings will be kept and made available to the Leadership Sub-committee.
5. Key Tasks  
 Among other things, the work group will undertake the following checks and tasks in respect to reception and reinstatement onto Ministerial Roll.
  - a. Ordination
  - b. Good standing
  - c. Confirmation of membership with a New Zealand Presbyterian congregation
  - d. Police clearance
  - e. Appropriate academic achievement and ministry formation training (assessed by the Knox Centre for Ministry and Leadership)

- f. Immigration status of the applying minister and family.
- g. Confirm presbytery assessment and support of the application.
- f. Arrange for psychometric, or other assessments as deemed appropriate by the work group, and with the consent of the applicant.

#### Process

- a. Interview the applicant.
- b. Check References.
- c. Communicate decisions to the applicant, Assembly Executive Secretary, Council of Assembly, Knox Centre for Ministry & Leadership, and the relevant presbytery, including any extra requirements (e.g., extra study recommended by Knox Centre for Ministry & Leadership).
- d. Ask the presbytery to advise the Assembly Executive Secretary, Knox Centre for Ministry & Leadership, and the Personnel Work Group of the completion (or not), within the stated time period, of extra study or tasks required of successful applicants.

#### 6. Budget

A budget for meetings and assessment costs shall be approved by the Leadership Sub-committee at the start of each financial year (1 July).

#### 7. Review

The Personnel Work Group shall self-review its terms of reference on a biennial basis and, where necessary, recommend changes to the Leadership Sub-committee for approval by the Council of Assembly.

The Leadership Sub-committee may also choose to review and amend the terms of reference as it determines it necessary.



## D3: Resource Sub-committee

### Recommendations

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1. That the General Assembly receive the audited accounts of the Church for the financial year 1 July 2022 to 30 June 2023. \*
2. That the Convenor and Deputy Convenor of the Council of Assembly be authorised to sign the audited accounts on behalf of the General Assembly.
3. That congregations be strongly encouraged to use the *I Payroll* payroll system and *Xero* accounting software.

*\* Audited accounts will be published as a Late Paper in the Supplementary Papers.*

### Report

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The primary objective of the Sub-committee is to assist the Council of Assembly (the Council) in discharging its responsibilities relative to financial management and reporting, stewardship of the Church's resources, and financial risk management.

The secondary objective of the Sub-committee is to advise the Assembly Executive Secretary (AES) in the implementation of Council policy, to review policy proposals from the AES or from task groups which the Council or the AES have appointed, and to assist in implementation when it is appropriate, on invitation by the AES.

This report covers the period since the previous General Assembly in late 2022. The financial reports cover the year ended 30 June 2023.

#### 1. Financial Reporting Standards

The Financial Reporting Standards for the Not-for-Profit sector are complex and we continue to work with our auditors in reporting to these.

Financial Consolidation is an annual requirement and involves considerable work. The production of the wider Presbyterian Church's consolidated accounts is one of the largest not-for-profit in Aotearoa New Zealand. We recognised we encountered a number of issues in the 2022 year and have taken on board the feedback we received.

The good news is for a church with operating expenses less than \$550,000 for the financial year, for the purpose of consolidation, a review or audit is not required. The Resource Sub-committee is in conversation with the Book of Order Advisory Committee to consider any changes to the Book of Order to reflect this while maintaining the desirability for each church to have sound financial reporting and accountability.

A church with operating expenses between \$550,000 and \$1,100,000 must be independently reviewed (or audited if they wish) and any church with over \$1,100,000 of operating expenses must be audited.

This is a cost saving for most of our churches in terms of review and or audit costs. We are therefore investigating what this should look like for congregations and the Presbyterian Church. The national Church is budgeting for 2024 \$360,202 for consolidation costs. As a workstream, we are considering whether there might be something we can do to share that cost and to also continue to support and develop more support for church treasurers.

We also have been asked in terms of a centralised payroll system from the auditors. We are recommending that, rather than centralising, we get as many churches as possible to use the same payroll system. This is what we have done with the Xero accounting package. The more churches that use it means that the auditors can test the one system to gain assurance. The advantages include the ease of audit for the auditors, the savings of time for our volunteers, the potential for group discount, the reputation of our church. A detailed analysis has been undertaken by our finance team and the recommended system is I Payroll.

### **Risk Management**

Health and Safety (“H & S”) rules mean all parishes are required to have a Health and Safety policy, and this should be reported on at church council or elders’ meetings. Congregations should note that risk management is more than health and safety, and includes risks around finance, legal risks (including property and employment law) and care and protection of our members including children and youth.

### **Financial Management and Reporting**

The General Assembly financial statements for the year ended 30 June 2023 is reported separately to this report. (See Supplementary Papers.) The financial performance is considerably better than the budget. This is almost entirely due to the Knox Centre for Ministry and Leadership staffing which, while budgeted, was not in fully place in the financial year. While the result is very pleasing, it must be noted this is considered a one-off.

A comparison of the Financial Performance for the years ended 30 June 2023 and 30 June 2022 are included in the Financial Statement along with extensive explanatory notes. The notes are more extensive than previous financial statements reported at General Assembly. This is as a result of changing reporting standards, and our intention of making the financial position of the Church more accessible.

Below we have summarised General Assembly’s major sources of income and major areas of expenditure. More detail is included in the financial results.

*Note that the financial information is taken from unaudited draft accounts at the time of writing. It may vary from the audited reports presented at General Assembly.*

#### **1.1 Income**

##### **a) Assembly Assessment – approximately 54% of total income**

Congregation contributions in the form of Assembly Assessment (AA) and Cooperating Parish contributions are the single largest source of income for General Assembly. Assembly Assessment is levied on all congregations, - with the exception of those of Te Aka Puaho. The calculation methodology is the same for all congregations and does not differentiate in any way due to location; ethnicity etc. All parishes are expected to pay Assembly Assessment, a requirement set out in the Book of Order.

##### **b) Investment Income – approximately 20% of income**

The primary source of investment income for General Assembly is cash investments in the Presbyterian Investment Fund (PIF), and term deposits with Christian Savings Ltd. A further source of our income comes from rental income on property gifted to the church many years ago.

##### **c) Access to capital reserves and trusts**

To some extent, the Presbyterian Church has access to various trust funds managed by the Presbyterian Church Property Trustees. This includes capital sources as well as income derived in various trusts. There are also various capital reserves that can be accessed for specific projects or spending.



d) Grants and Donations – approximately 20% of income

Another major source of funding is from grants (approx. \$621K), donations and bequests (\$318K).

The Synod of Otago and Southland continues to provide generous grants to fund the Dunedin based Knox Centre for Ministry and Leadership and the Presbyterian Research Centre. We are also blessed to receive funds from the Clark Estate annually, and Presbyterian Development Society. All these funds go directly to missional work both in New Zealand and overseas. We also especially recognise the generous people who have left funds to the Presbyterian Church in their wills.

e) Mission Enterprise Fund

The Press Go “Board” administers funds allocated to it from the Laughton Fund, the Presbyterian Foundation and the Mission Enterprise Fund (MEF).

The Mission Enterprise Fund was established following General Assembly 2014. During the current year, the Church Property Trustees have advised the Council of Assembly of an opinion they have received that raises questions in terms of the decision of the Assembly and the responsibilities; duties and actions of the Trustees in terms of complying with their Act. The Council advised the PressGo Board and intrusted them that no grants should be considered and or paid until this matter is clarified and a way forward determined.

In the light of this, the Council requested and received advice from the Book of Order Advisory Committee who also recommended Council obtain independent legal advice. Council instructed a King’s Counsel to provide this and this has been referred to both the Trustees and Book of Order Committee. At the time of writing this report, further reporting back is still in hand.

Other income received by the funds and trusts under administration of Press Go are included in Grants and Donations noted above.

## **1.2 Expenses**

a) Salaries and Stipends and costs – approximately 43%of expenditure

Staff costs continue to be our largest expense, as would be expected in a people focussed organisation and while a higher percentage than last year is a slightly lower amount.

Student Intern training is a further 10 %, and with the decision of the Special Assembly, this cost is now expected to be met totally by the Assembly.

b) Grants and donations – approximately 19% of expenditure

The Church has made grants and donations during the year, including assistance toward upkeep of our national church marae.

## **Budget 2023/24**

The Council of Assembly has approved a budget deficit of \$767,511 for the year ended 30 June 2024 (plus and minus adjustments for inaccessible income, depreciation, and funding from reserves). The deficit will be met from reserves. Assembly Assessment has been increased by 7%. The General Assembly budget is under serious pressure.

The Council has worked to ensure this budget reflects the expressed desire of the Special Assembly that the Knox Centre be fully staffed. In addition, this budget ensures we resource our continued mandatory financial reporting obligations and legal costs (plus costs due to the Royal Commission and redress matters)

The Council is committed to a balanced budget. As a Church, we cannot continue to sustain the current service provision within the current parameters. There are limitations to continuing to increase Assembly Assessment. We also have a stewardship responsibility to not spend the resources of the future church. There are some key services that the Assembly Office provides that we cannot just “slash and burn”. We cannot, however, continue to fund and staff aspects of our desired work as we have done in the past and up until recently. We have limited resources, particularly when some funds are specifically “tagged” and must be used for certain uses and not others. There is a balancing act that is required, and this requires discernment and wisdom as decisions need to be at a strategic level.

Strategic direction decisions are also being done carefully as the Te Haere Tonu Work Group gets established and, in the immediate term, the Council will tackle some short-term strategies. This is to balance the stewardship of our resources and income streams and the priority of service provision from the Presbyterian Church. We must, as prudent stewards, live within our means. This requires a combination of considering increasing assembly assessment, reducing costs (and therefore some services) and raising income from other investments. We need wisdom to work through those combinations.

It is important that attention is paid to aligning the budget with the General Assembly strategic plan. The budget is summarised below.

	Budget 2023/24	Budget 2022/23	Variance	Variance
	\$	\$	\$	%
<b>Revenue</b>				
Administration Fees	5,000	5,800	(800)	(14%)
Assembly Assessment	2,571,652	2,520,308	51,344	2%
Grants & Donations Received	475,000	616,333	(141,333)	(23%)
Intern Contributions Received	42,000	96,025	(54,025)	(56%)
Investment Income	448,425	829,433	(381,008)	(46%)
Property Income	120,200	120,200	0	0%
Registrations	94,200	92,200	2,000	2%
Sundry Income	2,900	9,946	(7,046)	(71%)
<b>Total Revenue</b>	<b>3,759,377</b>	<b>4,290,245</b>	<b>(530,868)</b>	<b>(12%)</b>
<b>Expenses</b>				
Administration	537,150	829,854	(292,704)	(35%)
Depreciation & Amortisation	29,891	23,299	6,592	28%
Events	88,400	107,501	(19,101)	(18%)
Grants & Donations Paid	644,332	801,502	(157,170)	(20%)
Intern Costs	441,860	358,325	83,535	23%
Legal Costs	135,000	201,000	(66,000)	(33%)
Mission Expenses	84,120	82,730	1,390	2%
Property Costs	210,870	213,201	(2,331)	(1%)
Publications	7,500	7,752	(252)	(3%)
Salaries & Stipends	2,070,645	2,281,509	(210,864)	(9%)
Staff Costs	74,780	94,531	(19,751)	(21%)
Travel & Accommodation	202,339	198,037	4,302	2%
<b>Total Expenses</b>	<b>4,526,888</b>	<b>5,199,240</b>	<b>(672,353)</b>	<b>(13%)</b>
<b>Budgeted Deficit</b>	<b>(767,511)</b>	<b>(908,995)</b>	<b>141,484</b>	<b>(16%)</b>
Funding from PIF Reserves	300,407			
<b>Unfunded Deficit</b>	<b>(467,104)</b>			

## 2. Work Groups

During the last two years, the Resource Sub-committee has been involved with a number of work groups. We would like to thank all those who gave their time and attention to these matters.

Statement of Investment Policy Objectives: The committee has an on-going workstream related to an investment strategy, and allocate authority for investment decisions to Council of Assembly (and its delegates) within the policy.

### Finance Service Team

There have been changes in the team during the past year. Camila Farias moved from Finance Manager to Head of Financial Consolidation and has been on parental leave since October 2022. Camila has advised that she will not return from parental leave and has resigned from her role.

We appointed Michaela Paris as Finance Manger. She had been part of the financial consolidation team before this. She has settled in well. In addition, we appointed Bela Shmatko as a consolidation accountant. Our longest serving staff person, Katrina Graham, continues to provide outstanding service and is a steady hand and a wealth of our institutional knowledge.

We would like to express our thanks to all the finance team. We deeply appreciate all you do.

### **3. Parish Contributions to Interns**

In the report to the Assembly in 2006, it was recognised that changing from the School of Ministry to the Knox Centre and changing from a residential to intern programme had financial implications. It was envisaged from the beginning that one of three foundational financial basis of this change would be a financial contribution from a church in which an intern was placed.

The 2022 Special Assembly agreed that the cost on internship should be funded centrally, from Assembly Assessment. While the Council advised the Assembly of the cost of this, the Assembly supported the motion.

At the 2006 General Assembly, the congregation / national Church ratio of contributions to interns bursaries was moved. The position was established that the national Church funded 35% of the bursaries and the balance would be covered by the parish where the intern was training.

At the 2022 Special Assembly, there was a motion that the national Church fully fund interns bursaries.

The Council of Assembly has responsibility for the stewardship of the financial resources of the national Church. From an equity point of view, the Council wants to ensure that there is an ongoing viability of the Church both now and for future generations and for the wellbeing and job security of current staff.

In addition, the Council is wary of falling congregation numbers and therefore reducing income to cover costs. The Council also has restrictions in terms of reserves available as some have specific uses only.

The Council is also concerned by recent cost pressures including inflation along with the Abuse in Faith Based Institutions Enquiry. Justice must be done but this also comes at a cost which the Council needs to find resources to pay. Resources that have restrictions.

The Council proposes that we simply return to the funding arrangements we had previously – where the local church where the intern is placed make a contribution to fund the intern.

Noting arrangements with current interns, the Council believes we need to honour those arrangements, hence the proposal this return would be effective from 1 January 2025. The proposal from the Council is that the national Church returns to the previous model of funding parish intern bursaries whereby the Church will continue to contribute 35% of the cost but that the congregation pays the remaining 65%.

The date to start this would be 1 January 2025.

### **Cost**

Allowance has been made for the fully funded model until June 2024 in the 2023 /2024 PCANZ budget. The cost from 1 July 2024 to 8 December 2024 is estimated to be \$110,190. This is based on 6 interns.

### **Issues (For and Against)**

The Council recognises the financial pressures faced by all our churches and so to increase Assembly Assessment by the percentage required to cover these costs will seriously impact the mission and ministry locally.

In addition, we have to learn to live within our means – locally; regionally and nationally. The Council believes the sound and robust work that went in to the financial planning for the change from the School of Ministry to the Knox Centre needs to be retained and so a contribution from the local church for the cost of internship is essential. The assumption of that contribution is foundational to the internship model. Indeed, without this, the model is not sustainable.

The whole Church makes a contribution to the Knox Centre via Assembly Assessment. The Knox Centre has the ability to assist a church in terms of providing the best setting for an intern via its designated funds to subsidise these costs.

While internship is not an employment arrangement, there are clear benefits for a church having an intern amongst them and the contribution they make recognises this arrangement.

The Council recognise the pressure on their resources and to continue to fund this fully would have to be at the expense of other mission and ministry of the Presbyterian Church.

The Council believes that a contribution from a congregation goes in some way toward recognising the ministry and service the intern is providing in the congregation. Other parishes do not benefit from this intern's ministry and service yet will end up contributing through their Assembly Assessment. The congregation receiving the service should consider some contribution for that ministry and service.

Contributions from the national Church allow the Knox Centre to place interns in the appropriate congregation rather than one which has the finance to pay and give the Knox Centre a lot more ability and agility to direct an intern's training/ministry within a congregation given the national Church is paying for it all.

Continuing the fully funded contributions till December 2024 recognises and honours the agreements made by the congregations and the Church that were entered on the basis of fully funding -5 of the 6 parishes were approached by the Knox Centre, rather than the other way around.

## **4. Resource Sub-committee**

On a personal note, I wish to thank the committee members for their contributions over the past two years.

In addition to those people appointed by the Assembly, I want to acknowledge the contribution of our representatives Tania-Rose Tamati (from Te Aka Pohu) Mr Fergus Sime (Synod of Otago and Southland), Mr Andrew Souness (the Church Property Trustees), Mr Eli Elikana (Pacific Presbytery).

I would encourage all members of the Presbyterian Church to consider offering to serve on this committee.

I would like to thank Rev Wayne Matheson, our Assembly Executive Secretary, for his contribution to this committee and the Church, and the finance team for their advice and support.

*Craig Donaldson*  
*Convenor Resource Sub-committee*

**Note: The audited accounts will be published as a Late Paper, in the Supplementary Papers.**



## D4: National Ministries

### D4.1: Children and Families Ministry

The vision of Children and Families Ministry is to see communities of faith inspired to share God's big story, by engaging authentically with children and families. It exists in service to God and in mission to the church through the 'Five Faces of Mission' and is lived out through *Servant leadership*, as we lead the Church into authentic engagement with children and families, *Advocacy*, as we advocate for children and families so that they are woven into the fabric/DNA of the Church and have full participation, and *Resourcing*, as we encourage, equip and support church leaders and those who work with children and families.

In 2022, with a team of two working for the Children's and Family Ministry, we were able to create a series of new resources. Family Faith Moments are easy-to-use devotional resources, designed for families who seek a way to bring faith-led conversations to liturgical and holiday celebrations throughout the year. This is an ever-developing resource, marking events such as Pentecost, Matariki, and Season of Creation to name a few. The beauty of these resources is that they are easily adaptable, and so have been used in both children's ministry and intergenerational church events.

We were also excited to release a series of Advent resources, intended to help churches, children's ministries and families authentically engage with the themes of Advent, in a way that encouraged intergenerational connections. These included a series of postcards, following a similar format to our Family Faith Moments, that we were able to send to families across the country, as well as worship service resources and ideas.

We have also had a good response to our two major resources. A number of churches are exploring the Whānau Friendly Process, gaining valuable insight and discernment as they explore their capacity to welcome and nurture children, young people and their families. We have also had some great engagement with our Anchored baptism/confirmation curriculum, as young people discover the bigger story of Christianity and the Presbyterian Church in New Zealand, and where they fit within that story.

Our Focus Group was able to meet in person prior to One Conference in Wellington, where we were able to discuss the trends, challenges and highlights experienced in local ministry. We appreciate the way God speaks to our vision and mission through the experiences and discernment of those working in Children and Families Ministries throughout Aotearoa.

Equipping leaders is a key task of Children and Families Ministry, and this was achieved in various ways throughout the year. Our online Zoom training events, held once a term, were well attended, and offered an opportunity for the sharing of resources and ideas. Workshops were also presented at a number of events, including Way2Go conference, One Conference, and at a number of Presbytery gatherings.

As many of you are aware, we have also had some staffing changes. After several years serving faithfully as Director, Robin Humphreys resigned to pursue God's calling into a local Pastoral Ministry role. We praise God for the way Robin nurtured the Children's and Family Ministry through some big changes, and for everything that she has brought to this ministry. We trust God continues to bless her in this new season.

As we look to the future, we pray that churches would continue the hard, but rewarding work of equipping families, encouraging connections across generations, and creating spaces

where children can engage authentically with faith. And, as always, we pray that you would allow children to lead you deeper into the heart of God.

*Karo Wilson*

*Acting Director, Children and Families Ministry.*

## **D4.2: Communications**

### **Overview:**

Communications provides advice and guidance on, produces or supports the production and/or promotion of, a variety of documents, resources, social media and communications, which enable the mission of our parishes, presbyteries, synod and national Church ministries. Communications updates and maintains the Church's website and other social media channels. Some Communications activities since its last report to the General Assembly 2021 include:

### **Publications:**

Communications produced 20 editions of *Bush Telegraph*, the Church's monthly newsletter; edited and distributed six editions of *Council News* from the Council of Assembly; and edited and helped distribute nine editions of *Treasurers' News* from the Church Finance team.

### **Covid-19:**

Communications continued to provide support and advice on, and designed, edited, and distributed messages related to Covid-19 from the Council of Assembly, Assembly Executive Secretary, Legal and Compliance Director, General Assembly Moderator, and the Interchurch Bioethics Council. This required communicating new developments - such as the Covid-19 Protection Framework, and information about vaccines - to ensure congregations and presbyteries continued to receive guidance in a timely way.

### **Media and Communications management:**

Assistance to the Assembly Executive Secretary, Moderator, Compliance Director, legal advisor, Council of Assembly Convenor, presbyteries, Synod, congregations, Church Property Trustees and others on communications issues requiring advice and on-going management, including the preparation of media communications plans and media response statements. There have been a few long-term issues and matters requiring ongoing support. Communications has provided advice and support for the Church's work regarding the Royal Commission of Inquiry into Abuse in State and Faith-based Care and matters connected. Communications planning related to Church commissions, and matters of misconduct, has been a focus, as has advice and media response statements for building and property related issues, for example Lumsden & Balfour and Hukatere.

### **Social justice:**

Neighbours Day: Creating, distributing and promoting a variety of resources for Neighbours Day on the theme of churches sharing food and hospitality with their communities, in association with PresCare. For the 2023 campaign, churches could apply for free grocery vouchers to help them create kai connections. White Ribbon Day: supporting the Presbyterian Church White Ribbon Ambassadors (Very Rev Ray Coster 2021, and Rev Hana Popea 2022, 2023) to create, distribute and promote resources to churches including worship resources, videos, prayers, reflections and free prayer candles. The White Ribbon Ambassador aims to help empower churches to end family violence, and violence against women and children. Promotion of the ICBC's work, including *Frequently Asked Questions - Covid Vaccination and the Christian Response*, and promotion of Christian World Service appeals, including for Turkey and Syria, Pakistan, Ukraine, Tonga and for Christmas.



**General Assembly Moderator:**

Design, editing, proofing, feedback on messages to the Church, and distribution and/or promotion including: Pastoral messages on Waitangi Day, Covid-19, Christmas, Advent, Pentecost, Easter, Lent, Māori Language Week, Anzac Day, Neighbors' Day, World Children's Day, Presbyterian Day of Prayer, Moderator's Appeal for Ohope Marae, Season of Creation, Peace Sunday, Refugee Sunday, White Ribbon Day; and statements on the Presbyterian Church: Floods & Cyclone Gabrielle, Lenten Prayers for Ukraine & ways to donate, death of Queen Elizabeth II, support for CWS appeals, and Thursdays in Black. Design and distribution Te Aka Puaho Moderator's Matariki message to the Church.

**Special Assembly 2022:**

Produced and/or supported the production, promotion, and distribution of a variety of communications, resources, social media to help enable the online Special Assembly including newsletters, video, Church website live stream links.

**Staffing:**

Church Communications reduced from two to one part-time staff in January 2023 with the departure of Website Assistant Louise Tang 0.2FTE at the end of her fixed-term contract. Communications comprises the Communications Director Angela Singer, 0.6FTE.

*Angela Singer*  
*Communications Director*

## **D4.3: Church Schools Resource Office**

I, Rev Stephanie Wells, am the director of this office. My role is to serve the twelve schools across the motu (country) who carry the name 'Presbyterian'. While a levy on the students funds this office, it comes under Presbyterian Church's oversight, hence the desire to report on the work done.

My 20-hour week is spent doing a variety of activities which connect both the schools with each other, and to the wider Presbyterian movement. A quarterly newsletter is produced filled with school and church news as well as general resources. I also support our School Chaplains and Religious Education teachers through a regular email newsletter called 'Chaplain's Chat' as well as visit schools and provide a listening ear when needed. I also organise Special Character Reviews for schools as requested. This year I lead two teams to Columba and Saint Kentigern.

On-site school visits (about one a year) also allow me to meet and catch-up with principals and senior staff, students and Board members – anyone who is responsible for the special character of their school, and who has time to meet with me. For example, I was honoured to be asked to the official opening of the Saint Kentigern Girls' School in 2022 but had to decline their later invitation to their Preschool opening. And Queen Margaret College Board invited Rt Rev Hamish Galloway and I last year to open one of their meetings with a devotion and short discussion on wider Presbyterian affairs.

I want to use this opportunity to acknowledge Hamish's work. He has used his term as Moderator to strongly support the school/church connection, visiting schools and being part of Special Character Review teams. This commitment has been highly valued and appreciated by the schools, as well as me. It has certainly made my connectivity role so much easier.

To encourage further Presbyterian awareness of our schools, I have led Presbytery workshops in Southern and Northern Presbyteries, on 'Understanding different Generations'. I have also

contributed regular articles to Bush Telegraph. These have followed themes such as the role of school chaplains and some of the schools' history. Currently the focus is on how each school is demonstrating the important value of service in their context with their students.

Another of my tasks is organising the annual Presbyterian Church Schools' Conference. In 2022, it was in the Hawkes Bay, ably hosted by Iona and Lindisfarne Colleges. There, using the whakatauki (proverb) "ka mua, ka muri", we explored how our future can be informed by our past. In August this year it will be held at St Orans College in Lower Hutt. There we will wrestle with some of the contentious issues our church schools currently face – gender fluidity, neuro-diversity, and Maori world-views. I am also in the early planning stages for the 2024 conference which will be in Dunedin and focus on promoting our special character in our built environment.

Every year, just prior to the Presbyterian Church Schools' Conference, the Association of New Zealand Religious Education Teachers and School Chaplains Conference is held and we work together as much as possible. I also attend this every year. To keep abreast with developments and resources useful for our schools, I also attend other conferences. In 2022 that was the Independent Schools along with the Church's One Conference, both in Wellington. This year I went to a LGBTQI+ conference, Awaken, in Christchurch and will attend the Integrated Schools one in September. I will also be part of the Bi-cultural Experience at Ohope Marae in October.

As a sole-charge director, working from my home in Kaiapoi as well as travelling extensively, I have greatly appreciated the collegiality of the wider Presbyterian Church family. The national Mission Resource Team's weekly on-line meeting and our sporadic face-to-face meetings at church events have provided inspiration and support. Presbyterian representatives on our school Boards have challenged and motivated my work as have many other Presbyterians who are passionate about the possibilities of our schools.

I have also found the Board members, staff and students at our Presbyterian Church Schools to be deep sources of hope. They are at the coalface of public theology. They are regularly faced with issues that ask them to know and act on the Presbyterian values of their organisation. Many of them would not call themselves Christian, let alone Presbyterian and yet, somehow, they wrestle with and develop ways of being that I believe our churches could learn from.

I am profoundly privileged to work in this role, and I invite General Assembly, and the wider Presbyterian movement in Aotearoa New Zealand, to do all it can to support the legacy of those forward-thinking Presbyterians who created these schools.

*Rev Stephanie Wells*  
*Church Schools Resource Office Director*

## **D4.4: Global Mission**

I'm just about ready to stop thinking about Covid-19 but any report covering the time since the previous White Book in 2021 needs to include it. Much of the momentum was understandably taken out of Global Mission activity with closed borders and caution related to the resumption of international travel and it is taking time to build this back up again. But Presbyterian congregations, members and church schools have remained engaged and active in their support for Global Mission despite the difficulty of face-to-face connections.

### **Presbyterian Church of Myanmar**

The impact of the military coup in 2021 has been nothing less than disastrous for Myanmar. Normal life and activity has not been possible and the church has adapted as well as possible in their volatile context. A civil war is being fought throughout the country and this has resulted in regular outbreaks of violence and thousands of internally displaced persons seeking shelter from the fighting. This has directly affected the Presbyterian Church of Myanmar with their churches and Theological College becoming safe havens for periods of time for hundreds of these internal refugees. We have been able to send funds to support humanitarian needs and also some church projects. I have been part of an international group of church partners meeting over Zoom to share pastoral and emotional support and to coordinate our efforts. At the time of writing we are waiting for news on the impact of Cyclone Mocha (which hit Myanmar with enormous force in early May) and what help may be needed in response to that.

### **Presbyterian Church of Vanuatu**

The past two years have seen us supporting the Presbyterian Church of Vanuatu through the provision of online English teaching at Talua Theological Training Institute; and this year supporting an onsite teacher from Australia (we couldn't find anyone available from New Zealand). We also disbursed grants of over \$100,000 for cyclone recovery following the destruction caused by Cyclone Harold in 2020. These funds were donations raised by Presbyterian Church of Aotearoa New Zealand members and congregations. At the time of writing, we have another cyclone appeal following the impact of twin tropical cyclones Judy and Kevin on Presbyterian Church of Vanuatu property in March this year.

Projects involving our congregations and church schools are resuming and in the latter half of 2023 we will be hosting PCV church leaders at the New Zealand church schools chaplains conference, Connect national youth leaders training weekend and the General Assembly. We hope that we will be able to continue to resource and support the Presbyterian Church of Vanuatu as we build on these programmes.

### **St Thomas School, Jagadhri, India**

Our General Assembly Moderator Hamish Galloway and I had the privilege of attending the dedication of a new classroom block at St Thomas School in February 2023. This is named in honour of the founding principal and Presbyterian missionary Rev. Doreen Riddell. The relationship with the Presbyterian Church of Aotearoa New Zealand is deeply valued by St. Thomas School and so I hope other members of our Church will learn about this and be willing to contribute to this relationship going forward.

### **Other Programmes**

This year saw the resumption of the I Love Taiwan programme hosted by the Presbyterian Church of Taiwan, attended by three Presbyterian Church of Aotearoa New Zealand young adults who participated in this cross-cultural mission event which includes leadership in the Presbyterian Church of Taiwan's youth and children's outreaches. Life in Taiwan is challenging as heightening geopolitical tensions are having an impact on the stability of the region. Other cross cultural exposure and training programmes are available including with the Council for World Mission; those interested should look for information on the Global Mission website [www.globalmission.org.nz](http://www.globalmission.org.nz).

Continue to pray for our global mission partners as they face many challenges to their life and mission in their varied contexts. They greatly value their relationship with us and so when we meet together it is meaningful to celebrate our shared partnership and say with sincerity, "We have prayed for you."

*Rev Phil King, Global Mission Director*

## **D4.5: Presbyterian Research Centre**

Since the last Assembly, it has been a time of changes for the Presbyterian Research Centre. From my predecessor's passing in August 2021, the Director role had been vacant until I started in October 2022. And we managed for Covid: in accordance with lockdown settings, there had been no public access to the Research Centre during March and April. Then, for the rest of 2022, we saw an organic reopening of our facilities, as members of the public began venturing out again.

### **Presbyterian Archives**

This past year in Archives has seen the deposit of several substantial collections of parish records, including ones from St Paul's Invercargill, Morrison's Church Dunback, and St James South Dunedin. We have received significant personal collections from Rev Bruce Deverell, Rev John Laughton, and Rev Adam Madill.

We continued to answer a diverse range of enquiries from a wide range of sources. These provided information for parish anniversaries and other significant parish occasions. We provided information to support national church entities and committees, such as Church Property Trustees, Book of Order Advisory Committee, and Finding a Way Forward on Inclusivity Issues discussion group. We also provided research support or information resources for Knox Centre for Ministry and Leadership (KCML) interns, a minister doing his master's degree, a researcher in Vanuatu, and a university history student working on his dissertation on Chinese Churches in NZ during 1925-1950. Other specific focal points for research this year included World War I chaplains and the Māori Missions.

In November 2022, our Archivist Rachel Hurd and I attended the One Conference in Wellington. It was a fantastic opportunity for networking with Presbyterians nationwide. In May 2023, we held an Archives Open House, complete with speakers, displays, tours, and a nice lunch. We had a capacity crowd attending, and many favourable comments during and afterwards. We are pleased that there is such impressive support and appreciation for the work of our Archives.

### **The Hewitson Library**

The library continues to support the teaching program of KCML and the wider church through purchasing and lending of books and instructing on use of the library catalogue. Purchasing to cover any holdings gaps in the latest course bibliographies was completed in February, and many print books and ebooks were purchased to support preaching in Lectionary Year A.

Early in 2023, there was an extensive amount of purchasing made for the Chrysalis Seed Collection for Art and Christianity, in both print and ebooks. Instrumental to this was the extensive bibliography for the Christian Theology and the Arts intensive course at the University of Otago in February. We supported the course with these purchases and with bibliographic instruction in the classroom.

There were new additions made to the main collection, Chrysalis Seed Collection, Rita Mayne England Collection on Theologies and Cultures in Asia, Thesis Collection, and via bequests and donations. We greatly appreciate the generosity of those donating.

Lacking a Director for that fourteen months meant that the Collections Librarian Andrew McPherson had been sole charge for Hewitson Library then. Notwithstanding that, many

books were added to the collections, catalogue records for Rare Book and NZ Presbyterian collections were all put online, and there was further conversion of titles catalogued with new classification: from Bliss to the Library of Congress. Sole charge also meant that Andrew was able to work alone in a bubble at the library during the Orange covid restrictions. Following the lockdowns in recent years, staff have moved to laptop computers to enable work and communication, to pursue working from home when needed.

It has been a busy time for the Presbyterian Research Centre, but we continue in our mission of support and as caretakers of the taonga of the Presbyterian Church. We continue to be privileged working with such resources and will carry on unearthing these treasures and enhancing their use.

*Rev Jay Robinson  
Director, Presbyterian Research Centre*

## **D4.6: Presbyterian Youth Ministry**

It has been so encouraging living without the interruptions and setbacks which we all faced during the Covid pandemic. The past three years have been tough on all of us and certainly tough for me personally as I made a slow recovery from a significant concussion injury. I'm delighted to report that I am back to full-time work and have really appreciated your patience, prayers and encouragement over this challenging season. Despite the challenges Presbyterian Youth Ministry (PYM) has delivered several very helpful initiatives and ongoing support to assist churches to support and nurture the faith of young people. This report will highlight just a few of these.

### **The One Conference**

One of the larger projects we took on last year was overseeing the inaugural One Conference. This conference replaced our usual youth leaders' training conference, Connect, in 2022. The conference was an opportunity for leaders within the Presbyterian Church to fellowship with each other after such a long period of isolation. In addition, we wanted to share some of the positive culture of the Connect Conference and create a space where ministers, elders, youth and children's leaders, community leaders and administrators could wrestle with ideas and concepts together and consider how they could affect shifts across their whole church. Feedback from the 260 participants was extremely positive. Alongside the helpful insights gained, many noted a very positive shift in the culture of who we can be together when we're not primarily focused on important business items.

### **New PYM Website**

We have a fantastic new website packed with helpful resources and links to other helpful organisations. If you haven't already, please take a moment to visit our new site [www.pym.org.nz](http://www.pym.org.nz)

### **Whanau Friendly Process**

In 2022, we, together with Children's and Families Ministry, released the Whanau Friendly Process, an intentional journey for a whole church to engage in together. It has been created to help congregations reflect on their current ministry and discern in which ways God may be leading them in the upcoming years. We have received great feedback from churches who have gone through this process. The process has affected positive culture change around intergenerational connections and helped churches to strengthen their capacity to support and nurture children, young people and families. For more information on this process please visit <https://www.whanaufriendly.org.nz/>

**Key Leaders Retreat**

We were delighted to run the Key Leaders retreat last year. This three-day retreat is targeted at those who head up youth ministry within churches. Research continues to show how vital the role of key leaders is in the health and effectiveness of a youth ministry especially when they have been in the role for 5 to 7+ years. At the retreat we acknowledge, refresh and equip our fantastic key leaders.

**Future capacity**

With the resignation of long-time legend Gordon Fitch and his hours not being replaced, Presbyterian Youth Ministry will need to adjust to a more limited capacity. Despite the limitations, I am very encouraged by what I see God doing to call young people into life-long faith. Thank you for all the work you do.

*Matt Chamberlin  
National Youth Director  
Presbyterian Youth Ministry*

## D5: Presbyteries

### D5.1: Pacific Presbytery

*Ngā mihi nui kia koutou, Kia Orana kotou katoatoa, Fakalofa lahi atu kia mutolu osi, Malo ni, Fakatalofa atu, Fa'atalofa atu i le suafa o Iesu le Mesia, & Warm Pacific Greetings*

This report highlights successes of the Pacific Presbytery (PP) as a collective of Pasifika Fono and offers reflection and resolutions for ongoing areas of concern since General Assembly 2021.

#### **Pasifika Minister's Honour Call**

2022 welcomed Rev Fieta Ikitoelagi-Faitala as the moderator and Rev Pennie Vaione Togatama-Otto as the new executive officer.

In 2021, the Pacific Presbytery lost an inspirational young Niuean Minister Fania Talagi and he is survived by his wife, Fiona and children. Earlier this year, we lost a faithful colleague and wonderful servant, Reverend Sione Lagigie-Faitala after a long illness. We pray for comfort over both their families.

#### **Covid-19, Cyclone Gabrielle and Flood Responses**

Following on from the Covid Lockdown restrictions, our Pasifika community continue to be supported by government agencies such as; Ministry of Pacific Peoples, Ministry of Education, Ministry of Housing, Ministry of Social Development and Oranga Tamariki.

The floods experienced across the upper half of the North Island had a devastating impact on our Pacific communities who were still recovering from Covid -19. Ongoing meetings and check in's were held to confirm the church and manse properties were safe, as well as the parishioners. Resources and support were forthcoming from across the region in the form of food parcels, technology and human resources.

#### **Youth Engagement**

Youth engagement continues to grow and develop across the four Fono spaces. Of special note was the Youth Rally attended by over 700 attendees in person and an unknown number of online viewers. The Youth Rally had a number of inspiring speakers including the Keynote speaker, Rt Rev Hamish Galloway, General Assembly Moderator.

The Pacific Community has the fastest rate of youth growth in the country and it is noted that a vast number of our young people are drawn to the mega-church setting. Therefore, each fono are exploring culturally responsive ways to engage and maintain our youth leaders in the Presbyterian setting. Each fono also runs language specific workshops and are supported by external stakeholder agencies.

#### **Updates**

Based on the last survey, a scoping project was initiated to collect and collate data of our Pasifika communities within the Pacific Presbytery as well outside of this space. This scoping project is ongoing.

Furthermore, the Pacific Presbytery is committed to the parish communities it serves, although more support is needed from the national church to establish a collaborative approach and a

more equitable model of support for our most vulnerable and at risk members of highly deprived communities.

## D5.2: Northern Presbytery

### Snapshot of Northern Presbytery

As reported in what is our second annual Performance Report, as at June 2022, there were 80 churches in Northern Presbytery, 2 less than last year due to the dissolution of St James in the city and St Giles Roskill South. During that year, the Presbytery

- Continued regular communications, kept website updated, Council decisions disseminated.
- Awarded \$160k to a total of 13 churches to assist mission activities.
- Provided several leadership initiatives (e.g. Minister's Retreat, Laidlaw interns, research into why so few people are entering national assessment; funded new Monastic House initiative).
- Worked alongside 12 churches with property matters, including lending \$218k and granting a total of \$323,007 to assist.
- Launched two significant new ministries in early 2022 (Roskill South with Presbyterian Support Northern and Upper City).
- Sponsored five people to attend the first, twelve month course of Forge New Zealand.
- Trialled a new Matariki camp for youth and young adults, replacing the Easter Camp.
- Presbytery Council met each quarter, plus two additional meetings through the financial year.
- Property & Finance Work Group met monthly, except for January, plus two special meetings.
- Candidates Co-convenors progressed with their work, as have the Leadership & Development Work Group (meeting 3 times), the Conflict Advisory Work Group (meeting 4 times), Mission Fund Committee (meeting 4 times) and the Youth Forum (meeting xx times).
- The four Auckland Regions met five times through the financial year (July, September, November, March, May), with Northland becoming more defined within the context of 'Churches Together in Northland'.
- Appointed one Commission under Book of Order chapter 10.28.

### Independent Review of Northern Presbytery

Northern Presbytery was restructured through 2017 and so, just over five years on, the Council engaged Rev Barry Ayers and Lisa Wells to undertake an independent review that had two central questions:

- i) Have the operations of Presbytery met the requirements of the restructure in 2017?
- ii) Is the structure and operating processes contributing to fulfilling the Presbytery's vision and to realizing the statement of intent.

The reviewers analysed 99 survey responses, interviewed 66 people and attended the February 2023 Council meeting. Overall, the Review Report conveyed: the restructure had led to improvements and has fulfilled its purpose; the presbytery is heading in a positive direction; confirms good work is being done and that there is apposite momentum for change; plus encouraging ongoing innovation, relational connection and the vision of "Working Together for a Better Future". The reviewers made 17 recommendations to continue to improve, which the Presbytery is in the process of considering. We'd again like to thank Mrs Lisa Wells and Rev Barry Ayers for their extensive and very useful review.



### **Presbytery Team changes**

Rev Dr Emma Keown, for close to two years, had been working for Presbytery 4 days/ week, in the dual role of congregational review coordinator and mission enabler. Just prior to Christmas Emma resigned from her ministry settlement from what had become Glenfield Community Church. From early in 2023 Emma commenced working full time in the role of Church Enabler, adding a focus of working closely with churches to help them grow and develop.

In February this year, Rev Dr Tokerau Joseph commenced in the new role of Minister Enabler, which is half time for three years. The purpose of this role is to increase the number of people in the Northern Presbytery entering national assessment for National Ordained Ministry.

The most recent change is the appointment of Masele Bakulich Tufearo to the new, half-time role of Intercultural Facilitator, commencing late May. Masele will be informed, guided and supported by the appointment of an Intercultural Advisory Group. Masele is also employed now, half-time, as the Presbytery's Youth Coordinator.

### **Property developments**

Through 2022 all the Presbyterian church buildings were assessed, resulting in a detailed assessment report provided to each congregation and a summary assessment report provided to the Presbytery. These assessments, linked to discussions with the Church Property Trustees in relation to their work on 'Fit for Purpose' buildings, informed the drafting of a Northern Presbytery Strategic Approach to Property. This important document, which is being consulted upon, includes: a vision for the future in regards to church buildings; a description of the meaning of 'fit for purpose buildings'; guiding principles to apply when responding to property related proposals, and commitments into the future of the Presbytery's Property & Finance Work Group.

Further, a strategic growth paper has been developed based on an analysis of the population growth areas across the upper North Island matched to where we do and where we don't have Presbyterian churches, including Cooperative Ventures. This paper identifies, for example, high growth areas where we don't as yet have a church presence. Work is now commencing to explore these possibilities.

### **Increasing new church / worshipping communities**

Northern Presbytery continues to increase the number of new church / worshipping communities initiatives. At the start of 2022 these were:

- i) A new space-based outreach ministry in the Upper City, which included employing a full time Presbyterian minister
- ii) A joint venture with Presbyterian Support Northern in Mt Roskill South, which includes employing a full time Presbyterian minister.

In the last six months there have been additional developments, including:

- iii) Collaborating with Drury Presbyterian Church to explore what a church for the future could be for a population the size of Rotorua
- iv) Supporting Crossroads Mangatangi establish a new worshipping community in Pokeno
- v) Collaborating with Hibiscus Coast Presbyterian Church investigate the possibilities to extend and increase their congregation through the surrounding growth in population and associated developments.

### **Sharing Presbytery Resources**

Just over three years ago the late Very Rev Andrew Norton drafted a new way of reviewing ministers. This draft approach was compiled into a proposed pilot by the Northern Presbytery and submitted to the Leadership Sub-committee, which included sharing the costs. This led to a pilot being undertaken by Northern Presbytery, involving ministers across the Church, which was independently evaluated. The outcome of this work, led and partly resourced by the Northern Presbytery, is the roll out of the Ministry Development Plan.

Also initiated by the late Very Rev Andrew Norton, Northern Presbytery developed an innovative way of undertaking congregational reviews, which also had the capacity to aggregate responses to provide analytic reports across churches. The details of this approach and examples of its benefits has been shared with other presbyteries.

The Research Report by the Rev Dr Tokerau Joseph about the three months' research he conducted as to the reasons why now so few people are entering national assessment was shared across Presbyteries and with the Knox Centre for Ministry & Leadership. Further, in his new half time role of Minister Enabler, Tokerau is liaising across presbyteries and intends to provide copies of the Candidate Handbook when it is completed.

The draft Strategic Approach to Property and the methodology used to assess all church buildings has also been shared with other presbyteries.

### **D5.3: Kaimai Presbytery**

“Kaimai” literally means ‘a source of food’. Kaimai Presbytery embraces mission across barriers, developed with conviction and courage. Our aim is to encourage and nourish the growth of a variety of vibrant, healthy congregations focused on worship, mission and community that will be a dynamic movement of God’s people in our region.

Kaimai Presbytery extends geographically from Ngatea on the Hauraki Plains in the north, through the Coromandel, and along both sides of the Kaimai Ranges, to Lake Taupo (Taupo and Turangi) and Taumarunui, near Mount Ruapehu, in the south. The geographical spread means some people travel great distances to attend meetings and gatherings. For example, the current members of the Kaimai Presbytery Council come from as far afield as Hamilton, Te Awamutu and Matamata on the Waikato side and Rotorua, Katikati, Te Puke and Tauranga on the Bay of Plenty side. Presbytery relies heavily on both email and the monthly electronic newsletter, *Kaimai Press*, to keep people and congregations informed and connected.

Kaimai Presbytery comprises 24 Presbyterian congregations (3 having a second ‘congregation’ in their mix, while the Rotorua District Presbyterian Church combines 3 originally separate Presbyterian congregations), a Presbyterian congregation under the oversight of the Presbytery, and 21 cooperative ventures (CVs) with a Presbyterian component. This means the split is 53% Presbyterian and 47% cooperative ventures. Of these, 40% are city congregations. Rotorua has its combined Rotorua District Presbyterian Church, Hamilton has 8 congregations (6 Presbyterian, 2CVs) and Tauranga/Mount Maunganui/Papamoa has 8 (6 Presbyterian, 2 CVs). This leaves 62% of its congregations located in towns and rural areas.

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With an aim to continue enabling connection and encourage the growth of our churches, each year we hold two Presbytery Gatherings, one on the Bay of Plenty side and one on the Waikato side. Leadership Refreshment and Resourcing Days are held usually once a year to build collegiality.

This past year, we added a church leadership Refreshment Retreat at Papamoa led by the *Right Rev Hamish Galloway* that was very well attended – we aim to repeat this worthwhile event. Churches have also been involved in hosting seminars covering topics such as Whanau Friendly, child protection, preaching, and learning about the dangers of online pornography. These gatherings/meetings/seminars are the presbytery's main means of drawing people together physically and providing training.

Church and congregation-wise, Kaimai Presbytery has nine ministry settlement boards in place, split almost evenly between Presbyterian congregations and cooperative ventures. Several parishes can no longer afford full time ministry and there are challenges in finding part time ministers.

There has been a strategic focus on encouraging congregations who need assistance with growing youth and young adult ministries. To help with this, we have employed a Child Youth Families Ministry Coach who is kept busy around Kaimai engaging with churches and at our gatherings. Looking ahead we are also employing a Mission Coach to work with parishes to assist them in actively implementing the Presbytery's strategic priorities.

Our Parish Re-View process has received very positive feedback and these Parish and Minister Re-views have helped many churches to clarify their goals and objectives and also start new initiatives. In 2022 we completed seven reviews, with more under way this year.

Property-wise, like many churches in New Zealand, we face earthquake strengthening many of our buildings, and find there is very little in the way of resources to tackle the enormity of this task. Even with the best support we can provide, this situation is proving overwhelming for a number of church councils. Graham Robertson, a member of our small Property Committee, has been helping provide guidance and information for those churches needing advice and clarity on these issues. The brief of the Property Committee also includes looking around Tauranga, the Mount and Hamilton as populations continue to grow, to see where churches could possibly be planted in the future.

Kaimai Presbytery has two camps under its oversight - Ohope Christian Camp and Narrows Park. Ohope is run by faithful, long-serving camp managers. Narrows Park is situated on the outskirts of Hamilton near the airport and is run by a Trust Board on which the presbytery is represented. Narrows Park has developed a strong record of ministry to the young people of the Waikato Region. Both of these camps were very busy over the Easter period. This year the Ohope Easter camp committee decided to not charge for accommodation and for the use of the kitchens. This enabled the camp fees to be reduced significantly and was blessing to many young people and families who attended.

With all the challenges the Kaimai Presbytery faces, and behind all the issues, we are greatly blessed and encouraged by faithful men and women, both lay and ordained, who are attempting to live out the Gospel and address the challenges they face in a variety of

situations. The presbytery seeks to support these people in their endeavours. There are definitely shared challenges, but each city, town and rural location brings their own distinct challenges.

As we as a presbytery press on to all that God has for us, it is important to recognise and extend our grateful thanks for the commitment and work of Shona Bettany our Executive Officer, and Vanya Wallis our Administrator who deal with a lot of the hard stuff, but are always available at the end of a phone if needed. Of course, a huge thank you to Rev Ron Bennett our Moderator who has also played an important part officiating the various inductions and Ordinations and at each Kaimai Presbytery meeting challenging us in the tasks we have, to press onwards to the goal in our service.

As we have pushed on by His grace, God continues to encourage us in *the Mission* and we would like to assure you that Kaimai Presbytery are actively striving to meet each challenge set before us head on and in the strength and wisdom that God extends to us!

## **D5.4: Presbytery Central**

As our presbytery emerged from the Covid pandemic, we were a little bit older, fewer in number and somewhat tired. The negative impact of vaccine controversy, isolation and inflationary pressure was contrasted by the positive use of new technology, a willingness to rethink traditions and a determination to move forward.

Presbytery Central is formed from 75 congregations, over half of which do not have a settled minister. This impacts our ability to do all that the institution requires while encouraging local congregations to continue in their fellowship and service. We commend the faithful teams that gather in worship each Sunday – but know that something new is needed. We would encourage the wider church to consider the size and format of the General Assembly to reduce cost and increase efficiency.

The Presbytery Council continues to be concerned about the capacity within presbytery to undertake all the tasks required of the wider church. Strategic conversations are being undertaken in areas to encourage a sharing of resources and to ensure that ministry is available to all of our faith communities. It is recognised that the church is in a period of significant change and the future model is not yet clearly seen.

Presbytery supported the Forge training that encouraged an exploration of new forms of ministry and we affirm the development of alternative strategies for developing faith communities. There is a general recognition that the old models of parish and ministry are no longer sustainable in most of our churches.

Cyclone Gabrielle, in February 2023, impacted churches and communities across the Gisborne and Hawkes Bay regions. Local congregations opened their doors and hearts to the community in support of those in need and the wider church was generous in supporting those efforts – we thank you.

Several churches completed earthquake strengthening projects that secured the future of their buildings. A number of churches have found the cost of full strengthening to be over-burdening and are considering alternative options. Westmere Memorial (just north of Whanganui) completed a long term building plan with the opening of an Atrium that linked the church and halls – but more importantly linked the church to the community.

In sharing our story with the General Assembly there are a number of examples of the Spirit moving amongst us and our Mission Catalyst, Rev Stuart Simpson, will speak to some of these.

## **D5.5: Alpine Presbytery**

Greetings from the upper half of Te Waipounamu! It is good to share something of our life with our wider Presbyterian whanau.

Our Moderator is Rev Phyllis Harris, the minister at Lincoln Union Church. Rev Barry Ayers and Rev Dr Andrew Nicol also served as Moderator since our 2021 report.

### Covid

Like others, we continue to wrestle with the post-but-still-present-Covid pandemic realities. In several contexts, this has become a tipping point as church attendances dropped off and never recovered to pre-Covid levels. Altogether, with Covid and then the rises in inflation and the cost of living, most of our church communities are feeling the strain in some way. These aren't easy times. Presbytery is seeking to respond creatively and positively while also discerning and stretching into what God might be calling us to.

### Our bicultural journey

We are actively pursuing an intention we named several years ago to be a multi-ethnic Presbytery with a bicultural commitment. After the Covid pause we managed to engage Captain Hana Seddon (Salvation Army, Rotorua) and Dallas Harema (an Otautahi / Christchurch-based man working in one of our projects) to guide us at our Kaikoura 2023 Gathering as we explored the timelines leading to the signing of Te Tiriti O Waitangi and afterwards. Their presentation was both confronting and engaging. We still have a long way to go, especially as most of our church communities have little or no engagement with the iwi or mana whenua in their regions.

### Gatherings

These are held once or twice a year. In 2022 one was held via Zoom and another in the new facility at Hope West Melton (where Rev Dr Geoff New was the guest speaker). In 2023 we met at Kaikoura with the bicultural theme as noted above.

### Presbytery Council

Monthly meetings alternate between being in-person or on Zoom with more complex business conducted face-to-face if possible.

### Retreats

We enjoy meeting over three days in Hanmer Springs each winter. These are reflective occasions and they continue to prosper our life together. In 2022 we were facilitated by the Moderator Rev Hamish Galloway. In 2023 we are looking forward to Miriam Jessie Fisher, from Laidlaw College, facilitating a walk through the book of Haggai. We also tried to offer guided prayer retreats once a year.

### Forge Aotearoa

With Central/Nukuhau Tapu Presbytery, PressGo, and the Knox Centre for Ministry & Leadership, we have established Forge Aotearoa – a formation space for people working in pioneer/frontier ministries. This is an off shoot of Forge International. The initial year-long course was held in 2022. It is hoped to begin another course in 2024.

### Coracle II

We are hosting the second Coracle gathering for people in or interested in pioneer ministries at Hanmer Springs from 10-12 August.

### Hanmer Springs former manse

A significant step in our pioneer ministry at Hanmer Springs has been the refurbishment of the former manse as a place for respite, holiday accommodation and one of the gathering places for church and Presbytery events. We are very grateful for the skills of Ben & Philippa Necklen who serve in this ministry.

### Prestons New Mission Seedling

We are blessed to have Josh Olds, a National Ordained Ministry intern, continuing the good work began in the new post-earthquake suburb of Prestons. Josh, Susan and their family live in and minister among their neighbours and have formed a small Christian gathering. This and other projects inform the wider Presbytery of ways we can connect and form a meaningful spiritual presence in neighbourhoods. We currently have three National Ordained Ministry interns serving in the Presbytery and several Local Ordained Ministry Probationers.

### Future funding and growth

A change of focus has emerged from a review of our Mission Fund and we are in the early stages of exploring how we might grow and develop our resources to enable a sustainable and innovative ongoing presence beyond this season of decline.

### Iona House Aranui

One of our new seedling endeavours has been unfolding in East Christchurch. Rev Doug McConnell (Baptist) began a two-year contract in 2021 to be present in the community and see what might unfold. The ministry has taken various forms, and as Doug concludes we are pleased to be able to identify that a fledging ministry, primarily among Maori people, has taken root. We are very excited!

### Andrew Norton Scholarship

In memory of Andrew (who grew up in the Waimate district) we established scholarship to encourage the growth and development of young leaders. Grants have been made each year.

### A season of closures

We note the closures of several churches in Alpine Presbytery: Reefton Union, St Georges Iona (Christchurch), and St Lukes Union in Nelson. We give thanks for the ministries of those church communities over the years.

### And openings

We have loved seeing two new build projects being completed in the Christchurch region at Hope West Melton and St. Margaret's Bishopdale. Both congregations have buoyant faithful outlooks and these buildings will serve them well.

### Staffing

We have a small team, Abi Trevathan is the Resourcing Leader, Gail Weaver provides some administrative support, and Rev Martin Stewart continues as the Executive Officer. A long-standing staff person, Rev Dr Darryl Tempero, was seconded half-time to Knox Centre for Ministry & Leadership late in 2020 and is now on the KCML team as well as continuing to serve in Kiwi Church in Christchurch.

### Hamish Galloway

We have been pleased to lend Hamish to the wider church and are looking forward to having him back!

<https://alpinepresbytery.org/>

## **D5.6 Southern Presbytery**

### Presbytery Council

Presbytery Council is a group of 9 people (1 vacancy) plus our Moderator with a number of associates working with them. Five of the members directly represent our 5 regional groups at Presbytery Council meetings.

Recently a subgroup was formed to develop ideas for strategic directions and a proposed work plan was presented to our Presbytery Gathering in May. This resulted in 6 pages of feedback, revealing a high degree of interest in how we might be Presbytery in different ways. A Strategic Directions Statement has been developed and affirmed following a period of consultation with our five regional groups.

Questions were asked about who was responsible for carrying forward the strategic directions statement. In each of the next three years, the Presbytery Council needs to adopt an annual plan to set out the steps we plan to take. The whole Presbytery – regional groups and communities of faith – will be asked to take up the aspects of the strategic directions statement that they feel relate to them. The Presbytery Council will help in communicating about the strategic directions statement and will monitor progress.

### Congregations

We recognise that the heart of the life of Presbytery is the activity, week by week, of our congregations. We celebrate those who bring their gifts and passions to congregational life. More is being picked up by parish elders and employees as the number of ministers available to work with them reduces.

The recent Presbytery Review has noted concerns that some of our congregations are retreating from participation in the life of the wider church. We are losing the sense that Presbytery is 'us all together' and people often describe a separation between congregations and Presbytery.

The Presbytery would like to offer more resourcing for our congregations – however each year notes a further decline in our capacity to do so. We are frustrated by this imbalance between the needs of our congregations and our ability to respond to that need.

### Southern Presbytery

We have engaged in times of reflection and review over the last few years. In the last decade 12% of congregations have dissolved, membership overall has fallen 29% (with attendance falling 33%) and the number of parish ministers down 17%.

Presbytery decision making is currently diversified in Southern Presbytery. Each of our work groups operates with a degree of decision-making authority, sometimes able to make decisions on behalf of the Presbytery and other times making recommendations to the Presbytery Council. As a result, around half of the members of the Presbytery have a regular involvement in the work of the Presbytery through their workgroup or Presbytery Council.

There are some calls to develop a more centralised style of Presbytery governance and some resistance to the idea.

We commissioned a Review of Presbytery which received feedback from a survey of our people and offered some reflections of changes to be considered.

### Presbytery Gatherings

The Presbytery meetings (Gatherings) are held twice a year and are a mix of

- discussion and debate of the life of Presbytery and Assembly matters and
- opportunities for worship, relationship building and for resourcing our people for ministry and mission.

Some prefer more of one or the other, but mostly we recognise both streams are valuable and need to be honoured. Feedback to the Presbytery Review survey suggests a number would like to reduce the traditional work of Presbytery at gatherings and focus more on resourcing – this is an ongoing discussion.

### Regional groups

Each congregation belongs to a regional group. These gather to build relationships among their congregations, to discuss a range of issues related to the mission of Christians and to organise learning and equipping occasions. These groups also provide pastoral care and support for those in leadership roles. It is in the context of our Regional Groups that much of the strength of the Presbytery is found. These areas are based on the boundaries of our former Presbyteries, so the congregations that form them have longstanding connections. Recently a Presbytery gathering asked regional groups to take up responsibility for parish reviews – we are hopeful to see fruit from this soon.

### Work groups of the Presbytery

The lion share of the work of presbytery is done through work groups covering property, finance, ministry, and candidates. We also operate our own nominating committee. This is the arena where half the members of presbytery participate. Over the pandemic these areas of work have operated more via video conferences and email and less with in person meetings.

### Candidates for ministry

Our presbytery has noted with concern a significant drop off in people coming forward for the ordained ministry. A gathering was held with our people, representatives from Knox Centre for Ministry and Leadership and the National Assessment Work Group. This helped to clarify some of the pressure points. It is unclear how the barriers to people being attracted to the ministry can be overcome.

### Grace and peace

Southern Presbytery send our blessing to the whole Assembly and its Presbyteries. May the grace of Jesus Christ be with you all.



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## Section E: Other Reports

### E1: Assembly Business Work Group

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#### Recommendations

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1. That the Standing Orders as printed be adopted as the Standing Orders for this Assembly.

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#### Terms of Reference

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The Assembly Business Work Group [ABWG] exists to support General Assembly. The purpose of the work group is to order the business of General Assembly (e.g. agenda setting, timing, ordering of papers and presentations) and make recommendations to Assembly via the Moderator on how Assembly may wish to conduct its business. The work group achieves this by working very closely and in alignment with the Moderator (both incoming and outgoing), the Assembly Executive Secretary and Assembly Office, presbyteries and the Local Arrangements Committee.

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#### Report

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The General Assembly was held online in 2021 following a decision to cancel the 2020 General Assembly due to Covid restrictions. It was agreed to split the business into the juridical functions needed to happen, and then hold a Special Assembly in 2022 to attend to all the reports and business from presbyteries, committees and other groups that report to Assembly. We explored three options for that, namely, a full in-person Assembly, an online Assembly again or a hybrid that would allow those who could travel freely and those who were not yet ready or able to travel to meet. After consultation, it was decided to hold the Special Assembly online.

We were assisted in the planning of this by Hope Presbyterian Church in Christchurch, Alpine Presbytery, who had the facilities available to allow this to go ahead. We are grateful for their assistance in getting the venue set up for our use, and for the technical support throughout both Assemblies.

We experienced a steep learning curve for the first online Assembly and were able to learn from that which made some of the work for the Special Assembly easy to adapt to. The new area in the Special Assembly was the use of dialogue groups online. Some of the immediate feedback was that there were clear limitations particularly where commissioners were unused to online group chats.

#### Voting

At the time of writing, we are still exploring the possibility of e-voting for motions where the 60% margin is not clear, where there is a call for such a vote, or where there is a call for a secret or a roll call ballot. If we find an appropriate system this will be added to the existing voting provisions.

**Standing Orders**

The Standing Orders are adopted at the start of each Assembly and determine how the Assembly manages its business during its business sessions. They also set out how business gets to the Assembly and so have effect until the start of the next Assembly.

At the 2022 Special Assembly, the Moderator had declared “carried” something that had clear support from dialogue groups but this was challenged. The Assembly Business Work Group has subsequently thought provision should be made for it in Standing Orders. The following is included in Standing Order 27 “If there is at least a 75% majority in favour of a recommendation, the Moderator may declare it ‘carried’.”

**Members**

The current work group members are Rev Alistair McBride (Convenor), Rev Shona Bettany (Deputy Convenor) and Rev Heather Kennedy. We are grateful for the contribution that Marina Robati-Mani made through the two online Assemblies as Deputy Convenor, but have accepted her resignation in the period since the Special Assembly. We are looking for people to join the work group so that there is continuity for next Assembly.

*Rev Alistair McBride*

*Assembly Business Work Group Convenor*

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## E2: Assembly Executive Secretary

### Recommendations

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1. That the changes in Book of Order regulations as set out in Proposal 1 in the Assembly Executive Secretary report be adopted.
2. That the changes in Book of Order regulations as set out in Proposal 2 of the Assembly Executive Secretary report be adopted.
3. That the changes in Book of Order regulations as set out in Proposal 3 of the Assembly Executive Secretary report be adopted.
4. That the changes in Book of Order regulations as set out in Proposal 4 of the Assembly Executive Secretary report be adopted.
5. 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 Rose Luxford (Moderator); Very Rev Hamish Galloway; Mrs Fiona Coughlan, Revs Anne Stewart, Sage Harris, Brett Walker, Richard McLean, Messrs Simon Shaw, Andrew Irwin and Assembly Executive Secretary, Associate: Executive Officer of the Presbyterian Church Property Trustees.

### Report

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#### Special Legislative procedure

The Book of Order replaced the Barrier Act (1967) with a similar provision called special legislative procedure, the details of which can be found in Chapter 14.9 of the Book of Order.

Our Church's constitution requires significant legislative changes approved by one Assembly to be referred to presbyteries and Te Aka Puaho and church councils, before the changes are considered by the succeeding Assembly. If, in the opinion of the General Assembly, the proposal requires urgent action, the General Assembly may, at the same time as it remits the proposal to presbyteries and church councils, pass this as an ad interim provision of the Book of Order having force until the next General Assembly meets.

If the majority of presbyteries and church councils approve the proposed change, the General Assembly has the discretion to pass it into standing law of the Church. Assembly must have regard to the responses of approvals or disapprovals to the decisions of the last Assembly, although these do not bind this Assembly. If the majority of Presbyteries do not approve the proposal, the General Assembly must not accept it, and may resubmit the proposal.

It is important to note from the Book of Order 14.9(1)(g) that Assembly can only accept or reject the proposal i.e. amendments cannot be made.

The following matters were referred to presbyteries and church councils under the special legislative procedure from the 2021 General Assembly. These matters were approved by the majority of presbyteries and church councils, and so are presented as recommendations to the General Assembly.

**Proposal 1:**

Chapter 15 amendments

Disciplinary provisions (Book of Order Chapter 15) have been under review over several years. In drafting its proposal for improvements to the process, the Book of Order Advisory Committee considered both the conclusions of a report to the 2018 Assembly and what has or has not worked well in recent cases. The proposed changes are expected to bring improvements in quality, timeliness and cost.

Key changes include:

- Expanding the existing Complaints Officer role into a Complaints and Disputes Manager role, with greater responsibility for implementing the process.
- Assessors will become Complaints Assessment Committees, with a wider discretion to investigate. The revised process will be fairer to a respondent and allow for alternative resolution processes to be considered.
- A mandatory reporting clause for members of church councils who become aware of sexual misconduct or any complaint relating to a child or young person.

That the amendments to Chapter 15 of the Book of Order, as set out in Appendix 1 of the report of the Book of Order Advisory Committee, be accepted and remitted to Presbyteries and church councils under the special legislative procedure.

**Proposal 2:**

Other Amendments subject to the Special Legislation Procedure

These amendments are a mix of tidying up anomalies and responding to changing technology and compliance requirements.

Nos 2 and 3 deal with clauses which refer to accompanying supplementary provisions, but there is actually no need for supplementary material so the words in question will be deleted.

Nos 5 to 9, which relate to congregation annual accounts and budgets, are redrafted to comply with legal requirements and for statutory reporting purposes.

Nos 10 to 12 give church councils the ability to formally meet and communicate by electronic means.

That the amendments to the Book of Order, as set out in Appendix 2 of the report of the Book of Order Advisory Committee, be accepted and remitted to presbyteries and church councils under the special legislative procedure.

The following matters were referred to presbyteries and church councils under the special legislative procedure from the 2022 Special Assembly. These matters were approved by the majority of presbyteries and church councils, and so are presented as recommendations to the General Assembly.

**Proposal 3:**

**Dissolution of a congregation**

Rationale for this change:

The Book of Order Advisory Committee has clarified what happens when a congregation is dissolved. Book of Order 5.9(2) sets out the process to be followed when a church council applies to the presbytery for dissolution. The additional wording ensures that, if congregational

members wish to express a view about property matters, the presbytery commission will hear them.

Add the words “including in relation to property” to 5.9(2) of the Book of Order after the words “expressing their concerns and hopes”.

#### **Proposal 4: Congregational reviews**

##### Rationale for this change:

- a. The original wording states a presbytery must appoint a commission in certain situations.
- b. The criteria for establishing a commission are not reflective of modern realities.
- c. A strict interpretation of the regulation implies a presbytery must appoint a commission for every small (below 40 at worship) congregation every year.
- d. Smaller congregations are, in many instances, viable as a worshipping community and vibrant in their mission. This amendment affirms the value of smaller congregations in the life of PCANZ.
- e. This would technically affect new expressions of church which often begin with less than 40 worshippers (if worship is used as an assessment).
- f. The less prescriptive amendment continues to allow presbyteries to act where and when they see fit to do so.

Amend Book of Order chapter 5.10 as follows:

*Review of a congregation on the initiative of presbytery.*

*(1) A presbytery ~~must~~ may appoint a commission to review the future of a congregation, with the options of continuing its mission, renewing its life and mission or, if need be, dissolution. ~~where~~*

- ~~(a) the total number of adults attending public worship falls below an average of 40 per week for 12 consecutive months, and/or~~  
~~(b) the presbytery has reason to believe that a congregation is no longer fulfilling the expectations for mission contained in section 2.”~~

#### **Audits**

The records of presbyteries are being audited as required under regulation 7 of the Standing Orders. This is to ensure that minutes of the presbytery accurately record the actions and decisions of the presbytery. At the date of this report, several presbyteries had yet to fulfil their obligations in completing this task.

#### **Commission of Assembly**

The Commission of Assembly acts in place of Assembly to approve property and financial transactions involving Presbytery or General Assembly owned property/properties. It also acts under part 1 of the Presbyterian Church Property Amendment Act 1996 whereby trustees may apply for the conditions of the Church trusts to be varied where their original conditions have become obsolete or unworkable.

Since the last General Assembly, the Commission has attended to three matters:

- (a) Approved a property application from Northern Presbytery, to keep rather than dispose of the property held for St Giles, Mt Roskill and following the dissolving of that congregation, the development on that site of to undertake a three-year joint venture with Presbyterian Support Northern to establish and operate a Community Hub, which includes establishing a new worshipping community.

- (b) Endorsed the application from the Presbytery Central Tukituki Christian Camp Committee to grant a new lease.
- (c) Approved proposed sale of Narrows Park Christian Camp.

### **Judicial and Disciplinary commissions**

This report covers;

- Complaints received
- Those dismissed by assessors
- Those assessors referred to pastoral resolution
- Those sent to Disciplinary Commissions

The time-period for this is from 1 July 2021 to 30 June 2023

We have had three complaints in total. None of these complaints are awaiting the assessors' determination. All were dismissed – with one referred to pastoral resolution. This means none were withdrawn; none were referred to presbytery oversight following Discipline Commission hearings; none progressed to disciplinary commissions and none were appealed.

(These do not include Assembly Judicial Commissions to hear an appeal against a decision of a presbytery.) In this period there were two appeals; one was rejected as being filed out of time and the other is yet to be determined.

These few lines represent huge work streams. Thanks is expressed to all those who have assisted by serving as assessors; on commissions or providing legal services in relation to these matters.

### **Historic Abuse Cases**

Following on from the Presbyterian Church appearing before the Royal Commission of Inquiry into Abuse in Care, we have initiated a Historic Abuse Case process to hear from people who have alleged abuse in the church. The Book of Order Advisory Committee has assisted in drafting the process. This commenced in late 2022.

We have received three formal applications for redress under this process. A panel for each has been appointed and two of these remain under consideration. One offer has been made.

### **Conclusion**

Over the past nine years it has been a privilege to serve in this role. To be sure, there have been challenges, disruption, and unprecedented times dominated by the likes of Financial Consolidation; Covid and a Royal Commission. This is a role that has been, is and will continue to be demanding, stimulating, testing and confronting. I greatly value working with the Council of Assembly and express my heartfelt thanks for those who have and continue to serve in this role. I want especially to acknowledge Convenor Rev Dr Jaco Reyneke and Deputy Convenor Kat Solomona for their care and support during the time I was unwell and on sick leave.

To members of the Assembly Service Team – thank you for your skills, passion and drive in the areas where you serve.

As we move into the next few years, our life together will require us all to adjust, and adapt as we encourage and challenge each other as we share a passion for and participate in God's mission. To be sure – there will be changes! There is no roadmap for us to follow; rather there is the One who calls us (and all humanity) to follow, who has not left us nor forsaken us – but by the Holy Spirit seeks to transform us day by day as we journey forward in deep reliance on God.

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*nga mihi nui.*  
*Rev Wayne Matheson*  
*Assembly Executive Secretary*

## **Addendum**

### **Nominating Committee membership**

It is the responsibility of the Council of Assembly, acting as a Commission of Assembly, to appoint the members of the Nominating Committee.

I report that the Council appointed the following people as the new members of this committee:  
Members:

Te Aka Puaho: (t.b.a); Pacific Presbytery: (t.b.a); Northern Presbytery: Rev Brett Johnstone; Kaimai Presbytery: (t.b.a.), Presbytery Central: Rev Brendan O'Hagan; Alpine Presbytery: Rev Jono Barb, Rev Phyll Harris; Southern Presbytery: Rev Erin Pendreigh.

The Assembly is now invited to confirm the appointment of Presbytery and Asian representatives to the Nominating Committee.

*Wayne Matheson*  
*Assembly Executive Secretary*





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## E3: Book of Order Advisory Committee

### Recommendations

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1.
  - (a) That the amendments to the Book of Order set out in Part 1 of Appendix 1 of the report of the Book of Order Advisory Committee be accepted and remitted to presbyteries and church councils under the legislative procedure.
  - (b) That the amendments to the Book of Order in Part 1 of Appendix 1 be adopted as interim provisions having force until the next General Assembly meets.
  - (c) That the amendments to the Book of Order and the Supplementary Provisions set out in Part 2 of Appendix 1 be adopted.
2.
  - (a) That the amendments to the Book of Order set out in Appendix 2 of the Report of the Book of Order Advisory Committee be accepted and remitted to presbyteries and church councils under the special legislative procedure.
  - (b) That the amendments to the Book of Order set out in Appendix 2 be adopted as interim provisions having force until the next General Assembly meets.
3. That the amendments to the Book of Order and the Supplementary Provisions set out in Appendix 3 of the Report of the Book of Advisory Committee, other than for Local Shared Ministry, be adopted.
4. That the technical corrections to the Book of Order as found in Appendix 4 of the report of the Book of Order Advisory Committee be approved.
5. That the amendments to Book of Order chapters 9.23 to 9.31 as set out in the Addendum to the Book of Order Advisory Committee's report, be adopted.
6. That the amendments to Book of Order chapter 10.18 and 10.19, as set out in the Addendum to the Book of Order Advisory Committee's report, be accepted and remitted to presbyteries and church councils under the special legislative procedure.
7. That the amendments to Book of Order chapters 10.18 and 10.19 be adopted as interim provisions having force until the next General Assembly meets.
8. That a new definition of "enabler" be added to the Definitions section of the Book of Order as follows:  
  
"enabler - means a person appointed by a presbytery to facilitate and support a congregation in establishing and maintaining local shared ministry."
9. That the amendments shown in the revised Conditions of Service Manual to sections 2.5.2, 2.5.7, 2.5.8.1, 2.5.8.5, 2.6.1, 2.6.1.3(iii) and 2.6.1.5 be approved.

### Report

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#### 1. Introduction

The Committee has been very active since the last General Assembly, giving advice on a range of matters to the Council of Assembly, presbyteries, the Assembly Executive Secretary, the Acting Assembly Executive Secretary, the Complaints and Disputes Manager and others. Members of the Committee were particularly busy during the period of the Assembly Executive Secretary's leave of absence in 2022.

The Book of Order is not a static document and is constantly evolving. A major rewrite of the Book of Order occurred in 2006 and additions and alterations are made at every General Assembly. The Church is going through a period of significant change. This inevitably means that provisions in the Book of Order need to meet those changing circumstances. To assist those who wish to bring forward changes to the Book of Order, the Committee has drafted a guide on how to do this. This is now available on the Church's website. The Committee urges those proposing changes to check these guidelines. Recently, the Committee has also prepared a guide to help presbytery executive officers deal with the process of transmitting proposals to the General Assembly.

In addition to the Book of Order itself, other provisions relating to the practical day-to-day running of the Church are contained in the Supplementary Provisions and documents such as the Conditions of Service Manual, the Child Protection Policy, the Code of Ethics and the Supervision Guidelines. Changes to these provisions may be made by the Council of Assembly, but must be submitted to the next General Assembly for ratification.

The good order and smooth running of the administration of the Presbyterian Church of Aotearoa New Zealand depends on an understanding of these various documents. The Committee is concerned that an understanding of the Book of Order and related supplementary provisions is not as widespread amongst church leaders as it once was. Ensuring that our people are familiar with the Book of Order and the various supporting documents requires education. The Book of Order Advisory Committee urges that church councils, presbyteries and the General Assembly consider what is required to ensure this happens.

## **2. Advice to the Council of Assembly and its sub committees**

### **2.1 Royal Commission of Inquiry into Historical Abuse in State Care and in the Care of Faith-based Institutions**

The Committee assisted with the drafting of submissions for the Church's response to the Royal Commission of Inquiry into Abuse in Care presented by the Assembly Executive Secretary to the Commission.

The Committee also drafted an interim process for attending to survivors of historic abuse in the Church. This process sits alongside, but is separate from, the disciplinary processes contained in Chapter 15. It sets out a process for dealing with historical cases of abuse where the complainant was in the care of the Church in a setting in which the Presbyterian Church of Aotearoa New Zealand owed a duty of care to the survivor. The process aims to deal with complaints of historical abuse in a manner fair and responsive to the survivor.

### **2.2 Covid-19 response**

The Government's decision to transition from a Covid-19 elimination strategy to the traffic-light system at the end of 2021 raised significant issues for the Church. The traffic light system differentiated between vaccinated and unvaccinated people in determining the size of gatherings. The Conditions of Service Manual requires ministers, employees, volunteers and contractors to comply with public legislation, including the Health and Safety at Work Act 2015, the Human Rights Act 1993 and the Privacy Act 2020. The change to the traffic light system therefore required the Council of Assembly and congregations to consider their obligations under the relevant legislative framework. The Book of Order Advisory Committee provided advice about this to the Council of Assembly.

### **2.3 Role of the Synod of Otago and Southland**

The Committee provided an opinion to the Council of Assembly on the role of the Synod of Otago and Southland.

### **2.4 Changes to the Conditions of Service Manual concerning the Beneficiary Fund**

The Committee gave advice to the Council of Assembly regarding exemptions from the requirement for national ordained ministers to be members of the Beneficiary Fund, the revocation of Beneficiary Fund membership and incidental matters. As a result, amendments were made to the Conditions of Service Manual providing for the circumstances where an exception might be made to the requirement that contributions must be paid to the Beneficiary Fund, outlining a circumstance where the trustee of the Beneficiary Fund can revoke membership, amending the definition of beneficiary fund, adding a definition of KiwiSaver contributions and making it clear that employers must pay KiwiSaver contributions, unless they are exempt, for eligible employees.

The Committee recommends that for the sake of certainty, an amendment be made to chapter 14.12(2) of the Book of Order to the effect that the Council of Assembly has power to accept that a retirement savings scheme is similar to the beneficiary fund. The Council of Assembly must first take advice from the Trustee of the Beneficiary Fund about this. This proposed amendment is set out in Appendix 1.

### **2.5 Advice on proposal to offer land for sale to relevant Māori entities first**

The Committee was asked to provide comment on advice from the Church Property Trustees regarding the decision of the Special Assembly 2022 regarding the offer of land for sale to relevant Māori entities. Incidental to this was advice relating to the Mission Enterprise Fund. A central feature of this opinion was that the General Assembly cannot give directions to the Church Property Trustees. This exercise was a timely reminder of the importance of ensuring proposals to the General Assembly are worded appropriately.

## **3. Advice to other Bodies**

A sample of issues the Committee has given advice on includes the following:

### **3.1 What is a quorum for a congregational meeting**

The Committee was asked what is the quorum for a congregational meeting and what is required for a motion to be passed at a congregational meeting? The Committee advised that there is no number of members specified in the Book of Order for a quorum at a congregational meeting. For a motion to be passed at a congregational meeting the majority of members present should vote in favour of the motion. If the number of people present at the meeting represents a very small proportion of the congregation, then the meeting should be held again.

### **3.2 Voting rights of a stated supply minister**

The Committee was asked to give advice on whether a stated supply minister who is also a member of the congregation could vote on the membership of a ministry

settlement board. The Committee advised that although there was no express provision in the Book of Order about this it was of the view that it is implicit that a person who is in the role of a minister to a congregation should not be exercising their right as a congregation member to vote.

### **3.3 Can Presbyterian elders be interim moderators**

The decline in the number of ministers has raised the question of whether the roles traditionally undertaken by ministers need to be performed by them. Advice has been given to presbyteries about this. Traditionally the Church has held that only a minister can perform the role of interim moderator for a congregation. There is, however, no express provision that stipulates that only ministers can be interim moderators in the Book of Order. The Committee advised that the provisions of section 10.3 of the Book of Order appear to envisage that an elder who is a member of a presbytery could be appointed an interim moderator. The Committee suggested that where the role of interim moderator is fulfilled by a presbytery elder that it be regarded as a “recognised ministry” under the provisions of section 9.5 and that the elder be trained and commissioned for the role by the presbytery at a presbytery meeting.

## **4. Tino Rangatiratanga and the churches commitment to a bicultural journey**

The Council of Assembly has asked the Book of Order Advisory Committee to conduct a review of the churches commitment to Tino Rangatiratanga and a bicultural journey. The project is wide ranging. The committee has been asked to report to the General Assembly of 2025. Work on the project is to be carried out by a small subcommittee led by Andrew Irwin, a barrister experienced in Treaty matters. An initial conversation has been had with Te Aka Puaho.

## **E3 Appendix 1: Amendments relating to good standing**

These changes to the Book of Order arise from a decision at the Special Assembly 2022 to change the requirements for a minister to be in good standing with the Church.

### **1. Part 1 (amendments according to the special legislative procedures)**

The proposed amendments in this part of Appendix 1 are required to proceed under the special legislative procedure (see section 14.9). This means that, to be effective, the amendments need to be remitted to the presbyteries for approval before being voted on again at the next General Assembly. The General Assembly may, however, adopt the amendments as interim provisions, making them effective immediately.

1.1. That chapter 6.8 of the Book of Order be amended by inserting a new subsection (3) as follows, and that the subsequent provisions be renumbered:

- (3) *A certificate of good standing or a provisional certificate of good standing, as the case may require, must be held by all ministers who are:*
  - (a) *in a ministry settlement;*
  - (b) *holding a chaplaincy position; or*
  - (c) *employed in a national or presbytery position.*

- 1.2. That chapter 10.10 (3) of the Book of Order be deleting and replaced with the following wording:

*(3) Any minister on the national ministerial roll, or licentiate, who holds a certificate of good standing or provisional certificate of good standing, may inform the ministry settlement board of an expression of interest in the position.*

- 1.3. That chapter 10.11(5)(c) be amended by deleting the existing wording and inserting the following words in their place:

*(c) certify that the recommended minister or licentiate holds a certificate of good standing or a provisional certificate of good standing.*

- 1.4. That chapter 10.12(8) of the Book of Order be amended by deleting the existing wording and inserting the following words in their place:

*(8) The presbytery must not place a call in the hands of a minister or licentiate who does not hold a certificate of good standing or a provisional certificate of good standing.*

- 1.5. That chapter 10.21 of the Book of Order be amended by inserting paragraph (k) in the relevant order:

*(k) failure to hold a certificate of good standing or a provisional certificate of good standing.*

- 1.6. That chapter 10.28(1) be amended by adding paragraph 10.28(1)(d) as follows:

*(d) failure of the minister to hold a certificate of good standing or a provisional certificate of good standing.*

## **2. Part 2 (amendments to the Book of Order according to the ordinary legislative procedure and amendments to the Supplementary Provisions )**

The proposed amendments in this part of Appendix 1 can proceed according to the ordinary legislative procedure, meaning they take effect immediately after being approved. Amendments to the Supplementary Provisions also take effect immediately.

- 2.1. That chapter 9.2(1)(f) of the Book of Order be deleting and replaced with the following wording:

*(f) holds a certificate of good standing or a provisional certificate of good standing.*

- 2.2. That chapter 9.10(2) of the Book of Order be amended by deleting the word “in” and inserting the words “who holds a provisional certificate of” before the words “good standing”.

- 2.3. That the definition of **Good standing** in Appendix 1 of the Book of Order be deleted and the following inserted in its place:

**Good standing**, unless the context requires otherwise, means that a minister or licentiate:

- a) *attends regular supervision with a person with appropriate professional qualifications and in accordance with the supervision guidelines issued by the Council of Assembly;*
- b) *is not facing current unresolved disciplinary charges under chapter 15;*
- c) *has recently obtained a satisfactory report from the police regarding criminal convictions; and*
- d) *has completed a church ministry ethics and risk management workshop at least once in the previous three years.*

2.4. That a definition of **Certificate of good standing** be inserted to Appendix 1 as follows:

***Certificate of good standing*** means a certificate issued by the Assembly Executive Secretary to a minister confirming that they are satisfied that a minister is in good standing.

2.5. That a definition of **Provisional certificate of good standing** be inserted into appendix 1 as follows:

***Provisional certificate of good standing*** means a certificate issued by the Assembly Executive Secretary in accordance with supplementary provisions deeming that a minister or licentiate is in good standing.

2.6. That the current Supplementary Provisions related to the Ministry Development Plan in Chapter 6 be deleted and the Supplementary Provision below be issued in their place:

### **Supplementary Provisions relating to Good Standing**

#### **A. GOOD STANDING**

1. *The decision to grant a certificate of good standing or provisional certificate of good standing is made by the Assembly Executive Secretary.*
2. *An application for a certificate of good standing should be made to the Assembly Executive Secretary on the prescribed form.*
3. *A certificate of good standing expires three years from the date it is issued. Applicants may apply for a further certificate of good standing up to three months prior to their current certificate expiring.*
4. *Applications should be accompanied by evidence supporting the applicant's claim to meet the criteria of good standing set out in the definition of good standing contained in Appendix 1 of the Book of Order.*
5. *To meet the requirements of good standing contained in Appendix 1 of the Book of Order, a minister must:*
  - i. *Confirm that they are undertaking regular supervision, according to the Leadership Sub-Committee supervision guidelines, and have provided the name and contact details of their supervisor to presbytery.*
  - ii. *Make a declaration that there are no unresolved chapter 15 disciplinary proceedings against them.*

- iii. *Provide consent to the Assembly Executive Secretary to obtain a police vet check and receive a satisfactory police vet. The Assembly Executive Secretary will determine what constitutes a satisfactory police vet.*
- iv. *Confirm that they have completed a Presbyterian Church of Aotearoa New Zealand ethics and risk management workshop at least once within the three years prior to application.*

## **B. PROVISIONAL GOOD STANDING**

6. *A provisional certificate of good standing may be granted by the Assembly Executive Secretary where the applicant meets some but not all of the criteria of good standing.*
7. *All applicants for a provisional certificate of good standing (including in the particular circumstances outlined below) must:*
  - i. *Provide consent to the Assembly Executive Secretary to obtain a police vet check and must obtain a satisfactory police vet (the Assembly Executive Secretary will determine what constitutes a satisfactory Police vet); and.*
  - ii. *Make a declaration that there are no unresolved chapter 15 disciplinary proceedings against them.*
8. *Where an applicant's circumstances require a recommendation from their presbytery as set out below, they must apply to the presbytery for a recommendation. The presbytery must promptly decide about whether it is prepared to make a recommendation to the Assembly Executive Secretary. The presbytery must send the recommendation directly to the applicant. If an application is declined reasons must be given. The applicant will then provide the recommendation to the Assembly Executive Secretary with their application for provisional good standing and other supporting documentation.*
9. *A provisional certificate of good standing may be issued for the period determined by the Assembly Executive Secretary unless the period is specified in these provisions.*
10. *A provisional certificate of good standing may be subject to such conditions as the Assembly Executive Secretary may impose.*

### **Particular Circumstances in Which a Provisional Certificate of Good Standing may be granted**

#### *Ministers not in ministry settlement, chaplaincy, or national or presbytery position*

11. *A minister who is on the ministers' roll but not in a ministry settlement, chaplaincy or employed in a national church or presbytery position may apply to their presbytery for a recommendation that they be granted a provisional certificate of good standing. The presbytery, may recommend to the Assembly Executive Secretary that a provisional certificate of good standing be issued, if the minister is::*
  - i. *An additional member of presbytery, or*
  - ii. *An active congregation member, or*

- iii. *Presbytery is satisfied that the minister is continuing to fulfil their sense of call to the ministry and is an active and contributing member to the life and witness of the Presbyterian Church.*
12. *The minister must confirm to the Assembly Executive Secretary that they have attended a Presbyterian Church of Aotearoa New Zealand ethics and risk management workshop at least once within the three years prior to the application. If this has not occurred, the Assembly Executive Secretary must issue the certificate on the condition that the minister must complete a workshop with a particular timeframe.*

#### Licentiates

13. *A licentiate must apply to the Assembly Executive Secretary for a provisional certificate of good standing prior to ordination. They must apply for a full certificate of good standing within two years of ordination.*

#### Newly Received and Reinstated Ministers

14. *Upon receiving confirmation of their reception or reinstatement, the Assembly Executive Secretary may grant a newly received or reinstated minister a provisional certificate of good standing for two years.*
15. *A newly received or reinstated minister must apply for a full certificate of good standing within two years of their reception or reinstatement. In addition to the standard requirements for a certificate of good standing under regulation 5, the Assembly Executive Secretary must be satisfied that the newly received or reinstated minister has completed their reception or reinstatement requirements before issuing a certificate of good standing.*

#### Ministers Emeriti

16. *Ministers who retired prior to 4 October 2013 continue to be recognised as ministers in good standing and will remain on the church's marriage celebrant register.*
17. *Ministers who retired after 4 October 2013 and do not hold a certificate of good standing or provisional certificate of good standing may not remain on the Church's marriage celebrant register.*
18. *Where a minister emeritus accepts appointments to stated supply or transitional ministry for periods which exceed a total of three months in any 12-month period, they must apply to their presbytery for a recommendation that they be granted a provisional certificate of good standing.*

### **C. ISSUANCE OF CERTIFICATES**

19. *If the Assembly Executive Secretary is satisfied that the applicant meets the criteria for a certificate of good standing or a provisional certificate of good standing, they must issue a certificate to that effect which includes the date the certificate is issued and the expiry date.*



**D. FAILURE TO HOLD A CERTIFICATE OF GOOD STANDING OR PROVISIONAL CERTIFICATE OF GOOD STANDING**

20. *A minister who does not hold a valid certificate of good standing or provisional certificate of good standing is not permitted to:*
  - *Transfer to another presbytery; or*
  - *Be inducted into a new ministry settlement.*
21. *A certificate of good standing or a provisional certificate of good standing is not required for a short-term stated supply of less than three months, or for pulpit supply on a casual basis.*
22. *A minister who does not hold a valid certificate of good standing or provisional certificate of good standing for a period of 6 months may be removed from the marriage register provided that the Assembly Executive Secretary must give 28 days' notice in writing to the minister of their intention to remove the minister's name from the register of marriage celebrants.*
23. *Where a minister in a ministry settlement has not held a certificate of good standing for 3 months the presbytery responsible will warn the minister of the consequences of failure to hold a certificate of good standing and ask for an explanation.*
24. *Where a minister in a ministry settlement has not held a certificate of good standing for one year, a commission of presbytery will determine whether the ends or purposes of the ministry settlement are being met pursuant to the provisions of section 10.28 of the Book of Order.*
25. *Where a commission of presbytery determines that the ends and purposes of a ministry settlement are not being met and there is no other way of alleviating the situation, the ministry settlement will be terminated, pursuant to section 10.28 of the Book of Order.*
26. *Where the commission decides that the ends and purposes of the ministry settlement are being met, if after two years from the date of that decision the minister does not hold a certificate of good standing, a further commission is to be convened pursuant to the provisions of section 10.28 of the Book of Order.*
27. *A minister may appeal against a decision of the presbytery, pursuant to the appeal process contained in section 10.28(7) of the Book of Order.*

## E3 Appendix 2: Amendments according to the special legislative procedure

The proposed amendments in Appendix 2 are required to proceed under the special legislative procedure (see section 14.9). This means that, to be effective, the amendments need to be remitted to the presbyteries for approval before being voted on again at the next General Assembly. The General Assembly may, however, adopt the amendments as interim provisions, making them effective immediately.

### A. Examination of congregation accounts

The Audit and Risk Committee advises that the Charities Commission has recently updated the financial reporting standards for charitable entities. The result is that it will no longer be a legal requirement for many church councils to produce their accounts for external examination, including those with annual expenditure of less than \$550,000. Congregations with expenditure of between \$550,000 and \$1.1 million may have their financial statements either reviewed or audited.

The proposed new provisions allow the Assembly Executive Secretary or the Assembly to set requirements for the examination of accounts in accordance with current financial reporting standards and best practice. The new provisions would also allow for a “sample” of parishes to be selected for external examination each year, as well as examination in individual cases of concern.

1. That chapter 5.2(4)(c) be deleted and replaced with the following:

- (c) *The church council must ensure that the accounts of the congregation are prepared each year and, if required by the Assembly Executive Secretary or the Assembly, make those accounts available for examination or review by an approved external party.*

### B. Balanced membership of Church courts, committees and other formal bodies – gender, age and culture

Presbyterian Women of Aotearoa New Zealand (PWANZ) has recently wound up. In May 2023, the Committee received a letter from the Chair expressing concern at the loss of women’s voices and positions at all levels in the Church, and formally requesting a review and appropriate recommendations on how balanced gender inclusion and representation can be maintained.

PWANZ was a key mechanism by which the Assembly ensured that women and issues relating to women were a constitutive part of how the Assembly and presbyteries of the Church operated and that was expressed by the references to PWANZ in the Book of Order. Now that PWANZ has concluded, and the provisions relating to it are to be repealed, the Church’s policy that PWANZ embodied needs to find another form in the Book of Order.

Currently the provisions requiring balanced membership of Church courts and committees (in terms of gender, age and cultural groupings) are found in the Supplementary Provisions to the Book of Order. The Committee consulted the Doctrine Core Group about moving the key overarching provision into the Book of Order itself. The Doctrine Core Group supports the change. As such, the two key constitutional advisory committees of the Assembly support the Assembly moving the key Supplementary Provision relating to balanced membership of courts, committees and formal bodies of the Church into a provision in chapter 1 of the Book of Order.

This change is not an innovation. It is not changing the policy of the Church, nor is it expanding upon what previously was in the Supplementary Provisions. Rather, it is saying that for the policy of the Church to continue, it needs to be expressed in a different way.

Accordingly, the Committee, with the support of the Doctrine Core Group \*, proposes that the full participation of women, as well as different ages and cultural groupings, in the councils, committees and other formal bodies of the Church be recognised in chapter 1 of the Book of Order.

2. That the Book of Order be amended by inserting a new chapter 1.5A as follows:

**1.5A *Balanced membership of Church courts, committees and other formal bodies***

*The Church affirms that membership of courts, committees and other formal bodies should generally reflect the age, gender and cultural groupings found within the Church.*

\* The Doctrine Core group supports the proposal of the Book of Order Advisory Committee that the existing supplementary provisions for 'Balanced Membership of Church Courts, Committees and other Bodies' be included within the Book of Order itself. It does so on the basis that diversity is a feature of the humanity said in Genesis 1:27 to be made in the image of God. In 1 Corinthians 12: 12-26, furthermore, Paul affirms the equal membership and distinct contribution of all who are members of the body of Christ. It is fitting therefore that this diversity of membership be recognised and included in the decision-making processes of the Church. We affirm that the 'general principle', referred to in the current supplementary provisions should be observed wherever possible while recognising that there will be circumstances arising from time to time in which strictly balanced representation cannot be achieved.

*Murray Rae*  
*Convenor, Doctrine Core Group*

### **C. Ministry Development**

3. That chapter 6.8(2) of the Book of Order be amended by deleting the words "supplementary provisions" and inserting the following words in their place:

*Minister's Development Plan Handbook approved from time to time by the Council of Assembly.*

### **D. Powers of the Council of Assembly**

The purpose of this change is to clarify that the Council of Assembly has the power to agree that a particular retirement savings scheme meets the criteria to be regarded as the equivalent to or the same as the Beneficiary Fund for the purposes of granting an exemption from the requirement to contribute to the Beneficiary Fund.

4. That the Book of Order be amended by inserting a new chapter 14.12(2)(q) as follows:

(q) *accept that a retirement savings scheme has a similar purpose to the Beneficiary Fund after receiving advice from the Trustee of the Beneficiary Fund.*

And that the remaining provisions in chapter 14.12(2) be renumbered.

### **E. Board of Managers and Deacons' Court**

The purpose of this change is to make it explicit that the role of a board of managers and deacons' court includes a missional element.

5. That the Book of Order be amended by inserting a new chapter 5(1)(a) as follows:

(a) *recognise and support the mission and ministry of the congregation.*

And that the subsequent provisions of chapter 7.15(1) be renumbered.

### **F. Ministry Teams**

The changes below are the result of a decision made at the Special Assembly 2022 that ministers leaving a team ministry situation be required to notify other ministers in the team and to seek their views. In addition, the resolution required an amendment to Book of Order 10.23(5) to include reference to any other minister when there is a ministry team.

6. That chapter 10.23(5) of the Book of Order be deleted and replaced with the following:

(5) *The presbytery must notify the church council, the congregation and any other ministers of the ministry team if the applicant minister is part of a ministry team, that it has received the application to resign and fix a time and place at which the church council and other members of the ministry team may appear before the presbytery commission to make known their attitude towards the application and any concerns the church council, or the congregation and other members of the ministry team may have .*

7. That chapter 10.23(9) of the Book of Order be deleted and replaced with the following:

(9) *If the presbytery does not agree to accept the resignation, it must advise the applicant, the church council, the congregation and other members of the ministry team if the minister is part of a ministry team.*

### **G. Chapter 15 of the Book of Order – Discipline**

8. That chapter 15.1(4) of the Book of Order be amended by inserting the words “*act in a timely manner and,*” after the words “*persons exercising discipline must*”.

### **H. Presbyterian Women Aotearoa New Zealand**

This change to the Book of Order follows from the winding up of Presbyterian Women Aotearoa New Zealand.

9. That chapter 14.5(1) be amended by deleting paragraph (d) and renumbering the subsequent paragraphs.

## **E3 Appendix 3: Amendments to the Book of Order according to the ordinary legislative procedure and amendments to the Supplementary Provisions**

The proposed amendments in Appendix 3 can proceed according to the ordinary legislative procedure, meaning they take effect immediately after being adopted. Amendments to the Supplementary Provisions also take effect immediately.

### **C. Examination of congregation accounts**

This further change to the Book of Order follows from the changes to financial reporting standards explained above in Appendix 2:

1. That chapter 16.8(7) be deleted and replaced with the following:
  - (7) *The church council must ensure that accounts for the congregation are prepared each year and, if required by the Assembly Executive Secretary or the Assembly, make those accounts available for examination or review by an approved external party.*

### **B. Local Shared Ministry**

These changes to the Book of Order follow decisions made at Special Assembly 2022.

2. That chapter 9.27(1)(a)(i) be amended by deleting the words “*Individual members of the*” before the word “*team*”.
3. That chapter 9.27(2)(a) be amended by deleting the existing provision and replacing it with the following:
  - (a) *appoint an appropriately trained enabler to support the local shared ministry team*

### **B. Presbyterian Women Aotearoa New Zealand**

This further change to the Book of Order follows from the winding up of Presbyterian Women Aotearoa New Zealand.

4. That chapter 8.9(1) be amended by deleting paragraph (f) and renumbering the subsequent paragraphs.

### **C. Balanced membership of Church courts, committees and other formal bodies – gender, age and culture**

This change to the Supplementary Provisions follows from the amendment to Chapter 1 of the Book of Order outlined in Appendix 2. These Supplementary Provisions relate to the implementation of the principle of balanced membership of Church courts, committees and other formal bodies. The elevation of this principle into the Book of Order means that the existing provisions need to be redrafted. The new wording is not intended to change the effect of what previously existed.

5. That the Supplementary Provisions under the heading “Balanced Membership of Church Courts, Committees And Other Bodies” be deleted and replaced with the following:

1. The principle expressed in chapter 1.5A of the Book of Order (that membership of courts, committees and other formal bodies of the Church should generally reflect the age, gender and cultural groupings within the Church) must be considered in the following circumstances:
  - (a) By congregations, in the election of elders, parish councillors, managers and deacons.
  - (b) By congregations and presbyteries, in the nomination and the election of the Moderator Designate.
  - (c) By presbyteries, when able to appoint additional elders under Chapter 8.9(1)(g).
  - (d) In relation to the appointment or election of members to the General Assembly, its committees, committees of synods and presbyteries, and other formal Church bodies.
2. The General Assembly, synods and presbytery committees and other formal bodies should also have comparable numbers of ministerial and lay members.

#### **D. Offer of land for sale to Māori Entities**

It was decided at the Special Assembly 2022 that church property to be sold on the open market must first be offered to relevant Māori entities for purchase. To assist in giving effect to this decision, it is recommended that a new clause be inserted into the Supplementary Provisions.

6. That in the Supplementary Provisions relating to Chapter 16 of the Book of Order, clause 4.5A be inserted as follows.

*4.5A Property that is to be sold on the open market must, subject to the Trustees' overriding discretion, first be offered to relevant Māori entities for purchase in accordance with the relevant guidelines issued by the Council of Assembly. For the avoidance of doubt, this obligation is not binding in respect of the sale of property that is:*

- (a) *Held by the Synod of Otago and Southland;*
- (b) *Subject to a private trust;*
- (c) *Held by partner church property trustees;*
- (d) *Being sold by a presbytery under section 39 of the Presbyterian Church Property Act 1885; or*
- (e) *Is otherwise subject to conflicting contractual, fiduciary or legal obligations.*

#### **E. Child Protection Policy**

The Child Protection Policy is a Supplementary Provision. It has been comprehensively restructured to make it more user friendly and includes other more minor changes and corrections. A copy of the revised [Child Protection Policy](#) can be found in the Supplementary papers on the Assembly website.

7. That the revised version of the Child Protection Policy be accepted.

#### **F. The Youth and Children's Ministry Code of Ethics**

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8. That the provisions of clauses 8.4,8.5 and 8.6 the Youth and Children’s Ministry Code of Ethics be deleted and replaced with the following:
- 8.4 *Sexual acts between leaders and children and young people aged 15 years and under are illegal and offender will be reported to the police*
  - 8.5 *Consensual sexual acts between leaders and young people 16 years and over who they connect with in their capacity as a leader are unethical.*
  - 8.6 *Leaders will not enter into a romantic relationship with anyone they lead.*

#### **G. Conditions of Service Manual**

It is recommended that a number of updates and corrections be made to the [Conditions of Service Manual](#) as outlined in the track changes to the Manual which can be viewed in the Supplementary papers on the Assembly website.

9. That the updates and corrections to the Conditions of Service Manual be accepted.

## E3 Appendix 4: Technical corrections

These changes are either corrections or matters of style that do not substantially change the meaning of the Book of Order.

### Chapter 15 Disciplinary provisions

1. That chapter 15.1.7 be amended by deleting the words “*his, her or*”
2. That chapter 15.4 be amended by deleting the words “*Te Aka Puaho and Pacific Presbytery*”.
3. That chapter 15.19(2) of the Book of Order be amended by adding the word “*working*” after the number 15 so that the section reads “*15 working days*”.
4. That chapter 15.33(3) be amended by deleting “*he or she*” and substituting “*they*”.
5. That chapter 15.36(2) be amended by deleting “*him or her*” and substituting “*them*”.
6. That chapter 15.44(3)(a)(i) be amended by deleting “*his or her*” and substituting “*their*”.
7. That chapter 15.44(3)(b)(i) be amended by deleting “*his or her*” and substituting “*their*”.
8. That chapter 15.45(3) be amended by deleting “*in*” and inserting “*is*”.

## E3 Addendum: Late Paper

This Addendum introduces additional recommendations and late changes to the report of the Book of Order Advisory Committee.

### 1. Corrections

- 1.1 The reference in Appendix 2 on page 12 of the Committee’s report to the General Assembly at E 5 to “*5(1)(a)*” is to be deleted and replaced with “*7.15(1)(a)*.”
- 1.2 The recommendation for the proposed amendments in Appendix 3 of the Committee’s report to the General Assembly relating to Local Shared Ministry is replaced by the amendments proposed in this Addendum.

### 2. Conditions of Service Manual

Further changes to the Conditions of Service Manual are set out below. The changes to sections 2.5.7 to 2.6.1.3(iii) are to update the Conditions of Service Manual following changes brought about by the new Minister’s Development Plan which replaces the former Ministry Development Programme and the separation of the provisions relating to Good Standing and Ministry Development. The change to section 2.5.2 adds the costs of supervision and minister’s development plan to the standard terms of call or appointment.

#### We recommend:

“That the amendments shown in the revised Conditions of Service Manual to sections 2.5.2, 2.5.7, 2.5.8.1, 2.5.8.5, 2.6.1, 2.6.1.3(iii) and 2.6.1.5 be approved. “

*Note: These changes can be viewed in the Supplementary Papers section of the Assembly website.*



### 3. Local Shared Ministry

Changes to the current provisions relating to local shared ministry are proposed. These changes are a result of resolutions passed at the Special Assembly held in 2022. They replace the proposed amendments to local shared ministry set out in the committee's report to Assembly. The main changes from the current regime are that a church council can recommend to presbytery that local shared ministry would be a suitable strand of ministry for the congregation as well as the recommendation coming from a ministry settlement board. Once a recommendation is made by either the church council or ministry settlement board the presbytery appoints an enabler to work with the congregation to discern whether they indeed wish to proceed with local shared ministry and with the call process. An enabler also trains and guides the local shared ministry team after the team is commissioned.

Current provisions for probationary periods and individual training agreements are abolished in accordance with the resolutions of the Special Assembly. Amendments to Book of Order Chapter 9.23 to 9.31 are highlighted in blue type in the published extract from the Book of Order. (View these in the Supplementary Papers section of the Assembly website.) There will be a motion that these amendments be adopted. The special legislative procedure does not apply.

We also propose that a new definition of **enabler** be added to the Definitions section of the Book of Order as follows:

**“enabler** - means a person appointed by a presbytery to facilitate and support a congregation in establishing and maintaining local shared ministry”.

The accompanying proposed amendments to Book of Order Chapter 10.18 and 10.19, highlighted in blue in the Book of Order extract (view these in the Supplementary Papers section of the Assembly website), are subject to the special legislative procedure. They need to be remitted to presbyteries and church councils for consideration before being voted on again at the next General Assembly. They can, however, be adopted in the interim, making them effective immediately.

The following recommendations give effect to the changes to Local Shared Ministry.

1. That the amendments to Book of Order chapters 9.23 to 9.31 as set out in the Addendum to the Book of Order Advisory Committee's report, be adopted.
2. That the amendments to Book of Order chapter 10.18 and 10.19, as set out in the Addendum to the Book of Order Advisory Committee's report, be accepted and remitted to presbyteries and church councils under the special legislative procedure.
4. That the amendments to Book of Order chapters 10.18 and 10.19 be adopted as interim provisions having force until the next General Assembly meets.
5. That a new definition of “enabler” be added to the Definitions section of the Book of Order as follows:

**“enabler** - means a person appointed by a presbytery to facilitate and support a congregation in establishing and maintaining local shared ministry.”



## E4: Christian World Service

### Introduction

Christian World Service continues to receive steady, consistent support from regular donors including Presbyterian Churches and Cooperative Ventures. The result of the 2022 Christmas Appeal showed gains back towards pre Covid levels. The generosity of people responding to the high levels of humanitarian need in situations of war, conflict and natural disaster was a feature of the year. Our desire to address poverty and injustice remains unchanged and, on your behalf, we seek to do all we can to change the world and make it a place where more people can live free of poverty, safe from harm. Thank you for the support you provide as a partner church to make God's love more visible in the world.

### Vision and Focus

We immensely value the prayers, practical and financial support offered by our five partner churches and the Quaker community.

The Board of Christian World Service has been working with the partner church leadership and staff on a refreshed vision and focus. Key goals going forward will be to:

- Strengthen our relationships with Māori and Pasifika.
- Focus on climate justice and the environment.
- Pivot our aid and development funding to focus more on people and communities in the Pacific.
- Extend our engagement with young people.

To achieve our mission to create a world free from poverty where people can live in dignity and peace, we would appreciate your ongoing assistance by continuing to do what you do already: praying for and supporting our partners, advocating for a fairer world, actively working for climate justice, and assisting us where you can with fundraising to meet people's development needs and for people affected by natural disasters and conflict.

### Partner Funding

From the generous donations of all our supporters, Christian World Service makes grants through our longstanding partners for local development programmes and humanitarian assistance. In the last year, staff have worked with our partners to strengthen safeguarding and protection in the communities where our partners work. Many are reporting new challenges and growing needs as they help people face rising food prices and the effects of the global climate and economic crisis.

Since the last report to assembly, grants have assisted people in 23 countries and the Occupied Palestinian Territory. Grants were also made for emergency responses in Bangladesh for Rohingya refugees, Hungary, Poland, Romania and Ukraine to assist with those affected by the war in Ukraine, relief for people in Afghanistan and those who fled to Pakistan, flood victims in Pakistan, people fleeing famine in East Africa, cyclone survivors in Vanuatu, earthquake survivors in Türkiye and Syria, people in Haiti after the 2021 earthquake, and families and communities impacted by the Hunga Tonga-Hunga Ha'apai eruption and tsunami as well as many of our partners responding to the Covid-19 pandemic in communities.

### Government Funding

With growing political instability and inequalities, and increasing climate pressures around the world, emergency response was a significant part of our work across the last two years. Generous donations, totalling more than \$500,000, have been distributed via ACT Alliance (Action by Churches Together) of which we are a founding member and local partner networks to provide much needed aid and support following crisis and disaster. We were grateful to

receive a \$150,000 matched grant from the Ministry of Foreign Affairs and Trade to assist some of the large number of Ukrainian refugees, particularly in Poland. Our trusted ACT Alliance partner, the Lutheran World Federation, has supported refugees with emergency cash grants and assistance, child-friendly spaces, women's programmes, psychosocial care, and disability support.

### **Communication and Fundraising**

Christian World Service is endeavouring to grow its donor base and encourage more engagement with church communities after the limited contact during lockdowns. Increasing income to meet escalating costs and to resource our local partners to meet rising needs remains a priority. We need the support of all our partner churches, and their communities, to reach many more people facing deepening poverty and injustice. Together we can tackle their root causes as we seek to transform the world into a place where all people may experience the fullness of life.

Sharing our stories with communities is crucial to this process and a way to find out how people are rising to the life challenges they face. Our intention is to maintain our regular cycle of appeals and respond to humanitarian needs as best we can. We are always looking for people to champion our work in communities and across congregations. If you are reading this and would like to help, please contact us, we would love to talk with you.

### **Board appointment**

The Christian World Service Board is seeking a new Presbyterian representative for the Board and requests the Assembly to consider formalising a process that would include:

- Communicating the vacancy along with the skills and attributes desired by the Board for a Presbyterian representative for this position.
- Publicity of the vacancy and desired skills and attributes across Presbyterian networks.
- Nominations for potential Board members going via the Nominating Committee to General Assembly or the Council of Assembly between assemblies.
- The Christian World Service Board would then appoint one of the Presbyterian nominees that best fulfils its needs.

### **New Leadership**

Earlier in the year I notified the Board of my intention to resign so that someone with greater skills in fundraising could take on the role of National Director. Whilst my almost two years at Christian World Service has not been long, it has been a wonderful opportunity to work with Presbyterian and our other partner churches in our ongoing efforts to address poverty and injustice around the world. Thank you for your welcome and support and every good wish as the journey of Christian World Service with the Presbyterian Church continues.

### **Conclusion**

I would like to acknowledge with thanks the contribution and support of Sally Russell, Presbyterian appointee on the Board for many years, and Board Chair since October 2020. Thank you to the Moderator, Hamish Galloway, General Secretary, Wayne Matheson, Phil King, Global Mission Coordinator, and Angela Singer, Communications Director for their engagement and assistance in promoting the work of Christian World Service. Thank you also to the other staff and volunteers who help broaden the knowledge and understanding of who we are and what we do.

We remain very grateful to our many supporters in Presbyterian and Cooperating congregations throughout Aotearoa New Zealand who make our work of loving service (*diakonia*) to others possible. It has been a pleasure to meet some of you in person. Christian World Service looks forward to deepening our partnership as we seek to create a fairer and more sustainable world together. I commend to you this year's Christmas Appeal as a way to

share God's love with our neighbours. For more information about the work of Christian World Service, please go to our website: [www.cws.org.nz](http://www.cws.org.nz)

*Murray Overton*  
*Outgoing National Director*



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## E5: Doctrine Core Group

### Recommendations:

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1. That the statement titled 'A Theology of Ordination' be sent to presbyteries and church councils for study and discussion and brought to the next Assembly for adoption.

### Report

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The role of the Doctrine Core Group (DCG) is to provide a theological response to matters of interest for the life and work of the church as requested from time to time by various sections of the church.

Since the General Assembly 2021, the Doctrine Core Group has produced the following documents.

1. 'Maintaining Our Unity in Christ Under the Covid Protection Framework: Theological Considerations', November 2021. (Prepared at the request of the Council of Assembly in November 2021.)
2. 'Thinking Biblically Across the Spectrum', September 2022. (Prepared at the request of the Right Revd Hamish Galloway, Moderator of the General Assembly. This document was requested as a background paper to inform 'a dialogue on a way forward in a church divided over issues of sexuality, biblical morality and leadership led by the Moderator and Moderator Designate' as agreed by the Special Assembly, April 2022.)
3. 'A Theology of Ordination' May, 2023. (Prepared in response to Proposal 12 of the Special Assembly, April 2022, 'That the Doctrine Core Reference Group prepare a statement for the next General Assembly that updates the theology of ordination of the Presbyterian Church of Aotearoa New Zealand, including a theology of baptism as it relates to ordination, and that any proposals to develop a new Order in the Church be considered after the Assembly accepts an updated statement.')

The first two of these statements have previously been submitted to the Council of Assembly and to the Moderator respectively. The third statement on ordination is submitted as an appendix to this report and may be read in the [Supplementary Papers](#).

*Murray Rae*  
*Doctrine Core Group Convenor*





## E6: InterChurch Bioethics Council

### Recommendations

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1. That, as a response for the best care for creation and ethical use of the Earth's resources, churches be urged to continue to take all practical steps to reduce their carbon footprints and share resources to encourage members of our churches to respond positively to the climate crisis.
2. That the Council of Assembly be asked to consider an annual contribution to recognise its partnership and membership of the InterChurch Bioethics Council and its work.

### Report

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The InterChurch Bioethics Council (ICBC, Bioethics Council) is an ecumenical cross-cultural body supported by the Anglican, Methodist, and Presbyterian Churches of Aotearoa New Zealand. Bioethics Council members have expertise and knowledge in science, ethics, theology, medicine, education and mātauranga Māori (Māori knowledge). Biotechnology relates to biological, medical, environmental, and agricultural technologies derived from science. Bioethics is an interdisciplinary category of ethics that provides the framework for policy and decision-making with regard to scientific research and resulting technologies; including future consequences, legal, political, commercial, theological and social aspects.

2022 represented a milestone year for the Bioethics Council, being the 20<sup>th</sup> anniversary of the formation of this unique ecumenical body, and an October 2023 public lecture in Wellington is currently being planned to celebrate this (see more details below). The InterChurch Bioethics Council followed on from the “InterChurch Commission on Genetic Engineering” that was formed in 2000 to provide a Christian response to the Royal Commission on Genetic Modification. Following the governmental Royal Commission, the InterChurch Commission was renamed the “InterChurch Bioethics Council” in 2002 and was given a broader brief to raise issues relevant to the cultural, ethical, spiritual, and theological issues in the use of biotechnology in New Zealand.

#### **Vision:**

*Exploring the spiritual, ethical, cultural, technological and evidential dimensions of bioethics and its consequences in Aotearoa New Zealand.*

#### **Mission Statement:**

*To increase the knowledge and understanding of church members and the wider community around the spiritual, ethical, cultural, technological and evidential issues relating to bioethics. To enable and encourage citizens to take action on these issues.*

Our key tasks are:

- To increase our own knowledge and understanding of the interface between spirituality and biotechnology.
- To engage in consultation and dialogue with church members, community groups and specialists on the ethical, spiritual and cultural issues raised by biotechnology.
- To undertake and promote education on these issues within the community.
- To make appropriate submissions to Government and other relevant organizations on important issues of ethical and spiritual concern.

- To be an advisory body to our national church organisations by responding to requests for a positional stance on bioethical issues from our national church bodies.

For Church members, the most important part of our work will be found on our website and we encourage congregations to include [www.interchurchbioethics.org.nz](http://www.interchurchbioethics.org.nz) as a resource. You can also find us on Facebook at [www.facebook.com/InterChurchBioethicsCouncil](https://www.facebook.com/InterChurchBioethicsCouncil). The website is continually updated and contains study guides, papers, reports and useful links that can give a framework or guidelines for ethical enquiry that is separate from what appears in other media.

### **Key Tasks/Activities:**

The past three years have been influenced by both the Covid pandemic and the increasing urgency of climate changes. A new consultation by the Advisory Committee for Assisted Reproductive Technologies (ACART) investigated societal attitudes to research using human embryos, which is a pivotal issue affecting all assisted reproductive technologies.

### **Submissions to Government and other Organisations:**

- National Ethics Advisory Council - Ethical Guidance for a Pandemic

Additional to this public consultation, at the end of 2022 the NZ government announced a Royal Commission of Enquiry into the Pandemic Response, to gain lessons learned from our Covid response but also to future-plan for new Covid variants, and other future pandemics with different morbidities and parameters.

- Advisory Committee for Assisted Reproductive Technologies (ACART)

Submissions were made to consultations on:

- Proposed Changes to the Guidelines for Extending the Storage of Gametes and Embryos (2022)
- Research Involving Human Gametes and Embryos (2023)

### **Consultation with our churches:**

The InterChurch Bioethics Council reports regularly to our national church organisations, and provides relevant website resources for our congregations and the general public. A list of bioethical questions for election candidates pertinent to the up-coming elections will be available for congregations in July.

On 6<sup>th</sup> October 2023, we will hold a public lecture with Prof. Jonathan Boston on 'Keeping Hopeful in Challenging Times', to celebrate the past 20 years of our mahi.

### **Undertake and promote education in the community**

- Links with A Rocha and Christians in Science

A member of the Bioethics Council, Dr Nicola Hoggard-Creegan, is co-director of New Zealand Christians in Science, and Chair of A Rocha Aotearoa New Zealand, with the interests of the Bioethics Council, Christians in Science and A Rocha all overlapping. NZCIS partners with ISCAST (Australia) to put on Zoom Conversation Series and last year one of these was on Climate Ethics.

A Rocha has now become heavily involved with leading the Eco Church initiative in Aotearoa New Zealand, and is resourcing Churches in both practical action for mitigating climate change, and having a deeper reflection on the theology of nature.

- Climate Change:

The complete set of global IPCC reports for 2021-23 have now been released and are informing the policies of many countries around the world – scientifically it is evident that the impacts of humans have been detrimentally affecting the Earth and its atmosphere, especially through greenhouse gas emissions, for the past almost two centuries. The effects of increased

global temperatures in Aotearoa New Zealand have been seen for some time in decreasing snow pack and diminishing glaciers. Fifty years ago, you could step off the Ball Hut Road onto the Tasman Glacier. Today the glacier sits behind a 2km-long lake and is a long walk from the road. Dramatic flood events have increasingly affected Westport, Nelson/Marlborough, Hawkes Bay, Coromandel, Auckland and Northland in the last two years. It is likely that less obvious effects are just as critical, such as invasive weeds and pests increasing their range and native plants acclimatised to a cooler climate being squeezed out.

The cost of remedial and preventive measures is likely to be an increasing burden on all sectors of our society, with the highest cost falling on the most vulnerable. In our last 2020-21 report, the ICBC made a recommendation for our churches to engage with EcoChurch Aotearoa New Zealand, and we continue to urge our member churches to take all practical steps possible to reduce our ecological impacts as churches and individuals, including providing practical guidance such as found on the EcoChurch website ([www.ecochurch.org.nz](http://www.ecochurch.org.nz)) to enable church members to reduce their carbon footprint.

### **Increase our own understanding**

One feature of the Bioethics Council's role is to be informed about advancing science and technology and the issues raised by new technologies. Members have attended or streamed a wide variety of seminars and conferences to keep our information current

The Bioethics Council also aims to keep its website relevant with links to a range of organisations. A priority in 2023 is to update our website documentation on climate change. Alongside this, we are continually seeking out reputable resources and websites that we can share links to provide reliable, evidence-based information.

### **Membership**

Recently, we have welcomed Samuel Allen and Dr Steve Chambers as new members. We would like to acknowledge the substantial work of Rev Dr Graham O'Brien who has stepped down from the co-chair role, and welcome Rev David Bush into that role.

As an ecumenical body, we are conscious of needing a good representation from across our three contributing denominations, including cultural representations for Tikanga Māori and Tikanga Pacifica, and currently we are finding this representation difficult to achieve. We would ask our supporting denominations to look out for available people with relevant skills, interests and backgrounds, and invite them to consider joining the InterChurch Bioethics Council.

The Presbyterian members of the InterChurch Bioethics Council for the next two years are noted by asterix:

*Samuel Allen	(Presbyterian, Wellington)
*Helen Bichan	(Presbyterian, Wellington)
David Bush	(Co-Chair; Methodist, Christchurch)
Stephen Chambers	(Methodist, Christchurch)
Nicola Hoggard Creegan	(Anglican, Auckland)
*Joy McIntosh	(Co-Chair; Presbyterian, Wellington)
Graham O'Brien	(Anglican, Nelson)
Barbara Peddie	(Methodist, Christchurch)
Deborah Stevens	(Anglican, Wellington)
Tania Stuart	(Anglican, Auckland)
Filo Tu-Faleupolu	(Methodist, Auckland)

**General Purposes Trust Fund  
Funds Held on Behalf of  
Interchurch BioEthics Council**

101041-00

**BioEthics**

<b>Date</b>	<b>Detail</b>	<b>Expenses</b>	<b>Income</b>	<b>Balance</b>
1/07/2022	Opening Balance			\$ 13,765.47
31/07/2022	July grants/expenses paid	\$ (1,206.29)		\$ 12,559.18
31/08/2022	August grants/expenses paid	\$ (1,852.17)		\$ 10,707.01
30/09/2022	September grants/expenses paid	\$ (93.07)		\$ 10,613.94
30/09/2022	Income distribution		\$ 100.20	\$ 10,714.14
31/10/2022	October grants/expenses paid	\$ (751.30)		\$ 9,962.84
30/11/2022	November grants/expenses paid	\$ (1,549.29)		\$ 8,413.55
31/12/2022	December grants/expenses paid	\$ (209.76)		\$ 8,203.79
31/12/2022	Income distribution		\$ 84.22	\$ 8,288.01
31/01/2023	January grants/expenses paid	\$ (135.00)		\$ 8,153.01
28/02/2023	Anglican Church contribution		\$ 6,000.00	\$ 14,153.01
28/02/2023	February grants/expenses paid	\$ (85.00)		\$ 14,068.01
31/03/2023	March grants/expenses paid	\$ (1,621.91)		\$ 12,446.10
31/03/2023	Income distribution		\$ 94.67	\$ 12,540.77
30/04/2023	April grants/expenses paid	\$ (50.00)		\$ 12,490.77
<b>30/04/2023</b>	<b>Closing Balance</b>			<b><u>\$ 12,490.77</u></b>

Our thanks to the Presbyterian Church of Aotearoa New Zealand for their continued support of the InterChurch Bioethics Council.

*Dr Joy McIntosh and Rev David Bush  
InterChurch Bioethics Council Co-Chairs*

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## E7: Interchurch Council for Hospital Chaplaincy

### Recommendations

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1. That the Assembly affirm the ministry of Interchurch Hospitality Chaplaincy and commend this to church councils.
2. That the Assembly invite the Doctrine Core Group to respond to the invitation to make comment to Interchurch Hospital Chaplaincy on the matter of including chaplains of other faiths and beliefs.

### Report

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*Matthew 25:36 I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you visited me.*

#### Our purpose

We provide hospitals with chaplains who offer quality holistic spiritual and pastoral care.

#### Overview

The Presbyterian Church is one of 9 denominations which 51 years ago formed the coordinating body for providing Healthcare Chaplaincy to Hospitals in the Public Health Sector.

The Presbyterian Church has been a trustee and a valued Board member since the inception of Interchurch Hospital Chaplaincy.

#### Funding

Initially funding for chaplaincy was to be met on a 50/50 cost basis between the churches and the Department of Health. Changes in 1996 resulted in the advisory council becoming the Interchurch Council for Hospital Chaplaincy (IHC).

Funding is made up of Te Whatu Ora contracts, local public hospital contributions, denomination funding and individual donations.

While our contracts with Te Whatu Ora are significant, they represent the employment of 30 chaplains, the remaining funds received allow us to pay for an additional 24 FTE. This includes the provision of continued professional development.

Additional support from individuals, organisations, and churches such as your denomination allow for the employment and support of additional chaplains and volunteers. Our service would struggle to continue without this valuable support! Our combined income from all sources allows us to provide chaplaincy across 40 hospitals nationally. Currently Interchurch Hospital Chaplaincy employs 61 ecumenical chaplains covering 41 FTE with an additional 28 Catholic chaplains covering 13 FTE.

#### Our outcomes

In the last 12-month period, more than one hundred thousand patients, whānau and hospital staff have experienced spiritual support from our hospital chaplains. This ranges from informal bedside conversations, assisting individuals and their whānau coming to terms with traumatic adjustments because of illness, accidental or traumatic incidents. Our chaplains have facilitated more than 50,000 spiritual rituals and acts of worship. These have included prayers, blessings, Bible readings, administering eucharist (Communion), funerals and regular chapel

services. Annually at least 5% of spiritual support provided by chaplains is in direct support of hospital staff, though this sits outside of our MoH contract.

Of particular significance during the past twelve months is the continued support provided by chaplains for people impacted by significant cyclonic weather events and the impact of the Covid-19 pandemic. These events have provided opportunities for our chaplains to provide support to patients and their families as well as hospital staff. Covid-19 responses have required innovative approaches and use of technology for support in many instances during occasions of lockdown.

We were also blessed to host our second chaplains conference in October 2022 with 68 chaplains in attendance. Throughout the past fifteen months Interchurch Hospital Chaplaincy has had a change in our Chief Executive following the resignation of Simon Greening in March 2022, Mr David Hough acted as the Interim Chief Executive until Mr Barry Fisk was recruited to the role and taking up the position in October 2022.

### **Accountability**

The use of results-based accountability allows us to provide both statistical and other narratives to demonstrate the value the service performs.

We produce an Annual Report with independent auditor's report which is available via our website ([www.ichc.org.nz](http://www.ichc.org.nz)) and upon request.

### **Looking forward:**

In the coming year, we will continue to be committed to providing sustainable chaplaincy across public hospitals.

We are focusing on enhancing our cultural capability by all chaplains attending Te Tiriti o Waitangi training in October. The ongoing potential threat of Covid-19 continues to impact chaplaincy teams as with all working in hospital settings. We are currently revising chaplaincy guidelines relating to the end-of-life choice legislation and introducing a competency framework for chaplaincy.

We continue to focus on mental health. We have successfully recruited chaplains to work in this important field. Our opportunities continue to be in providing appropriate support for the increasingly diverse spiritual makeup of our community within public hospitals.

While healthcare chaplaincy is a challenging task, the value of chaplaincy in hospitals is generally well accepted. There has been a progressive embracing by hospitals of a more holistic approach to health care which includes the spiritual dimension. This corresponds to the recognition of wholistic models of wellbeing such as Te Whare Tapa Whā and Te Wheke.

The continued support of the Presbyterian Church also goes a long way towards ensuring hospital chaplains are available and equipped to support the mental health and wellbeing of New Zealanders. We invite your continued support via financial contribution together with the invaluable service of volunteers and ordained ministers.

The topic of spiritual diversity is becoming an emerging issue, Requests to consider ICHC employing other than Christian chaplains have been raised. This is a complex area with stakeholders, such as the national church leaders and denominations, being asked for their input. Specific input from the Presbyterian Church would be appreciated to provide additional perspective.

Your Board member Mr Stephen Packer, of Dunedin, has the consultation document.

**Your representation**

The Presbyterian Church is represented on our Trust Board by Mr Stephen Packer. Stephen contributes a depth of knowledge, skill and experience that is significantly valued and appreciated. While the Presbyterian Church are entitled to have two representatives on the board, the choice to provide one representative allows for a more manageable board size.

There are currently ten Presbyterian ministers employed as chaplains in our hospital chaplaincy service. They are the Reverends': Sandra Wright-Taylor (regional manager – South region); Colin Gordon (regional manager – North region); Shelley Gilmore; Young You; Michelle Shin; Mele Tavelia; Ross Scott; Vosalevu Fina'i; Marion Rowe and Martin Harrison (who serves in a voluntary capacity). Further to these, there are others functioning as locums who provide relief cover and many of our voluntary chaplaincy assistants are members of the Presbyterian Church. All are valued members of our team and we are grateful for their support.

*David Hough*  
*Outgoing National Operations Manager*





## **E8: Inter-Church Tertiary Chaplaincy Council**

### **Report to the Churches**

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The Inter-Church Tertiary Chaplaincy Council brings together the various regional boards that support and raise money to fund tertiary chaplains. Our annual meeting was held at Ramsay House in Wellington in late November 2022.

The boards represented include the Southland Tertiary Chaplaincy Council Trust Board, which supports a part-time chaplain at the Southland Polytechnic, the Otago Tertiary Chaplaincy Trust Board, which supports six paid chaplains and two volunteers at Otago University and the Otago Polytechnic, the Canterbury Tertiary Education Chaplaincy Committee, which supported two chaplains at the University of Canterbury and one paid and several volunteer chaplains at Lincoln University, the Victoria University Anglican chaplaincy which supports 2-5 chaplains, the Wellington Ecumenical Chaplaincy Trust Board, which supports one chaplain working in close cooperation with the Anglican chaplaincy, the Massey Wellington Chaplaincy Trust board which supports one paid and one honorary chaplain, the Eastern Institute of Technology Board which has one paid and two volunteer chaplains, the Manawatu Inter-Church Tertiary Chaplaincy Board, which supports one full time and several volunteer chaplains working at Massey University's Palmerston North campus, the International Pacific College and UCol.

The Taranaki Tertiary Chaplaincy Board has one employed chaplain. The University of Waikato Board has one employed chaplain and several volunteers. The Wintec Board has one employed chaplain. The Auckland-Northland Regional Tertiary Chaplaincy Trust Board supports paid and volunteer chaplains at Auckland University of Technology, Massey University Auckland, Unitec, MIT and Northtec, and works closely with the Maclaurin Chaplaincy at the University of Auckland which has one employed and several volunteer chaplains. International Student Ministries cooperates with the Council and provides chaplains and staff at a range of campuses.

Several concerns are paramount for the Council at the moment.

During the course of the last twelve months, tertiary bodies have gradually returned to normal after most were locked down over the Covid epidemic. This year has seen low enrolments, especially of international students. Many students have preferred to access instruction online rather than in person. This has meant that campuses still appear unnaturally quiet. Threats of redundancies have meant that chaplains have found that they have been called upon by staff as well as students. Ministry to International students has often been a valued aspect of chaplains' work, and it is reviving at the moment.

The merging of the polytechnics into Te Pūkenga, the New Zealand Institute of Skills and Technology affects many of our boards. We have been anxiously working to confirm our relationship with the merged body, but at present we have no idea how it will approach chaplaincy. Unfortunately the pace of change is glacial, but fortunately local arrangements have continued. We would very much like to see a standardised approach, and we believe we can demonstrate that chaplaincy fits in contemporary tertiary institutions, and that they must respond to the spiritual needs of all students under the Code of Pastoral Care which now applies to all students. A sub-committee of our Council is working on this.

This underlines a more general issue that some institutions are extremely cautious in their approach to a Christian chaplaincy, and if they want chaplaincy at all, prefer that it be a

homogeneous spirituality support network. We note that the same organisations have been quick to make provision for Muslim prayer space! The Aotearoa New Zealand Tertiary Chaplaincy Association, which we support, works on an inter-religious basis, and our general view is that students can receive some support from chaplains of any background, but that in key matters, they should be supported by members of their own community. It is important to note that the smaller religious bodies do not have the resources to support their chaplains, and we seek to be generous towards them, because it is important that chaplaincy teams work cooperatively together. It is, needless to say, a sensitive area, and several of our boards especially in universities, have had to navigate these waters.

There continue to be issues with sectarian religious bodies taking advantage of the naivety of students, and chaplains and tertiary bodies have needed to cooperate over this concern. Several Korean groups have caused concern on campuses over the last year.

Funding is a challenging matter. In the post-covid environment, churches' budgets are stretched, and less seems to be available for ancillary bodies like chaplaincy services. Yet these are actually a critical point of contact for many people whose wider links with the churches are few and far between. We very much hope that churches will value our ministry as significant, and we for our part value the many church representatives who serve as board members, paid and volunteer chaplains, and generous contributors to our work.

*Terry Wall, Chair*  
*Peter Lineham, Secretary*  
*Inter-Church Tertiary Chaplaincy Council*

## **E9: Knox College & Salmond College Board**

### **Introduction**

The Board of Knox and Salmond Colleges is pleased to report on another good year at the two Colleges, although the year was certainly not without its challenges. Within days of students arriving for the beginning of the academic year the Colleges between them were faced with having to manage up to two hundred students in isolation with Covid. The logistical challenges were considerable but herculean efforts by staff and a team of volunteers saw us through some very challenging weeks. The efforts of all who played a part in caring for the students through the worst of the Covid pandemic resulted in many notes of appreciation from anxious parents. Many events had to be cancelled or rearranged during the first semester but, fortunately, we were able to return to some semblance of normality in semester two.

The well-being of students remains the highest priority for the Colleges. We strive to provide excellent pastoral care and academic support for students in high quality physical and social environments. The incidence of mental health problems among young people continues to be an area that demands a good deal of our Heads of College and the pastoral staff.

The number of students enrolling in Universities across the country has dipped in 2023, partly because of a strong job market, but also because of the ongoing effect of Covid upon international enrolments. Thus it has been a challenging start to the year for residential Colleges but Salmond and Knox between them have managed to achieve our budgeted occupancy of 98%.

### **Staff**

Dr Helen Alderson commenced as Deputy Head of Knox College in February 2023 following George Conolly's departure in October 2022. Helen has worked with tertiary students since 2009, including at the University of Otago, Victoria University of Wellington, and the University of Cambridge (UK). Along with a number of academic roles, Helen has also worked in tertiary residential Colleges, including St John's College, and Newnham College, Cambridge.

Both Heads of College, Nick Bates at Salmond and Caroline Hepburn-Doole at Knox, continue to serve the Colleges extremely well. Their service to the Colleges, along with that of their staff, is deeply appreciated.

### **Financial**

While the Covid pandemic brought additional costs to both Colleges and resulted in substantial refunds of fees to students who returned home during lockdowns, prudent financial management saw us finish the year with a surplus and enabled the organisation to make further progress toward the establishment of a substantial financial reserve. In light of our experience during the Covid pandemic the Board has determined that such a reserve is necessary as a buffer against similar unforeseen events that may cause the Colleges to close down or to operate with substantially reduced income for an extended period.

The Board again records its sincere appreciation of the support given to the Colleges by the Synod of Otago and Southland, particularly through the College Fund which in recent years has assisted the Colleges to make substantial improvements to their Wi-Fi networks. This has been especially important over the past two years as much of the University of Otago's teaching, along with examinations, was conducted online.

### **Life in the Colleges**

As noted above, the first semester was dominated by Covid-19, both mentally and practically. The logistics, the changing public health guidelines, the physical challenges of supporting two

full colleges during a pandemic, and the mental strain placed on staff and residents alike provided testing times for everyone. That the Colleges managed so well and received such positive feedback from residents and parents is a credit to the dedicated team of staff who care deeply and serve residents so genuinely.

The second semester saw us return to relatively normal circumstances with much smaller numbers of residents affected by Covid-19 from time to time. In-person classes at the University and Polytech were able to resume, the intercollege competition was back on the schedule, and college events were able to go ahead as planned. The pent-up energy from the first semester was certainly expended during the second half of the year.

For many residents, lectures were undertaken online during the first semester. The challenges of online learning cannot be underestimated, particularly given the previous two years which had disrupted the senior years at high school for many students. Although online tutorials were provided by the Colleges through this period, some residents found engagement with their courses quite difficult.

### **Salmond College Highlights**

There were many vibrant events on the College calendar in 2022. The Salmond Street Food Festival was back again in March and was well received by residents. Several food trucks lined up outside the college and, on a beautiful evening, with laid-back music, the Salmond carpark was transformed into a festival-like atmosphere. The Salmond Annual Dinner was a special occasion, with Board member, Associate Professor Patrick Vakaoti, sharing a message emphasising the importance of connection in our changing world. Patrick also led four talanoa sessions in 2022, during which residents experienced Pacific culture and reflected on life away from the normal trappings of technology whilst enjoying kava. Patrick's hosting of the talanoa has made an indelible mark on the College.

After a postponement in 2021 The College finally managed to celebrate its 50th anniversary – a year late – in 2022. The work undertaken by the committee of Rachel Bates (Secretary) Rachel Heller (Chair), Shona McDonald, Barbara Wilkes, Gina Miller, and Daniel Wards, came to fruition with the reunion taking place over the weekend of 25-27 November. 120 guests attended the Gala Dinner on the Saturday evening, during which previous College Masters Tim Gray and Bruce Cowan, along with Current Vice Chancellor and 1981 Salmond resident Professor David Murdoch and 1986 resident and Paralympian Jenny Newstead MBE, spoke and toasted the College. Other reunion events included a Garden Party on the Friday evening, a guest lecture by Professor Robert Patman, a walking tour of the campus, and a special service in the Waddell Chapel led by Rev Margaret Garland and Rev Anne Thompson.

The annual Colleges Survey, undertaken during May, revealed the high level of satisfaction among Salmond residents. Residents felt safe, cared for, well-fed and supported in their wellbeing and academic pursuits.

Two highlights of the year for Head of College, Nick Bates, were the Presbyterian Schools Conference in Havelock North in August, and a visit in late October to a number of residential colleges in Sydney and Melbourne as a part of a review of the College's pastoral staffing structure. This was a chance to consider the way resources can best be used in the future to ensure appropriate pastoral care is provided within the ever-changing residential environment. It was a stimulating and educational opportunity.

### **Knox College Highlights**

At Knox too, the usual calendar of first semester events was disrupted by Covid, but adaptations were made to host events that would help to forge a strong sense of community and provide opportunity for the development of friendships among the residents. The kitchen did an amazing job of our first Formal Dinner, with two settings and individually plated

restaurant-style meals. Our modified Toga event was a hit, with a rolling Roman Feast, and then the KCSC Executive with staff support, held a multi-zone HOP. The volunteering programme got underway with cheese roll making for the Presbyterian Support Food Bank. A busy social programme resumed in semester two with many highlights including a high tea to mark the death of Queen Elizabeth II, and two balls with music provided by the College chamber music group and the College band.

A vigil was held for Ukraine with some attending the Chapel in person, and another twenty five joining in by Zoom. Professor Robert Patman provided a preamble outlining the historical context, and Rev Dr Jordan Redding led a reflective service. An Anzac chapel service featured an interview with Professor Kevin Clements in response to an excerpt from Archibald Baxter's book *We will not Cease*. Professor Clements also spoke on the significance of the Archibald Baxter Memorial, recently opened in Dunedin, and the importance of non-violent resistance to war. Chapel services during the second semester were able to be held more freely with music led by the choir under the direction of Calla Knudson-Hollebon.

Senior Common Room Activities have been limited during the Covid period, but we hope to resume these in 2023. We continue to appreciate the support offered to the College by the Knox Fellows.

### Special Character

The Board and both Heads of College are strongly committed to maintaining and enhancing the special Christian character of the Colleges. This is evident in the codes of conduct expected of students, through opportunities to become involved in voluntary service activities in the wider community, through chapel services held in both Colleges, and through discussion groups that provide opportunities for students to explore questions of life and faith. Special mention must be made in this regard of the assistance given by the Rev Dr Jordon Redding in his capacity as a University Chaplain. Dr Redding has recently moved to Auckland to become the minister of St Heliers Presbyterian Church. His contribution to the two Colleges will be missed. Richie Brown assisted Dr Redding in leading worship at both Colleges and also provided pastoral care at Salmond College through 2022. He is continuing with increased responsibility in both roles during 2023.

### Board Membership

Board members bring a wide range of expertise and experience to the Board and are very generous with their time which they provide on a voluntary basis. The Colleges are indebted to them for their service, especially for their willingness to devote considerable extra time to the work of the Board as the Colleges have responded to the Covid pandemic.

Preferred name	Surname	Role	Term start	Term end
Corey	Farrell	Board Member	8/2/2023	8/02/2026
Andrew	Hamilton	Deputy Chair	11/11/2020	11/11/2023
Jessica	Higgins	Board Member	12/08/2020	12/08/2023
Margaret	Garland	Board Member	2/10/2019	2/10/2025
Mike	Harte	Board Member	4/07/2016	4/07/2022
Murray	Rae	Chair	21/06/2018	21/06/2024
Michelle	Thompson-Fawcett	Board Member	13/02/2019	13/02/2025
Jo	van der Linden	Board Member	8/8/21	8/8/24

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Patrick	Vakaoti	Board Member	7/9/2022	7/9/2025
Fiona	McMillan	Board member	1/4/22	31/5/23
Judith	Forbes	Board Member	14/6/23	14/5/26

- Due to increased work commitments, Jackie Barron resigned from the Board in December 2022 having served on the Board since August 2021. Judith Forbes' appointment to replace Jackie Barron was approved by Council of Assembly in May 2023.
- David Richardson completed his term on the Board in April 2022 having served as Chair since April 2015. A farewell dinner was held to honour David's leadership of the Board during a period of challenging transition.
- Murray Rae assumed the role of Chair in April 2022.
- Andrew Hamilton become Deputy Chair from April 2022.
- Patrick Vakaoti was appointed to the Board in September 2022
- Corey Farrell was appointed to the Board in February 2023
- Jessica Higgins was on parental leave from April 2022 – May 2023. Former Board member Fiona McMillan rejoined the Board during the leave period in order to cover for Jessica's absence.

*Murray Rae*  
*Board Chair*

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## **E10: Nominating Committee**

### **Recommendation**

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1. That the membership of national church committees, work groups and other nationally appointed bodies be as set out in the appendix to the report of the Nominating Committee.

### **Report**

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The Nominating Committee has worked between assemblies to fill casual vacancies on committees as they have arisen. The committee is aware that a number of our national committees have been understaffed and we have done our best to try and fill these roles. It has become more and more challenging to fill vacancies as we have fewer people to call from and we are needing to really promote the work of our committees to make it appeal to younger members of our Church.

The nominating process is very time consuming, and not everyone who is nominated ends up serving on a committee. The discernment process of the Nominating Team is very involved and over the last two months there have been lots of Zoom calls and work going on in the background.

The work of the committee has been challenging when we have not had responses from the people on the ground at presbytery and congregation level. At times this has taken months to get the nominations required by our process to fill roles that become vacant. This has been particularly challenging for the Council of Assembly roles.

The Nominating Committee has done the best it can to maintain a good balance on each of the committees. We are aware that we have not been able to achieve a good balance of lay and ordained and male and female on the Doctrine Core Group. We would like the Church to discern before the next Assembly people who could serve on Doctrine Core Group to balance it more.

As a general rule we only nominate a person for one committee as we want to involve as many different people as possible. However, this year one committee urgently needed better gender balance and another to retain experience, so a person was given two committee roles.

Thank you to the Nominating Committee for the work they have put in to bring this recommendation to the Assembly; to Wayne Matheson, Jaco Reyneke and Katarina Solomona for their time and support and to the hard working executive.

*Liz Whitehead*  
*Nominating Committee Convenor*

## **Appendix to Nominating Committee report**

### **Recommendations for appointment**

**[\* indicates new appointment]**

**Council of Assembly:**

Convenor: Katerina Solomona (2023-27) Deputy Convenor: Rev Roxy Gahegan\* (2023-27)

Members: Grant Holland\* (Alpine Presbytery 2023-27), Rev Mo Morgan (Central Presbytery 2021-25), .....(Pacific Presbytery 2023-27), Rev Andrew Scott\* (Southern Presbytery 2023-27), Honey Thrupp (Te Aka Puaho 2021-25), Marion Sanders (Kaimai Presbytery 2021-25), Rev Dr Colin Marshall (Northern Presbytery 2021-25), Rev Micah Tang\* (Asian Congregations 2023-27), Rev Ryhan Prasad (Leadership Sub-committee 2021-25), Craig Donaldson (Resource Sub-committee 2021-25), Rt Rev Rose Luxford (Moderator of General Assembly).

Associates: Moderator of Te Aka Puaho, Moderator of Pacific Presbytery, Assembly Executive Secretary, Church Property Trustees representative, Synod of Otago & Southland representative.

**Leadership Sub-committee**

Convenor: Rev Ryhan Prasad\* (2021-25) Deputy Convenor: .....(2023-27)

Members: Honey Thrupp (Te Aka Puaho 2021-25), Brad Kelderman (2021- 25), Rev Prof Paul Trebilco(2021-25), David Dally (2021-25), Dr Andrew Hill\* (2023-27), Rev Dr Bonnie Robinson\* (2023-27), Rev Esther Sabey\* (2023-27), Sharon Spragg\* (2023-27), Rev Ed Masters\* (2023-27), Chris Lamborne\* (2023-27), Rev Tom Mephram\* (2023-27) ..... (Pacific Presbytery 2023-27).

Associates: Assembly Executive Secretary, KCML Principal; Synod of Otago & Southland.

**Resource Sub-committee**

Convenor: Craig Donaldson\* (2021-25) Deputy Convenor ..... (2023-27)

Members: Eli Elikana (Pacific Presbytery 2023-25 2 year extension), Tania-Rose Taitoko (Te Aka Puaho 2018-23), Martyn Vincent (2021-25), Rev Tom Waight (2021-25), Fritsen Kristiano\* (2023-27), Ann McMillan\*(2023-27).

Associates: Synod of Otago & Southland; Church Property Trustees; PCANZ Finance Manager, Assembly Executive Secretary

**National Assessment Work Group**

Co-convenors: Rev Douglas Bradley(2021-25), Rev Mike Kirkby-Sing (2023-2027)\*

Members: .....(Te Aka Puaho 2016-23), Soomemea Faatui (Pacific Presbytery 2021-25), Margaret van Ginkel (2023-2025 2 year extension), Laurie Mills (2023-25 2 year extension), Brent Richardson (2021-25), Paula Levy (2021-25), Jin Sook Kim\* (Asian Congregations 2023-27), Rob Pendreigh\*(2023-27), Cathy Fraser\*(2023-27), Amanda Guy\*(2023-27), Rob Williams\*(2023-27),

Associates: Principal KCML, Leadership Sub-committee

**Book of Order Advisory Committee**

Convenor: Rev Dr Kerry Enright\* (2023-2025)

Deputy Convenor: Rev Peter McKenzie\*(2023-2027)

Members: Jordan Grimmer (2023-25, 2 year extension), Rev Brett Johnstone (2023-25 2 year extension), Andrew Irwin\* (2023-27), Efi Efaraimo (2021-25), Peter Weir\* (2023-27).

Associates: Assembly Executive Secretary, Book of Order Advisor

**Personnel Work Group**

Convenor: Rev Stuart Simpson\* (2023-27), Deputy Convenor .....

Members: Rev Rainier Raath (2021-25), Lois Robertson (2021-25), Anesi Tausilili\*(2023-27), Rev Christine Sorenson\*(2023-27), Rev Gene Lawrence\*(2023-27)

**Assembly Business Work Group (for 2023 Assembly)**

Convenor: Rev Alistair McBride (2018-23) Deputy Convenor:

Members: Rev Heather Kennedy (2018-23), Rev Dan Spragg\* (2023-27). Rev Richard Gray (2023)

Associates: Clerk of Assembly, Deputy Clerk of Assembly

**Assembly Business Work Group (for 2025 Assembly)**

Convenor: To be determined from the members.



Members: Rev Shona Bettany\* (2023-27), Rev Anne Stewart\* (2023-27), Rev Dan Spragg (2023-27), Gerald Broadfield\* (2023-27).

Associates: Clerk of Assembly, Deputy Clerk of Assembly

#### **Doctrine Core Reference Group**

Convenor: Rev Prof Murray Rae (2021-25) Deputy Convenor: Rev Fei Taulealeausumai (2021-25)

Members: Aaron Geddis (2023-25 2 year extension), Rev Malcolm Gordon (2021-25), Rev Dr Jordan Redding (2021-25), Margaret van Ginkel (2021-25), Timothy Lim\*(2023-27), Rev Mark Maney\*(2023-27), Rev David Williams\*(2023-27)

#### **Church Architecture Reference Group**

Auckland: Roger Low

Wellington: John Grant, Ric Slessor

Christchurch: Rev Stephanie Wells, Rev Dugald Wilson, Gordon Galkie

#### **PressGo Board**

Chair: Very Rev Hamish Galloway\* (2023-27) Deputy Chair: Anne Overton (2021- 25)

Members: Rev Mahaki Albert (Te Aka Puaho 2021-25), Hannah North\*(2023-27), Jill Kayser\*(2023-27), Rev Won Hyuk Jung\*(2023-27).

Associate: Assembly Executive Secretary

#### **UCANZ Standing Committee**

Members: Rev Stephanie Wells (2023-25 2 year extension), Rev Hanna Popea-Dell\* (2023-27)

#### **Judicial Panel**

Makesi Alatimu, Wendy Aldred, Barry Ayres, Frazer Barton, Liliias Bell, David Carden, Roy Christian, Vivian Coleman, Mavis Duncanson, Rachel Dewar, Kerry Enright, Richard Fowler, Lorraine Francis, Mary Gibbs, Carol Grant, Richard Gray, Diane Gilliam-Weeks, Annette Hannah, Bruce Hansen, Bruce Harris, Tausala Iosefa, Andrew Irwin, Brett Johnstone, Tokerau Joseph, Fakaofa Kaio, Allister Lane, Alistair McBride, Robyn McPhail, Garry Marquand, Norman MacLean, Sylvia Miller-Hardie, Ron Mills, Cherie Moran, Nyalle Paris, Nathan Parry, Stephanie Pettigrew, Joanna Pidgeon, Alex Robinson, Michaela Ryan, Alastair Sherriff, Pamela Tankersley, Wayne Thompson, Ikpa Tongatule, Marilyn Wallace, Nicola Watkin, Peter Whiteside, Dugald Wilson, Virginia Wilson

#### **Church Property Trustees**

Chair: Rev Dr Ron Mills (until November 2023) Andrew Souness (from November 2023)

Deputy Chair: Andrew Souness (until November 2023)

Trustees: Paul Barber, Marie Burgess, Helen Carter, Brian Dangerfield, Margaret Galt, Roger Gyles, John Harvey, Hao Hoang, Alan Jamieson, Lyn Murray

Trustees on Leave of Absence: Rose Luxford, Winston Timaloa

Associate Specialist Trustee: Ruth Rainey

It was noted that Church Property Trustee appointments are open ended, and only new trustees are appointed by Assembly. It was reported that the following trustees had retired since the last General Assembly: Rev Chris Elliott.



# E11: Presbyterian Church Property Trustees

## Terms of Reference

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The Presbyterian Church Property Trustees are constituted under The Presbyterian Church Property Act 1885 (“Act”).

Under the Act, the Trustees are the legal entity in which the property of congregations and presbyteries situated north of the Waitaki River is vested, and which holds and invests church trust funds. Funds under the control of the Trustees are managed in accordance with the requirements of the Act and the Trusts Act 2019.

## Personnel

**Trustees:** (as at June 2023): Rev Dr Ron Mills (Chair), Mr Andrew Souness (Deputy Chair), Mr Roger Gyles, Dr Margaret Galt, Mr John Harvey, Ms Marie Burgess, Mr Paul Barber, Mr Hao Hoang, Mr Alan Jamieson, Mr Brian Dangerfield, Mr Lyn Murray (also Synod of Otago & Southland representative), Mr Winston Timaloa (leave of absence), Rev Rose Luxford, Mrs Helen Carter.

**Associate Trustees:** NA

**Associates:** Rev Wayne Matheson (Assembly Executive Secretary), Rev Colin Marshall (Council of Assembly representative).

**Associate Specialists:** Mr Doug Crombie (Farms), Mrs Ruth Rainey (Farms), Mr Warren Potter (Presbyterian Beneficiary Fund Trustee Limited and Investments), Rev Sharon Ross-Ensor (Presbyterian Beneficiary Fund Trustee Limited).

**Staff:** Mr Russell Garrett (Executive Officer), Mr John White (Property and Administration Manager), Ms Tracy Setters (Office Manager), Ms Robyn Taylor (Accountant)

## Report

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The Trustees provide a comprehensive annual report in November each year on their stewardship, which is available on the Church website [www.presbyterian.org.nz](http://www.presbyterian.org.nz), together with the annual report and financial statements for the Presbyterian Investment Fund. This report summarises the significant matters involving the Trustees in the two years to 30 June 2023.

### 1. Executive Summary

It has been a busy and demanding period since the last report to General Assembly.

**Highlights** over the last two years include:

- Work on the Fit for Purpose Property project has been a real highlight. We have been delighted with the extent to which presbyteries have engaged with us and the project. We are at our strongest when we have strong relationships.
- The appointment of Tracy Setters as Office Manager and Robyn Taylor as Accountant (part-time) in the Trustees office. Both Tracy and Robyn have made valuable contributions to the life and work of the Trustees.
- The development of Trustee and Committee dashboards to help maintain focus on governance and improve communication within the Trustees and externally.
- Adoption of a mission statement for the Trustees: *Building up the Presbyterian Church for God’s Mission.*

- A record number of property transactions, with over 150 applications considered over the two-year period (with only two applications declined).
- The completion of some exciting projects, including two that won national architectural /construction awards. Congratulations to Rotorua and Kaikoura Presbyterian Churches.
- Updates to the Property Handbook and Earthquake Prone Buildings Policy, and the publication of Facilities Hire Templates.
- \$3.0m of Presbyterian Investment Fund Reserves were used to support interest paid to account-holders over the two years to 30 June 2023, a period of particularly low interest rates and poor investment returns.
- Presbyterian Investment Fund property development support with \$8.5m in loans to three congregations and one trust over the last two years. These loans also provide good returns to PIF account holders.
- Two major McNutt Trust capital transactions. The Trust purchased and then sold a farm property nearby to Glen Innes, using the proceeds to purchase another nearby, but superior, sheep and beef property.
- The purchase by the Clark Estate Trust of a neighbouring dairy farm that had been leased by the Trust since 2016 – and the construction of a new house at Flaxburn for the sharemilker.
- The wind up and distribution of just over \$200,000 from the capital and income of the Nellie Inglis Memorial Scholarship to the Northern and Pacific Presbyteries and Te Aka Puaho, to support ministry leadership training.
- The wind up and distribution of \$66,000 for the general purposes of the Presbyterian Church in Auckland from the capital and income of the Vera Wyatt Trust.
- The granting of \$130,000 received from the estate of Albert Anderson to Northern Presbytery, Pacific Presbytery, PCANZ White Ribbon Programme, and Te Whare Atawhai (Hope House) Christchurch.
- The Te Whaiti-Nui-A-Toi Trust scholarship celebrates its 50<sup>th</sup> year in 2023.
- Payment of nearly \$3.5m in insurance claims to congregations over the two-year period, including cover of \$2.8m for one claim following a major fire to an historic church.

**Lowlights** over the last two years include:

- An incredibly tough period for the Glen Innis farming operation. Two consecutive drought years were followed immediately by a very wet period, which in turn was followed by Cyclone Gabrielle. The farm suffered from a number of slips which caused the loss of fences, tracks, culverts and stock. The weather and ground conditions also had an adverse impact on stock conditions, which, along with falling prices, resulted in a loss on the farm. It will take some time, and lot of effort, for the property to recover.
- Returns on the On Call Fund were unusually low over the last two years, reflecting record low interest rates. The On Call interest rate commenced the period at just 1.0% p.a., but has risen steadily since early 2022 and finished the period at 5.0% p.a.
- Poor returns for the Long Term Fund for the year to 30 June 2022 (-5.2% p.a.) following an unusually tough period for investment assets. Markets rebounded and the Fund returned a total of +4.75% in the 2023 financial year.

- Our office was affected by a ransomware attack on our IT provider in late November 2022. This resulted in the encryption of all our files for a period of around three months. Fortunately, our data was not exfiltrated, but the process caused the need for plenty of rework, attending to privacy breach concerns, and getting systems back into working order. We are now back operating at full speed.

Future **challenges** for the Trustees are set out under each area of our work later in the report. Challenges at an overall Trustee level include:

- Finding the right people to continue the work of the Trustees, both as Trustees and Associate Specialists. The Trustees work requires governors with expertise in a wide variety of areas, from farming to investments, from property to trust law, from insurance to superannuation. We need to invest more time and effort in securing strong governance succession.
- We have commenced a stakeholder review project across all areas of the Trustees' activities. The aim is to help the Trustees ensure our activities are effective and identify areas where we might be able to make improvements. The review will include user surveys, conversations with key stakeholders, and external reviews as appropriate.
- The Trustees are reviewing our office arrangements, particularly our location and IT services. We are working with the PCANZ National Office on both.

### **Working in harmony**

The Trustees expect to work in harmony with the Church, but at the same time they have an overriding legislative duty to carry out the trusts assigned to them. We are concerned that some decisions made by the Church have not given due consideration to different roles and responsibilities carried out by parts of the Church, including the Trustees. The 2022 Special Assembly decision regarding the first right of refusal for mana whenua is one example. More thought needs to be given to the implementation of decisions in order for decisions to have the effect intended. We are working with the Council of Assembly and Book of Order Advisory Committee in this regard.

### **Thanks**

We thank the following for their service to the Trustees: Rev Chris Elliot (Trustee), Ms Susan Finlayson (Farms Associate), Mr Ian Russon (Presbyterian Beneficiary Fund Trustee Limited Director), Rev Richard McLean (Council of Assembly representative).

We also thank Ms Marion Blair for several years' service as Administrator in the Trustees' office.

We would also like to thank all those we have worked with over the last two years. This includes congregational members dealing with property transactions, presbytery executive officers and property convenors and teams, management committees, beneficiaries, advisers and providers, staff, and many more.

## **2. Property**

### **Introduction**

The Trustees hold the title to properties on behalf of congregations and presbyteries north of the Waitaki River. Properties south of the Waitaki River are held in the name of the Otago Foundation Trust Board.

North of the Waitaki River, the Trustees hold 890 buildings located on 511 properties on behalf of 238 Congregations/Presbyteries with an estimated total value of \$1b. Land and buildings represent about 4/5<sup>ths</sup> of the assets held by congregations. These buildings are a significant commitment that can either support or detract from the mission of the Church.

Over the last two years, the Trustees received over 157 applications from congregations to buy, sell, build, renovate, strengthen, lease, borrow against, apply for lottery funding for property and buildings. These applications represented over \$132m of activity. (This number includes double-counting of the same project where the project is the subject of more than one application, which is often the case for large projects.) A breakdown of the property applications can be found below.

We also process numerous other property-related transactions, such as easements and lease renewals. Finally, we manage the Church's Insurance Collective for congregations nationwide (including Otago and Southland). This oversight provides us with a unique (almost) national perspective of the state of the Church's properties.

### **Exciting projects**

There have been a number of exciting projects where congregations have sought to replace old buildings or plant new congregations in areas of successful mission. Sometimes this involves modest sums, in other cases, projects are worth several millions of dollars. In each case, the vision of the congregation and the strength of its mission have been major factors in bringing the project to life.

Congratulations to the following congregations that have completed major new builds or renovations over the last two years:

- Rotorua District Presbyterian
- Auckland Chinese Presbyterian
- St Paul's Kaikoura
- Hope (West Melton) Presbyterian Christchurch
- St Andrew's New Plymouth
- Whanganui Westmere Memorial
- Pathways Presbyterian Church (Palmerston North)

### **Award-winning projects**

Particular congratulations to Rotorua and Kaikoura for their award-winning projects. Rotorua's new church complex was a 2022 ADNZ Commercial/Industrial Architectural Design National Award Winner and an NZIA Public Architecture Regional Award Winner. The Kaikoura restaurant and hall project was a Silver Award Winner in the 2023 New Zealand Commercial Project Awards, Built Tourism and Leisure.

### **New projects**

We have noticed a slow-down in the number of large projects, possibly as we near the end of strengthening activity. In the last two years the Trustees have approved purchase, new build or renovation/strengthening projects in excess of \$1m each for the following congregations:

- Avondale Union

- Whakatu Presbyterian
- Hope (Rolleston) Presbyterian Christchurch
- St Stephen's Ponsonby

### Funds approved for mission

The Trustees also oversee capital proceeds from property sales, which make up nearly 40% of funds in the Presbyterian Investment Fund. Capital funds can also be used for new mission initiatives. The Trustees are pleased to report that they received and approved two applications to use property capital on new mission projects in the last year. These were the first applications received for quite some time.

### Mission Enterprise Contributions

The Trustees are currently seeking advice regarding their role in the deduction of Mission Enterprise Fund contributions. Deductions are currently being held in suspense pending clarification.

### Property Transactions

Property applications\* for the last two years are detailed below:

Type	2022		2023	
	Number	\$ Value	Number	\$ Value
Sales <sup>^</sup>	20	48,687,000	18	11,700,000
Purchases	5	2,303,500	4	1,845,000
New Builds	3	13,476,100	3	4,623,000
Renovations	19	11,036,337	15	10,191,502
Strengthening	8	10,208,540	10	3,059,490
Lotteries	2	950,000	3	456,964
Borrowing	9	7,709,219	6	1,015,000
Leases	5	262,600	6	143,350
Mission	-	-	2	205,200
Gifting	-	-	2	469,000
Earthquake Policy (exemptions)	-	-	10	\$0
Other	2	90,000	5	3,629,000
<b>Total</b>	<b>73</b>	<b>94,723,296</b>	<b>84</b>	<b>37,336,506</b>
MEF Contributions	11	1,434,063	6	343,117

\* The table may include more than one application for the same project, for example, where there have been both concept and final applications, or revisions to earlier applications.

<sup>^</sup> The Trustees continue to remind those entities that have received a relevant approval to sell of the Special Assembly 2022 decision that, "Those bodies responsible for the sale of Church-owned land and/or buildings are to offer these assets to relevant Māori entities before the asset goes on to the open market." The Trustees have suggested to the Council of Assembly

how this might be implemented, but we have also noted that the decision did not sufficiently address the different roles and responsibilities of those involved in property transactions to be effective.

In addition to processing property applications and transactions, over the last two years the Trustees have issued and / or updated the following documents:

### **Earthquake Prone Building Policy Updates**

The Trustees reviewed and updated the Church's Earthquake Prone Buildings Policy in both 2021 and 2022. Changes included extending deadlines for both assessments and strengthening, clarifying the grounds for an exemption, introducing life safety risk assessments, and noting the need for some buildings to be re-assessed following changes to the building standards. We also added a table of contents as the Policy is now quite involved. It remains a key resource and compliance tool for the Church and can be found at <https://www.presbyterian.org.nz/for-parishes/church-property-trustees/property-property-handbook#equake>.

A separate report on Seismic Status and Compliance is being presented to the Assembly.

### **Property Handbook Update**

The Trustees issued a 4<sup>th</sup> edition of the Property Handbook. The Property Handbook sets out the Trustees' policies in respect of property transactions. It also provides extensive guidance to assist congregations and presbyteries manage their property transactions. The latest edition, which includes numerous changes to the previous version, can be found at: <https://www.presbyterian.org.nz/for-parishes/church-property-trustees/property-property-handbook#handbook>.

### **Facilities Hire Templates**

Responsibility for managing church facilities rests with each congregation and there is no need to refer to the Trustees. However, we routinely receive requests for help in this regard. As a result, with the help of several congregations, we have drafted a number of templates that congregations can tailor for their own use. These include a cover letter; booking form; fee schedule; hire agreement; and a 'things you need to know' form. These can be found at <https://www.presbyterian.org.nz/for-parishes/church-property-trustees/property-property-handbook/facility-hire-templates>.

## **3. Presbyterian Investment Fund**

Total account balances in the Presbyterian Investment Fund (PIF) have increased from \$178.6m (30 June 2021) to \$179.6m (30 June 2023). Reserves as at 30 June 2023 stand at \$5.6m (\$8.6m 2021).

The PIF is overseen by the Trustees' Investments Committee. Trustees Executors acts as custodian for the Fund's investment assets and also provides accounting services. Booster administers investors' accounts and provides the online facility that allows parishes and other investors to transact electronically.

**Highlights** over the last two years include:

- Despite the tough return environment, the PIF provided \$6.9m interest to account-holders over the two years to 30 June 2023, plus inflation-proofing Long Term Fund account-holder capital balances.
- \$3.0m of PIF Reserves were used to support interest paid to account-holders over the two years to 30 June 2023, a period of particularly low interest rates and poor investment returns.



- The PIF has supported property development with \$8.5m in loans to three congregations and one trust over the last two years. These loans also provide good returns to PIF account holders.

**Lowlights** over the last two years include:

- Returns on the On Call Fund were unusually low over the last two years, reflecting record low interest rates. The On Call interest rate commenced the period at just 1.0% p.a., but has risen steadily since early 2022 and finished the period at 5.0% p.a.
- Poor returns for the Long Term Fund for the year to 30 June 2022 (-5.2% p.a.) following an unusually tough period for investment assets. Markets rebounded and the Fund returned a total of +4.75% in the 2023 financial year.

Future **challenges** for the PIF include:

- Lifting investment in the Long Term Fund.
- Exploring expansion of the lending facility to include unsecured loans.

### **PIF On Call Fund**

The PIF On Call Fund provides an on-call facility that is invested in high quality, short-duration securities by Harbour Asset Management.

As a short-duration fund, the interest rate earned by the PIF's assets, and passed on to account-holders, is strongly linked to the Official Cash Rate (OCR). Unfortunately, in response to the Covid pandemic, the OCR fell to an all-time low of 0.25% p.a. in March 2020 and did not lift until October 2021, before rising sharply to reach 5.5% p.a. by 30 June 2023.

The PIF On Call rate started the period at a low of 1.0% p.a. and followed the OCR up, to finish as at 30 June 2023 at 5.0% p.a. While the Trustees expect to provide a return higher than the OCR (and more in line with 6-12 month term deposits) over the medium-term, the PIF rate might lag the OCR over short-term periods, particularly when the OCR rises sharply, as it did over 2022.

The Trustees elected to use some of the PIF's reserves to support the On Call rate when interest rates were at their lowest and as rates rose. They expect to replenish reserves once interest rates stabilise.

### **PIF Lending**

A lending facility was introduced within the PIF On Call Fund during the year ending 30 June 2020. This facility enables eligible PIF investors to also borrow from the PIF. The aim is to enhance returns to the PIF, while at the same time reducing the cost of borrowing for parishes and other church entities. Floating interest rates are set on a case-by-case basis. Loans must be secured by the first mortgage and fall within prudential limits set by the Trustees.

As at 30 June 2023 there were 5 loans outstanding to three congregations and one loan to the Clark Estate Trust, totalling \$6.7m. A further loan of \$1.85m was repaid during the period.

### **PIF Long Term Fund**

A new Long Term Fund option was introduced during 2019 and has since grown to \$44.7m. As at 30 June 2023, 19 congregations have invested in the Long Term Fund (7 more than two years ago), alongside the Trustees (on behalf of a number of trusts), the General Assembly (via a number of accounts), and one presbytery.

The Fund's objective is to provide a higher rate of return, whilst also providing growth to maintain the real inflation-adjusted value of the invested capital. The Fund is designed for those congregations and other investors who possess capital that they expect to hold for a lengthy period (at least five years).

The Long Term fund invests in the Mercer Socially Responsible Investment Balanced Fund. This Fund has a target exposure to growth assets (shares, property and infrastructure) of 60%, with the remaining 40% in bonds and cash. The Fund incorporates exclusions to those sectors considered unethical by the Church. In addition, it seeks to invest in companies with a positive impact on society and the environment – and actively engages with directors and management to drive good outcomes. Mercer has committed to making its investment portfolios net zero carbon emissions by 2050 with material reductions in emissions by 2030.

The investments generate a volatile return (principally as share prices rise and fall). The Fund pays interest broken down into three components: Regular; Inflation; and Reserve. The Inflation component allows accountholders to inflation-proof their capital. The Regular interest component provides accountholders with a stable stream of income available for spending. The Reserve component fluctuates as investment market returns fluctuate. When market returns exceed Regular plus Inflation interest, Reserve interest will be positive. When market returns are not sufficient to match Regular plus Inflation Interest, Reserve interest will be negative.

After a strong performance in the year to 30 June 2021, when the Long Term Fund paid a total of 14.1%, the 2022 financial year was a different story. In addition to unusually high inflation, which increased the earning's hurdle for the Fund, investment markets suffered sharp losses. In a rare event, both shares and bonds fell in value, leading to a total loss in the Long Term Fund for the year to 30 June 2022 of -5.2%. Fortunately, as interest rates approached their peak and inflation started to moderate, investment markets generated reasonable returns through to 30 June 2023. The effective total Long Term return for the year to was 4.75%.

Despite the tough return environment, the Long Term Fund has helped account-holders inflation-proof their capital holdings by 17.5% over the last three years, while still providing income available for spending.

### Fund Returns

A summary of interest paid across both PIF options over the last three years follows:

	On Call Fund				Long Term Fund		
	2021	2022	2023		2021	2022	2023
Start	1.75%	1.0%	1.75%	Regular	3.0%	3.0%	3.0%
End	1.0%	1.75%	5.0%	Inflation	3.3%	7.3%	6.0%
Average	1.6%	1.3%	3.1%	Reserve	7.75%	-15.5%	-5.0%
				Total	14.1%	-5.2%	4.0%*

\* The effective rate is 4.75%, as Inflation Interest is paid on Capital (not Reserves, which are currently negative).

### Breakdown

A breakdown of the PIF as at 30 June 2023 follows:

Accounts	On Call Fund \$	Long Term Fund \$	Total \$
Parish Property	49,652,129	15,744,115	65,396,244
Parish Other	33,364,316	1,457,872	34,822,188

Presbyteries/Synods	25,730,822	3,449,265	29,180,087
General Assembly	17,430,124	8,039,651	25,469,775
Other	3,458,247		3,458,247
Trustees	5,221,048	16,023,560	21,244,608
Reserves	5,616,462		5,616,462
<b>Total</b>	<b>140,473,148</b>	<b>44,714,463</b>	<b>185,187,611</b>

#### 4. Farms

The Trustees Farms Committee oversees the management of two farming Trusts: the McNutt Trust and Christina Clark Trust.

##### 4 a. McNutt Trust – Glen Innis Station

The Trustees have a beneficial interest in “Glen Innis”, a sheep and beef farm of 617ha situated near Waipukurau, Hawkes Bay. The farm was left to the Trustees under the Will of the late James McNutt, dated 18 November 1953. The primary purpose of the Trust is to provide a place of rest and recreation for Ministers of the Church, with a secondary purpose being the support of the young people of Aotearoa New Zealand.

The Trust employs an Operations Manager (James Carter) to manage the farm and a Holiday Homes Manager (Stephanie Carter) to manage the two holiday homes located on the property. Farming advice is provided by BakerAg and Findex provides accounting services to the Trust. The Trustees are pleased to report full compliance with all regulatory environmental and resource requirements. A comprehensive health and safety plan is regularly monitored and no major health and safety issues have occurred.

##### Holiday Homes Use

Nationally ordained ministers are able to holiday in two houses located on the farm at no cost, with a travel subsidy available for ministers located in the South Island. Unfortunately, both Covid and Cyclone Gabrielle have prevented full use of the homes over the last two years. Use of the holiday homes over the last two years is shown below:

In the year to:	Guests	Nights
30 June 2022	175	851
30 June 2023	134	832

**Highlights** over the last two years include:

- Two major capital transactions. First, the Trust purchased a nearby farm which shortly thereafter became subject to an offer as changing forestry economics valued the property at a premium to our purchase price. We took advantage to sell and then to purchase another nearby, but superior, sheep and beef property (554ha). The larger operation will enable better economies of scale and provide some diversification from weather events (the new property has a different profile), and should generate higher income over time.

- The commencement of a tree-planting programme on Glen Innis to better utilise the land area and mitigate the impact on the climate.
- The return of a distribution to support the young people of Aotearoa New Zealand. For the last two years the Trust has made a modest \$10,000 p.a. distribution for this purpose. These funds have been granted to St Andrew's Waipukurau, Epic Ministries, Presbyterian Support East Coast, and the PCANZ Children's Ministry.

**Lowlights** over the last two years include:

- Two consecutive drought years were followed immediately by a very wet period. Just when it was thought that the weather could do no worse, Cyclone Gabrielle inflicted substantial damage on the property. The farm suffered from a number of slips which caused the loss of fences, tracks, culverts and stock. The weather and ground conditions also had an adverse impact on stock conditions, which, along with falling prices, resulted in a loss on the farm. It will take some time, and lot of effort, for the property to recover.
- Both Covid and Cyclone Gabrielle had an adverse impact on the ability of ministers to visit and stay at the Glen Innis Holiday Homes.

Future **challenges** include:

- Incorporating the new farm into the Glen Innis operations.
- Increasing use of the Holiday Homes, including exploring broadening the categories of ministers that can use the homes. Progress on this has been hampered, first by Covid, and then by Cyclone Gabrielle.

#### **4 b. Christina Clark Estate Trust – Flaxburn**

The Trustees own a dairy farm, "Flaxburn", near Featherston in South Wairarapa, bequeathed to the Trustees under the Will of the late Christina A Clark, dated 19 July 1957. At 30 June 2023, Flaxburn itself comprised 278ha, with an additional 86ha leased on a rolling three-year basis from an adjacent neighbour. Apart from some small annuities, the proceeds from the farming operation benefit the Church's global mission (75%) and national mission (25%).

The farm is operated under a 50/50 sharemilking agreement with sharemilkers Keith and Jo Dennis, with farming advice provided by Aidan Bichan. The sharemilking arrangement reduces risk associated with owning livestock and operational equipment, and with staff management. Lawson Avery provides accounting services to the Trust.

#### **Distributions**

The Trust is managed for the benefit of the Church. Distributions to the Church over the last two years is shown below:

In the year to:	Global Mission	National Mission
30 June 2022	\$150,000	\$50,000
30 June 2023*	\$112,500	\$37,500

\* Interim distribution only. The Trustees have yet to determine the final distribution.

**Highlights** over the last two years include:

- The purchase of a neighbouring farm (85ha) in early 2023 that had been leased by the Trust since 2016. The purchase was financed in part by the sale of another parcel of land (53ha) and in part by a loan from the Presbyterian Investment Fund. The purchase

will enable the Trust to maintain the distribution to the Church in changing economic times.

- The construction of a new house for the sharemilker. The old house had served the farm well for a long time, but it was more efficient to build a new house than upgrade the old building to meet modern standards. The construction was financed through reserves set aside for this purpose over the last few years.

Future **challenges** include:

- Minor capital works on the new property, including some fencing and tree planting.
- The sale of some houses located on the newly purchased farm that are currently leased to the former owners. The tenants have indicated that they expect to move on soon. The proceeds from the sale of these properties will be used to reduce debt.
- Managing variability in global milk prices. The Trustees are developing a reserving policy in an effort to smooth the impact of price volatility.

## 5. Private Trusts

The Trustees Private Trusts Committee oversees several trusts and funds on behalf of a range of beneficiaries. A number of these are registered charitable trusts. It also oversees the distribution of legacies and gifts received by the Trustees on behalf of the Church.

**Highlights** over the last two years include:

- The wind up and distribution of just over \$200,000 from the capital and income of the Nellie Inglis Memorial Scholarship to Northern and Pacific Presbyteries and Te Aka Puaho, to support ministry leadership training.
- The wind up and distribution of \$66,000 for the general purposes of the Presbyterian Church in Auckland from the capital and income of the Vera Wyatt Trust.
- The granting of \$130,000 received from the estate of Albert Anderson to Northern Presbytery, Pacific Presbytery, the Presbyterian Church's White Ribbon Programme, and Te Whare Atawhai (Hope House) Christchurch.
- The Te Whaiti-Nui-A-Toi Trust scholarship scheme celebrates its 50<sup>th</sup> year in 2023. The scholarship has assisted very many students over the last 50 years and continues to make an important contribution, with a record number of applications for 2023.

Future **challenges** include:

- The review of the James Drummond Trust and Thornton Blair Travelling Scholarship. Both are small trusts that have struggled to make grants over the last few years.
- The Trustees would like to assist congregations to promote the benefits of leaving a bequest to the Church. It would appear that bequests are decreasing.
- We will continue to work with presbyteries to provide support when we encounter ministers who are dealing with financial stress.

### 5a. Presbyterian Benevolent Fund

The Presbyterian Benevolent Fund was created under a Deed of Trust dated 24 August 2017 in accordance with the direction of the 2016 General Assembly. The Trustees are the Trustee of the Fund. The Fund's capital came from the surplus available following the wind-up of the Defined Benefit section of the PCANZ Beneficiary Fund. A final payment of \$65,000 was received from the Beneficiary Fund in June 2023.

The purpose of the Benevolent Fund is to provide financial support to nationally and locally ordained ministers (and interns), and their spouses and dependents, who are in need and meet the criteria for grants from the Fund. Net assets as at 30 June 2023 were \$12.85m.

There are three grant categories available to beneficiaries:

1. Special needs – a one-off payment for extraordinary expenditure, typically capped at \$5,000 per grant.
2. Sickness/Disability rendering a serving minister unable to perform their role as a minister.
3. Retirement support as a result of the winding up of the Defined Benefit section.

A fourth (temporary) category, which provided for those disadvantaged on the Beneficiary Fund Defined Benefit section windup, expired in 2020 having made a single grant.

### Grants

In the last two years, grants have been made as follows:

In the year to:	Grants	Amount
30 June 2022	10	\$41,050
30 June 2023	13	\$76,277

The Trustees expect moderate demands on the Fund for the next few years, in part because ministers were able to withdraw their Defined Benefit section balances on wind up (ministers withdrew over \$20m from the Beneficiary Fund in 2017/2018). The Trustees expect more substantial demand may arise several years from now, where those who received a distribution from the winding up of the Defined Benefit section, and despite having been prudent with their distribution funds, find themselves in financial need.

### 5b. Olive Burnett Trust – Ministers Loans

The Burnett Trust was established pursuant to the Will of the late Olive May Burnett dated 29 October 1975, to provide assistance by way of financial loans to ministers of the Presbyterian Church of Aotearoa New Zealand. In June 2018, the Presbyterian Church's Ministers Loan Fund, administered by the Trustees since September 2012, was amalgamated with the Burnett Loan Fund.

Net assets as at 30 June 2023 were \$1.1m. In the last two years, loans have been granted to ministers as follows:

In the year to:	New loans	Amount	Total borrowers	Total outstanding
30 June 2022	7	\$59,600	20	\$118,016
30 June 2023	5	\$43,806	17	\$97,734

### 5c. Elsie Steele Trust

This Trust was established pursuant to a Deed of Settlement dated 15 March 1973, empowering the Parish of St James Presbyterian Church, Auckland, to administer a property, the subject of the Trust. The terms of the Trust were subsequently changed to permit the sale of the property and the income derived from the sale proceeds to be used for the benefit of aged, infirm or needy people. The Presbyterian Church Property Trustees is the trustee of the Trust. The Trustees are assisted by a Management Committee appointed by Northern Presbytery, following the dissolution of the congregation of St James.

Net assets as at 30 June 2023 were \$2.3m. In the last two years, grants have been authorised as follows:

In the year to:	Grants	Amount
30 June 2022	11	\$71,620
30 June 2023	8	\$70,100

#### 5d. James Drummond Trust

The Drummond Trust was established pursuant to the Will of the late Mary Anna Temple Drummond dated 3 December 1940, in memory of her late husband, for the benefit of former students of St Andrew's College Christchurch, and former residents of the Boys Presbyterian Orphanage, Christchurch, to assist in further study. The Presbyterian Church Property Trustees is the trustee of the Trust. The Trustees are assisted by the St Andrew's College Old Collegians Association Inc.

Net assets as at 30 June 2023 were \$58,000. No grants have been authorised in the last two years.

#### 5e. Thornton-Blair Travelling Scholarship

The Thornton Blair Trust was established pursuant to the Wills of the late Robert Blair, dated 6 September 1954, and Marion Gilchrist Blair, dated 7 July 1958, to provide scholarships for graduate students ordinarily resident in New Zealand, to enable them to pursue advanced leadership studies in the fields of Christian Education and Social Science. The Presbyterian Church Property Trustees is the Trustee of the trust. The Trustees are assisted by a Scholarship Fund Committee.

Net assets as at 30 June 2023 were \$156,000. No grants have been authorised in the last two years.

#### 5f. Social Services Fund

A number of historic bequests to the Trustees for "general social services" work in the Presbyterian Church, have been amalgamated into a Social Service Fund. Distributions are made to the seven regional branches of Presbyterian Support.

Net assets as at 30 June 2023 were \$375,000. In the last two years, distributions have been authorised as follows:

In the year to:	Grants	Amount
30 June 2022	7	\$9,426
30 June 2023	7	\$9,765

#### 4g. Te Whaiti-Nui-A-Toi Trust

The Presbyterian Church Property Trustees is the Trustee of the Te Whaiti-Nui-A-Toi Trust and is responsible for the governance arrangements. The Trust was established pursuant to a Trust Deed dated 26 February 2009, to provide and facilitate funds and support the further education of Maori boys and girls and young Maori men and women within New Zealand. The Trustees are assisted by a Management Committee. Net assets as at 30 June 2023 were \$1.2m.

In the last two years, scholarships have been authorised as follows:

In the year to:	Scholarships	Amount
30 December 2022	15	\$28,126

30 December 2023 13

\$29,500

**5h. Nellie Inglis Memorial Scholarship**

The Nellie Inglis Memorial Scholarship was established in 1994 with a one third share of the estate of the late Nellie Inglis, a longstanding member of St David's Presbyterian Church, Auckland. The annual income from the Fund was available to assist theological students (from the Auckland region) in continuing education within a recognised ministry within the Presbyterian Church with the cost of studies, living expenses and/or practical training. The Trustees were assisted by a committee made up of members of St David's and representatives of Northern Presbytery.

Following the dissolution of the congregation of St David's, the Trustees reviewed the operation of the Scholarship. The last grant from the Scholarship was made in the 2019 finance year and its net assets totalled just over \$200,000. The Trustees believed that the small size of the fund made it difficult to operate effectively, so resolved to distribute all the income and capital. Just over \$200,000 was granted to Northern and Pacific Presbyteries and Te Aka Puaho, to support ministry leadership training.

**5i. Legacies and Gifts**

The Trustees acknowledge with gratitude the generosity of those who have left a bequest to the Church. The Trustees receive these and forward them directly to the relevant beneficiary, along with any instructions from the benefactor.

In the last two years, gifts and legacies were received as follows:

In the year to:	Gifts and Legacies	Amount
30 June 2022	17	\$334,806
30 June 2023	16	\$451,355

**6. Insurance - Presbyterian Bureau Services Trust**

The Presbyterian Bureau Services Trust (PBST) is responsible for overseeing the provision of insurance cover to members of the Presbyterian Church Insurance Collective (Collective). PBST is a registered charitable trust, whose trustees are appointed by the Presbyterian Church Property Trustees.

The Collective is made up of the Presbyterian Church of Aotearoa New Zealand, the Synod of Otago and Southland, and The Presbyterian Church Property Trustees (PCPT). Representatives from these entities form the Presbyterian Insurance Advisory Group, which advises PBST on the types of insurance cover required by the Collective. PBST is also advised by Rodger Fulford, an experienced insurance consultant.

**Presbyterian Insurance Advisory Group**

As at 30 June 2023, the members of the Presbyterian Insurance Advisory Group were: Rev Martin Stewart (Chair), Mr Cunny Atchison, Mrs Naomi Lane (PCANZ), Mr Fergus Syme (Synod of Otago and Southland), Mr Andrew Souness, Mrs Marie Burgess (PCPT).

Associates: Mr Roger Gyles, Mrs Helen Carter (PCPT), Rev Wayne Matheson (PCANZ)

The Group extends its thanks to Rev Dr Andrew Nicol for his service.

**Insurance Cover**

The Collective requires two main types of cover: property insurance and liability insurance. This cover is placed by Crombie Lockwood, the insurance broker appointed by PBST. In addition to arranging the insurance cover, Crombie Lockwood also handles claims on behalf



of members of the Collective and provides a free online valuation tool for use by parishes in setting insurance valuations. Property insurance is underwritten by a syndicate of global insurers. Liability insurance is provided by local insurers.

**Highlights** (or lowlights depending on your perspective) over the last two years include:

- Payment of nearly \$3.5m in claims to congregations over the two-year period, including cover of \$2.8m for one claim following a major fire to an historic church.
- Payment of a small claim under our cyber cover following a ransomware attack that affected some members of the Collective.
- An increase in the self-insurance pool from \$350,000 to \$500,000 to keep premiums charged by the insurer as low as possible.
- The appointment of our own national loss adjuster to improve the claims process.

In the last two years, the Collective's insurance cover and claims were as follows:

In the year to:	Participants	Perils value (\$m)	Natural disaster value (\$m)	Number of Claims	Claims paid
31 July 2021	337	\$1,270	\$908	40	\$3,129,174
31 July 2022	333	\$1,401	\$978	60	\$348,904

### Significant challenges ahead

The Presbyterian Insurance Advisory Group has been advised to expect an increase in premiums of at least 25% for the 1 August 2023 renewal. Some premiums may increase by as much as 50%, particularly for those congregations that have not kept their insurance valuations up to date (and we know there are some who have not revalued their buildings for at least 10 years).

We recognise that many congregations are already under financial pressure and that the Church simply cannot afford a material increase in insurance costs.

As a result, the Group has agreed to adopt a two-stage process. The first will be to provide congregations with more flexibility when it comes to selecting the type of cover for their buildings for the renewal beginning 1 August 2023. Congregations will no longer be required to insure for full replacement (the most expensive type of cover). This acknowledges the initial findings from the Fit for Purpose property exercise, whereby we know that we would not want to replace all our buildings and we would only want to replace a small minority exactly as they are.

There is a risk that many congregations will choose the cheapest option available to them (demolition only) and we place our capital base at risk. The Group was pleased to hear that congregations within the Synod of Otago and Southland, who have had this option available to them before now, have to date been prudent with their insurance choices.

However, as costs rise and congregations decline, we acknowledge the pressures will compound.

Stage 2 will involve the Group working with Presbyteries to devise a more enduring insurance arrangement that will apply from the next renewal (1 January 2025). The forthcoming renewal may need to be extended to provide more time for this process (and to align our renewal periods with global underwriters).

We expect this will require some form of collective insurance and risk-management.

## 7. Audit and Risk

The Trustees' Audit and Risk Committee is responsible for overseeing the generation of financial statements on behalf of multiple entities and trusts managed by the Trustees, and audit or review of a selected number of these.

The Committee is also responsible for monitoring the manner in which the Trustees are assessing, managing and monitoring risks as set out in the Trustees' Risk Framework and Register.

Ernst & Young have continued to provide audit services to the Trustees during the period under review, along with the introduction of Crowe and BDO as auditors for the Clark Estate Trust and McNutt Trust respectively. DLA Piper and Succeed Legal provide legal advice to the Trustees.

*Rev Dr Ron Mills*  
*Chairperson, The Presbyterian Church Property Trustees*

### **E11.1: Beneficiary Fund - Presbyterian Beneficiary Fund Trustee Limited**

Presbyterian Beneficiary Fund Trustee Limited (PBFTL) is the corporate trustee company responsible for the operation of the Presbyterian Church of Aotearoa New Zealand Beneficiary Fund. The Presbyterian Church Property Trustees appoints the directors and is the company's sole shareholder.

As at 30 June 2023, the directors were: Dr Margaret Galt (Chair), Mr Roger Gyles, Mr Alan Jamieson, Mr Russell Garrett, Mr Warren Potter, Rev Rose Luxford, and Rev Sharon Ross-Ensor (appointed Nov 2022).

The Board thanks Mr Ian Russon for his lengthy service to the Fund following his resignation as a director in August 2022.

Mr Gregg Dell provides superannuation and compliance advice, Melville Jessup Weaver provides member administration and fund accounting services, Mercer provides investment advice and funds management services, and DLA Piper provides legal advice to the Board.

**Highlights** over the last two years include:

- The Board assisted the Church to clarify membership rules providing for exemptions for ministers in certain situations.
- The Board has worked with MJW, the Fund's administrator, to improve some of the member communications and has also developed a Vulnerable Member Policy.
- The Board has resolved to add a fourth diversified investment option to the mix available to members (in addition to a Cash option). A Moderate Fund, which will sit between the Conservative and Balanced Funds) will be added in 2023.
- The Fund's investment manager, Mercer, committed to net zero carbon emissions in its investment portfolios by 2050 and a meaningful reduction by 2030.
- The final payment to the Presbyterian Benevolent Fund of \$65,000 from the proceeds of the 2017 wind up of the Defined Benefit Section.

**Lowlights** over the last two years include:

- Returns for the year to 30 June 2022 suffered as investment markets struggled following the onset of high inflation. Sharply rising interest rates led to falling bond and share returns, which flowed through to the Fund's returns.

Future **challenges** include:

- Addressing the impact of declining membership, combined with the end of the fee subsidy. The Fund is viable provided the costs associated with operating a small scheme do not outweigh the benefit that arises from the special tax nature of the Fund.
- Ongoing compliance with financial markets legislation. The Fund is a registered managed investment scheme subject to financial markets legislation and supervision by the Financial Markets Authority. Compliance demands continue to grow in this space.

### Membership

Membership is compulsory under the standard terms of call for all nationally ordained ministers, with new exemptions for retired ministers who take up stated supply positions, members of other similar church retirement funds, and in limited circumstances, ministers engaged under a contract of employment.

Membership is divided into two categories: contributing members, being those members in receipt of a stipend who must contribute to the Fund, and non-contributing members, being retired ministers or those currently not in receipt of a stipend. In line with declining numbers of ministers, the number of contributing members is also declining, as is the total number of members (with deaths and withdrawals outnumbering new members).

Details of membership and balances as at the last two balance dates, and contributions /withdrawals over the last two years are shown below:

In the year to:	Members	Contributions received (\$m)	Benefits Withdrawals (\$m)	/ Total Balances paid (\$m)
30 June 2022	489	\$1.0	\$3.5	\$47.9
30 June 2023	478	\$1.0	\$4.1	\$47.6

### Investments

The Fund offers members a choice of four investment options across a range of risk / return profiles and the ability to save in either a Kiwisaver lookalike section (which attracts the government Kiwisaver contribution but is also locked-in) and / or another slightly more flexible section. A new Moderate option will be introduced this year.

Following very strong returns in the year to 30 June 2021, particularly for the more growth-oriented options (Balanced Fund +14.9% and Growth Fund +20.7%), the returns to 30 June 2022 whipsawed into negative territory: Cash +0.6%; Conservative -6.4%; Balanced -8.6%; Growth -9.4%.

These returns reflected the impact on both shares and bonds of rapid increases in interest rates, engineered by Central Banks to bring inflation back under control. It was one of the toughest periods for diversified funds in the last twenty years, with both shares and bonds falling in tandem. It is more normal for these asset classes to offset each other, i.e., provide diversification, and therefore, smooth returns over time.

It did not help returns that, due to the Church's commitment to investing responsibly and sustainably, the Fund did not benefit from the strong increase in the value of energy company share prices. The Fund's socially responsible investment focus excludes investment in a number of sectors, including companies involved in fossil fuels, as well as a tilt to those companies that are generating a positive impact on communities and the environment. This

approach is not expected to compromise returns over the long term, but might result in variations from broader market returns over shorter periods.

Fortunately, returns for the year to 30 June 2023 bounced back into positive territory. The average annual investment returns (after fees and expenses) for the Fund for the last five years are:

Average annual return for 5 years to:	Cash	Conservative	Balanced	Growth
30 June 2023	1.5%	2.1%	4.3%	5.5%

### **Annual Report**

More details of the Fund are available in the members' Annual Report, at: <https://www.presbyterian.org.nz/for-parishes/church-property-trustees/beneficiary-fund/financial-statements>

*Margaret Galt*  
*Chairperson, Presbyterian Beneficiary Fund Trustee Limited*

## **E11.2: Presbyterian Church Property Trustees Fit for Purpose Property**

### **Recommendations**

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1. That the Assembly endorse the Church Property Trustees' 'fit for purpose' conclusions:
  - a. The Church has some buildings that are fit for purpose, but many are not. The Church also has land and buildings that are no longer needed. Together, this presents the Church with opportunities to improve the number of fit for purpose buildings available for mission.
  - b. Improving the Church's use of its property and capital to create more fit for purpose buildings is not the only thing needed to strengthen the Presbyterian Church - but it could help contribute to renewal.
  - c. Locating fit for purpose buildings in appropriate places will take collective action, with presbyteries playing a pivotal role alongside congregations.
2. That the Assembly:
  - a. Encourage presbyteries to engage with congregations on the fit for purpose status of their buildings, using the Church Property Trustees' fit for purpose framework (or similar) and incorporating insurance and seismic imperatives.
  - b. Invite presbyteries to develop a 10 year Fit for Purpose plan that aligns building needs with mission plans on a regional or area basis and, for other than Southern Presbytery, to share this with the Church Property Trustees by 30 June 2025.
  - c. Invite presbyteries and the Council of Assembly to explore together whether it would be beneficial for presbyteries to assume responsibility for some aspects of property management, including insurance arrangements, and if so, how this could be resourced and implemented.

### **Report**

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#### **1. Summary**

At the last General Assembly, the Trustees shared a number of concerns about the Church's property portfolio, suggesting the portfolio was not fit for purpose. Even so, we felt there was an opportunity to create a fit for purpose portfolio that would enhance the life and mission of the Church. But this would not be achieved if we continued as we are.

The Assembly asked us to work together with others to develop a plan.

We started this process by drawing on our own experience processing property applications. To complement this, we brought presbyteries and the Synod of Otago and Southland together (twice) and carried out a building fit for purpose survey. We also worked with presbyteries and congregations to sharpen the picture we have of the seismic status of our buildings. Finally, we considered observations from the Church Insurance Collective experience.

#### **Fit for purpose survey results**

The fit for purpose survey applied both a bottom-up and top-down assessment. The survey revealed that between 25% and 50% of our church buildings are not fit for purpose or are not required at all. Based on a bottom-up assessment, 23% of our buildings scored poorly or

relatively poorly. Based on a top-down perspective, 28% would not be replaced at all and 26% would be replaced with something different, a total of 54%.

At the other end of the spectrum, between 7% and 23% of our buildings appear to be clearly fit for purpose. Based on the bottom-up assessment, 23% of our buildings scored strongly. Based on a top-down perspective, only 7% would be replaced exactly as they are now. If we include those that scored reasonably well, the fit for purpose buildings total appears to somewhere between 50% and 75%.

This is not inconsistent with our seismic position, with around 20% of our buildings considered earthquake prone and just over 50% of buildings meeting the recommended safety standard (67% New Building Standards).

On the plus side, we do not need to replace all these buildings. We say this because our survey revealed that we would not replace 28% of our buildings if they were to burn down. This tallies with our own experience. Sale approvals (60) have outnumbered purchase approvals (10) by six to one over the last four years.

### **We can't afford all that we have**

This is just as well, because it would appear we are not able to afford the buildings we have. Our insurance data and feedback from congregations tell us that many congregations cannot afford to fully insure their buildings. We also know that some congregations are unable to afford to seismically strengthen their buildings. Some tell us they are not even able to afford to pay for an assessment report. The same applies when it comes to maintenance. We see buildings sold because they could not be maintained.

### **We inherited a large capital base**

This might sound like bad news. We don't think so. Bad news would be not having any buildings at all. The Church is fortunate to have inherited a capital base from past generations. Our asset base provides us with the capital we need, at least collectively, to renew our buildings. However, if the Church carries on as it is, it runs the risk that congregations will consume much of that capital and leave future generations with much less than inherited. It is also likely that the Church will have spent scarce resources unwisely and allowed building issues to distract from our mission.

### **More collective action**

Congregations remain the mission frontline for the Church, with presbyteries helping to grow and support thriving congregations, but we believe that support needs to be more active in some cases. While there are some congregations that are able to deal with their building challenges, there are many that are not able to. We believe the solution lies in thinking and acting collectively. The Church needs to think collectively about the capital at its disposal and act collectively to develop and manage it.

We believe presbyteries are best-placed to facilitate this collective action – and in many places they already are. We think it would be useful for presbyteries, working with their congregations, to develop a fit for purpose property plan that aligns building needs with regional mission plans. This plan would identify where we need new buildings, what buildings we don't need, what buildings need special maintenance, where we have unused land that could be sold, what buildings or sites we consider as flagship properties, and where we have too many buildings. It would identify where capital can be redeployed (from and to) and where operational expenditure should be focused.

### **Better decision-making**

The advantage of a plan is that it would shift property activity from purely congregation-led to congregation and presbytery led. This is critical because this will facilitate better decision-making (regionally and nationally) and better collective use of our asset base. We also believe

there is a case to consider collective management of our buildings. They are now too valuable and too expensive to solely manage at a congregational level.

The Trustees hold property for the continued use and purposes of the Presbyterian Church. We are charged with ensuring that the Church's property is actively contributing to the life and mission of the Church today – and will be able to contribute to the life and mission of the Church of the future.

### **Better buildings can contribute to renewal**

Better use of our buildings is not the only thing we need to do to strengthen the Presbyterian Church. But we believe that if the Church acts collectively and deliberately to capitalise on its existing asset base, it can develop fit for purpose buildings in appropriate places around the country that will enhance the life and mission of the Church – and just might contribute to renewal.

## **2. Background**

In our report to the 2021 General Assembly, we noted a number of concerning property-related concerns, including:

- The effort required to maintain our existing buildings
- Under-insurance
- Earthquake-prone buildings
- Buildings for buildings sake
- Gaps in our national network

We suggested that many of our buildings are not fit for purpose, and that this means poor use of our property capital (land, buildings and capital proceeds) and poor use of operational funds (spent on maintenance and insurance).

However, we also shared a vision of a national network of buildings that supports mission and ministry in the 21<sup>st</sup> century. This network will consist of fewer buildings, but they will, by and large, be warm, welcoming, easy to maintain and insure, and multi-functional, providing both a place to worship and a springboard for mission in the local community.

The Assembly agreed to:

- a. Invite presbyteries to work together with the Church Property Trustees and the Synod of Otago and Southland and its joint Property Work Group, to develop a plan and to enable over time fit for purpose buildings to be located in appropriate places in New Zealand and that 'fit for purpose' include attention to the energy and waste efficiency of buildings with the aim of reducing environmental impacts as much as possible;
- b. Invite the Trustees to report to the 2023 General Assembly with the plan and an assessment of what it will take to achieve it; and
- c. Invite the Trustees to report to the 2023 General Assembly on compliance with the amended Earthquake Policy timetable.

### **Property and Capital**

Before getting into the report, it might be useful to note that the terms "property" and "capital" are used interchangeably. The Trustees hold property on behalf of the Church. "Property" in this context includes land and buildings, as well as the proceeds from the sale of land and buildings. It also includes the corpus or capital or a trust. We use the term capital in this report rather than property to ensure readers do not just think about land and buildings.

It also helps us appreciate that there is no such thing as surplus property. We may have land and buildings we have no further use for, but we still need the capital they represent.

### **3. Working Together**

Our starting position was based on our experience with property transactions. Over the last four years we have processed over 260 applications for property-related transactions from congregations and presbyteries north of the Waitaki River.

Some of these transactions fill us with hope for the Church. Others reflect the challenges associated with declining congregations trying to manage an ageing property portfolio. Examples of this include congregations selling buildings because they cannot afford to bring them up to scratch. Or requests by congregations to use property capital for repairs and maintenance – because they cannot afford to do so from operational funds.

The decision by the Assembly invited us to work with others to explore developing a plan to tackle these challenges together.

The Trustees have been delighted with the degree of engagement with and support for the project from presbyteries and the Synod of Otago and Southland.

We held two successful Presbytery property days, one in June 2022 and the other in April 2023, where key presbytery and Synod clerks, executive officers and property convenors gathered in Wellington to work on the plan.

We found that almost everyone was experiencing similar highs and lows when it comes to property. The ability to share and listen, to hear how others are travelling and how they are responding, was of value to everyone who attended. There was a collective willingness to work towards a solution, along with a collective acknowledgement that it would not be easy.

It was generally agreed that our best chance of success required presbyteries and congregations to work together on solutions – but that some courage would be required, because simply tinkering with our buildings would not be enough. We were united in our belief that our ministry and mission is about people, not buildings – but that buildings can enhance our ministry and mission (and we need to recognise the spiritual and cultural roles that buildings play).

There was also agreement that if presbyteries are to do more, we need to address questions about their roles, responsibilities and resourcing.

### **4. Buildings are only part of the solution**

It is worth emphasising that better use of our buildings is not the only thing we need to do to strengthen the Presbyterian Church for the coming decades – but it could help contribute to renewal.

It is also worth reminding ourselves that we have many buildings that are fit for purpose. These include a number of wonderful new buildings, along with older buildings that are well-used and well-maintained. These buildings tend to belong to thriving congregations.

This reinforces that our buildings are not the root of the problem. There is a strong correlation between buildings that are not fit for purpose, and declining and ageing congregations. Thriving congregations typically either maintain their buildings or get on and build new ones.

That said, it is fair to note that some healthy congregations have been weighed down by the demands of seismic strengthening.

We believe that fit for purpose buildings can make a meaningful contribution to the life and mission of a congregation. New projects can bring people together, both from within the church family and the community. They can open the door to new mission opportunities. They are a statement about new life, and a statement about how our God is 'new every morning' and speaks to every generation, not just those that inhabit our buildings.



We also believe that a portfolio of fit for purpose buildings will cost less to maintain and insure.

## **5. Fit for purpose survey**

Presbyteries were also asked to participate in a fit for purpose survey, under some time pressure, and we thank them for positive way in which they engaged in the process.

The fit for purpose framework provides two different perspectives on the fit for purpose question. The first is a bottom-up assessment, the second, a top-down replacement perspective.

The Fit for Purpose framework asked presbyteries to assess each church building (excluding residential and commercial properties) on four fit for purpose categories:

- a. Location
- b. Condition
- c. Current Use
- d. Future Potential.

Respondents were asked to assess each category by selecting one of four responses, with corresponding scores of 10 (best); 7 (good); 4 (moderate); 2(lowest). These scores were then added together and divided by four to generate a Total Aggregate Score (out of 10). We call this the bottom-up fitness assessment.

Respondents were also asked what they would do if the building was to burn down, also with four possible answers ranging from replace as it to not replace at all. We call this the top-down replacement assessment.

More detail can be found in Appendix 1.

## **6. Survey process**

The survey was conducted via the Trustees' online property database. However, this meant that congregations in the Synod of Otago and Southland could not participate, and that properties held in the name of partner church trustees on behalf of cooperative ventures were also excluded. We also note that Northern Presbytery did not participate as, to its credit, it had already embarked on its own assessment programme.

Nonetheless, a good number of presbyteries participated in the process, providing sufficient responses from which we can draw some general conclusions. We note that in some cases presbyteries completed the assessment without reference to congregations, whereas in other cases, congregations were directly involved. Northern Presbytery also shared with us how its assessment programme fitted in to its mission strategy.

We acknowledge that the framework is not perfect. Churches and church buildings are so diverse that it would be naïve to make conclusions based solely on the framework. The primary purpose of the exercise was to develop an overall picture of the state of the church's property: a first cut as it were. We hope that it might form a useful tool, or the basis of a useful tool, to help congregations and presbyteries make decisions about their buildings, but it will only be part of any decision-making process.

We also stress the framework is focused solely on buildings; it says nothing about the status of a congregation. Yes, there will be some struggling congregations with buildings that are not fit for purpose. But there are also thriving congregations with buildings that are not fit for purpose. And there are also declining congregations with buildings that are fit for purpose.

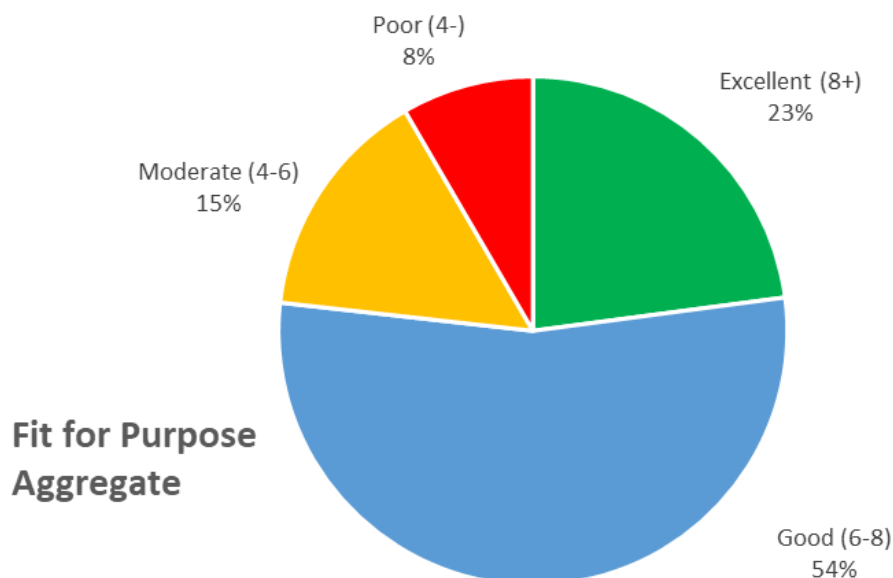
## **7. What did we find out?**

Chart 1 below shows the total fit for purpose score, broken into four groups.

A breakdown of responses across each fit for purpose category can be found in Appendix 2.

A high score (green) indicates a building that is assessed as being more likely to be fit for purpose. A low score (red and yellow) indicated a building assessed as being less likely to be fit for purpose.

**Chart 1: Fit for Purpose Assessment Aggregate Scores**



***About a quarter of our buildings are clearly fit for purpose – and about a quarter are not***

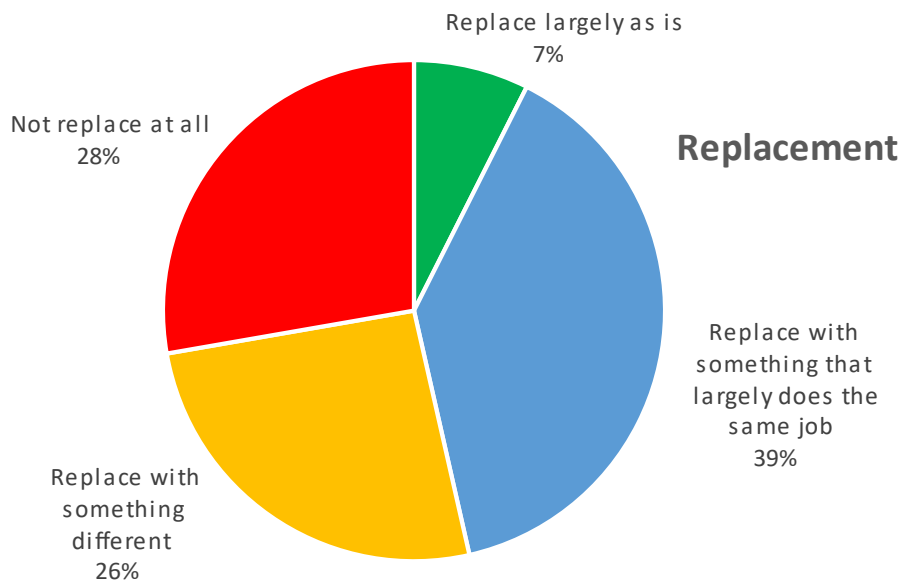
The responses indicate that around a quarter of our buildings score well across the fit for purpose components (scoring 8 and above). At the other end of the spectrum, around 10% scored very poorly (scoring 4 and below), and another 15% scored moderately (scoring between 4 and 6). That leaves around half our buildings scoring relatively well (between 6 and 8), although even these buildings will have scored poorly in at least one of the components.

When we look at the four components, our buildings score best on Location (nearly 90% are in a prime or a good location). This is a strength of our current portfolio. Our buildings are also put to good use. Over 80% are well used or used regularly.

Not surprisingly, the component that scored poorest was Future Potential, with only 16% of buildings considered flexible and a further 51% considered functional. It is also worth noting that nearly 25% of our buildings are in poor or moderate condition.

Chart 2 shows the responses to the question, “what would you do if the building were to burn down?”

**Chart 2: What would you do if the building was to burn down?**



***We would not replace or do something different with over half our buildings***

Through this lens, we would not replace 28% of our buildings and would do something quite different with a further 26%. Put another way, we would replace less than half our buildings with what we have now or something similar to what we have. It is worth noting that this lens is mostly about the building itself rather than the site, whereas the bottom-up assessment included a location component. This might explain some of the differences between the two approaches.

If we combine these two lenses, we might conclude that ***between 25% and 50% of our church buildings are not fit for purpose or are not required at all.***

Based on the bottom-up assessment, 23% of our buildings scored poorly or relatively poorly. Based on a top-down replacement perspective, 28% would not be replaced at all and 26% would be replaced with something different, a total of 54%.

At the other end of the spectrum, ***between 7% and 23% of our buildings appear to be clearly fit for purpose.*** Based on the bottom-up assessment, 23% of our buildings scored strongly. Based on a top-down replacement perspective, only 7% would be replaced exactly as they are now. If we include those that scored reasonably well, ***the fit for purpose buildings total appears to somewhere between 50% and 75%.***

As noted, this is just a tool and provides two perspectives on the status of our properties. Nonetheless, they tend to support the Trustees’ observations based on our experience with property applications. However, there are some other perspectives worth considering, including seismic status and insurance perspectives.

**8. Seismic status**

We can add to this fit for purpose assessment, the seismic status of our buildings. Table 1 below provides a summary of the seismic status of buildings held in the name of the Trustees (excluding residential properties). A more detailed seismic assessment, including a breakdown by presbytery, and compliance report can be found in the Earthquake-Prone Buildings Policy: Seismic Status and Compliance Report.

**Table 1 – Seismic assessment status of buildings in Presbyterian title**

Seismic Status	Number of Buildings	% age
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<b>No seismic assessment</b>			
Campsites	34		
Planning underway	20		
No assessment received	135		20%
<b>Total no seismic assessment</b>		<b>189</b>	<b>28%</b>
<b>NBS &lt; 34%</b>			
Life Safety Risk Assessment Completed	0		
Strengthening Approved	12		
Planning underway	15		
No plans received	59		9%
Campsites	1		
<b>Total &lt; 34%</b>		<b>87</b>	<b>13%</b>
<b>NBS 34% - 66%</b>			
Strengthening Approved	8		
Exemption Approved	6		
Planning underway	12		
No plans received	119		18%
Campsites	1		
<b>Total 34% - 66%</b>		<b>146</b>	<b>21%</b>
<b>NBS &gt; 66%</b>			
Strengthened since 2016	34		
Built after January 2004	34		
Other	187		
Campsites	0		
<b>Total &gt; 66%</b>		<b>255</b>	<b>38%</b>
<b>Total</b>		<b>673</b>	<b>100%</b>

The table shows that:

1. 38% of our buildings meet the threshold of 67% of New Building Standards (NBS), the minimum level recommended by the NZ Society of Earthquake Engineers as providing an acceptable level of protection in a medium to severe earthquake.
2. 21% of our buildings are classified as an earthquake risk, with a NBS of between 34% and 66%. We expect these buildings to be strengthened to at least 67% NBS, unless an exemption is granted. 15% of this group have strengthening approved or underway, leaving just over 100 buildings that need attention.
3. 13% of our buildings are classified as earthquake prone, with a NBS less than 34%. These buildings should not be used unless the congregation has completed a Life Safety Risk Assessment as recommended by the Ministry of Business Innovation and Employment. Some of this group have strengthening approved or underway, leaving around 60 buildings, or 10%, that need action (excluding campsite buildings).

4. We do not know the seismic status of the remaining 28% of our buildings. If we remove campsites and those who have assessments underway, we are left with 20% of our buildings that need assessment.
5. If we extrapolate the NBS ratings for those with assessments to those without assessments, we end up with:
  - 18% of our buildings rated <34% NBS (earthquake-prone)
  - 30% of our buildings rated 34% <> 66% NBS (earthquake-risk)
  - 52% of our buildings rated >66% NBS (in good shape).

We note this could underestimate the percentage of buildings that need work because the initial >66% group includes those that have been recently strengthened. Countering this, we note that a number in this group include campsite buildings.

## 9. What does this tell us?

Purely from a seismic perspective, just over half our buildings are fit for purpose. Just under 20% are not.

In an ideal world, these earthquake-prone buildings would be the same buildings that we would not replace, in which case it would be easier to make decisions about their future. Unfortunately, this is not the case. We cannot assume that the 20% of our buildings that are earthquake-prone are the same buildings that scored poorly in the bottom-up assessment or are the same buildings that we would not replace.

However, it is important to factor this into our fit for purpose process. We only want to devote capital and operational funds on buildings that are fit for mission purpose. That is, we should not assume that we will strengthen every existing building. Fortunately, the fit for purpose assessment suggests we have too many buildings.

## 10. Insurance imperative

Given that the cost of our buildings is of primary concern, we note that the Insurance Advisory Group has been advised that insurance premiums are expected to increase by at least 25% from 1 August 2023, and possibly by much more. The increase reflects the increased costs borne by insurance companies following recent weather-related events, combined with construction costs inflation.

If we add to this the fact that we must declare proper building valuations – and some congregations have not updated their valuations for 10 years or more – and the potential cost impact on congregations could be substantial (upwards of 50%).

In other words, one of our problems – the cost of insuring our buildings – is about to get worse, probably much worse. We are already hearing that the extra cost could be sufficient to push some congregations to dissolve.

## 11. Fit for purpose conclusions

In drawing the conclusions below, we have drawn on:

1. The Trustees experience with property applications.
2. Feedback from the Presbytery Property days.
3. The Fit for Purpose survey results as set out above.
4. The seismic status of our buildings as set out above.
5. Observations from the Presbyterian Church Insurance Collective

We conclude that:

- a. We need congregations and presbyteries to work together – and make some tough decisions together.
- b. Ministry and mission is about people – but buildings can enhance ministry and mission
- c. Around 25% to 50% are not fit for purpose
- d. We would not replace about 25% of our buildings and would want something different with a further 25%
- e. We still need seismic information on 20% of our Church buildings
- f. Just over 50% of our buildings (that we know of) are seismically fit to hand on to future generations.
- g. 10% of our buildings (that we know of) are not seismically fit for use.
- h. The costs of managing our buildings is already beyond some congregations and is likely to become even harder.

## 12. So what?

What are the consequences of these conclusions?

First, we think it useful to express these observations by way of three key problems:

### 1. Inefficient use of capital, rather than not enough capital

The Church has a biblical calling to pass on the flame of faith to the next generation. The Trustees have a legal duty to hand on the capital to the next generation. We believe these go hand in hand.

The Trustees are under an obligation to hold property for the continued use of the Church. We received the property from the past Church, hold it for the current Church to use, and must pass it on to the future Church.

Church buildings are for the current Church to use, but not use up.

Congregations are partners with the Trustees in this duty. Congregations are given the opportunity to use the buildings and property they have for ministry and mission. They also have an obligation to manage the building, maintain the building, and do what is necessary to ensure the capital tied up in the building is available for use by future congregations.

This is why we are concerned when we see buildings that are not maintained or upgraded to meet current standards. Not only is this likely to compromise the ability of the current congregation to engage in mission, but it absolutely compromises the ability of future congregations to engage in mission.

A congregation that says, “we cannot afford to maintain, insure, or strengthen our building because we want to focus on our mission”, is consuming capital for itself and diminishing the capital available for the future Church.

However, at this point, we believe the problem is inefficient use of capital, not a lack of capital. We are fortunate to have a reasonable capital base, it is just that some of it is tied up in assets that are not making a meaningful contribution to the life and mission of the church.

We are reminded of the parable of the talents. While we have a reasonable amount of capital, we don't have that much that we can allow some to languish unused, especially when we know that we need to invest elsewhere (either to upgrade existing buildings or start from scratch).

The fact that we already have an asset base creates an opportunity. We have an opportunity to re-allocate capital from unproductive use to productive use. Sometimes

this can happen within a congregation. We have seen some wonderful projects where congregations have utilised unproductive capital to strengthen a building that is fit for mission. Often, the strengthening work is accompanied by other work to make the building more fit for mission purpose.

In other cases, tougher decisions will need to be made to reallocate unproductive capital within presbyteries.

## **2. High costs**

Our buildings are costing too much to maintain and insure. While we might have capital, we are struggling when it comes to cashflow. We cannot afford to waste scarce income on property expenses for properties that are not contributing to the life and mission of the Church.

## **3. Compromising life and mission**

Buildings that are not fit for purpose compromise the ability of congregations to engage with their communities and engage in mission. This is not only about function, but also about appearance. Some of our buildings send the message that God and the church both belong in the past.

It follows that to solve our fit for purpose problem, we need to ensure we address these consequences. In other words, what does success look like?

In our view success is where:

- a. We are using all our capital to further the purposes of the Church.
- b. The cost of our buildings is acceptable in terms of the benefit they contribute to our life and mission.
- c. Our buildings, both functionally and aesthetically, enhance the life and mission of the Church.

## **13. Collective action required**

How can we address these problems and take advantage of the opportunities?

Getting fit for purpose buildings in appropriate places will take collective action – with presbyteries playing an important role alongside congregations.

Making a fit for purpose assessment is not easy, but it is the easier part of the exercise. If our suggestion that most property challenges lie with declining congregations, it is unlikely that these congregations are in a position to address these challenges by themselves. They need help. Presbyteries are in the best position to help.

This is consistent with the primary role of presbyteries: helping to grow thriving congregations.

In some cases, this will involve getting alongside a congregation and providing guidance and impetus for property projects. This might include encouraging a congregation to sell an unused property or rationalising its properties.

None of this is new to presbyteries. Presbyteries already play an active role when it comes to congregational property activity. We celebrate this work. For example:

1. One presbytery helped a congregation sell some peripheral properties to provide funding for an exciting upgrade to its primary site.
2. Another presbytery is facilitating conversations between a congregation and related social service agencies exploring multi-purpose activity on the congregation's site.
3. Another presbytery stepped in to handle the sale of a congregation's property following active opposition from others.

4. Another presbytery secured the services of an engineering company to undertake seismic assessments for multiple congregations.
5. Another presbytery is working with a congregation that has decided it does not need its current land (substantial) and buildings (not fit for purpose) and is looking at 'downsizing' to a more fit for purpose set-up.

However, it might also include presbyteries bringing neighbouring congregations together to have a serious conversation about the future ministry and mission in the area. We understand that amalgamations sometimes simply delay the inevitable. However, if we are to stand a chance of retaining a presence across our communities, rationalising our buildings might also require rationalising our congregations.

What about bringing a few congregations together, selling all the existing buildings and starting afresh with something new? We are alive to the prospect that a new building will breathe new life into a congregation. Just ask the people of Whanganui Westmere Memorial about the positive impact a new building has had on its congregation and the wider community (although we note this did not involve bringing congregations together).

We also want to ensure the Church's property is being managed, maintained and insured appropriately, and is not acting as a drag on the Church's operational finances. We suggest this means consideration of the collective management of property resources. The value at stake in our buildings is substantial. Combined with more demanding compliance requirements and declining congregations, we need to consider dedicated property management services to protect the value of our capital.

We also suggest that we need to consider collective insurance cover arrangements. That is, rather than having individual congregations determine their own cover, we might think about cover for a region or area. If we cannot afford to – and don't want to – insure all our buildings, how do we determine which ones should be replaced and how much cover we need to ensure we can carry on mission in each area.

The Insurance Advisory Group is about to engage in a process with presbyteries to explore how this might work.

#### **14. Fit for purpose plan**

When we say fit for purpose buildings, we mean fit for mission buildings. To determine what is fit for mission, we need to first determine what our mission is. This will vary congregation by congregation. That is, no one size fits all. However, our brief also included the need for buildings to be located in appropriate places in New Zealand. This implies consideration beyond individual congregations' mandates.

In the same way that the Church asks congregations to prepare a mission plan, we think it makes sense for presbyteries to have a mission plan, developed with the support of its congregations. This would start with congregations, but would bring congregational mission plans together, illustrating how these plans intersect, sharing how the presbytery proposes to support those congregations, highlighting areas of focus, and identifying areas of growth.

Most presbyteries already have a mission plan or something similar.

We believe that these plans need to include a property component to ensure buildings are aligned with mission needs and goals. For instance, the mission plan might help determine where we need property – and where we don't need property. It should also be clear where we want to deploy our capital and where to focus our operational spend. By implication, this also means identifying where don't want to spend.

Some of this will be relatively easy. For instance, such a plan might identify:



- a. Locations where new communities are emerging, and where we want to have a ministry – with a plan to buy land for future development.
- b. Buildings that we no longer or hardly ever use because the community around them has dissipated, or a newer building has taken over – with a plan to sell these properties.
- c. Old buildings that are simply past their used-by-date or just too expensive to keep – with a plan to sell and consider how to replace with something more contemporary.
- d. Properties with more land than is required for mission – with a plan to subdivide (if necessary) and sell some of the land.
- e. Cornerstone or flagship buildings that we want to keep – with a plan to ensure these are strengthened and properly insured.
- f. Buildings that we are happy to keep, but if they burnt down, we wouldn't replace them – with a plan to seek exemption from strengthening (provided the NBS is above 33%) and insure for demolition only.

The remainder will be harder to deal with. These might include:

- g. Flagship buildings that are simply too expensive to maintain and insure.
- h. Land and buildings that are subject to a trust – or have a heritage listing.
- i. One congregation's buildings that are located close to another (or multiple) Presbyterian (and/or Cooperative Venture) congregations.
- j. Fit for purpose buildings used by a declining congregation (that can't afford to insure or maintain the buildings).

A plan needs to have room for conversations about these trickier challenges, noting that immediate solutions are not required. If we can gather some momentum by addressing the easier solutions and free up some capital in the process, we might find that the harder solutions appear less difficult. It will also enable the Trustees to feel confident that property decisions are being made consistent with and in pursuit of a strategy rather than on an ad hoc basis.

The plan should also identify opportunities to manage property collectively. Some of this might come from future insurance conversations, but some will come from focused conversations with congregations about where they need help.

In acknowledging that our presbyteries cover a wide geographical area, it may be helpful to think about building needs at a regional level. There is little advantage in combining building plans for Nelson with those of Timaru. But it might make sense to think collectively about the building needs of South Canterbury, for instance. We might find that regional plans can use former presbytery boundaries.

### **Confidence**

From the Trustees' perspective, plans of this nature would help us make better and more nuanced decisions about the use of property capital. It would provide a picture of property plans for the region or area. It would provide us with more confidence to approve spending capital on a building, knowing that it clearly forms part of the mission plans for the area. It would mitigate our concerns about selling land and buildings without knowing what mission plans there might be for that location.

We noted above that presbyteries are already doing this. So what needs to change? In many respects, it is a matter of degree.

- i. Presbyteries need to take the initiative with some congregations. They need to work with congregations to agree on a fit for purpose assessment. They need to encourage congregations to move on the low hanging fruit.
- ii. Presbyteries need to identify future mission opportunities that will require land.

- iii. Presbyteries need to facilitate regional or area conversations where there is more than one Presbyterian (or Cooperative Venture) congregation.
- iv. Presbyteries need to help congregations make tough decisions, and make some tough decisions themselves.
- v. Presbyteries need to consider a collective approach when it comes to property management and insurance.

## 15. Resourcing

As much as we believe presbyteries will play a pivotal role in developing fit for purpose buildings in appropriate places, we heard a common refrain from presbyteries: “we are not resourced for this”.

Presbyteries are the obvious entity to move the property portfolio forward, but our current presbytery configuration is still relatively new. Presbyteries are facing more and more demands without a corresponding resourcing model in place.

That said, some presbyteries have been the recipients of meaningful amounts following the sale of the property of dissolved congregations, and they stand to benefit even further as congregations continue to decline (and dissolve). This provides presbyteries with a unique source of untagged funds.

While our property portfolio is not perfect and the aim of this exercise is to upgrade the portfolio, we are fortunate to have such a large capital base. Our property, much of it inherited from past generations, means we have more options than those without any capital.

However, we need to act now to protect this capital – and given the sums at stake – we might have to spend more. It is no longer feasible to expect congregational volunteers to manage a property portfolio worth more than a billion dollars.

Presbyteries might need to invest some of the proceeds from the sale of the property of dissolved congregations in property management in order to safeguard the value of their congregations’ property. We have been pleased to see some presbyteries engage property professionals to assist with the sale or development of valuable sites.

Of course, not all presbyteries are the same in this regard. Some already have meaningful balances, whereas others have nothing.

We note that the Uniting Church in Australia Synod of Victoria and Tasmania has a Property Services team (<https://victas.uca.org.au/resources/property-legal/property/>) that assists in managing properties for purchase, sale, build, lease and maintenance. This includes general property transactions, caveats, covenants easements, lease negotiations, highest and best use of property and the ongoing management of assets for the common wealth of the Church. The purpose of its Property Services is to optimise property assets and remain focused on mission directives.

The Synod is about the size of the Presbyterian Church of Aotearoa New Zealand. If it’s not presbyteries stepping in to assist in this space, maybe the Presbyterian Church should consider creating a similar service as part of the National Office? We note that the Trustees Office is being called on more and more to assist with property transactions when it’s not the Trustees’ role to do so.

## 16. Roles and responsibilities

The suggestion that presbyteries lead or facilitate some sort of collective property management leads us into new territory. Our current approach is very congregational. Congregations do. Presbyteries review.

We believe that what we are suggesting makes sense, but acknowledge that theory and practice are two different things. We know that if a congregation does not want to engage with a presbytery, it can be tough for the presbytery to get any traction. We also note that the Church operates an appeal structure that is often used to stifle anything new and different.

In addition to working out how we might resource more collective action, we need to provide clarity as to the responsibilities under a new model. What will congregations be held accountable for and what will presbyteries be accountable for? Who will hold presbyteries accountable? How can we mitigate the risk of appeals being used to stifle enterprise and new ideas?

We recognise that changes of this nature would be substantial and require appropriate thought and documentation.

### **17. Energy and waste efficient**

Finally, we want to acknowledge that we were asked that 'fit for purpose' include attention to the energy and waste efficiency of buildings with the aim of reducing environmental impacts as much as possible.

We have yet to turn our minds to this. The focus to date has been on how to get more fit for purpose buildings, not what those buildings look like. Moreover, because fit for purpose will depend on the mission context of each building, we think each building needs to address this imperative in its own way.

That said, in the interim, we propose writing to each Church Architecture Reference Group to request that they pay particular attention to the energy and waste efficiency of buildings, with the aim of reducing environmental impacts as much as possible. This group has the expertise to translate this requirement into technical solutions for each project.

## E11.2 Appendix 1: Fit for Purpose Framework

The Fit for Purpose framework combined a fit for purpose assessment with existing seismic and insurance information.

As such, it incorporated both absolute and relative elements. That is, there are some aspects of a building that are necessary for a building to be “fit”, including things like being adequately insured, well-maintained and seismically safe. However, to be “fit for purpose” requires an assessment *relative* to purpose: in this case, a mission purpose. A well-maintained building in the wrong location might be a “fit” building, but it is unlikely to be “fit for purpose”.

The fit for purpose assessment we have developed consists of four components:

1. Location
2. Condition
3. Current Use
4. Future Potential

Each component will be assessed using a scale of four ratings relevant to that component. Each rating has a score, with 10 points for the highest rating, 7 for the second, 4 for the third, and 2 points for the lowest rating.

For example, the location of each building can be assessed as Prime (10 points); Good (7); Marginal (4); or Unsuitable (2)

The Framework also includes a single replacement question:

***If it was up to you, and this building was to burn down, would you prefer to:***

- Reinststate the building largely as it is now
- Replace it with something that largely does the same job (but might look different)
- Replace it with something different (e.g., that might be smaller or just different)
- Not replace at all

The following briefing was provided to presbyteries.

***There are four fit for purpose components***

Location	Current Use
Condition	Future Potential

*We are asking you to rate each building under each of these components against one of four ratings.*

*We have set out below:*

- *a brief description of each component*
- *the ratings (and scores) that apply to each component*
- *examples of buildings that might fall into each rating – but you’ll need to use your own judgement as no two buildings are the same*

<i>Component</i>	<i>Description</i>
Location	There are four aspects to location:

	<ol style="list-style-type: none"> <li>1. Location relative to the community it–serves - is it in the centre of the community or on the fringe?</li> <li>2. The size of that community (also considering the location of other presbyterian/co-operating congregations) – does it serve a large number of people or is it only a small community? Is there another presbyterian congregation in the same area?</li> <li>3. The visibility of the site - is it on a main road or tucked down a long driveway?</li> <li>4. Site accessibility - are there lots of carpark or lots of steps? Is it well-served by public transport or cycle friendly?</li> </ol>
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**Ratings****Examples**

<b>Prime</b>	<b>(10)</b>	A church located on a main road in the middle of a large town with an adjacent carpark and nearby public transport, and no other presbyterian/co-operating congregations nearby, might be an example of a prime location. Score 10.
<b>Good</b>	<b>(7)</b>	A church situated on a busy road in a provincial town (with no nearby presbyterian/co-operating locations), accessible by public transport or cycles, but with little or no carparking might be an example of a good location. Score 7.
<b>Marginal</b>	<b>(4)</b>	A church on the edge of a town with two other presbyterian/co-operating churches in superior locations might be considered to have a marginal location. Score 4.
<b>Unsuitable</b>	<b>(2)</b>	A church in an isolated location with few people left in the surrounding area, no public transport and only 10-15 minutes from another of the congregation's churches might be considered unsuitable. Score 2.

**Condition**

This is fundamentally about whether the building has been well-maintained or has become run down. It also includes consideration of the building's energy efficiency. For this purpose, ignore the seismic status of the building, as we are considering that aspect separately.

<b>Excellent</b>	<b>(10)</b>	It's a new building, or a relatively new building with good energy and waste efficiency. Score 10.
<b>Good</b>	<b>(7)</b>	The building is 40 years' old, but the parish engages a local company to maintain the building according to a planned cycle, so it's in good shape. As finance permits, the congregation is carrying out improvements to increase energy and waste efficiency. Score 7.
<b>Moderate</b>	<b>(4)</b>	The building has good bones, but the congregation has let maintenance slip and the building now requires quite a bit of work to get it back up to scratch. There is little to make the building energy efficient. Score 4.
<b>Poor</b>	<b>(2)</b>	The last time this building saw a lick of paint was in 1972. It's being held together by the borer and when it rains, there are buckets everywhere to catch the drips. Score 2.

**Current Use**

How well is the building used by the Church whanau and the wider community? By use, we mean use for mission rather than facility hire primarily for income generation purposes. The latter has a role to play, but our focus here is fit for mission purpose.

- Well used (10)** The hall and community rooms are in use every weekday and on Saturdays. The church uses rooms on Sunday for Kids church and coffee. Score 10.
- Regular use (7)** The church is used for worship on Sunday and by 2-3 groups during the week. It's also used for the children's holiday programme and sometimes for musical concerts. It's used regularly. Score 7.
- Occasional use (4)** The church is only used once a month for worship. Score 4.
- Rarely used (2)** The church is used at Christmas and Easter, and maybe for 1-2 funerals each year. Score 2.

**Future Potential**

Does the building offer options for future use, or is it coming to the end of its useful life? This is not about the building's current use. Nor is it about the condition or location – other than exposure to future climate change related events, such as sea level rises, flooding or slips. It's mainly about the fundamental building structure, including its energy and waste efficiency as markers of the building's environmental friendliness.

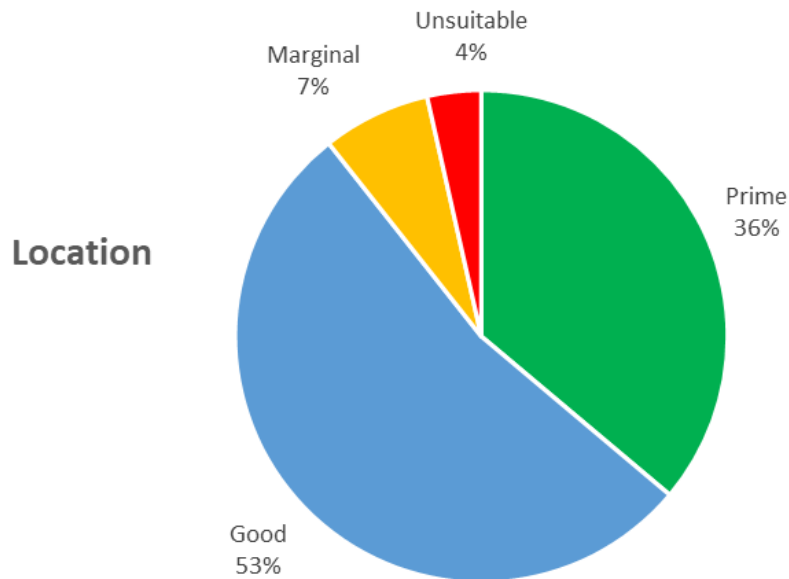
- Flexible (10)** A modern multi-purpose space designed with an eye to energy and waste efficiency that offers plenty of potential use. Not exposed to sea level rises or flooding. Score 10.
- Functional (7)** A fairly modern building with a variety of spaces that means building-use can adapt to users' needs. However, it's not ideally set-up for technology and needs work to make it energy and waste efficient. Little risk from climate change related events. Score 7.
- Limited (4)** A building that is coming to end of its useful life might be considered to have limited future potential. It might be useful for another 5-10 years, but after that it will either need to be replaced or will require a complete overhaul. Or the church just works as is, but it's pretty one-dimensional (can't be used by other groups) and is not suited for screens and video technology. Or the building is quite adaptable, but it's located on a coastline that is subject to sea level rises. Score 4.
- Restricted (2)** A small older church with pews, few windows, and poor heating and insulation. Located on a possible flood plain. Likely to have restricted future use. Score 2.

## E11.2 Appendix 2: Fit for purpose survey results

We received responses for 310 buildings from Alpine, Central, Kaimai and Pacific presbyteries.

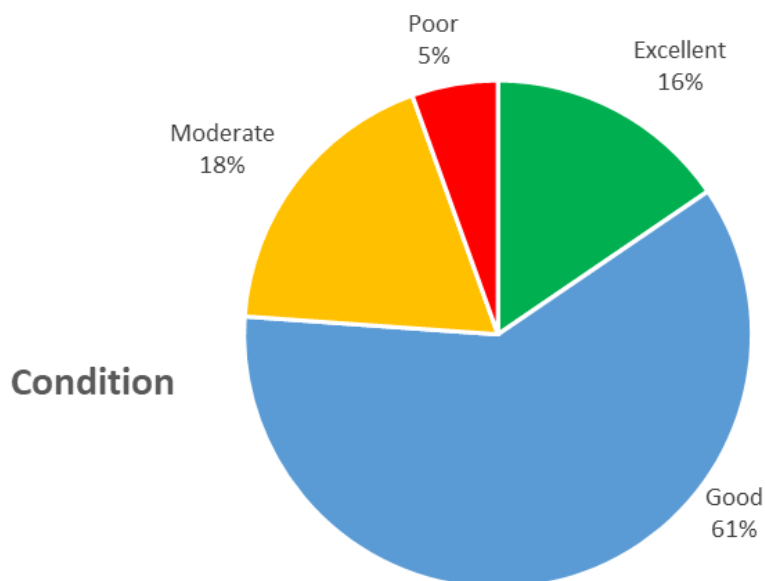
The following charts illustrate the spread of responses, first for each fit for purpose component, and then for the Aggregate Total score. Finally, we also include a chart illustrating the spread of responses to the replacement question.

**Chart 3: How respondents rated the location of their buildings**

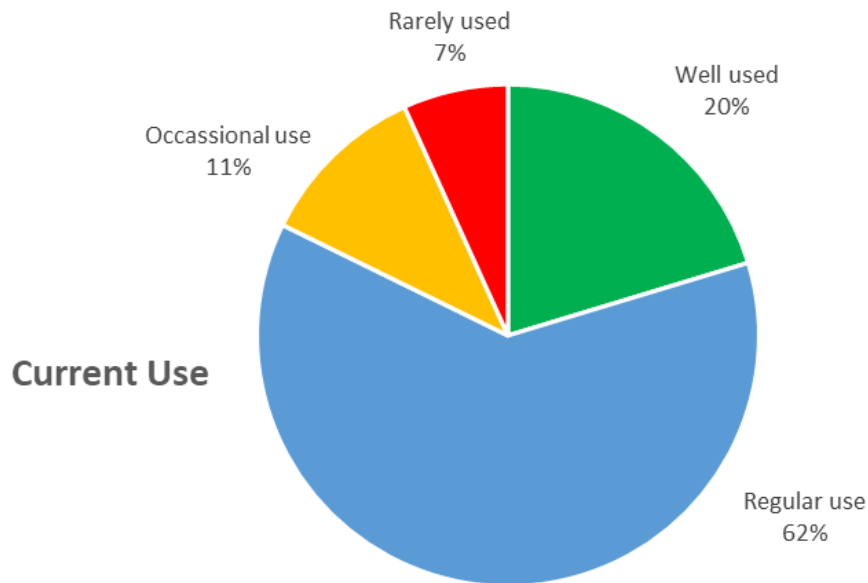


*Nearly 90% of our buildings are in prime or good locations – this is a real strength*

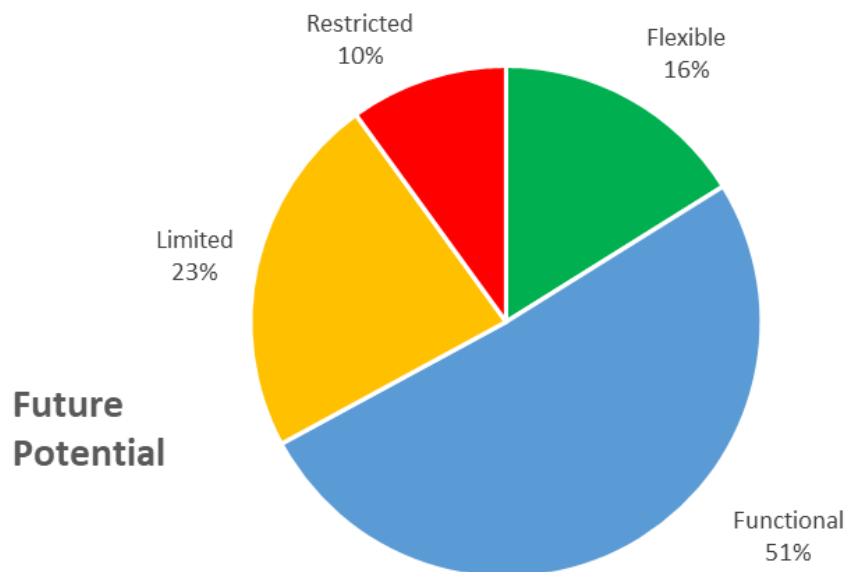
**Chart 4: How respondents rated the condition of their buildings**



*Over three quarters of our buildings are in excellent or good condition*

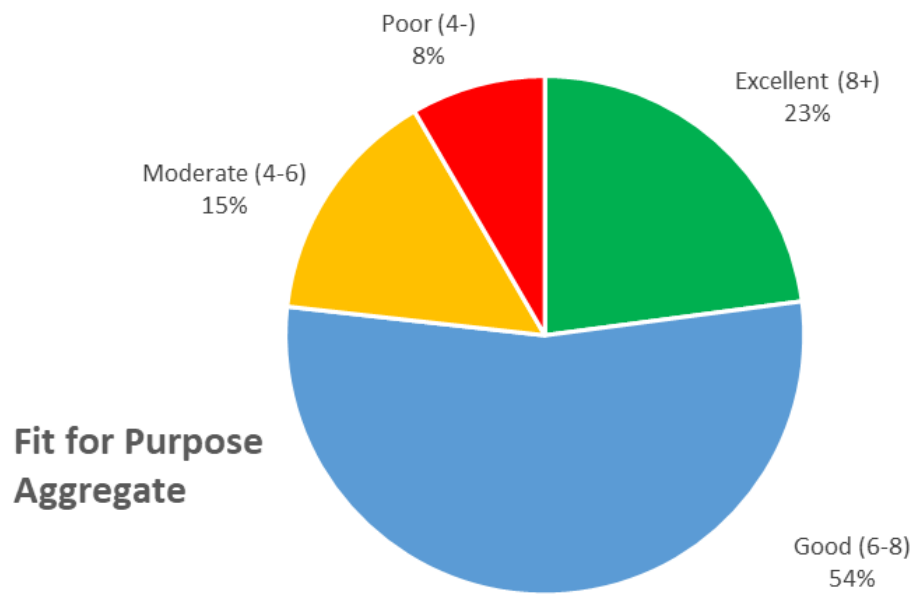
**Chart 5: How respondents rated the current use of their buildings**

*Over 80% of our buildings are well used or are used regularly – another strength*

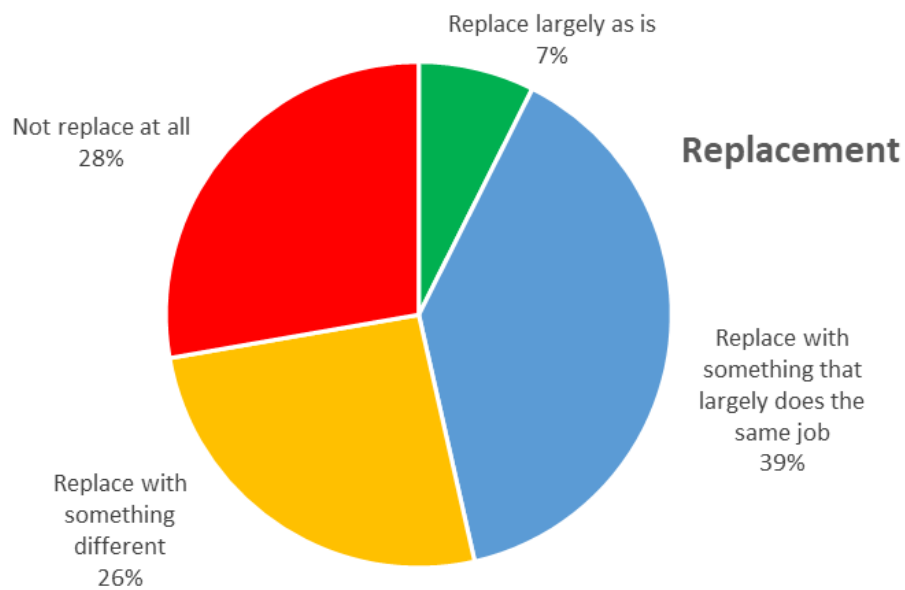
**Chart 6: How respondents rated the future potential of their buildings**

*A third of our buildings scored offer limited potential for future use*



**Chart 7: Fit for Purpose Aggregate Scores**

*About a quarter of our buildings are clearly fit for purpose – and about a quarter are not*

**Chart 8: What would you do if the building was to burn down?**

*We would not replace or do something different with over half our buildings*

## E11.3: Earthquake Prone Buildings Policy Seismic Status and Compliance

### Recommendation

1. That the Assembly urge compliance from congregations and presbyteries north of the Waitaki River with the Earthquake Prone Buildings Policy and:
  - a. Urge congregations and presbyteries north of the Waitaki River which do not know the seismic status of the buildings they are responsible for to urgently secure a seismic assessment and forward a copy to the Church Property Trustees; and
  - b. Request those congregations and presbyteries north of the Waitaki River that do not yet comply with the strengthening requirements of the Earthquake Prone Buildings Policy to advise the Church Property Trustees of their plans.

### Report

The 2022 Special Assembly agreed to invite the Trustees to report to the 2023 General Assembly on compliance with the amended Earthquake Policy timetable.

This report provides details of the number of buildings that are in compliance with the Policy and those that are not. It details actions the Trustees are taking to deal with those congregations that are not in compliance. Finally, we address why the Church's Earthquake Prone Buildings Policy adopts different strengthening standards and timetables to those of Territorial Authorities.

#### 1. Changes to the Policy

The Trustees reviewed and updated the Church's Earthquake Prone Buildings Policy in both 2021 and 2022. Changes included extending deadlines for both assessments and strengthening, clarifying the grounds for an exemption, introducing life safety risk assessments, and noting the need for some buildings to be re-assessed following changes to building standards. We also added a table of contents as the Policy is now quite involved. We recommend the Policy not only as a compliance document, but also as a resource for congregations when grappling with seismic challenges.

**We recommend that the Assembly urge compliance from congregations and presbyteries north of the Waitaki River with the Earthquake Prone Buildings Policy.**

#### 2. Seismic Status

Table 1 below sets out the seismic status of all the relevant buildings in Presbyterian title (excluding residential properties).

**Table 1 – Seismic assessment status of buildings in Presbyterian title**

Seismic Status	Number of Buildings	% age
<b>No seismic assessment</b>		
Campsites	34	
Planning underway	20	
No assessment received	135	20%
<b>Total no seismic assessment</b>	<b>189</b>	<b>28%</b>

<b>NBS &lt; 34%</b>			
Life Safety Risk Assessment Completed	0		
Strengthening Approved	12		
Planning underway	15		
No plans received	59		9%
Campsites	1		
<b>Total &lt; 34%</b>	<b>87</b>	<b>13%</b>	
<b>NBS 34% - 66%</b>			
Strengthening Approved	8		
Exemption Approved	6		
Planning underway	12		
No plans received	119		18%
Campsites	1		
<b>Total 34% - 66%</b>	<b>146</b>	<b>21%</b>	
<b>NBS &gt; 66%</b>			
Strengthened since 2016	34		
Built after January 2004	34		
Other	187		
Campsites	0		
<b>Total &gt; 66%</b>	<b>255</b>	<b>38%</b>	
<b>Total</b>	<b>673</b>	<b>100%</b>	

### 3. By Presbytery

Table 2 below sets out the seismic status of all the relevant buildings in Presbyterian title (excluding residential properties) by Presbytery.

**Table 2 – Seismic assessment status of buildings in Presbyterian title**

Seismic Status	Northern	Pacific	Kaimai	Te Aka Puaho	Central	Alpine
<b>No seismic assessment</b>						
Campsites	14		12		6	2
Planning underway	10		2		5	3
No assessment received	54	2	26	17	21	15
<b>Total no seismic assessment</b>	<b>78</b>	<b>2</b>	<b>40</b>	<b>17</b>	<b>32</b>	<b>20</b>
<b>NBS &lt; 34%</b>						
Life Safety Risk Assessment						

Strengthening Approved	3			8	1	
Planning underway	5	4		6		
No plans received	17	17		17	8	
Campsites				1		
<b>Total &lt; 34%</b>	<b>25</b>	<b>21</b>		<b>32</b>	<b>9</b>	
<b>NBS 34% - 66%</b>						
Strengthening Approved	2			3	3	
Exemption Approved				4	2	
Planning underway	1	2	2	6	1	
No plans received	47	13		31	28	
Campsites				1		
<b>Total 34% - 66%</b>	<b>50</b>	<b>2</b>	<b>15</b>	<b>45</b>	<b>34</b>	
<b>NBS &gt; 66%</b>						
Strengthened since 2016	2		4	17	11	
Built after January 2004	10		6	2	8	
Other	53	8	34	53	39	
Campsites						
<b>Total &gt; 66%</b>	<b>65</b>	<b>8</b>	<b>44</b>	<b>2</b>	<b>78</b>	
<b>Total</b>	<b>218</b>	<b>12</b>	<b>120</b>	<b>19</b>	<b>187</b>	
<b>Seismic Status</b>	<b>Northern</b>	<b>Pacific</b>	<b>Kaimai</b>	<b>Te Aka Puaho</b>	<b>Central</b>	<b>Alpine</b>

#### 4. Policy Deadlines

The current Policy deadlines are set out in table 3 below:

**Table 3: Earthquake Prone Buildings Policy Deadlines**

		Deadline (30 June)
<b>Assessments</b>		
All		2022
<b>Strengthening</b>		
All Regions	Parapets and Facades	2023
Low Risk Regions	Pre-1991 buildings	2027
	1991 and later	2030
Medium Risk Regions	Pre-1991 buildings	2025
	1991 and later	2027
High Risk Regions	Pre-1991 buildings	2023
	1991 and later	2025

#### 5. Compliance

Overall, it is pleasing to see the extent to which church councils and congregations are taking their responsibilities to their communities and the future Church community seriously.

We acknowledge that strengthening is not an easy challenge. It comes at a time when many congregations are under financial pressure. Added to that, it has been particularly difficult over the last few years as a result of the Covid pandemic and huge increases in construction costs. However, we are grateful for the many congregations that have successfully completed strengthening and those that are currently wrestling with the challenge.

We continue to receive applications for strengthening. Our records show 9 applications were approved in the year to 30 June 2023, the same number as the previous year. This follows 13 in the year to 30 June 2020 and 11 in the year to 30 June 2021.

That said, we have some concerns arising from those congregations that appear to be ignoring the matter, avoiding the issue, or 'kicking the can down the road'.

There remain a number of congregations that are not in compliance with the Policy. There are two non-compliant groups:

1. Those congregations that have not provided us with a seismic assessment report.
2. Those congregations that have not strengthened their building(s) to at least 67% of NBS (and have not received an exemption).

## 6. No seismic status

The deadline for securing a seismic assessment was **30 June 2022**.

We have **190 buildings** for which we hold no assessment on file. Of these:

- a. We have been advised that, in respect of 21 of these, an assessment process is underway, or the building is in the process of being sold.
- b. 34 are located on church campsites (and we separate these purely for information purposes).
- c. 135 buildings no assessment on file, although we suspect that some congregations have completed assessments, but have not yet forwarded these to us.

In the first instance, we cannot understand why any church council would not want to secure a seismic assessment for their buildings. The primary focus of the Policy is the health and safety of our church whanau and the wider community. This is a pastoral matter. Ignorance is no excuse. We suggest that any church councils that do not know the seismic status of their buildings are in breach of a primary duty of care to those who use those buildings. They are likely to find themselves liable for the consequences.

We appreciate that not knowing might allow congregations to avoid having to take action and / or spend money. However, we note that the Policy is now more flexible than its first versions and provides congregations with a number of options.

Finally, we note that not knowing the seismic status of a building could have implications for insurance cover.

### Actions

We have written to all relevant church councils reminding them of their pastoral responsibility to all the users of their buildings and requesting that:

- If they have a seismic assessment on file, to forward this to us for our records, or
- If they do not have a seismic assessment, that that they urgently secure one, noting that they can use property capital to meet the costs of an assessment.

**We also recommend that the Assembly urge congregations and presbyteries north of the Waitaki River which do not know the seismic status of the buildings they are responsible for to urgently secure a seismic assessment and forward a copy to the Church Property Trustees**

## 7. Missed strengthening deadline

The first strengthening deadline was **30 June 2023**. This applied to all buildings constructed before 1991 located in high-risk earthquake locations, and all parapets and facades.

We have **151 buildings** that fall into this category that have not been strengthened. Of these:

- a. 5 have received an exemption from strengthening
- b. 13 buildings have received approval for strengthening
- c. Planning is underway on a further 15 buildings, but we have yet to receive a formal application.
- d. 118 buildings remain unaccounted for.

## 8. Exemptions and notifications

The Policy provides three grounds for the exemption from strengthening to at least 67%:

- a. The cost of going to 67% NBS is excessive; or

- b. The building is not one that is critical for the worship, life and mission of the Congregation; or
- c. The building is not fit for purpose and would still not be fit for purpose even if strengthened to 67% NBS.

We received 9 applications for exemption from strengthening in the last year, the first time we received any such applications. We approved 5 of these and declined 2. The other 2 are still a work in progress. We note the lack of a Detailed Seismic Assessment report is the primary reason we declined an exemption application. We expect to see more applications in the near future, and expect to approve more exemptions. It does not make sense to strengthen all our existing buildings.

We also received notification from a number of congregations (with 30 June 2023 deadlines) that have strengthening plans underway or are considering sale or demolition, but are not yet at the point they can put an application in front of their presbytery and the Trustees.

Our policy is to acknowledge this, thank the congregation for letting us know, and encourage them to proceed in a prudent manner towards an application (keeping us in the picture as appropriate). Strengthening is expected to be achieved by 30 June 2025. We are not granting an extension per se, as we are trying to minimise the bureaucracy involved in the process.

We note that there are no grounds for exemption from strengthening to at least 34%.

However, those congregations with buildings rated as earthquake-prone (less than 34% NBS) may still be able to use the building if they have completed a Life Safety Risk Assessment – although they will also need to have commenced plans to strengthen the building.

### **Actions**

We have written to all relevant church councils reminding them of responsibility to act as stewards of the buildings in their care, both for the current Church and the future Church and requesting that:

- If they have not received an exemption approval or acknowledgement of plans from the Trustees, that they advise us whether they plan to strengthen or apply for an exemption as soon as possible, noting that buildings with a seismic status less than 34% NBS should not be used unless the church council has completed a Life Safety Risk Assessment.

**We also recommend that the Assembly request those congregations and presbyteries north of the Waitaki River that do not yet comply with the strengthening requirements of the Earthquake Prone Buildings Policy to advise the Church Property Trustees of their plans.**

### **9. A higher standard**

We continue to receive questions regarding the standards the Church has agreed to, namely the need to strengthen to 67% NBS and the strengthening timetable. It is often pointed out that territorial authorities only require strengthening to 34% NBS and allow much longer to do so (in accordance with legislation).

However, we believe it is appropriate for the Church to have different objectives and timetables to both central and local governments. Our needs and liabilities are not aligned.

In their law-making roles, central and local governments are primarily interested in general public safety. Hence their requirement to strengthen to at least 34% New Building Standards (NBS). Buildings at a lower standard are considered earthquake-prone and risk injury or loss of life.

The Trustees share the same health and safety standard, and the requirement that buildings must be strengthened to at least 34% NBS in order to keep people safe. And we share the same approach of allowing low risk areas longer to act on strengthening (acknowledging that NBS ratings also incorporate the lower risk associated with those areas in the way the ratings are calculated).

We also share the same approach to the use of earthquake-prone buildings, having recently amended the Policy to provide for use of a Life Safety Risk Assessment (in line with Ministry of Business Innovation and Employment guidelines).

However, we believe it would not be in keeping with the Church's pastoral obligations to adopt the assessment timetable required by governments. As the Council of Assembly noted at the outset, *"it is not just a matter of risk management, but one that the Council believes affirms the integrity and nature of our Church and its Christian witness and mission"*.

We believe that the Church has an obligation to find out whether or not it is putting the life of building users at risk sooner rather than later. We believe that the 10 year period allowed for in the Policy provided a sufficiently reasonable period of time for Church Council's to complete assessments of their buildings.

Moreover, central and local governments do not care whether or not a building is available for use. They are happy for a building to sit idle for 35 years (the low-risk strengthening timetable). We do not believe this is acceptable to the Church. As a result, our strengthening deadlines are shorter than those of central and local governments. We have scarce resources and cannot afford to let buildings sit unused for such a lengthy period.

## **10. Mission imperative**

Beyond a life safety concern, the Church is also concerned about the role buildings play in mission, something governments have no interest in. The Policy reflects the position that, if a building plays an important role in the mission of the Church, we need to ensure that it is strong enough to do so.

As a result, we have set a minimum standard of 67% NBS, the level at which it is expected that a building will remain useable, or can be fixed, so the work of the congregation can continue. It does not make sense for the Church to spend money strengthening a building to find that it needs to repeat the exercise after the next quake. In the long-term interests of the Church, we want facilities to remain functional.

Central and local governments do not care about this aspect of strengthening, unless it is their own buildings. For example, we note that the central government is the owner or lessee of a large number of properties. In this context, it has similar interests to the Church, with responsibilities to employees and users. In February 2020, NZ Government Procurement announced that just over 6% of its 585 buildings had not been assessed. Of those assessed against technical guidelines, over 90% had a NBS rating above 67%. Moreover, it noted that a priority for the next 12 months was to "review those buildings without a NBS rating to determine whether a NBS rating is required and improve the seismic rating of buildings as leases expire and new leases are entered into".

It would seem that central government is acting according to a timetable and approach that is even more demanding than our Policy, and much more demanding than the minimum requirements of the law.

## **11. The Church does not need to strengthen all buildings**

67% NBS is the standard we have set for buildings the Church believes are important to its ongoing mission. However, it is not appropriate to strengthen all the Church's buildings. A number are not fit for purpose, and the Church should not be spending any money on them.



The Policy provides three grounds for exemption from strengthening to at least 67% NBS (as noted in 8. above). We have already approved strengthening exemptions and invite Presbyteries and congregations to apply for exemptions in appropriate cases.

### **12. Deferring is not desirable**

We believe that once a congregation is on notice that its buildings need strengthening, it is appropriate for the congregation to carry out strengthening without unreasonable delay. It is likely that, if given the choice, many congregations will defer strengthening expenditure.

However, deferring strengthening comes with a number of costs. It will:

- a. Leave the problem to someone else,
- b. Impose higher costs on present Church by way of insurance premiums (it costs less to insure buildings with good NBS ratings),
- c. Impose higher costs on the future Church by way of increased construction costs (we have already seen how much more it costs to strengthen today than a few years ago), and
- d. Expose the Church to the risk that it cannot carry out its mission because an important building is compromised by an earthquake.

The Church needs to balance the call to act as a shepherd to declining congregations and the call to pass on the flame of faith to non-believers and future generations.

### **13. A duty to future generations**

In carrying out our duties, the Trustees must balance the desire to act in harmony with the Church and fulfilling our statutory and fiduciary duties.

Part of that duty is to future generations, who, no doubt, would prefer to inherit sound buildings, rather than a compromised building and a growing bill for the cost of future strengthening.

The Trustees are concerned that the current generation 'consumes' the capital it inherited from past generations, leaving future generations with substantially less capital available to use in mission.

We believe the Policy as currently drafted reflects the objectives of the Church and balances our duties appropriately.



## E12: Presbyterian Support New Zealand

### Recommendations

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1. That the Council of Assembly be asked to consider the successes within the innovative partnership between us and lift its support, in the next budget round, of the Church's annual contributions to PresCare.

### Report

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#### Executive Synopsis

Community based care and support, counselling and social services like all that Presbyterian Support provide are in growing demand throughout Aotearoa. The pandemic and other global economic factors have had severe and far-reaching impact locally, as well have all the local weather disasters and emergencies across the regions. The impacts are economic, spiritual and social: there is worsened food insecurity, material hardship and housing crisis, more financial stress and mental anxiety in households creating more conditions of neglect for children, disputes between parents and worse, family and/or sexual violence.

We are proud of the difference we make with our diverse regional mix of available services for those who need help most. Over the last two years we have been responsive in every region to the heightened mental health needs of our community, growing our variety of mental health services to cater for all ages of tamariki, rangatahi, parents and grandparents. With our services we also see ourselves doing much to prevent family and sexual violence and break intergenerational violence for some whānau.

None of the global contributing factors to the heightened need in Aotearoa will go away any time soon: We continue to see the spread of Covid 19 across the country, wars in other parts of the world continue to threaten our food supplies, and climate change science alerts us that flooding events and storms will only become more frequent in years to come. That is why collectively, Presbyterian Support leaders have developed position statements on Housing, Poverty and Mental Health. We see it our duty to reflect, as one of New Zealand's largest and longest-standing community based social service organisations, on the difference we successfully make - yet the difference we must still make - to improve conditions among those we serve. These positions support the advocacy of all our Leaders and are proudly published on our national website.

Presbyterian Support has made significant progress in its cultural development and Te Tiriti o Waitangi journey. At national office and in each region, we learn new ways of operating and leading to make Māori team members feel valued and help us serve Māori whānau honourably. We keep learning that across Aotearoa, iwi's values and objectives are similar to our own and there is great opportunity in partnering with them, as we do the Church. All of us mean to serve and protect Aotearoa's people, so we seek ways to understand and incorporate the necessary tikanga and te reo to do this appropriately for tangata whenua.

We are so grateful for the volunteer support and donations from church members that enable us to continue our regional services. Many different government agencies fund the varied elements of our work, yet none of their funding matches the demand we see for support and care in our communities. We welcome all the more volunteers to come, and we raise funds from our communities locally to ensure government's dollar goes all the way to meeting regional demand, also sustaining our staff and volunteers' wellbeing, supervise and train our

specialist or new team members, and provide some programs that government doesn't fund at all.

We remain committed to engaging with and working alongside the Church, through both our Prescare initiatives in each region and as a local donations manager for the Tindall Foundation. With Prescare, we aim to accumulate power that comes from both the Church and Presbyterian Support sharing similar values and objectives. Through partnerships between us, incredible things have happened and there is so much opportunity for us to achieve more. For example, in our Northern region time and resources is concentrated on managing a pilot scheme in Mt Roskill, Auckland, built from the partnership between Presbyterian Support and the local church community. Our wish is for the success of this initiative to be duplicated in more regions, with the promise of enormous long-term benefits for communities across Aotearoa.

### **Disaster Response and Community Resilience**

The unprecedented snowfall and gale force winds of August 2021 affected most parts of the South Island, while heavy rains a month earlier had seen widespread and severe flooding in the West Coast, affecting Westport particularly harshly when the Buller River broke its banks and inundated the town. While there is an organised crisis response for such devastating weather in the immediate aftermath, it was in the long months afterwards where our services in Southland, Otago, South Canterbury, Upper South Island and Central were met with increasing demand and saw increasing complexity of needs within the households they were serving.

In 2023 New Zealand has suffered ongoing flooding in the Northern and East Coast regions, and we anticipate long aftermaths of increasing unmet economic, social and spiritual needs in these communities, similar to the demand we saw in the south. Meeting this need out in the community became more difficult for both regions however, due to flooding and storm damage to many of their own facilities and also vehicles.

Cyclone Gabrielle caused flood damage to around a third of the rooms in Presbyterian Support's Enliven facility Rowan House, in Taradale, for example. All 22 young disabled people had to be evacuated during the cyclone. The top priority still is to get those young residents back into their homes as soon as possible. Unfortunately, due to the urgency in the region, there isn't a suitable temporary accommodation available for them, but we also need to ensure that the repair work is not rushed and done thoroughly so that there are no moisture-related problems down the track.

Under such conditions, it is impossible for Presbyterian Support to continue under "Business as usual" paradigms. Everything has had to adjust, in all regions, to meet the new demands of aftermath and recovery within households and across communities. When our Upper South Island region was grappling with the flooding in 2021, the East Coast regions' CEO sent staff down to support the teams with their extra work supporting whānau in crisis. In 2023, the favour could be returned: Upper South Island's CEO donated \$10,000 from its reserves to help purchase Rowan House's emergency generator, so that the residents could at least have power again in parts of their homes.

Looking forward, all our Centres need to invest in emergency generators for this likely loss of power during future climate events. Future-proofing our own facilities and adopting and training staff in new adaptive models of operation are significant investments we need support to make, if we are to continue being effective across New Zealand.

**Some of the ways we're addressing the increased mental health need within communities, for all ages**

- Family Works Counselling for Children – If there are concerns about a child's behaviour, or emotional wellbeing, and the child is struggling, our confidential counselling and social support services help. The Family Works team includes trained counsellors, programme facilitators for children and their parents, and social workers who can work on a range of issues such as anxiety, phobia, panic attacks, grief, loss and depression, sleeping and eating problems, anger, violence and the effects of abuse, behavioural and relationship issues.
- Mana Ake – Presbyterian Support Upper South Island partners with Mana Ake to provide mental health and wellbeing support to children in primary school years 1-8 across Canterbury. Mana Ake include psychologists, social workers and counsellors who help support schools and whānau when children are experiencing issues such as relationships and bullying, managing emotions, grief and loss, parental separation.
- Mighty Minds – A new initiative created by Presbyterian Support Upper South Island's child and family psychologists Gabby Begg and Jillisa Wainwright. It is a six-week program for children aged 12-14 who are referred to Presbyterian Support in Otautahi Christchurch or are currently on the waiting list for individual therapy. The sessions teach strategies for dealing with emotions, behaviours and thoughts.
- Whānau Ngāhau – Playful Families – In South Canterbury the Family Works teams found that many tamariki referred to them had experienced developmental and/or relational trauma and had behavioural, emotional, and/or developmental issues and lack a secure relationship with their parent(s). Theraplay is an approach to tamariki and family therapy that aims to address these issues and improve the parent/tamariki relationship through play and healthy interaction by enhancing attachment, self-esteem, trust in others, and joyful engagement. It is based on the natural patterns of playful, healthy interaction between parent and tamariki and is personal, physical and fun.
- Buddy Programme – Presbyterian Support Otago's Buddy Programme runs in six locations across Otago and contributes to the emotional and social well-being of children by matching them with carefully selected and trained adult volunteers in a well-supported mentoring relationship. The programme aims to increase children's self-esteem; develop social skills and help children make positive choices; provide opportunities for new social experiences and different activities; offer friendship, support, guidance and encouragement; and help increase their levels of fun and happiness. Similar programmes are offered in other Presbyterian Support regions.
- Youth Transition to Adulthood – In partnership with Oranga Tamariki we provide rangatahi from the age of 15 with a gradual and supported transition from care, giving them a helping hand into the next stage of their lives. Young adults can keep requesting advice and assistance until they are 25. The team assists young people in the development of skills and knowledge and supports them to develop and learn from their experiences. It is a youth-led approach allowing the young person to have more say and increasing responsibility.
- Lifeline – a 24/7 helpline and textline offering free, anonymous and confidential support, committed to providing safe, effective and confidential support for emotional and mental wellbeing. Lifeline calls typically cover stress due to isolation and loneliness, grief or loss, relationship difficulties, mental health concerns including anxiety and depression, employment or financial concerns and helping those at risk of suicide and co-constructing safety plans.

- Specialist counselling and 0508 Tautoko – Part of Lifeline’s work is to triage and keep engaging with callers past their initial call, either to get them talking to a specialist counsellor ongoingly or directing them to the suicide crisis helpline for immediate support to save lives. Lifeline’s suite of services receives no government funding and rely entirely on donations and bequests.
- The Community Wellbeing Initiative - A wellbeing programme offered free of charge by Presbyterian Support Northern to the Presbyterian/Cooperating congregations in its region. It aims to help grow emotionally resilient communities by strengthening people’s confidence and skills to ‘be with’ people who are in stress or distress.
- Enliven counsellors – Older people experience a set of different mental health issues related to their loss of mobility and increasing isolation. Grief and loss may be coupled with anxiety over the changes in family dynamics. Often our counsellors support older people in situations of elder abuse, or who show low self-esteem and a lack of self-confidence in today’s modern world. Access to free counselling helps older people develop wellbeing strategies and healthy family relationships.
- Enliven Tōtara Club – Being socially active is essential for health and wellbeing, so providing day activity programmes for over 65’s in a safe, warm and friendly environment supports people to stay connected, meeting others and sharing activities and experiences.

**Some examples of regional innovations to serve greater complexity within households.**

- Whakakaha Te Whānau – For prisoners at Rimutaka and Manawatu prisons, Family Works Central offers a parenting programme designed by Māori practitioners and framed within a Māori world view to work with people referred to them by the Department of Corrections. The goal is to create and maintain positive whānau ties, improve outcomes for the children of prisoners and prevent intergenerational offending.
- Social Workers in Early Childhood Education SWiECE – This initiative receives no government funding and relies on charitable donations from the community. Since Easter 2022 Presbyterian Support Northern has been able to employ a Social Worker in Te Puke to work in partnership with families and ECE centres to provide a range of support for preschool aged children and their whānau. There are several other areas across the region they’ve identified have need for a similar position. One of the most pressing areas is Rotorua where access to affordable housing continues to be a huge issue.
- School Start First Impressions Project – Presbyterian Support Northern have partnered with this initiative to help children turning 5 in the wider Whangārei area. Too many children in this region are starting school without a school bag or school uniform and this negatively impacts their feelings of belonging among their peers. This can drastically affect their attitude towards the rest of their schooling. After a referral is made, we provide school bags filled with goodies including school supplies, a lunchbox and water bottle, a school uniform and shoes, socks and underwear and a swim bag with togs, towel and goggles.
- Awhi Mai Awhi Atu – Family works Tairāwhiti – Te Whare o te Pa Harakeke identified a need among the nannies and koro raising their mokopuna in the Gisborne Tairāwhiti district and set up a support group. The Family Works team identified that these mokopuna have often been exposed to the effects of domestic violence, alcohol and drug abuse and nannies and koro have become involved because the parents are unable to care fulltime for their children.
- Poi Poi Mokopuna – Presbyterian Support East Coast provides this program in Hastings. Poi Poi Mokopuna educates and assists parents who care for children with trauma and attachment related behaviours. Through this programme the parents are helped to

manage their child's behaviours through understanding critical areas such as attachment, child development, trauma impact, self-care for parents and learning/sharing behaviour management strategies.

- Refugee Settlement Services – In 2022 Presbyterian Support South Canterbury took on the contract to support a Syrian community in Timaru. By the end of the year there were three families settling in and by the Autumn of 2023 three more. Another five families will arrive over the winter of 2023 bringing this community to 27 adults and 34 children. One example of success is a member working now part time as a barber, the job he held before he fled Syria to seek refuge in New Zealand.
- Grandparents Raising Grandchildren - Presbyterian Support South Canterbury's Family Works services have co-ordinated a Grandparents Raising Grandchildren (GRG) support group for the past 17 years. Over the past 6 years we have seen the number of GRG support group increase significantly from between 25 – 35 members, to our current number which is now over seventy. This growth is being seen Nationally in GRG groups and it is not anticipated that this is going to change.
- Response and Quality Initiative – Presbyterian Support Northern's response to the intense workloads of their Enliven Service Coordinators. As demand keeps increasing, it was difficult for them to quickly respond to support workers in need of additional clinical help or advice while working with clients. The team was set up to alleviate this with one support role in Auckland and one more in the Bay of Plenty. The role also helps to lift overall consistency and clinical standards by removing additional pressure from Enliven support coordinators, allowing them to focus on their core tasks without interruption.
- Food Rescue – Presbyterian Support Southland's Family Works team became a KiwiHarvest recipient in August 2021. KiwiHarvest is a national food rescue organisation which collects surplus and donated food and distributes it to community organisations to pass on to those in need. It now receives weekly deliveries of packaged foods, dairy, meat and fresh produce and passing these on, are feeding nearly 3000 people each week. *"The need is still growing"*: Initially the Southland branch received MSD funding to purchase food through the Covid 19 Relief fund. Since November when this funding ran out, we have had to rely on donations from the community.

### **Communities Feeding Communities – a radical food security solution for Mt Roskill**

Partnering with the Presbyterian Church's Northern Presbytery, Presbyterian Support Northern's foodbank moved premises at the end of 2021 to the former St Giles' church site in Mt Roskill. Rather than reverting to traditional foodbank lines, the partnership piloted a new approach focused on helping people achieve food security, including learning how to grow food. Community Minister Fa'amanū Akeripa, Community Coordinator Grace Mua, and Kai Transitioner Amy Kyrien are on site to help strengthen relationships with the local community. Initial rapid success is thanks to the connection with Presbyterian Support Northern's Social Workers in Schools (SWiS).

The vision for the initiative was to create a vibrant community space, establish a thriving community garden, grow fruit trees, run cooking lessons and commercial kitchen, share ideas on how to cook food from the garden, and create a well-stocked pātaka kai (pantry or storehouse). Te Pātaka kai, full of both fresh produce and dry goods like canned food, pasta and rice, accessible to all. People welcome from the community, to take what they need and bring what they can in exchange, to help foster community participation.

The Communities Feeding Communities team connect through "Welcome Wednesdays" communal lunches, also providing community dinners, establishing a financial mentoring

programme and hosting family volunteer days during the school holidays. In the last year, four allotment gardens have been installed and work is in progress with local landscapers to develop the community garden. Victoria Hall, a building of significant history, has been relocated onto the site for turning into a commercial kitchen.

Victoria Hall was a longstanding part of Avondale's epicentre. It was purchased for forty pounds in 1897 through the contributions of around 90 Rosebank residents. It was originally sited in Eden Terrace but was transported by horses to the corner of Orchard St and Rosebank Rd. Originally developed by Quakers, the hall was used for interdenominational use, so Presbyterian Support Northern were excited to be able to rescue and steward the building for the next phase of its life within a new community.

The vision is for Victoria Hall to be a vibrant community space with commercial kitchen installed in the rear, double doors opening out on the allotment gardens, food forest and nature play area. Presbyterian Support Northern continues to fundraise for the local initiative and to employ a manager to oversee its development. At national office Presbyterian Support New Zealand funds a national Prescare manager to support all Presbyterian Support regions to develop similar scalable partnerships. Our recommendation to the General Assembly is to consider the scalability of this initiative: as its pilot's success begins to take root for one community, we see the scale and the potential, if only partnerships between us fostered community dreams in more places, in every region.

With the Communities Feeding Communities initiative the Northern foodbank has been transformed from a place that feeds people for one day at a time, to somewhere that people can feed themselves, ongoingly, and teach their children also how to be sustainable. It is a matter of honouring the dignity of the people we serve, while we resolve their food insecurity. There are so many halls like Victoria Hall, and churches like St Giles Church, that could be repurposed for this kind of community development, or for more, such as community housing developments. Our recommendation to the General Assembly is to consider all contributions it can make, within stronger partnership frameworks with us.

### **The Tindall Foundation local distribution**

We are thrilled to see more applications for this fund come from our Church partners and we take our decision making seriously, considering there are applications for more funds now than we can distribute. A panel of now three Presbyterian Support representatives and one Presbyterian Church representative preside over the applications. The administration of the fund including promotion, collation of applications, facilitation of decision-making process, execution of grant decisions and reporting is led by PSNZ national executive assistant Vicky Prout.

In this period Carolyn Cooper (CEO for Presbyterian Support South Canterbury) resigned as Chair of the panel and Dr Sanja Mastorovich (CEO for Presbyterian Support East Coast) has taken her place. Panellists also noted the absence of tangata whenua on the group and invited Jim Berry, Te Manukura o Te Kahui Rangatira for Presbyterian Support New Zealand, to join the panel from 2023.

Vicky Prout and Jim Berry will represent Presbyterian Support New Zealand at the Tindall Foundation's Local Donations Managers' Conference in August.

Alongside a few of the initiatives listed in other sections above, over the past two years we have been honoured to contribute Tindall Foundation grants to the following initiatives:

- Mahu Vision Community Trust – Youth Mentoring in Warkworth, Rodney

Targeted youth programs both in and out of school that provide opportunities for youth workers to walk alongside young people while encouraging and advocating for them. The



programs are GIRL (out of school); Inspire (in school mentoring); 24/7 Youthwork (in and out of school mentoring and leadership development).

- Presbyterian Support Northern – No Excuses! In Whakatane  
No Excuses! Is part of Shine's positive change programme for those who have abused their partner, children or family members. The program's purpose is to enable perpetrators of violence to change their behaviour, and end their abuse and violence. Despite domestic violence remaining at epidemic levels in New Zealand, few programs aimed at perpetrators exist.
- Eastern Bay of Plenty Presbyterian Church – Lifting People Out of Debt and Poverty  
This is a Christians Against Poverty (CAP) initiative providing a Debt Help Centre and CAP Money Management courses. The Debt Help Service provides long term support to families who are living in poverty due to unmanageable debt. CAP Money Courses offer a chance for everyone in the community to learn managing their own finances sustainably prior to getting into financial difficulty.
- The Wellington Boys' and Girls' Institute – Challenge for Change initiative  
Challenge for Change is a camp programme for young people with limited confidence and motivation, and those who are isolated from their friends because of mental health issues. Many come from families where violence is the norm. Volunteer mentors needed to first be trained to help young people deal with their issues, then supervised.
- Island Bay Presbyterian Church – Tēpu Mō Tātou in Wellington  
Tēpu Mō Tātou is a wider community development project in the high-density Council flats in Berhampore, Wellington. This project has seen good results among the single adult community, and wished to expand this to families and youth. There are not many opportunities for the youth resident in the flats, there are temptations towards anti-social or addictive behaviour, and there have been tensions between youth and adults. The intent of the youth program was to bring youth together from within the flats and beyond, give them positive life experiences, teach skills, provide a safe space and a place of meaning, and to mentor them and give them opportunities to discuss the challenges and pressures of life.
- Presbyterian Support Central – Helping Rangatahi Thrive in Upper Hutt  
The purpose of this initiative was to give vulnerable rangatahi in Upper Hutt extra supports to thrive and reach their full potential. Too many in this region are growing up surrounded by violence, gangs, drugs and crime. Family Works' waiting lists for family violence and peer mentoring services have never been higher. Presbyterian Support Central's mentors, social workers and counsellors are funded primarily through govt contracts from MSD and MoJ. Unfortunately this funding only goes so far and the Helping Rangatahi Thrive initiative is not covered by this government funding.
- Presbyterian Support Central – Focus on Marton  
This rural town has high numbers of people living with mental health challenges, large instances of family breakdown, and a lack of counselling services for children. There is currently no dedicated support agency in Marton that can supply wrap-around, meaningful, and sustainable assistance to tamariki, rangatahi, and whānau. Presbyterian Support Central received many referrals from Marton, usually from NZ Police, often regarding family harm. To overcome the limited services available and the increasing number of referrals, Presbyterian Support Central's proposal was to "*Focus on Marton*" which includes a safety programme for adults, partnerships with the local school and a social worker who could be based in the area.
- Hornby Presbyterian Community Trust – Te Whare Awhero  
Te Whare Awhero provides services to clients and families from low socio-economic areas in the Hornby and greater South-West areas of Otautahi Christchurch. Clients experiencing emotional and mental distress, grief and hopelessness, and the aim is to provide affordable professional counselling, Mana Ake workers in schools and a safe and fun place for children to be before and after school and during the school holidays.

- Knox Presbyterian Church Waitara – Community Services Support  
The Tindall Foundation grant covered the cost of the salary for the coordinator of the children’s programs and family support services. This includes a pre-school Rainbow playgroup run once a week and pastoral support to families struggling with navigating life and/or facing health crises or life changing events.
- Presbyterian Support Otago – Reaching Rural, Social Work services in rural Waitaki  
To meet the needs of rural families in outlying areas of the Waitaki district, where services are scarce and the need for help is growing, the primary school in Kurow provided a space where a clinic could be provided, but staff also visited individual clients on an appointment basis. Transport was a problem for struggling families because of the cost of fuel to come into Oamaru so bringing support to the area was the solution.
- Wanaka Presbyterian Church – Precious beginnings  
This programme is designed to support parents/caregivers with a baby that is approximately 12 weeks and under (at the start date of the cohort). Through conversations and activities, parents will develop their own understandings on how to support their babies through the first 1000 days. There are a number of guest speakers who share their expertise in various postpartum areas.
- Presbyterian Support Southland – Overcoming barriers for migrant families in Invercargill  
The aim is to deliver a roadmap helping settled migrant families in Southland to identify social services, overcome barriers, and better meet their needs in a culturally appropriate way. Southland is home to newcomers from many countries, including those on employer assisted work visas, people on Immigration NZ’s Work to Residence pathway, and current tertiary students enrolled at the Southern Institute of Technology in Invercargill. Many visa holders have their families with them. In addition, Invercargill is a settlement centre for former refugees from Colombia and has welcomed more than 200 people (about 50 families) since 2018.
- Presbyterian Support Southland – He Kete Matauranga Kaupapa Māori training  
Nationally, all seven Family Works organisations have committed to completing cultural training with their staff. Presbyterian Support Southland sought funding to upskill all Family Works staff (currently numbering 50) by assisting them complete the He Kete Matauranga three baskets of knowledge cultural training and workbook. The goal was to increase staff confidence and skill about engaging with whānau Māori to ensure they were working in culturally appropriate ways with whanau in the Murihiku/Southland setting.

**Our Senior population is growing and without adequate funding, this presents an emerging issue**

Two compounded situations affecting us throughout the pandemic has been the ageing population in Aotearoa and the shortage of nurses and caregivers in our country. Our Enliven services were hit hard by the pandemic and its subsequent impacts on the economy. We struggled to keep our specialist nurses because the DHBs needed them for primary care and there was pay inequity between our Sector and Public Health’s. The longer Covid-19 continues, the more staff shortages we face across all our service teams. As a result, in two regions we had to close doors at some of our Enliven services and give notice to the public that we could not take on new clients. We are heartened by government’s announcements regarding a green light to residency for internationally qualified nurses; we are confident also that recent pay parity and pay equity settlements will revive our capability to attract the staff we need and also pay them what they deserve. But these measures alone are not enough to ready us for the tsunami of need coming as the population ages, and the proportion without equity expands.

Currently, 40% of people aged 65 and over have virtually no other income than NZ Super. Another 20% have only a little bit more. With a declining home ownership rate and the rising costs of living, more people do not have enough money to retire. Māori, Pasifika, and women are over-represented among older people with little to no equity at retirement. This is because generally speaking these groups earn less over their working life, an inequitable condition of

New Zealand's work environment certainly not of their own making. Similarly, it should be noted that most people with disabilities are older people (who become disabled later in life) and their numbers will increase as the proportion of the population aged 65+ increases. Households that include a person with a disability tend to have lower income due to lower labour market participation, which limits their ability to save for retirement.

Those capable of cashing in equity at retirement have a for-profit model of aged care flourishing in the business of providing bespoke residencies catering to their needs. We are not among them, although in three of our seven regions, Presbyterian Support also provides retirement villages. Any revenue collected from those regions' units feeds into broader care budgets, as we've outlined above. We believe we have a role to play in improving retirement outcomes not just for older New Zealanders retiring with equity, but all older New Zealanders, including those living alone in the community, relying on social housing, the care of social services, with families and whānau also needing support.

Presbyterian Support's leaders have been advocating consistently and collaboratively to government during this period for greater planning and funding for the Aged Care Sector. Together National Council and National Executive Group most recently met with Te Whatu Ora's CEO Margie Apa and held an election forum for the five Parties currently in government, to tell us how each would address the rapidly growing population of poorer older people retiring without equity in Aotearoa.

We invited the Right Reverend Hamish Galloway to respond to the Parties at the end of our election forum, who expressed on behalf of us all, disappointment that our Leaders do not show enough urgency and strategic planning regarding this issue. An article summarising the forum is published on our website and we highlight it here because there is more we must do to support and inform our government on the matter of meeting this growing population's demands for equitable care and safe, affordable and suitable housing.

### **We sincerely appreciate Presbyterian Church support for our work**

Presbyterian Support will continue to support the Church Leader to raise this issue with government, knowing that our collaboration and collective voice make us more influential before decision makers. Presbyterian Support New Zealand's national advocacy and policy work receives no external funding and is fully funded by our regional organisations.

Over the past three years, the Presbyterian Church has financially supported our PresCare work as well our membership to the New Zealand Council of Christian Social Services with a contribution of \$15,000 per year. This contribution is now just half of our Council of Christian Social Services subscription alone, as fees have risen year on year due to CPI adjustments. So we pay the difference for managing Prescare out of the regional levies we receive from the regions, meant to support national advocacy and overheads. This diminishes our capacity to undertake national projects on behalf of the Federation.

Our regional work delivering social support and developing more innovative programs for vulnerable communities across Aotearoa is more necessary than ever before, in a world plagued with pandemic, economic recession and climate change. The national office cannot ask the regions to increase their levies for its national work, when times are so tough everywhere across the country.

We ask the General Assembly then, to consider not only contributing more financially to cover the rising costs of Council of Christian Social Services membership and status quo management of Prescare, but also; consider what other forms of capital investment could be unlocked for scaling up our community development work across Aotearoa. There is so much more we can do in partnership and with more resources going forward. The difference we make already only indicates what more we could do if we partner effectively with greater resourcefulness.

*Andrew Johnston*  
*Chair Presbyterian Support New Zealand*  
*Prudence Stone,*  
*National Executive Officer, Presbyterian Support New Zealand*

# E13: Presbyterian Women Aotearoa New Zealand

## Recommendation

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1. That the General Assembly note the winding up of Presbyterian Women Aotearoa New Zealand (PWANZ) as of 30 June 2023.

## Report

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As this is the final report of Presbyterian Women Aotearoa New Zealand (PWANZ) to the General Assembly, we have included the history of our organisation and some of our main achievements.

### Mission and aims

Presbyterian Women Aotearoa New Zealand was established as an autonomous body alongside the Presbyterian Church of Aotearoa New Zealand with the mission statement of 'serving God locally and globally with love'.

### Aims

- Unite in prayer, study, fellowship and service
- Make a Christian witness in home, church and community
- Support the work of partner churches in worldwide mission and evangelism

Presbyterian Women Aotearoa New Zealand was the recognised successor to various other organisations as outlined in our history section below.

### History

At a missionary conference in 1905, several small regional missionary women's groups agreed to unite and become one national **Presbyterian Women Mission Union** (PWMU). This organisation supported women of the church who went to serve in countries in Asia and the Pacific. The groups at home prayed, provided material goods, wrote letters and provided hospitality when missionaries were home on furlough.

In 1906, the publication *Harvest Field* was launched. This contained missionary news and prayer and Bible studies for regional and local use. In 2006, this publication became *Gleanings*, with more of a focus on keeping people connected and informed about the work of Presbyterian women. This continues in *BushFire*, now produced as a digital newsletter.

Busy Bees was a children's group started in 1909, which together with the Girl's Auxiliary from 1915, encouraged children and young women to meet, make crafts, fundraise and learn about those working abroad.

In 1943, the **Presbyterian Women's Fellowship** was founded to promote a women's Christian voice in social issues, offering a wider scope with themes of justice, freedom and issues facing New Zealand.

These two groups merged in 1963 to form the **Association of Presbyterian Women** (APW). This new structure allowed women to meet annually at well-attended regional conferences, plus at a triennial National Business Meeting. *Harvest Field* added information on contemporary issues such as women in the workforce, abortion and sole parenting.

Within the Church, APW encouraged women to take up roles as elders and ministers and to attend General Assembly as a way of ensuring women's voices were heard. APW became a member of the National Council of Women (NCW) and many of these groups were well represented by Presbyterian women at a local level around the country.

APW also continued to support work in hospitals and schools outside of New Zealand, in partnership with local church organisations including women of faith. One of our most well-known projects was helping to set up and support a Christian-based hospital and nursing school in Jagadhri in India.

From 1980, APW combined with the Methodist Women's Fellowship (MWP) in annual Mission projects.

In 2012, a National Gathering in Christchurch resolved to change the name of our organisation from APW to **Presbyterian Women Aotearoa New Zealand (PWANZ)** to encourage younger women to become involved in following the aims of our organisation.

A grant from the Council for World Mission facilitated a National Gathering of Presbyterian Women in Mosgiel in 2017, regional gatherings within each Presbytery area in 2018, and two regional gatherings plus a gathering at Te Maungarongo marae in Ohope in 2019 to continue this encouragement.

PWANZ also presented submissions to Parliamentary Committees on the Child Poverty Reduction Action Bill in 2018 and the Abortion Legislation Bill in 2019.

### **International advocacy**

In May 1998, PWANZ was granted special consultative status and voting rights with the United Nations Economic and Social Council (ECOSOC) on the Committee for Women and Girls. Our longstanding family-oriented projects over many years were well-known among members of the voting committee contributed to the unanimous support for granting this status.

We are the only faith-based organisation in New Zealand to have been granted this privilege, and have attended the annual meeting of ECOSOC since then, including leading delegations.

Every four years we have submitted a report to the Commission on the Status of Women which has also served as a reminder of all that we have achieved during that time. The latest Commission on the Status of Women in 2022 had a theme of 'achieving gender equality and the empowerment of all women and girls in the context of climate change, environmental and disaster risk reduction policies'.

### **Why we are winding up**

At the Annual General Meeting held in March 2022, a Futures Review group was set up to assess the viability of PWANZ continuing in its present model.

This group recommended at the September 2022 AGM that we wind up our organisation as the current model was unsustainable due to declining membership, reduced finances, no office holders at national level and the current model not attracting new members. We voted to hold a Special General Meeting in February 2023 to further discuss and vote on this motion.

At that Special General Meeting, we reflected on the information outlined below.

- In 2011, PWANZ had **2,196** members. In 2022, there were **111** members.
- In 2011, affiliation fees of **\$9,104** were collected but in 2022, this was only **\$1,860**.
- We had no Executive and did not meet our Terms of Reference in regards to our charitable status.

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This resulted in the decision to wind up Presbyterian Women Aotearoa New Zealand, which was confirmed at the subsequent General Meeting held in April 2023.

**What we have done since this decision was made**

A working group was established to undertake the duties as Officers of PWANZ. They noted six broad areas to be worked through.

- Finances, including legal requirements and disbursement of mission project funds
- Liaising with the Presbyterian Church
- Other organisations
- Charities Commission requirements
- Administration
- Communication with members on progress

The working group is Mary Gibbs, Sandra Waldrom, Lois Robertson, Judith Dunlop, Katherine Sutherland, Carolyn Goudswaard, and Ruth Steven. Rev Wayne Matheson (Assembly Executive Secretary) and Mavis Duncanson have also provided valuable support.

**Conclusion**

It is with great regret and sadness that we are winding up Presbyterian Women Aotearoa New Zealand in its current form.

This also means opportunities for women to contribute to a faith-based perspective at a global and national level has been lost. We need to ensure balanced gender-equity representation at Presbyterian Church courts and committees so that the voice of women continues to remain strong in all areas of our church.

However, as Ecclesiastes 3:1–8 states *‘for everything there is a season, and a time for every matter under heaven’*, we fervently hope that in time there will be a new organisation that is better suited to serve the needs of all Presbyterian women, young and old.

*Mary Gibbs and Mavis Duncanson*





# E14: Press Go

## Report

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The purpose of PressGo is: “Resourcing and equipping innovative mission across the Presbyterian Church.” This is achieved alongside presbyteries by building relationships, facilitating initiatives, supporting with skills and sharing financial resources.

PressGo is additionally charged with leading culture change, monitoring the ecosystem, connecting, resourcing, supporting, and nurturing. The PressGo Board is asked to be disruptors of the present stasis and modellers of a new way of working. In that capacity we were invited to participate in the Strategic Hui in late 2022.

Our work focusses on the preconditions for thriving churches and faith communities within the Presbyterian Church. PressGo advocates an adaptive leadership response to change, and stresses the importance of spiritual discernment at national, regional, and local levels as crucial in understanding the season God is leading the Church into.

As previously, there are three strands to PressGo’s work: inspiring mission, capacity building, and seed funding.

### Inspiring Mission

Our hope is that sharing the stories of successful mission initiatives encourages and inspires congregations and Presbyteries to take a risk in mission. Equally important are the stories of what did not work or was good for a season. Stories are important, not because they contain answers for others in different contexts, but for the questions they require a presbytery or congregation to grapple with.

Following the success of “Coracle: a weekend for explorers” in 2021, we have again committed with Alpine Presbytery and Knox Centre for Ministry & Leadership to running the weekend in August 2023. This opportunity to tell stories and listen to each other has been hugely important in raising awareness of the number of new initiatives and seeding others.

We took a key role in bringing “Forge” to New Zealand and in 2022 offered a year-long course for pioneers, which identified not just new initiatives, but a cohort of people who were already active in mission, and had much to contribute to the church as we seek for new ways to connect with our communities. We attended to monitoring and evaluating the course and, following further changes to reflect the local context, it will next be offered in 2024.

In 2022 we were involved with the Noho Marae, which was a wonderful opportunity for people from across the Presbyterian Church to reconnect with Te Aka Puaho and our bi-cultural commitment. Those attending gained a greater understanding of Te Reo, our joint history, and the challenges of honouring bi-cultural relationships especially in many of our mono-cultural congregations. Te Maungarongo is a place of peace and great unity and it is a great privilege to visit and learn.

Work that was commenced in 2018 for Kaimai Presbytery and delayed by Covid disruptions, celebrated an important milestone in January 2022, when two new ministers were appointed to what we call the “Nawton Joint Project”, which aims to refocus mission and plant a new faith community in Northwest Hamilton.

The One Conference provided the opportunity for PressGo to facilitate three workshops – “Developing a Culture of Innovation”, a case study of Te Taurahere Whatumanawa, and “Food Security, the Church and the Kingdom of God”.

The PressGo Mission Catalyst meets regularly with the other Mission Catalysts, Advisors and Enablers within the Church. This network helps share ideas and build mutual support for staff and volunteers.

In terms of resourcing and communication, sharing ideas, stories, best practice, and key tools has mainly been through social media, or personal contact.

### **Capacity Building**

The 2019 Review gave PressGo the main role of supporting presbyteries in developing their own mission and innovation resource initiatives. This is expressed in various different ways in the various presbyteries.

In addition, the PressGo Mission Catalyst works with local congregations on issues of sustainability, missional imagination, stewardship, project feasibility, development of social enterprise, discernment, planning and development of new mission initiatives.

The Catalyst continues to be actively involved with strategic work in Kaimai Presbytery, including directly working with Hamilton churches to sharpen their commitment to mission and thinking beyond their own walls. She developed and facilitated a Leadership Day for Kaimai in 2022, addressing the areas that were sticking points for many congregations.

She responded to a request from Northern Presbytery to undertake a structural review and this has been reported to full Presbytery in June, along with recommendations that have proved helpful.

PressGo is represented on the Presbyterian Support panel for Tindall Foundation grants, and this has been beneficial in increasing the number of church projects that have received funding, as well as improving connections between churches and Presbyterian Support regions.

### **Seed Funding**

Since our last report to General Assembly in 2021, the Board has approved a total of \$484,294 grants for 47 projects from the funds it administers.

The **Mission Enterprise Fund** was established following the decision of General Assembly 2014. We are grateful for churches that have contributed to the fund through the sale of property – this enables us to share with others in the Church and fund new initiatives wherever they occur. Applications for this fund are received through Presbyteries, but at the date of writing applications are on hold. As of 31 March 2023, the general Mission Enterprise Fund stands at \$1,252,363.

Two grants have been made in the period covered by this report:

- Kaimai Presbytery for a Mission Coach.
- Newton Community Presbyterian Church / Kaimai Presbytery and PressGo joint project to renew and replant capacity in northwest Hamilton.

The **Aroha fund**, which receives 20% of the Mission Enterprise Fund income, makes grants to support ministry among vulnerable and socially disadvantaged communities. The Te Taurahere Whatumanawa (Heartstrings) project located in rural Taneatua and Ruatoki received \$51,108 in 2021-22. This project has been an excellent example of collaboration across the Church family. Te Aka Puaho is now the fund manager for this project. We are grateful to Presbyterian Support Northern and Have a Heart Trust who have been a key

partners in establishing this community-based mission. As of 31 March 2023, the Aroha fund, less forward commitments, stands at \$438,390.

The **Presbyterian Foundation** has funded 44 projects with a total of \$77,100. Covid has disrupted a number of initiatives and events, so we are not seeing the number of grants of past years, however the Give-it-a-Go grants of \$500 for one-off ideas and projects have been a great success. 37 of these small grants were awarded and, as the table records, cover an extensive range of activities.

Funds currently available for distribution stand at \$264,640 as of 31 March 2023.

The following grants were made from Presbyterian Foundation funds since our last report for General Assembly in 2021:

St Andrew's Hastings	Central	Tivaevae making activity
St James New Plymouth	Central	Lego Club
Onewa Christian Community	Northern	Children's craft afternoons (x St Aidens, 2nd application)
Presbyterian New Church	Central	Lighthouse after school
Iona Presbyterian church	Alpine	BBQ for Donovan Village
St Stephens Reporoa	Kaimai	Neighbours Day 2022
Whakatane Pres Church	Kaimai	Xmas Holiday prog & Nativity
St Paul's Katikati	Kaimai	Light Party (2nd application)
St John's Bucklands Beach	Northern	Community camp (2nd application)
Kohimarama Presbyterian Church	Northern	Christmas activity
Khandallah Presbyterian Church	Central	Christmas event
Lumsden Balfour Presbyterian	Southern	Light party
Greyfriars Epsom Eden	Northern	Christmas walk through nativity
Alpine Presbytery	Alpine	Development costs - Forge Aotearoa
Wadestown Presbyterian	Central	Cook up a storm
Discovery Christian Centre	Kaimai	Kai and guitar
Plimmerton St Barnabas	Central	Holiday Club
Hibiscus Coast	Northern	Coffee cart and chat
St Paul's Katikati	Kaimai	Midwinter event
St Andrew's Taneatua	TAP	Line Dancing, Karaoke event
St Ninian's Karori	Central	Fishing Club
St Peter's Tauranga	Kaimai	Artisan Day
Te Aka Puaho	TAP	Cemetery cleaning event
Mairangi Castor Bay	Northern	Indian Ministry
Student Soul	Southern	Gardens project
Te Aka Puaho	TAP	Holiday Programme
Hope Whangarei	Northern	Carols on the Grass
PIPC Tamaki	Pacific	Gala Day
Opunake Cooperating parish	Central	Kids Programme
Waimana Pastorate , TAP	TAP	Planning Day
Waimana Pastorate , TAP	TAP	Te Hinota Holiday Programme
St Andrews, Geraldine	Alpine	Preparing for Advent
Knox Presbyterian, Morrinsville	Kaimai	Emergency Services Celebration
Discovery Christian Centre	Kaimai	New Year Party
Kaimai Presbytery	Kaimai	Nawton / Kaimai Mission Plant
St Albans, P North	Central	Church camp
St Barnabas, Plimmerton	Central	Community Youth Enabler
Somervell, Remuera	Northern	Waiata Manu Redux project
Kaimai Presbytery	Kaimai	Mission Coaches Pilot
Mornington Presbyterian	Southern	The Thing Garden Club
St Andrews, New Plymouth	Central	Creative Ministries Director
First Church Otago	Southern	175th celebrations
St Paul's Katikati	Kaimai	Easter event

St Aiden's Takanini	Northern	Mothers' Day event
Kawakawa Bay	Northern	Easter event

We wish to record, that since 2008, PressGo has distributed \$3,772,477 in grants from all funds under its administration.

### **Board Updates**

We are currently in need of new members and a new chair. I want to express my thanks to Rev. Mose Taumaoe for his time, energy, and commitment in leading the PressGo with diligence and creativity. We also give thanks to Rev. Pennie Otto for joining the board. It is our hope that the board can be renewed by fresh perspectives and increased diversity from across our church.

### **Acknowledgement**

My thanks to the Board members, each of whom gives so generously of their time and skills to our work. It is an exciting and rewarding area of the life of the Presbyterian Church and we do not take for granted the responsibility to do this work with wisdom, imagination, transparency, and integrity.

*Ivan Martinez,  
Acting Chair, PressGo Board*

## **E15: Synod of Otago & Southland**

The Synod of Otago & Southland (Synod) is very pleased to report to General Assembly on its role within the Church. In 1901, the Act of Union brought the southern and northern Presbyterian Churches together as the Presbyterian Church of New Zealand. In that union, the Synod of Otago and Southland maintained its temporal authority over land and buildings in its bounds separate from the Church Property Trustees. Ecclesial authority was also granted by the Union over the presbyteries in its bounds, but always as part of the national church rather than separate from it.

Synod contributes significantly to the life of the national church by having representatives on the Council of Assembly and other national groups. It gives significant grants to the national church to support the Knox Centre for Ministry and Leadership and the Presbyterian Resource Centre. In 2022, grants totalled \$264,000; in 2023, \$279,500. Synod's mandate is to support parishes and community groups through its funding committees. Grants are approved at Synod annual meetings. Applications for Presbyterian Church projects to the major funding committees of Synod are considered before local applications. The income that Synod uses for running expenses, including the employment of its own staff (1FTE), and regional and support staff who are managed by Southern Presbytery (3.6FTE), is generated by the Otago Foundation Trust Board which invests capital reserves held in trust for parishes. The Trust Board consistently achieves excellent results year by year. However, it should be noted that investment returns vary year by year, meaning the income Synod receives to distribute also varies year by year.

Over the last two or more years, Synod has undertaken a review of its rules and regulations that were spread across many sources, from an Act of Parliament to decisions made at 156 annual meetings, plus new regulations that address contemporary issues. Following extensive dialogue and feedback to church councils, it is hoped that the final draft will be ratified at the 2024 annual meeting. This review is part of a process of clarification as Synod moves forward to initiate a review and possible changes to the Otago Foundation Trust Board Act 1992, which governs how the trust funds held by the Trust Board can be used and distributed. Synod is part of the changing nature of the Presbyterian Church in terms of trust money and the support of mission, and the need to release trust money where appropriate. Changing the Act is going to be a journey as it will be presented to Parliament as a Private Member's Bill with the support of local MPs.

Synod received two bequests that fall outside of the category of "trust funds", so in consultation with the Otago Foundation Trust Board, they are being set aside to be used by Synod to support mission initiatives outside the constraints of the Act 1992. For example, Synod was able to use the funds to pay on application presbytery levies for parishes for two years during the Covid pandemic, 100% in 2021 and 75% in 2022. This was beneficial to both parishes and to Southern Presbytery. Once the agreement with the Trust Board is finalised, Synod may make grants on its own initiative or the funds will be available for distribution to applicants through a similar application process to that used for other Synod grants. Applicants will need to consult with Southern Presbytery to ensure they are in line with the Presbytery strategic directions document.

The Synod of Otago and Southland Executive and the Southern Presbytery Council have an ongoing relationship of respect and the willingness to look ahead and make necessary changes to meet and even surpass the challenges of a quickly changing Church reality dominated by stories of decline. Following a review of Southern Presbytery, a number of avenues of innovative strategic direction have opened up at the instigation of the Southern Presbytery Council that will better equip Southern Presbyterians for the immediate future.

*John Daniel, Peter Dunn & John Willis, Co-Conveners Synod Executive*

## E16: Uniting Congregations Aotearoa New Zealand

Uniting Congregations (UCANZ) is the umbrella group charged with a general oversight of 108 Co-operating ventures around the country – of which Presbyterian and Methodist components are each represented in close to 100 ventures, with 35 Anglican, 8 Christian Churches, and one Congregational Union filling out the roster.

### **Biennial Forum: 28-30 April 2023, Christchurch**

The attendance at Forum this year was smaller than previously. However, those who came enjoyed the times of worship together, good fellowship, catching up with friends while enjoying good food and a diverse menu of speakers on a wide range of topics.

The story of the establishment of Crossway Community Church in Richmond, Christchurch and the building of their fit-for-purpose premises was very informative and an example to others. The co-operation of the former Methodist and Presbyterian parishes, a Baptist group and Delta Community Support Trust all worked together to provide the building which supports all their activities.

Our key speaker was Dr Peter Lineham, Religious Historian previously of Massey University, spoke on the history and formation of the Uniting Congregation of Aotearoa New Zealand, the initial discussions dating back to pre-1900's the enthusiasm and lack of, for the idea of combining denominations into one body and the struggles over the years to get enough buy-in for the concept. His research into the eventual formation of UCANZ brought us all up to speed on the progress that was made, particularly in the 1970's. He reflected on where we are at now, the unique nature of Co-operating Venture parishes and their involvement across the denominations and their communities.

His final address on the Sunday morning looked at where we are going, in light of the dissolution of some Co-operating Ventures, the departure of member denominations and a reflection on what the future might look like. He referenced a quote on 'Hope for a Fallen World' in referring to the ability of a broken church to reach out to the brokenness of the world as being a virtue.

Other speakers provided interesting topics and question and answer sessions. They spoke on: *Healthy Families, Healthy Communities* — Rev Hana Popea-Dell (PCANZ White Ribbon Ambassador), *Alpha, Natural Church Development* (NCD) - Neil Adams, and *the Frontiers of Mission in Digital Neighbourhoods* - Rev Mark Chamberlain (Christchurch Anglican Diocese). There was much to take in and much enthusiasm for the information that was provided. Having the forum in Christchurch in April was a good decision as the weather was good and as a city hub, flights in and out worked well. The hospitality of the Crossway Community and the ample catering was well appreciated by all.

We learnt soon after of the death of Rev Mary Petersen. Mary had been a consistent champion of the ecumenical project, and was actively working on our behalf right up to the end. She, with her gentle wisdom, will be sorely missed.

**Leadership Changes**

With the forum came a change in leadership of UCANZ. We are grateful for the work of Canon Rev Jenny Chalmers as Chair over the past 4 years – our new Chair is Rev Andrew Howley from Alexandra, and Co-chair Rev Dr Fei Taule'ale'ausumai from Wellington.

After 5 years in the role, Rev Adrian Skelton retired from his position of Executive Officer at the end of 2021. We are most grateful for the way he effectively reorganised the way in which parishes are supported, resourced and levied. Consequently, the bulk of the Administrative function is now contracted to the Waiapu Diocesan Office of the Anglican Church. It is working well. During the 2022 Rev Geraldine Coats held the reigns of the UCANZ office, which allowing the Standing Committee time to decide what leadership resources it needed into the future. Consequently, Rev Andrew Doubleday has been inducted as the Ministry Facilitator for UCANZ. While this continues to hold the mandated functions of the Executive Officer, it is a pivot to a much more intentional resourcing function, recognising that the challenges facing Cooperating Ventures are unique and there can be a tendency to fall between the denominational stools or be captive to one of the partner's polity. Andrew comes to the role fresh from his 2 year term as President of the Methodist Church following 31 years in Parish ministry, the last 26 in one Parish. We understand Andrew is the first Methodist to assume the office.

We watch where this goes with interest.



# E17: Dialogue on sexuality, biblical morality and leadership

## Recommendations

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1. That the Moderator and Immediate Past Moderator work with participants in the dialogue on sexuality, biblical morality and leadership to offer the opportunity for the people in various regions of the Presbyterian Church to have conversations about the issues, using the same model as that for the dialogue set up by the 2022 Special Assembly.
2. That the Dialogue leaders report back to the next General Assembly.

## Report

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### Introduction

General Assemblies have held divisive debates about sexuality and leadership in the church since 1985. This process of General Assembly debate and vote has produced winner/loser outcomes that have caused hurt and anger over the years. There is much residual ill feeling about the way these issues have dominated Assembly for many years. Many lament the way this process divides us and diverts attention from other issues. However, the issue remains very alive in our church and re-emerges at most General Assemblies in one form or another, leading to divisive debates and win/lose votes. The dialogue reported on here is part of a desire for the Church to address these issues in a different way. The dialogue was commissioned by the 2022 on-line Special Assembly to be 'a dialogue on a way forward in a church divided over issues of sexuality, biblical morality and leadership led by the Moderator and Moderator Designate who will gather a group together representing a variety of views on this issue.'

The goal of the dialogue was to talk about a way forward for a church very divided on these issues. It was not about relitigating who is right and who is wrong. See appendix 1 for the full proposal brought to the Special Assembly.

To help inform the conversation some work was done before the meeting, including the following:

- a. Statement of our present state in the Presbyterian Church and the recent history that has led us to this point (prepared by Rev Dr Stuart Lange and peer reviewed by Rev Dr Susan Jones).
- c. 'Across the Spectrum' style statement of theological and biblical understanding of views on the differing perspectives around this issue (prepared by the Doctrine Core Group)

These documents are available in the [Supporting Papers](#) section of the Assembly website.

The Dialogue took place at Mangere Presbyterian Church on 4-5 October 2022.

The Dialogue was led by the Moderator, the Rt Rev Hamish Galloway, the Moderator Designate, the Rev Rose Luxford and the immediate previous Moderator, the Very Rev Fakaofu Kaio. There were 21 participants in the dialogue, chosen to give representation to the breadth of opinion on this matter in the Church. Te Aka Puaho and the Pacific Presbytery were invited to be represented. Te Aka Puaho indicated that, when it comes to this topic, their

decision is that they stand aside. The Pacific Presbytery indicated that they preferred to engage with the outcomes of the dialogue once it had taken place.

### **Process for the Dialogue**

The dialogue took place both in whole group times and in three small groups. The whole group time involved setting the scene, hearing each other's story, establishing our values and ground rules and giving feedback on small group work. In the smaller groups, time was spent identifying different scenarios (variously representing aspects of competition, compromise, collaboration, or avoidance), and brainstorming the pros and cons of each scenario.

### **At the end of the dialogue the group reflected on the process and agreed that:**

1. There was genuine respect for the other, their stories, integrity, opinions, theological viewpoints, and perspectives on the Bible.
2. There was a shared desire for shalom, specifically in attending to how we deal with this issue – avoiding repetitive hurtful debate - balancing people's constitutional right to raise issues against the situation where there is unhelpful relitigating of the issues at every Assembly.
3. There was a high level of honesty in the sharing of stories and perspectives, taking seriously the trust we committed to.
4. There was a willingness to acknowledge the hurt and the pain that conversations and decisions around this issue has caused in the church.
5. There was agreement that there is potential for a similar style of dialogue to take place throughout the church.
6. Questions were also raised for further consideration:
  - a. What does unity mean and how does this relate to truth?
  - b. How do we make space for an informed conversation – for understanding why there are different perspectives; for learning new language; for listening to the stories of others.
  - c. How do we give expression to the value of reconciliation?
  - d. How are we being called to engage with the emerging world?

### **Scenarios that emerged from small group work**

Many different scenarios emerged from the small groups and were discussed in the larger group. In the discussion a list of pros and cons were made for each scenario. While there was not a preferred option that emerged from the discussion, it was agreed that the list of options with their pros and cons are a useful starting point for broader dialogue in the Church. The full list with the pros and cons is available as part of the full notes from the dialogue. Commissioners are encouraged to read the full notes as what follows are only the headings. The full notes are available in the Supporting Papers section of the Assembly website.

The scenarios that came out of the discussion and were explored were as follows;

- Maintain the status quo
- The Church becomes fully inclusive
- Separate Synods (The Church restructures into two synods one of which maintains the status quo with regard to ordination and marriage, the other taking an inclusive position.)
- Every congregation allowed discretion to make its own decisions on sexuality and ministry
- General Assembly sets aside the status quo for five years

- Congregations wishing to be more inclusive become cooperating ventures or be in a closer relationship with the Methodist Church
- A five-year moratorium on discussion across the whole church
- A five-year moratorium on debate or decision in General Assembly only
- General Assembly decides that it will require a 60% decision to debate on sexual morality and sexuality matters
- The Church allows Presbyteries to licence and ordain people from the Rainbow community as Locally Ordained Ministers to work in safe rainbow spaces
- The Church supports Rainbow church communities with finances and ministries
- Full schism (each stream setting the other free to follow their own convictions and conscience, through the Church collaboratively dividing and giving birth to two separate Presbyterian denominations)

### **Property issues in event for a schism**

This was also a topic of discussion at the Dialogue. The following consensus emerged at the dialogue:

In the event of a scenario that leads to an inevitable outcome of schism, the Presbyterian Church would be well served by learning from other churches in New Zealand and around the world. Measures that avoid expensive and toxic disputes and litigation are highly desirable.

Therefore, it would serve the Church well to explore options for a 'just and gracious settlement' for those people of either perspective who find themselves on the grounds of conscience unable to remain in the Church. It is noted that the Church's stance has been, relying on the legislation and the opinions provided, that a congregation cannot decide to leave the Presbyterian Church of Aotearoa New Zealand. Only individuals can leave. However, it is worth noting that options have been developed in other denominations when a whole congregation decides to leave where schism is seen as 'inevitable', that is, a recognised and logical outcome of a national church decision.

Options used in other denominations include

- a) gifting property and money to a leaving congregation (as in a Presbyterian Church of Canada proposal where the leaving congregation could buy the buildings with money gifted to them by the national Church on the day of purchase)
- b) long term peppercorn leases with appropriate conditions regarding upkeep and liability (it was noted that this has the potential for reunification in the future)

The strong consensus of the dialogue was that it would be essential to ensure in the in any cases of gifting or long term leases assurance that the leaving group would have accountability to a denomination and appropriate governance.

(See Appendix 2, Response of the Book of Order Advisory Committee and Church Property Trustees).

### **Conclusion**

The members of the dialogue believe that the constructive way this dialogue took place is a model for creating safe space in the church that gets us talking, learning, understanding and

appreciating each other around this important topic. The documents generated by this dialogue could form helpful background for similar ongoing dialogue in the church. There is a recommendation that the same kind of dialogue be made available to each Presbytery.

## **E17: Appendix 1**

### **2022 Assembly Proposal 8: Inclusivity**

This proposal is brought to Assembly by Presbytery Central. It was initiated by St Andrews Presbyterian Church Hastings Parish and adopted by the presbytery.

The proposal originally recommended that the Church commit to being fully inclusive by (a) opening positions of leadership to all people regardless of sexual orientation, gender, age, disability or ethnicity, (b) advocating for equal rights in church and society for all people regardless of sexual orientation, gender, age, disability or ethnicity, (c) recognising the pain and suffering caused by excluding or discriminating against people on the basis of sexual orientation, gender, age, disability or ethnicity.

Leave is sought to withdraw the original wording of the recommendations, to be replaced by the following:

- a. That the Church commits to a dialogue on a way forward in a church divided over issues of sexuality, biblical morality and leadership.
- b. That this dialogue be led by the Moderator and Moderator Designate who will gather a group together representing a variety of views on this issue.
- c. That the outcomes of the discussions be reported to the 2023 General Assembly for consideration.

#### **Rationale for the proposal**

- a. General Assemblies have held divisive debates about inclusivity issues since 1985.
- b. This process of General Assembly debate and vote has produced winner/loser outcomes that have caused hurt and anger.
- c. There is much residual ill feeling about the way these issues have dominated Assembly for many years. Many lament the way it divides us, and diverts attention from other issues.
- d. However, the issue remains very alive in our church. We remain divided.
- e. Churches around the world similar to ours are making decisions to accept people in same sex relationships into positions of leadership or are recognising that the different positions cannot be reconciled and are choosing to formally, graciously, and justly separate. We have a chance to learn from what is happening elsewhere and to avoid the acrimonious and difficult type of schism which involves property disputes and court cases.
- f. The Presbyterian Church of Aotearoa New Zealand has the chance to prepare for a situation where such decisions are made and plan for a way ahead that is collaborative and lifegiving.

## E17 Appendix 2: Response from the Book of Order Advisory Committee and The Presbyterian Church Property Trustees

### Dialogue and Property Issues

#### Executive Summary

The Assembly is considering how it might attend to people resigning from the Church because of Assembly decisions. In such consideration, the Church needs to be realistic about proposals relating to property because there are statutory and fiduciary obligations that direct how property must be used. The approaches of other churches need careful scrutiny. For example, the situation of the Presbyterian Church in Canada is not directly applicable because the Assembly of that Church has power our Assembly does not have, and the statutory and fiduciary responsibilities in Canada are different. There is also a mission test to be satisfied before leasing property to a new fellowship outside the Church.

#### The response

This response comes with the caveat that it is a preliminary response and should not be taken as a definitive response on this matter on the part of either the Book of Order Advisory Committee (the Committee) or The Presbyterian Church Property Trustees (the Trustees).

1. *Purpose of response.* It is offered, first, to correct any possible misunderstanding that solutions that have been adopted overseas can be transferred easily to the Presbyterian Church of Aotearoa New Zealand (the/our Church) and, second, to underline that good intentions and a commitment to dialogue must be balanced by a clear-sighted understanding of the fiduciary and statutory framework within which the Trustees and the Synod of Otago and Southland (the Synod) operate.
2. *A Presbyterian congregation has no existence outside the Church.* It is the accepted view of the Assembly, the Trustees and the Synod, based on legal advice and case law and reinforced at the time of the Commission on Diversity in 1999, that a Presbyterian congregation cannot decide to leave the Church – only individuals can leave. A Presbyterian congregation has no existence outside the Church. The Moderator’s report implies that this is not so in the Presbyterian Church in Canada (PCC), but a close reading of the relevant documents giving effect to the decisions of that Church’s 2022 General Assembly states otherwise.
3. *The dissolution of the congregation is an essential step in voluntary withdrawal.* The key document is titled “Voluntary Withdrawal of Congregations from The Presbyterian Church in Canada.” The process is described as one of “voluntary withdrawal”. If a congregational vote at each of two meetings demonstrates sufficient support for voluntary withdrawal, the congregation becomes a “departing fellowship” and, if the Presbytery approves the voluntary withdrawal, it adopts a motion to dissolve the congregation and the congregation ceases to exist. The departing fellowship cooperates in the transfer of church property and other assets to the Trustee Board of the PCC. It becomes a “*new fellowship outside The Presbyterian Church in Canada.*” This is consistent with the accepted view in our Church outlined above. Note that the new fellowship must incorporate a legal entity for the purpose of receiving its portion of church property and other net assets from the PCC and it must register itself as a charity.
4. *No entitlement to property after dissolution.* When a congregation ceases to exist, it relinquishes any ‘entitlement’ to the congregational property it had before it ceased to exist. This is the general rule in our Church, and it is also the general rule in the PCC. Its “Policy for the Amalgamation or Dissolution of Congregations” (Revised March 1, 2023) states, “*When a presbytery dissolves a congregation, the congregation ceases to exist. . . . By law, at the point of dissolution, the ownership of the church, contents, manse, funds, archival records and all other property transfer to the Trustee Board of The Presbyterian Church in Canada (Trustee Board)*” (page 1).

5. *We can learn from other jurisdictions, but caution is needed.* The Moderator's report suggests two options that might offer a way around the general rule that there is no entitlement to property after dissolution. The first is gifting property and money to a 'leaving congregation' [sic] as a special arrangement. The special provision made by the PCC for departing fellowships is cited as an example. We can learn from this example, but there is a need for caution here.
- a. *A high threshold for making special provision.* The PCC has been at pains to ensure that the approach to voluntary withdrawal of congregations does not become a precedent. "*The following proposed approach for voluntary withdrawal of congregations from The Presbyterian Church in Canada is provided in response to the outcome of Remits B and C, 2019 and the prayers of the overtures. The approach should not be used as a precedent for any other purpose. It is made on a one-time basis, is considered exceptional and time-limited [i.e., is only available for notifications given between 1 November 2022 and 31 May 2024 and based specifically on Remits B and C].*" (Assembly Council Report to 2022 General Assembly) In other words, there is a high threshold to be met before making 'special provision' for 'departing fellowships.' This raises questions about the conditions that merit making special provision for voluntary withdrawal, the motives fuelling such a push and the nature of the need.
  - b. *The statutory powers in the PCC are different.* The statutory authorisation relied on for making special provision in the PCC is significantly different from the comparable provisions applicable in our Church (section 39 of the Presbyterian Church Property Act 1885 and section 40 of the Otago Foundation Trust Board Act 1992). The Canadian special provision depends on the fact that their Trustee Board is required by statute to hand over the proceeds of the sale of the property of congregations that have ceased to exist to the treasurer of the PCC "*for such trusts, institutions, organizations, schemes or funds thereof as may be determined from time to time by the General Assembly*" of the PCC (see, e.g., section 10 of The Trustee Board of the Presbyterian Church in Canada Act R.S.M. 1990, c 197 Manitoba). In exercising this power, the Canadian General Assembly determined in 2022 that "*the asset distribution policy for voluntary withdrawal from the Presbyterian Church in Canada shall be 50 percent of the net assets becoming available as support to the new fellowship outside The Presbyterian Church in Canada*" (page 82, Acts and Proceedings). It is tempting to focus solely on the distribution policy, but this risks losing sight of the importance of who has established the policy, i.e., the General Assembly of the PCC. By contrast, the General Assembly of our Church is not empowered to make a similar decision. When a congregation of our Church ceases to exist, in the Synod region the Synod is empowered by section 40 of the 1992 Act to determine how the congregational property is to be disposed of and in the rest of Aotearoa New Zealand the presbytery is empowered by section 39 of the 1885 Act to make that determination. This can only be changed by Parliament enacting amending legislation.
  - c. *The Canadian Trustee Board's view of its fiduciary responsibilities is not determinative for the Synod or the Trustees.* For the policy to be effective in the PCC, the Trustee Board needed to be satisfied that implementing the special provision made by the General Assembly would not result in the Board breaching its fiduciary responsibilities. For the Board to be so satisfied, there needed to be full engagement with the Board prior to and during the 2022 Canadian General Assembly. "*The Trustee Board, the Commission on Assets and the Treasurer require direction from General Assembly for the 50 percent distribution of assets to the new fellowship outside of The Presbyterian Church in Canada in the preceding paragraph to be able to satisfy their fiduciary duties. Based on a discussion with two representatives designated by the Trustee Board, they expressed that the proposal conceptually was responsive to concerns they had previously offered when consulted.*" (Assembly Council Report to 2022 General Assembly, page 82) We are not privy to the matters the Board considered in coming to this conclusion, so it cannot be assumed that the same proposal would necessarily be consistent with the fiduciary responsibilities of the Synod or the Trustees here. This is particularly so, given the high threshold for satisfying the requirement (grounded in case law and legal advice) that any dealing in church property must be for the purpose or benefit of the Church. The Trustees have consistently taken the view that this prevents a gift of church property to a person or fellowship outside the Church, including church property from a congregation that has

ceased to exist and that has come under the 'control' of a presbytery pursuant to section 39 of the 1885 Act.

- d. *Canadian special provision unlikely to be sustained in our Church.* To summarise then, the PCC example is exceptional and time-limited, is dependent on the General Assembly there being empowered by statute to determine an asset distribution policy universally applicable across the PCC and requires the Trustee Board to be satisfied that implementing the policy is consistent with its fiduciary responsibilities to the PCC. The power of our Assembly and the obligations on our Trustees and the Synod are different and, as currently constituted, would not sustain in our Church the kind of special provision made by the PCC.
6. *Long-term peppercorn leases.* The second example suggested in the Moderator's report for 'getting around' the general principle in para. 4 above (i.e., that there is no entitlement to property after dissolution) is negotiating "long-term peppercorn leases" with the new fellowships outside the Church. It is said that this would allow these fellowships to continue to use 'their buildings' without any change of ownership and would hold open the potential for reunification in the future.
  - a. *A form of gifting.* The immediate difficulty with this is that this is a form of gifting, i.e., it entails accepting a very low rent. This isn't necessarily fatal because a lower than market rental might be able to be justified, for example, if the new fellowship was going to run a lot of community programmes that benefited the community including the Church. The Trustees would also want to know how the new fellowship was going to fund maintenance, insurance and other costs associated with the building. These are not the only matters to be considered.
  - b. *The test for upholding a lease, including a long-term peppercorn lease, is that it must be for the purpose or benefit of the Church.* This is the main hurdle to be overcome. It needs to be demonstrated how the overall arrangement is for the purpose or benefit of the Church and not just for the purpose or benefit of the new fellowship. This would be considered on a case-by-case basis. From the Trustees' perspective, since the scenario being faced here is one of a presbytery electing to lease a property to a 'new fellowship' outside the Church at peppercorn-rates instead of, e.g., selling the property, the proposal would need to be approved not only by the Trustees but also by the Property Commission of the General Assembly. The presbytery would bear the weighty burden of satisfying the Commission that the proposed arrangement passes the mission test of being for the purpose or benefit of the Church. The presbytery might need to show that there isn't a Presbyterian congregation that can use the buildings, and it might need to include a termination clause in the lease in case the property is later required for the mission of the Church. It is not a simple matter.

18 July 2023





## Section F: Proposals

### F1:Bi-lingual Bible

#### Recommendation

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- (1) That the Presbyterian Church recognise the 2022 Bi-lingual edition of Te Paipera Tapu as its preferred Bible for use in worship throughout the country.

#### Proposal

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1. This proposal is brought to the General Assembly by Presbytery Central.
2. The proposal was initiated by Khandallah Church Council. It has been transmitted simpliciter by the presbytery.
3. The proposal is:  
That the Presbyterian Church recognise the 2022 Bi-lingual edition of Te Paipera Tapu as its preferred Bible for use in worship throughout the country.
4. The rationale for the proposal is:  
The Church has a special and particular relationship with Maori under Te Tiriti o Waitangi

The Church has affirmed its desire to be a good treaty partner in the Book of Order section 1.5. This motion seeks to strengthen that desire by recognising the place of Te Paipera Tapu as our preferred bible to be used in worship.

Te Reo Māori is one of the three official languages in New Zealand.

The 2022 Bi-lingual edition of Te Paipera Tapu is the preferred version because it contains both te reo Māori and English translations side by side. This promotes and prioritises the shared nature of our bi-cultural journey by clearly showing the equal nature of language as we gather together in worship.

It enhances the ideal that te reo Māori is a gift for pakeha to read, speak and worship with alongside English and other languages.

This motion seeks to continue to enhance and place importance on the often under-resourced and less embraced use of te reo in worship in our country.

Rev Wayne Te Kaawa (lecturer in Maori theology, University of Otago) says:  
*“Despite Te Paipera Tapu being one of the first books written in te reo Māori, it is not often recognised”.*  
*“We teach the English, Hebrew and Greek language bibles but not the Māori Bible. These texts are seminal texts for studying theology, but not the Māori Bible. In its own country it should be better recognised and used.”*

In 1984 the Maori Synod published...

*“Synod is constantly asked ‘Where do we stand on the bicultural journey?’. We within Synod and Māoridom would reply that we have met with all the supposed needs implied in the term ‘bicultural’ as far as the educational, social, and law-abiding aspects of biculturalism apply. If this is to be a shared venture or journey within the church, then it requires that you who are not Māori should now set out to learn something of the Māori people who are the tangata whenua of this country and also part of the Presbyterian Church of Aotearoa New Zealand.*

*You will need to ask yourselves:*

- What changes are we prepared to meet with in our structures of worship and liturgy to accommodate the tangata whenua within our churches of Aotearoa New Zealand?*

This motion seeks to move us forward from this 40 year old question with a formal acknowledgment of the importance of the use of Te Reo in worship by acknowledging the importance of Te Paipera Tapu and thereby encouraging its use weekly in our services of worship.

5. The proposal will be moved by Rev Ryhan Prasad.

## F2: Church Council quorum

### Recommendation

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1. That the quorum requirement for a church council meeting be eased to allow the absence of a minister in some circumstances.
2. ~~(a) That an amendment to Book of Order 7.16(8)(b) to add the following words “except where an Interim Moderator has appointed an elder to moderate a meeting and a minister is not available.” be accepted and remitted to presbyteries and church councils under the special legislative procedures.~~
  - ~~(b) That the amendment to Book of Order 7.16(8)(b) be adopted as an interim provisions having force until the next General Assembly meets.~~

### Proposal

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1. This proposal is brought to the General Assembly by Presbytery Central.
2. The proposal was initiated by the Presbytery Council.
3. The proposal is:
  - To amend the quorum requirement of a church council to allow the absence of a minister in some circumstances.

The Book of Order Advisory Committee has suggested adding to 7.16 (8)(b) “except where an Interim Moderator has appointed an elder to moderate a meeting and a minister is not available.”

4. The rationale for the proposal is:
  - a. Book of Order 7.16
    - (8) A quorum of the church council consists of one third of the members of the church council, but must
      - (a) comprise not fewer than 3 members of the church council, and
      - (b) include the Moderator, and a minister if the Moderator is not a minister.
  - b. There is a recognition of the traditional role of ministers of word and sacrament to lead sessions and councils.
  - c. There are fewer ministers available to attend church council meetings and times when a minister cannot be present. Easing the quorum requirement allows decisions to be made in good order.
  - d. The amendment accepts that the unavailability of a minister is not a hinderance to good governance and management.
5. The proposal will be moved by Rev Stuart Simpson.



## F3: Earthquake buildings policy

### Recommendation

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1. That the Assembly request the Church Property Trustees to review and update the requirements of the Earthquake-prone Buildings Policy (dated November 2022) and align their policy requirements pertaining to Earthquake Strengthening with those of the Building (Earthquake-prone Buildings Amendment Act 2016) and the relevant local authority.

### Proposal

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1. This proposal is brought to the 2023 General Assembly by Northern Presbytery.
2. The proposal was initiated by St Andrews First Church Symonds Street Church Council. It has been adopted by the Northern Presbytery at its full presbytery meeting on 10 June 2023.
3. The proposal is:  
That this General Assembly request the Presbyterian Church Property Trustees to review and update the requirements of the earthquake-prone Buildings Policy (dated November 2022) and align their policy requirements pertaining to Earthquake Strengthening with those of the Building (Earthquake-prone Buildings Amendment Act 2016) and the relevant local authority.
4. The rationale for this proposal includes:
  - (a) The requirements of the Presbyterian Church are considerably more stringent than those laid down by legislation both at governmental and local bodies.
  - (b) The Church Property Trustees have from time to time reviewed the Earthquake Building requirements with the latest review occurring in November 2022.
  - (c) The timetable for strengthening buildings to at least 67% of New Building Standards (NBS) for most church buildings is now:
    - Low Risk Regions: Pre-1991 buildings by 2027, 1991 and later by 2030 (Northern Presbytery, Dunedin, Oamaru)
    - Medium Risk Regions: Pre-1991 buildings by 2025, 1991 and later by 2027 (Most of Kaimai Presbytery, Taranaki, Wanganui, Nelson, Timaru, Invercargill)
    - High Risk Regions: Pre-1991 buildings by 2023, 1991 and later by 2025 (covers Whakatane, Gisborne, Manawatu, Hawkes Bay, Wairarapa, Wellington, Marlborough, Christchurch and North Canterbury and West Coast)
 For all parapets and facades - by 30 June 2023.
  - (d) At the 2014 General Assembly, the motion "*that, in light of the difficulties and huge costs which would be incurred by local congregations in upgrading their building to 67% of new building standards, the Church Property Trustees be requested to allow congregations to upgrade their buildings to the lower percentage of 34 % or similar, in line with most local body building requirements*", was carried.
  - (e) The Church Property Trustees subsequently reviewed and updated their earthquake-prone buildings policy and released it in September 2015. The revised policy continued with the view that 67% of NBS is the minimum standard required.

However, they did indicate that they may permit congregations to upgrade to the lower 34% NBS when the cost of upgrading to 67% is excessive or when the building is not critical and/or has low levels of use.

(f) The November 2022 Trustees' policy contains "*upgrade to 67% NBS (min)*" dates varying from June 2027 to June 2020 depending on the level of risk. Since the revised policy was released, the requirements applying to earthquake-prone buildings together with the responsibilities of territorial authorities and building owners, and in particular the period of time for compliance, have been specified in the Amendment Act. The revised Trustees' policy has much shorter time-lines than those contained in the newly assented legislation.

(g) The recent Government, and local regional Councils, legislation has had regard to the low level of risk and gives a number of years for assessment and then strengthening if required, this time significantly varying between regions to reflect the local risk of life endangering earthquakes - it makes little sense to depart from this established and well researched view of the Government and regional Councils – in Low Risk areas (Auckland) 15 years to assess and a further 35 years to strengthen compared (meaning 2055 compared to CPT requirement of 2027 to 2030), in Medium Risk areas 25 years to strengthen and in High Risk areas 15 years. Some regional councils e.g. Auckland allow applications for further extension of time (additional 10 years) for Category One Heritage buildings.

(i) A number of the Presbyterian churches in the Northern Presbytery area do not, or would not, meet the 67% of NBS specification. A few have not had an assessment undertaken. 16 of those which have had an assessment completed have been found to be well under the 67%. Most churches are only occupied for a small percentage of the week and congregations are facing uncertainty and a massive cost if they are to strengthen the buildings they are worshipping in to meet the 67% specification within the time frames specified in the Church Property Trustees' September 2015 policy statement. This is likely to lead such parishes having to be disestablished or relocated – both outcomes would involve massive cost and heartbreak.

(j) Such looming possibilities will deflect the focus of many parishes away from the mission and pastoral care and their focus will have to be on the need for fundraising and survival. It is submitted that it is inappropriate for the Church Property Trustees to be applying requirements which go beyond the requirements of the recently enacted law (and regional Council requirements).

(k) At the 2016 General Assembly a proposal, similar to what is now being presented, was put to the assembled delegates and supported by a majority of commissioners. The vote failed to pass, despite there being 58% in favour, because the vote fell just short of the 60% threshold required by the Standing Orders of the General Assembly. It does need to be noted that this particular discussion and debate occurred just two days following the Kaikoura earthquakes, and many at the General Assembly would have been desensitized to the whole matter of safety when it comes to earthquake risk, which at the time was entirely understandable considering the incredible grief that so many had experienced during and after the tragic Christchurch earthquakes.

5. The proposal will be moved by Rev David Williams.

# F4: Presbytery Council Convenor

## Recommendation

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- 1. That presbyteries be permitted to appoint a person other than the presbytery moderator as convenor of the presbytery council.

## Proposal

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- 1. This proposal is brought to the General Assembly by the Northern Presbytery.
- 2. The proposal is:  
That a presbytery, if it wishes, be permitted to appoint a person (not being the current moderator) as Convenor of the Presbytery Council. (This in no way precludes the appointment of the moderator to that position).
- 3. The rationale for the proposal is:
  - (a) It has been a practice of both the Northern Presbytery and the former Auckland Presbytery, to appoint a person being either a Minister or Elder, who is not the moderator, to be the Convenor of the Presbytery Council. This practice has been endorsed by both Presbyteries and as proven to be a successful way for the Council and Presbyteries operations.
  - (b) We have been advised that this practice is not permitted under the Book of Order.
  - (c) The Northern Presbytery Moderator is appointed for a term of two years and has numerous roles within the Presbytery including moderating and leading Full Presbytery Meetings, Induction of Ministers to parishes (there are 80 parishes in Northern), to provide occasional pastoral support to ministers and other duties.
  - (d) At the same time the Moderator (if a minister) is expected to continue their parish ministry duties.
  - (e) Ministers have different gifts and skill sets. Not all ministers are skilled in governance or in the running of meetings but have other gifts that are appropriate to the moderatorship of the presbytery.
- 4. The recommendation will be moved by .....





## F5: Restarting congregations

### Recommendation

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1. That Book of Order Section 5.10 (6) (c) be amended to provide that a presbytery must give consideration to the feasibility of facilitating and possibly helping resource a restart of a worshipping community in that place under the leadership of another congregation within the presbytery.

### Proposal

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1. This proposal is brought to the General Assembly by Northern Presbytery.
2. The proposal was initiated by Massey-Riverhead Church Council. It has been adopted by Northern Presbytery at its full presbytery meeting on 10 June 2023.
3. The Proposal is:
  - (a) That Book of Order Section 5.10 (6) (c) be amended to provide that a presbytery must give consideration to the feasibility of facilitating and possibly helping resource a restart of a worshipping community in that place under the leadership of another congregation within the presbytery.
  - (b) That the Book of Order Advisory Committee draft an appropriate amendment to the regulation.
  - (c) That the proposal be adopted ad interim.
4. The rationale for the proposal is:
  - (a) The current wording of 5.10 (6) is: In its consideration of the report, the commission must decide on one of these three options:
    - i) that the congregation is fulfilling the functions as set out in section 2 and it should be encouraged to continue in its life and mission
    - ii) that, although some of the functions in section 2 are being met but the viability of the congregation is marginal, the presbytery will work closely with the church council to find creative ways to stimulate its life and mission, and a further review should be undertaken within a defined period
    - iii) that the congregation should be dissolved, and the presbytery ensure the continued pastoral care of the people of the congregation."
  - (b) The three current options in 5.10 (6) do not make clear provision for the possibility of a restart, where it is decided that an existing congregation is unable to continue in its current state.
  - (c) Sometimes an existing congregation is best dissolved, but there may be both a need and significant potential for a new church in that area.
  - (d) Sometimes a fresh start under the leadership of another congregation may be the most constructive option.
  - (e) The proposed change of words provides for such a restart option, but is not prescriptive.
5. The proposal will be moved by Rev Dr Stuart Lange.



## F 6: Prayer of Repentance

### Recommendation

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1. That Assembly adopt and offer to the whole church to pray a prayer of repentance, as set out in the proposal.

### Proposal

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1. This proposal is brought to the General Assembly by the Southern Presbytery.
2. The proposal was initiated by the Leith Valley Church Council. It has been adopted by the Presbytery.
3. The proposal is:  
That Assembly adopt and offer to the whole church to pray the following prayer of repentance whenever it might gather for worship.

Loving God, You who know us and love us from eternity,  
You who through Jesus Christ have redeemed  
us from a life of ignorance and sin,  
Hear us now as we bring to you our cry for forgiveness.  
Hear us O Lord

**And forgive us we pray.**

Loving Father, we come to You this day to seek forgiveness for the way we have sometimes used our processes to condemn and belittle each other.  
Forgive us for preferring debate over prayer; for choosing sometimes not to listen well to you and to not to love as well as we should those with whom we have disagreed; for trusting more in our own ways than in Yours.  
Hear us O Lord

**And forgive us we pray.**

~~Lord Jesus Christ, forgive us as a Presbyterian denomination for any suggestion made or implicit in our speech, conduct or confession in the past that Christ did not rise from the dead and appear to His disciples and many others before ascending to be with you.  
Forgive us for any encouragement we may have given to others that they should doubt Your work in the life, death and resurrection of Jesus and deliver us from all unbelief we pray.~~

Hear us O Lord

**And forgive us we pray.**

Creator Spirit, forgive our denomination for trusting first in our own procedures instead of prayer and in using those processes as a substitute for Spirit-led obedience to your Word. Forgive us for rejoicing in the defeat of those we disagree with rather than begin sorrowful at the growing disunity amongst us.

Lead us back to full faith in your Gospel and confident hope in your rising from the dead and help us to encourage one another in the truth of your life and work. Let us bless the world with our believing worship and work.

Hear us O Lord

**And forgive us we pray.**

4. The rationale for the proposal is that our large divisions and significant decline may well be grounded in a lack of repentance over some wrong approaches to various historical matters.
5. The proposal will be moved by Very Rev Richard Dawson.



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## F7: Transmitting a proposal to Assembly

### Recommendation

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1. That this General Assembly ask the Book of Order Advisory Committee to reconsider the ability of a presbytery to decline to transmit a proposal from a church council, consulting with interested parties and, depending on the outcome, bring a recommendation to the next General Assembly.

### Proposal

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1. This proposal is brought to the General Assembly by Southern Presbytery.
2. The proposal was initiated by East Taieri Parish. It has been transmitted *simpliciter* by the Presbytery.
3. The proposal is:

That this General Assembly ask the Book of Order Advisory Committee to reconsider the ability of a presbytery to decline to transmit a proposal from a church council, consulting with interested parties and, depending on the outcome, bring a recommendation to the next General Assembly.
4. The rationale for the proposal is:
  - a) Book of Order (8.5(1)) says that presbyteries have three options when a proposal for General Assembly is suggested by a church council:
    - a) adopt and transmit it to the General Assembly, or
    - b) transmit the proposal to the General Assembly without expressing any opinion on it, or
    - c) decline either to adopt or transmit it.
  - b) There is some confusion about the interpretation of that regulation, for example:
    - i) Does that mean that presbyteries have a role in filtering what is transmitted to a General Assembly?
    - ii) Can presbyteries decline to transmit a proposal on the basis of its merits or only for technical reasons? That is not specified.
    - iii) If a presbytery votes against a) and b) above, must it also vote for c)? What if it doesn't?
  - c) Additional clarity about the process would help avoid misunderstanding and contention within presbyteries.
5. The proposal will be moved by Very Rev Peter Cheyne.



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## Section G: Memorial Minutes

### **The Reverend Keith David Allen**

**[1934 – 2022]**

Keith Allen was born 15 June 1934 at Gisborne, the son of George Allen and Elsie Maud Wade (Harris). He was the eldest of a family of six children, his father being a local grocery salesman. As a boy Keith was nurtured by the Gisborne YMCA where he deepened his understanding and developed his writing skills.

Keith left school and trained in accountancy before hearing God's call to ministry. After completing a Bachelor of Arts, Keith attended the Theological Hall at Knox College, Dunedin from 1964 to 1966. Keith was ordained on 29 June 1967 by the Waikato Presbytery to Morrinsville as an assistant to the Rev Bill McLeay. In 1970 he moved to Clive-Haumoana in the Hawkes Bay before crossing the North Island to minister at Taranaki East, based at Toko – a village inland from Stratford. He spent a year in supply at the Presbyterian Church before being appointed to the new Co-operating parish formed with the Methodists. He appreciated that ecumenical experience and valued the Methodist connection.

In 1979 Keith was inducted to Eketahuna Union and began his long association with the Wairarapa. He provided a Rural Support Ministry based in Masterton from 1984 – a time of significant change for farmers in politics and weather. Keith retired as Minister Emeritus at the end of 1992 but continued his association with the church, particularly in Masterton.

Keith was a keen follower of cricket, a talented writer and painter. He remained single and wasn't the best of housekeepers but adopted various other families and cherished those relationships across generations.

The paper record is fairly clear – Keith was ordained at 33 years of age and worked as a minister for 25 years. But beneath those numbers lies a call to service in the church and community that is reflected in the lives that he touched and the hearts that he warmed. Keith died 7 February 2022 in Masterton. The Presbyterian Church acknowledges the ministry of Keith Allen, giving thanks for his love and service and, in the words of the Gospel, commend this good and faithful servant to his master's peace.

### **The Reverend Alastair Kimball Thomas (Kim) Bathgate [1930 - 1922 ]**

Kim Bathgate was born on 18 April 1931. The son of a medical doctor working in a tent hospital in Napier after the quake of 1931, he was the fourth of five siblings. Since the tent hospital was not conducive to "family life", Kim's mother moved North to Auckland, four weeks before Kim was born, to live with her sister. The Bathgate children were raised in a culture of community service. Kim grew up in Hastings, attending Mahora Primary School, and then was sent for his secondary schooling at New Plymouth Boys High School. The Bathgates were active members of St Andrew's in Hastings, and Kim was part of the youth programmes there.

When he left secondary school, Kim worked as a photo-lithographer, with a view to eventually becoming a cartoonist for Pictorial Publications. These plans were interrupted when Professors from the Theological Hall, on a tour around the country, planted a vocational thought in Kim's mind.

Moving to Dunedin, Kim began a Bachelor of Arts in English and History, almost completing it by the time he was accepted for ministry studies at the Theological Hall in 1957. (The B.A. was not completed until some years later when, ministering in Edgecumbe, with three small children in the house, he found time to engage in extramural study from Canterbury University.)

Kim's training at the Theological Hall concluded in 1959, when he graduated with the prize for pastoral theology. Pastoral care was one of Kim's strengths all throughout his ministry. His first parish was in the Central Westland parish on the West Coast and it was there that he met and married Lola in 1962.

In 1965, Kim and Lola moved to the Rangataiki parish in Edgecumbe and then in 1970 to the Halfway Bush congregation in Dunedin. This was part of the West Dunedin Union parish, a parish that included the newly developed suburb of Wakari and functioned as a joint ministry parish (four ministers) that focused on involving people who would not normally attend church.

In 1975 Kim and Lola and their family moved to St Paul's parish in Oamaru and then in 1981 to the Trinity parish in Nelson. There Kim took an active and public stance against the Springbok rugby tour.

In 1985, he served in the Mount Victoria parish in Wellington where the former Kent Terrace congregation had re-located to a large house from which it offered a full 7-day a week community programme. Kim next moved to St Andrew's parish in Ashburton in 1989, where he and Lola enjoyed a settled and very happy ministry.

In 1997 Kim and Lola moved to Christchurch to retire, but Kim soon took on an interim/transitional ministry bringing together the Sumner/Redcliffs and Lyttelton parishes.

In retirement, Kim and Lola lived in the suburb of Dallington which was badly affected by the 2011 Christchurch earthquake, and they went through a very challenging time. However, Kim continued to offer supply ministry (in nine different parishes) and was active in the life of the presbytery, including a time as moderator.

Kim served our national Church as a committee member and then co-convenor of the Joint Presbyterian and Methodist Public Questions Committee.

Kim died in Ōtautahi Christchurch on 26 April 2022 at the age of 91.

Kim preached deeply and unencumbered by notes (sharp memory). He recited poetry easily, and painted. His voice was full and reassuring. His well worn tramping boots were placed on top of his coffin.

We give thanks to God for Kim's long and varied ministry, and extend our sympathy to Lola, Karin, Michael, Sara, Adrian and their families.

### **The Very Reverend Ian Breward**

**[1934-2022]**

Ian was an outstanding leader of our Church. At 40, he was our youngest ever Moderator. With his prodigious memory and pastoral sensitivity he was known and respected throughout the Church. In 1982 he moved to Melbourne to play an equally significant role in the Uniting Church of Australia.

He was born 31 March 1934 in Tauranga, son of Alfred and Muriel Jane (Reid). Initially he seemed bound for a career in farming, but his contacts with the Christian Union in his time at



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Massey led him to consider a call to ministry. His MA studies at Auckland (First Class Honours) sparked a love for history which continued in the Theological Hall, where he studied under the inspiring Professor Helmut Rex. His marriage in 1960 to Judith Griffiths began a rich, creative partnership of some thirty years. After postgraduate study at Manchester University leading to his book on the Puritan, William Perkins, he became Assistant Minister in Knox Church and then, still only 30 years old, was appointed Professor of Church History at the Theological Hall.

Ian combined meticulous research skills with an awesome commitment to his students. He exuded authority and his expectations of candidates as future Presbyterian ministers were high. He taught them to see the Church in its astonishing variety from the Apostolic Age to the modern day, and pointed to the relevance of this history to the issues before us today. His extensive reading lists were legendary, but so was the hospitality Judy and he offered candidates.

In 1963, he became our youngest ever Moderator, followed by three years as convener of Council of Assembly. As an evangelical, he played a crucial pacific role, especially after the Geering controversy broke out in 1967. Everyone trusted him. Although disagreeing with Geering's views he defended his right to air them. He combined a heavy teaching load with ongoing research and extensive social engagement as Deputy Chair of the Board of Radio New Zealand, 1966-67, as Chair of the St Margaret's College Council, and as the long term Vice-President of the Homosexual Law Reform Society.

The early 1980's was a time of personal tragedy. The death of his gifted son, Jan, in a road accident was followed by the break-up of his marriage. Then, in 1982, Ian was appointed Professor of Church History in the Melbourne Theological Hall of the Uniting Church in Australia. He was Senior Fellow, President, and Examiner for the Melbourne College of Divinity and the History Department, University of Melbourne. He served on many task groups of the Uniting Church, concerned with the renewed diaconate, ministry, and baptism as well as the working group on theological education, he was advisor to Stewardship Australia, the commission on doctrine and co-chair of the Roman Catholic-Uniting Church dialogue. He was also on the Board of World Vision International. As in the Presbyterian Church of Aotearoa New Zealand, he played a key role in setting up the national archives of the Uniting Church in Australia. In 1994 he married Eva Anna Greig.

Ian will be remembered for his skill in communicating the significance of the Church's history for its role in today's world. His energy and creativity are reflected in more than a hundred books and articles, as listed in *Mapping the Landscape*, the book published in his honour. Here we can only mention *Grace and Truth: A History of the Theological Hall, Knox College Dunedin 1876-1975* (1975); *A History of Australian Churches* (1993); *A History of the Churches in Australasia* (2001). As Muriel Porter remarked, his studies always focused on people, for to the end he remained a minister. He died 30 December 2022 in Melbourne, Australia, aged 88.

Ian was the personification of integrity. He combined academic excellence with a deep love of the Church. A colleague commented on his genial mix of rigour with flexibility, a very rare skill. Never one to wear emotion on his sleeve, he nevertheless drew on a deep well of compassion. He made one proud to be a Presbyterian and like one of our great braided rivers his rich legacy will flow on to future generations.

## **The Reverend David Kenneth Carmichael**

**[1940 – 2023]**

David Carmichael was born on 18 November 1940, a son of the manse. He trained at the Theological Hall in Dunedin from 1964 to 1966 and in February 1967 was ordained and inducted, first as an assistant minister, then associate, in the Alexandra-Clyde Union

Congregation, Central Otago Presbytery. He became the sole minister when his senior died in office. David resigned from this congregation in 1969.

Having qualified as a teacher, David then spent a number of years teaching during which time he developed an interest in arts and craft that was to remain with him for the rest of his life. In 1981, David returned to ministry and was inducted as associate minister at Knox Parish, Christchurch.

David spent the last 24 years of his ministry in Christchurch. After 5 years as Associate at Knox, he then became the minister at Mount Pleasant from 1986-1994, and St Martins from then until his retirement in 2005. Though never one to push himself forward, David played a full part in the life of the presbytery and was elected moderator in 1991.

None of David's ministries were uneventful. In Alexandra, when his senior partner died in office, David was faced with leading the parish's grief, and then carrying out the workload involved as de facto sole minister in a large parish. At Knox Christchurch, he became the continuing minister in a vacancy of substantial length. At Mount Pleasant, he took over a parish that could only afford two-thirds ministry and built it up to a full-time charge and left it in a position to remain so for the subsequent ministry. At St Martin's, he also took over a parish saddened by the unexpected retirement of a much-loved minister through the discovery of a terminal illness.

David's pastoral work was always thoughtful and professional but was delivered with warmth and compassion. He was always prepared to go the extra mile. Even in retirement, when assisting in a vacancy he would deliver home communions to those he knew were shut in. His preaching was notable for his skill as a storyteller and congregations looked forward to communications from church mice, and from Felicity, the manse cat at St Martins who was surprisingly theologically literate and well-informed on contemporary issues in church and society. In his own persona as well, David adopted a narrative style preferring to allow the congregation to reach their own conclusions than to set out propositions.

Theologically, David was unashamedly liberal. becoming a civil celebrant after civil unions were first introduced, but he did not court controversy. David represented all that was good in Presbyterian ministry. He died in Burwood Hospital on 3<sup>rd</sup> March 2023. We offer our sincere condolences to his surviving sons, Andy in Seattle and Chris in Vancouver.

### **The Reverend Peter Cartwright Carter JP**

**[1932 – 2022]**

Peter Carter was born on 12 January 1932. He married his wife Olive in November 1960.

Peter became a Methodist Home Missionary before training at the Baptist Theological College and being ordained by the Baptist Church in 1962. He was subsequently received into the Presbyterian Church of New Zealand, conditional upon his studying for another two years at the Theological Hall. He then provided ministry supply at Murupara in 1963 before going to the Hall for 1964-65, graduating with a Diploma in Theology.

Peter was ordained as a Presbyterian minister in December 1965 and inducted to Paterangi (Ohaupo) Congregation, Waikato Presbytery. In February 1970, he was inducted to Manurewa South – Takanini South Parishes, Auckland Presbytery. In December 1978, he was inducted to St Peter's Parish, Tauranga, Bay of Plenty Presbytery.

Peter became the Director of Friendship House (Weymouth) in March 1981 then, little more than two years later, he moved to Takanini-Conifer Grove Parish, South Auckland Presbytery.

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Peter retired from active ministry in August 1993. He died on 28 July 2022, at Aria Gardens Hospital, Albany.

### **The Reverend Robert (Bob) Coates [1933 – 2022]**

Bob Coates, who was born on 1 September 1933, spent his whole working life as a minister of the Presbyterian Church of Aotearoa New Zealand.

Bob was a geographer by training, graduating M.A. from the University of New Zealand. By then, he had perceived a call to ministry and began theological study at Knox College in 1957. Though not from a family with church connections, he had been influenced by the Student Christian Movement at Canterbury College and the ministry of the Very Reverend Stuart Francis.

Bob married Margaret Hornby shortly before he was ordained to the Queenstown Parish, Central Otago Presbytery, in February 1960. During his Queenstown ministry Bob continued to play cricket at senior level as a leg spinner, though handicapped by the poor eyesight which dogged his later years.

After a decade in Queenstown, Bob was inducted as Associate Minister to the Alexandra - Clyde – Lauder Congregation in March 1970. His next parish was Sumner-Redcliffs Union, Christchurch Presbytery, where he was inducted in January 1979. Another decade on, he was inducted to North Avon Parish, Christchurch, in January 1989. Bob retired from this congregation in January 1994.

Bob was committed to working ecumenically. He became president of the Christchurch Council of Churches and the Joint Regional Forum for Cooperating Ventures. He undertook a study leave, using his geographical skills, in which he examined how the parishes of the negotiating churches with their differing boundaries might best be amalgamated.

Bob's final years in ministry were not easy. He became the care giver for his first wife, Margaret, during the last difficult year of her life, while continuing to work part time in his parish. Later, Bob's eyesight deteriorated to the extent he elected to retire at the beginning of 1994. He remained active in retirement, continuing to preach regularly for a number of years and to participate in the life of the Christchurch Presbytery. In this he was much assisted by his second wife Elsa, whom he married in 1992.

Bob was a thoughtful preacher and insightful pastoral minister who served the Church and his people well. He died on 11 April 2022.

### **The Reverend Ian Spencer Crumpton [1940 – 2022]**

Ian was a Coaster. He was born in Greymouth on 12 September 1940 and grew up on the Coast before heading to Christchurch and Canterbury University. He married Tricia in 1966. After graduating Bachelor of Arts, he undertook theology training at Knox Theological Hall in Dunedin and specialised in Hospital Chaplaincy.

Ian's first parish was at Te Harapara, Gisborne (1968-73) where he served for a number of years before taking up a teaching stint at Marlborough College, Blenheim, teaching History, English, Social Studies and Music. He returned to parish ministry at St. James, Spreydon, Christchurch in 1975, and then served 9 years at Caversham, Dunedin. Ian then shifted back to Christchurch to work in team ministry at St. Mark's, Avonhead in 1992, where he took a

special interest in the Asian community, many of whom were attached to the church. He concluded his parish ministry in St. Ninian's, Riccarton, Christchurch, from 2002- 2005.

Ian was deeply interested in astronomy and served as president of the Astronomical Society in Dunedin and later in Canterbury. He was a member of the Royal Astronomical Society of New Zealand and was posthumously honoured by an asteroid being named after him.

Ian died on 7 December 2022 and is survived by Tricia, son David, and grandson Lachlan. Sadly, two of their sons predeceased him.

### **The Reverend Margery May Dwerryhouse (nee Bent) [1924 – 2022]**

Margery Bent was born on 13 April 1924. She trained at Deaconess College, in Dunedin, from 1948 to 1950 and was ordained as a deaconess at Trinity Congregation, Cambridge, Waikato Presbytery, in February 1951.

Margery then worked at the YWCA Hostel, Woburn, Lower Hutt, from 1955 to mid 1957, before moving to St David's Upper Hutt Parish. She then spent two years offering Presbytery supply at Plimmerton Parish, Wellington before taking a refresher course at Deaconess College.

Margery went on to serve with Presbyterian Social Service Association at Hillsbrook, Havelock North from 1954 to 1961. She then moved to work in the Otara Papatoetoe Parish, South Auckland Presbytery, from where she retired in 1971. She married Ian Dwerryhouse.

Like many deaconesses, Margery took up the opportunity to become licensed as a minister, and was granted this status in 1977.

Margery died on 3<sup>rd</sup> April 2022, at the age of 98.

### **The Reverend Lindsay Drinkwater [1929 – 2022]**

Lindsay Drinkwater was born 25 April 1929, his early years being spent in Palmerston North. He worked as a jockey until an accident ended this career. Lindsay began his ministry with the Salvation Army in the 1950's in Wellington, in a home for alcoholics, when he also met and married Fay Smith.

Lindsay and Fay settled in Opotiki as officers of the corps before feeling a call to mission service. That call led them to work with the South Seas Evangelical Mission in Papua New Guinea which lasted over two decades. Lindsay was skilled at languages and learned a variety of local dialects as well as helping to translate the Bible in Tok Pisin (Melanesian Pidgin).

Returning to New Zealand after more than twenty years, the Drinkwaters came to New Plymouth and were associated with St Andrew's Presbyterian Church with Rev Tom Wood. This led to Lindsay going on to serve in the Presbyterian Church at St Timothy's, Titahi Bay and Porirua East. With emeritus status granted in 1992, Lindsay moved to Stratford and became an honorary assistant in the Stratford Parish.

Lindsay and Fay were community facing people. He received a Stratford District Council citizen's award in 1999 for service to the community and recognised the continual support of Fay in all that he did – they complemented each other.

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The family of three, Cheryl, Philip and the late Judy, 7 grandchildren and 12 great-grandchildren mourn the loss of Lindsay and Fay in a car accident in Taranaki on 9 September 2022, when Lindsay was 92. We give thanks for their wide ranging ministry, devotion to family and community and the grace of God shown through them.

### **The Reverend William Ian Fleming [1932 – 2022]**

Ian Fleming was born on 16 July 1932 to William (Willie) Fleming and Georgina (nee Todd) of North Dunedin. He spent his early years in the Knox College Porter's house as his father worked at Knox College. Ian attended George St Normal School, then Otago Boys High School. The family worshipped at St David's Church, North East Valley, later joining St Stephen's Dunedin North Parish when they moved to Glen Leith.

Ian trained as a primary school teacher and began his country service at the residential Otekaieke School for Boys in the Waitaki Valley. He and Shirley (Bissland) married in 1957, their life together beginning worlds away from the settled North Dunedin which they both knew well.

Sensing a call to ministry, Ian was accepted and trained at the Theological Hall, Knox College, Dunedin from 1959 - 1961. He added another two units to his degree, and he and Shirley added two children to their family. There followed ordination and induction in February 1962 to the parish of Tokanui, Southland Presbytery, with a warm and supportive community.

The family moved to Kelso Parish, West Otago, in September 1965. It was a healthy environment for a family which by 1967 included four children – Laurie, Beth, Peter and Anne. And a busy life for Ian who served as Moderator of Mataura Presbytery and also completed his BA degree extramurally.

Ian and Shirley's next move was back to Dunedin, in March 1972, to the newly created West Harbour Uniting Parish, for a five-year term. In addition to his parish work, Ian took up workplace chaplaincy at the Cadbury factory and, with Shirley, ran Preparation for Marriage classes at the Cameron Centre.

Ian resigned from this position in March 1977 and after some temporary work, he was appointed Aged Care Manager for the Dunedin Methodist Mission in July 1978. He brought his administrative skills into play and his enjoyment of people and their stories saw him engage happily and productively with staff and residents.

Ian's next move was back to parish ministry and, in July 1985, he was inducted to Duntroon Parish in the Waitaki Valley, the same parish from which he had felt a call to ordained ministry. Alongside his parish ministry, Ian undertook Industrial chaplaincy at the Lower Waitaki dam.

When the Duntroon congregation decided to amalgamate with Eveline Parish in Oamaru, Ian and Shirley move to a second newly-created church – the Pukaki Cooperating Parish centred on Twizel, where he was inducted in February 1988. Ian was again able to offer industrial chaplaincy, this time at Mount Cook and to the Department of Conservation. He retired in October 1993 and he and Shirley returned to Dunedin Presbytery.

In retirement in Mosgiel, Ian served as a supply minister and as organist and treasurer in the Mosgiel Parish. He joined a Sea of Faith group and the local Taieri Recreational Tramping Club which eventually made him a life member.

In time, declining health reduced his activities and a major stroke led to full residential care at Mossbrae Healthcare, Mosgiel where he died on 15 December 2022, aged 91.

Ian is survived by Shirley; Laurie, Beth, Peter and Anne; and grandchildren Oliver and Amelia. We give thanks for Ian's long, varied and productive life.

### **The Reverend William Donald (Bill) Francis [1929 – 2021]**

Bill Francis was born on 20 November 1929, to the Rev Stuart Francis and Catherine (Dewar). As the son of a manse, Bill's education moved with his father and he studied at East Taieri, Napier and Christchurch. He qualified as a teacher and spent several years teaching in Johnsonville, Wellington, before marrying Mary (Hutchings) in 1956 and then beginning studies at the Theological Hall in Dunedin, from 1956 to 1958. Bill and Mary (along with their family) committed themselves to overseas mission and Bill was ordained in late 1958 before leaving for Onesua High School in the New Hebrides in 1959.

Bill and Mary developed the quintessential 'Can Do' attitude and were willing to take on a variety of roles and tasks, both blessed with practical common sense. The family returned for a two year stint at Manawatu College in Foxton before heading to Niue College in 1970. Bill was inducted to Ellerslie – Mt Wellington, Auckland Presbytery in 1973. During his time there, he spent a year in Glendale, Ohio, USA. Bill and Mary moved south to West Dunedin Union Parish in 1979 and then back to the Pacific and working at the Presbyteria Bible College at Tagoa, Vanuatu (1984-85). and the central Apia church of the Congregational Christian Church of Samoa (1986-1987). Their final settled ministry in New Zealand was at Balmoral Parish, Auckland, from 1988 until Bill's retirement in 1992. They then worked for 6 years in the United Reform Church in Hertfordshire, England.

Throughout his ministry Bill had a passion for teaching and a keen interest in sport – being a cricketer in his younger days. He was awarded the Vanuatu Medal of Merit in 1998 for his services to Vanuatu – a reflection of a life-long response to the missionary calling of a young couple. Bill never really left the mission field, continuing his advocacy across New Zealand and encouraging interest in mission activities.

With a keen interest in travel, history and culture Bill had an atlas of memories from around the globe – a passion passed on through his family. He was a dedicated father and grandfather who greatly enjoyed seeing the family grow.

Bill and Mary retired to Raumati and were active members of Kapiti Uniting. Bill died at home on 18 October 2021. Our thoughts and prayers are with Mary and the family.

### **The Reverend Ian Douglas (Doug) Grierson [1934 – 2023]**

Doug Grierson was born 9 November 1934. He attended the Theological Hall, Dunedin from 1961-1963 and was licensed by the Presbytery of Waikato in November 1963. Early in 1963, Doug married Elizabeth Jill Stringer.

While attending New College in Edinburgh for two years around 1965, Doug taught Geography and Religious Studies part-time at a secondary modern state school and was an ordained associate minister at St George's West Edinburgh, Free Church of Scotland.

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Returning to New Zealand in 1966, Doug was inducted to the Point England Church, Auckland Presbytery. Doug served at Te Aroha, Waikato from 1971 -1977 and then moved to be the chaplain at St Andrew's College, Christchurch from 1977 – 1983.

Doug served briefly at Twizel in 1984, provided stated supply at Oxford District Union in 1985, and followed this with service at Mayfield, Ashburton Presbytery from 1987 – 1994 before taking up an associate ministry position in Waitaki, North Otago Presbytery. It was during this time that Doug was divorced from Jill (nee Stringer) and later married Anne.

In 1997, Doug and Anne went to Greymouth District Uniting Parish, Westland, and stayed until Doug's retirement in 2000. Doug brought with him to his ministry in Greymouth an encouragement to question and learn, to engage with Celtic spiritual ideas and practices, and for participation of members in preparing and leading worship. Doug convened the meetings that led to Greymouth adopting a paid lay-led form of ministry with contributing service from ordained ministers that has served that church community since 2000.

In retirement Doug was Minister Emeritus with North Shore Presbytery and then, in 2002, was Moderator of Presbytery of Nelson – Marlborough.

Doug died on 17 March 2023, at Burwood Hospital, Christchurch, aged 88. He is survived by his children Kim, Erin and Calum. Anne died in 2003.

### **The Reverend Maxwell James (Max) Garrity**

**[1927 – 2023]**

Max Garrity was born 6 May 1927, the son of Ivy (nee Maxwell) and James Garrity. Max grew up in Greytown and his teens were overshadowed by the Second World War. After completing high school, Max became a clerk in Greytown, Masterton and Pahiatua. During these years, he rose through the ranks of the scouting movement, giving 25 years of service.

Max had a growing sense of a call to ministry and responded in the mid-60's to attend Massey University for one year before entering the Theological Hall in 1965. As an older student, Max took on the challenge with dedication. He was ordained at Mangakino, a construction town with a special character, in December 1967. It was in Mangakino that Max met Mabel Bell, a theologically trained Christian worker, and they were soon married and welcomed Rosemary (Dewerse) and Philip to the family. Mangakino (1968 -1973) provided a rich introduction to ministry.

In 1973, Max moved to Christchurch North, a rapidly growing area of Christchurch with young families and building projects. Max was noted for his story-telling and an ability to lighten any situation, and Christchurch North Parish (1973-1985) provided a very busy ministry alongside the growing family. A ministry in Waikaka Valley in rural Southland (1986-1989) was followed by retirement in Christchurch in 1989. Here Max kept himself busy with mentoring young ministers, various ministry supply positions, weddings and funerals and developing a large garden.

Max and Mabel provided a team ministry, each supporting one another. They moved to Wellington in 2014 where Mabel died in 2018. Max continued to support the church at Knox, Lower Hutt, and died on 19 August 2023.

We give thanks for the ministry that Max Garrity was called to – a pastoral heart, a friendly laugh and a willing servant of God.

### **The Reverend Kimi Ngatamariki Henry QSM [1938-2021]**

The Church honours Papa Kimi for his ministry in Southland alongside his wife Raylene Gay Milne. Kimi was a wise and significant leader to both Southland Presbyterians and the Pasifika community.

Kimi was born in Nikao, Rarotonga on 29<sup>th</sup> September 1938. He had two sisters and eight brothers. He arrived in New Zealand on 26<sup>th</sup> October 1965. He was one of the many Pacific workers who migrated to Southland to work in the meat processing industry. He worked as a chamber hand at Ocean Beach Freezing Works until 1971 then worked for 10 years at Tiwai Aluminum Smelter in the pot rooms before returning to Ocean Beach until it closed in 1991. It was during this time in the early 1990s that Kimi declared his call to the Ministry of Word and Sacrament.

Kimi was at that time Session Clerk of the Pacific Islanders Church, Ness St, Invercargill for six years under the ministry of Rev Matautia Erika. During the Ocean Beach days, the Pacific men started the church at Ocean Beach. Kimi became an elder in 1975 under the ministry of Rev Atafaga Lemealu.

Kimi and Raylene were married in 1970. They have eleven children and 53 grand and great grandchildren.

Kimi received a Queens Service Medal (QSM) honour for service to Pasifika community in the 2000 News Years Honours. He was a Cook Island representative to NGOs in Southland Region and advocate to Government agencies for Pacific People, as well as Pacific spokesperson on local Maraes. Kimi served as Cultural Advisor to the local Polytechnic, schools and preschools and he was the Cultural Tutor at Tweedsmuir School.

Kimi served as chairman of the Pacific Island Advisory and Cultural Trust for three years. This organisation was constituted during his tenure, social and cultural services were implemented and staff were employed. In addition he was a translator for the Courts and Southland Hospital.

At the time Kimi applied for ministry training, his application did not fit the academic criteria. In 1995, following a response to the National Assessment Committee from Southland Presbytery, a team was commissioned to gather in Invercargill to interview Kimi. Under discussion was the issues that created barriers to Pacific people being accepted for ministry.

Seeing the opportunity for Pacific people to enter the Ministry of Word and Sacrament without the expectation of high academic learning, the Pacific Islander members of the National Assessment Committee led the way for the establishment of the Local Limited Ministry (LLM) model within the PCANZ. Rev Kimi Henry was the first minister to serve in the LLM ministry.

As a result, Southland Presbytery ordained Kimi to the ministry of the Invercargill-Cook Islands Presbyterian Church (Limited Local Ministry) on Feb 26<sup>th</sup> 1996. Kimi retired in October 2001, but continued as an honorary minister until 2004. He was granted the status of Minister Emeritus in Oct 2004. Papa Kimi served as Moderator of Southland Presbytery in 2001.

Kimi Henry passed away on 10 October 2021 at home in Invercargill and is survived by his wife Raylene and children, grandchildren and greatgrandchildren.



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**The Reverend Kenneth (Ken) Gerard Irwin QSO [1942 – 2022]**

Ken Irwin was born 21 April 1942, in Wellington, to parents Rev Jim and Alice Irwin. Ken's early years were spent in manses at Nuhaka and Te Whaiti – he was immersed in Maori mission and language from an early age. His secondary schooling was at Auckland Grammar before attending Otago University in 1962. He attended the Theological Hall 1964-1966, graduating with a BA and BD.

Ken married Sheila McKerchar in late 1964 and began their family in Dunedin, David, Alison, Michael and Andrew.

Ken was ordained as a chaplain assistant at Dunedin Hospital in December 1966. In 1973 he became Assistant Director of the Otago Presbyterian Social Service Association and Director of the same in 1975. During this time he was closely connected with Knox Church, Dunedin and available across the region. He moved north to Auckland as Chief Executive of Presbyterian Support Services Northern in 1993.

Ken was awarded the Queen's Service Order for Community Service in the Queen's Birthday honours in 1995.

He and Sheila moved to Wellington in 1998 and Ken was involved in a variety of roles across the presbytery, including a close association with Te Kakano O Te Aroha and St Andrew's on the Terrace in Wellington. Ken was an advocate for Te Ao Maori, fluent in Te Reo, and appreciative of tikanga Maori. He served his community through visits to people in need and a school reading programme in Wainuiomata. Ken took on a role of being chaplain to retired ministers as they went through terminal illness – a special dimension of the chaplaincy in which his ministry commenced.

Ken Irwin died 2 September 2022 in Wellington.

**The Reverend Michael Jackson Campbell [1924 – 2023]**

Michael was the son of Alexander Campbell and Elsie Jackson and was born 7 December 1924 in the Wortley District of the West Riding of Yorkshire, England. He served in the Royal Navy in the Second World War and as a consequence was a loyal supporter of the RSA. After his war service he trained at Richmond College in London and was ordained by the Methodist Church at Priory Church, Doncaster. Michael married Muriel Pinder (1911-1993) in Sheffield, England in 1947.

Michael and Muriel, and their children, Alastair and Holly, came to New Zealand in 1959 on the Southern Cross to take up ministry in New Plymouth. Under the New Zealand Methodist Conference, he was stationed at New Plymouth, Spreydon in Christchurch, and Pakuranga in Auckland East. He served on various national committees of the Methodist Church including the Church Union and Publications Committees.

In 1971 Michael became the Presbyterian Church's Director of Radio and Television (later the Department of Communication) based in Wellington, being released from the Methodist Church but remaining on their ministry roll. He retired from this role in 1985 due to ill health and moved to Auckland.

Michael continued to be involved with local churches and was a keen supporter of local RSA groups. He also kept up to date with modern communication technology. Muriel died in Auckland aged 81 and Michael later married Shirley, a widow.

A move south to Whanganui in 2004 began Michael's close involvement with Westmere Memorial Church where he served in a variety of ways.

Michael died in Whanganui 11 March 2023 aged 98 and is mourned by his children, grandchildren and great grandchildren, along with many in the church and wider community.

### **The Reverend Sylvia Lois Jenkin [1930 – 2022]**

Sylvia Lois Jenkin was born 17 August 1930, the daughter of Henry Jenkin and Harriet Thomas. She was the young sister of Ian, Lloyd and the Rev Owen Jenkin. and a loved aunt of their families.

Sylvia attended Deaconess College in Dunedin (1954-56) at the same time as her brother attended the Theological Hall. She was ordained as a Deaconess at St John's, Greymouth in 1957, working in Greymouth, Cobden and Dobson. In 1961 she began working as a Youth Department Field Worker, completing that role at the end of 1969. She moved to Porirua in 1972 and was ordained as the Assistant Minister at St Martin's, Porirua East in 1973 where she took particular interest in the community. Sylvia helped to establish the Opportunity Centre which provided a recreation and community venue in East Porirua.

From 1981 to 1992, Sylvia ministered in Kowarau before retiring back to Cannons Creek in Porirua. She spent a year as transition minister in Naenae, worked for the Porirua Citizen Advice Bureau and began work in conservation of Cannons Creek through Friends of Maraia Roa. She received a Civic Award from Porirua City in 2002 and the "Wellingtonian of the Year" community service award in 2006.

Sylvia died in Tawa on 18 May 2022 aged 91 after a lifetime of service to her family and community. We celebrate her life and ministry.

### **The Reverend Robert Neil Lambie [1937 – 2023]**

Neil Lambie was born on 19 August 1937 and, with his only sister, grew up on the family farm at Leeston. Neil was a boarder at St Andrew's College in Christchurch and left after four years to go home and help his father on the farm. However, farming was not to be Neil's chosen career and after some years he moved to Dunedin to study for a BA. Neil was at the Theological Hall from 1967 to 1969 and in February 1970 was ordained into the Cromwell-Arrowtown Parish.

In 1973 Neil and Janet and their young family moved to Wellington where Neil took the position as Chaplain at Scots College. He held that role until 1985 when he was appointed Deputy Head of the school. Neil retired from Scots College in 1996 and established a business as an International Education Consultant.

After Neil retired in 2013, he and Janet moved back to Canterbury. They resided at first in Ellesmere before settling in Amberley. Following Janet's unexpected death in March 2016, Neil moved into a retirement village in Christchurch. He died peacefully in Christchurch Hospital on 13 July, 2023.

Neil was active in the wider life of the church. He was Business Convener of the then Wellington Presbytery and on the General Assembly Committee on Church Schools. He was also Chair of the Church Service Society in the PCANZ and was active in the Sea of Faith

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movement. He was President and Secretary of the Wellington South Rotary Club and served on a number of educational groups and committees.

We will remember Neil as a large, tall figure with a booming voice who could fill a room with his presence. In all the roles that he filled he saw himself as carrying out his calling as a minister and dedicating himself to serving those about him. Above all Neil was a proud father and grandfather

### **The Reverend Margaret Anne Low**

**[1947 – 2022]**

Margaret Anne Low was born in Auckland on 18 October 1947 and spent her childhood in Auckland. She attended St Cuthbert's College all her school life and commenced university studies at Auckland University where she took subjects for Medical Intermediate. She went then to Otago University where she studied for a BSc. She had almost completed the BSc when, at the end of 1968 and she was sitting final examinations, her mother died after a long illness. She failed those final units to complete the BSc degree. Notwithstanding that set-back she applied for and gained admission to Otago University Dental School and commenced studying for that degree in 1969. (She completed the BSc later.) In 1970, Margaret Anne married Roger Low, a land surveyor who she had met in 1969.

Although Margaret Anne was the only female student in that class, she competed successfully with the male students and graduated BDS in November 1972. Upon graduation, she was appointed as the dentist with responsibility for patients of the Otago Hospital Board's Cherry Farm group of hospitals for 1973 and 1974. In 1975, she moved to Auckland with her husband who had been appointed to a job at Manukau, Auckland and she began working for Auckland Hospital Board in the Dental units at Auckland and Middlemore hospitals. She ceased work as a dentist when their first son was born in 1976. Margaret Anne and Roger had two more sons born in 1978 and 1981.

As their sons grew, Margaret Anne became involved in the activities at St Andrew's Church, Howick and she was a member of the committee responsible for the design and construction of the new church worship centre at the corner of Ridge Road and Vincent Street Howick.

Margaret Anne's involvement with church activities was encouraged by Reverend Samuel McCay and she commenced studies for the ministry at St John's Theological College in Auckland as an adjunct to studying for a BD degree extramurally from the University of Otago. She thus gained two further university degrees and upon completing these studies, Margaret Anne was ordained and inducted as Assistant Minister at St David's Church, Khyber Pass, Auckland in February 1993, where she remained until December 2000, and also worked at St Andrews Symonds Street Collegiate from November 1999 to November 2000. She was inducted as minister at St John's Papatoetoe in February 2003. She retired from St John's about 18½ years later in October 2021. She then served the parish of St Paul's Manurewa on an interim basis until a new minister was inducted there in April 2022.

Margaret Anne also undertook numerous other roles for the church and community, some of these were concurrent - as Auckland Presbytery Clerk from July 1995 to July 1999; Moderator of Northern Presbytery; Chaplain to the national executive of the Association of Presbyterian Women 1995 – 1997; a member of the board of Presbyterian Support Northern for 14 years; and in association with representatives of other churches at Howick, she helped with the establishment of Eastern Women's Refuge.

From this brief summary, it is obvious that Margaret Anne's service to church and community covered the whole of Auckland and, especially over her last 20 years, to the community around Papatoetoe. She appreciated and enjoyed the diversity of this community where in addition to her responsibilities to St John's parish and the church in general, she took on a role with the multi-cultural Hunter's Corner Business Association for which she was secretary for several years. She also assisted the other non-Christian communities of the area by officiating at

weddings for Buddhist and Islamic couples whose priests were not official NZ wedding celebrants.

Margaret Anne died on 6<sup>th</sup> July 2022 in Auckland Hospital after a brief illness. She is survived by her husband, three sons and four grandchildren. Her ashes are interred at St John's cemetery, Papatoetoe.

### **The Reverend Graham Frank Lyman**

**[1936 – 2023]**

Graham Lyman was born on 8 October 1936 in Christchurch. He was educated at Rangiora High School and attended the Bible Training Institute in Auckland from 1957 to 1958.

In 1959, he served as a Stated Supply Home Missionary on Stewart Island for a year before commencing studies at Otago University from 1960 to 1963.

He and Beth married in 1961.

Graham attended the Theological Hall from 1964-1966 and was ordained at the Palmerston-Dunback Church in North Otago in February 1967. He resigned in December 1976.

The family moved to Australia where Graham served in a number of roles in the Presbyterian Church of Australia: Reservoir, Melbourne, from 1977 to 1982; and Hawthorn Church from 1983 until his retirement in 2002. He was recognised as an emeritus minister of the Presbyterian Church of Australia. He also served as Director of Presbyterian Ladies College in Melbourne.

Graham and Beth moved back to New Zealand and settled in Oxford, North Canterbury. He was active, especially in pastoral work, in the Oxford District Union Parish until he and Beth returned to Australia to be near family because of Graham's declining health.

Graham died on 29 January 2023, aged 96.

He is fondly remembered by folk from his New Zealand parishes with whom he and Beth kept in regular contact, especially from his first parish in Palmerston.

### **The Reverend Henry Stuart McKenzie (Stuart)**

**[1925 -2023]**

Stuart McKenzie was born on 01 December 1925 in Christchurch, to Eric and Ivy McKenzie, and was the eldest of three children. He attended Te Kuiti District High School then studied accounting part time while working in Auckland and Wellington, eventually gaining a BCom.

He married Mamie Purvis in 1950 and they subsequently had a family of 5 children.

Whilst living in Wellington and deeply involved in the life of Kelburn Parish, Stuart felt called to ordained ministry. He studied at the Theological Hall from 1952 to 1954 and was then ordained into the Te Kauwhata Parish, South Auckland Presbytery. In May 1960, he was inducted to the Eltham Parish, Taranaki Presbytery. Five years later, he moved to Bay of Plenty Presbytery, where he was inducted to St Andrew's Rotorua Parish in September 1965.

These ministries were followed by a move to St David's Kamo, Northland Presbytery in July 1973, then on to his last parish, Coromandel – Whitianga, Waikato Presbytery in July 1982.

In June 1988, Stuart retired, initially to Rotorua but he moved to Auckland in late 1994, settling in Blockhouse Bay. He became actively involved in the Iona Blockhouse Bay congregation, where he is remembered as being very welcoming to newcomers, especially those from other countries. Stuart's first wife, Mamie died in 2000.

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Stuart died at Murray Halberg Retirement Village on 3 April 2013, aged 97. He is survived by his second wife, Lynley.

### **The Reverend Brian Ernest Metherell JP [1934 – 2023]**

Brian Metherell was born 10 July 1934. His early life was in North Canterbury and he attended St Andrew's College in Christchurch.

After working as a farm hand and freezing worker, Brian began a degree at Otago University and trained for the ministry at Knox Theological Hall 1962-64.

He was ordained and inducted to the isolated Murupara-Galatea charge, between the Kaiangaroa Forest and Te Urewera, in December 1964. He described this as a significant challenge for a South Islander, "It was a truly pioneering role that called forth strength and faith beyond what I knew I had..." Brian met Christine Bell and they were married in 1967. Their daughter Tania was born two years later.

In 1969, Brian was called to the Pio Pio church in the King Country, where there were five preaching places. Their son Stephen was born in Pio Pio.

In 1974, Brian was called to Knox-St Marks Parish in Wanganui and he would sometimes do the rounds on a 50cc scooter, during the oil shocks of the 1970s.

In 1980, Brian was called to Eveline Parish (later Waitaki) in Oamaru, marking Brian's return from 'overseas missionary service' as he called it. Brian led the merger with the lower Waitaki valley. It was something he would remember with pride. Brian was a diligent pastoral visitor.

In 1992, Brian was called to the Mackenzie Cooperating parish in South Canterbury which included a significant wedding ministry at the Church of the Good Shepherd in Tekapo. Some health concerns led him in 1995 to take up a position at the Kaiapoi Co-operating Parish near Christchurch, before retiring in January 1998.

Brian developed a keen interest in politics and became involved in the East Christchurch branch of the Labour Party in his retirement. He had had a long interest in social justice and understood that politics, like religion, always had a practical and active side – like protesting the Springbok Tour, holding anti-nuclear meetings, running a food bank, delivering food at Christmas or hosting lonely people on Christmas Day. He understood himself as a Christian Socialist. He joined and helped run walking groups, became a Justice of the Peace, volunteered for the Prisoners Aid and Rehabilitation Service, and was an active member of St Kentigerns-Burwood church.

Brian was aged 88 when he died on 2 May 2023. Christine had died two years earlier.

### **The Reverend Henry (Harry) Clements Morgan [1939-2023]**

Harry Morgan was born in Northern Ireland on 18 February 1939.

He married Pam Botting in June 1967 and attended Knox Theological Hall from 1968-70. He was ordained and inducted at Katikati, Bay of Plenty Presbytery, in December 1970 and resigned in November 1973.

Following a period of study in Dunedin, Harry was called to St Andrews Otahuhu, Auckland Presbytery in May 1975 where he served for 28 years. Over this lengthy ministry, Harry served a multicultural congregation (predominantly Samoan, Cook Island and Palagi) with wise

leadership. He built a spirit of unity, joyous worship and service to the community. Food Ministry, language services, Healing services, a Combined Choir, purchase of a Church Centre next to the Church, a mini-bus to transport folk to Church and early plans for a Church extension were hallmarks of his ministry. Throughout their ministry, Harry and Pam extended generous hospitality.

During that time, he engaged in three parish exchanges - Arizona, USA (twelve months); Vancouver, United Church of Canada (six months); Colvend, Scotland (three months). He served in various roles with the Presbytery.

Harry was called in 2003 to the role of Senior Associate Minister, St Andrews First Presbyterian, Symonds Street, Auckland, Auckland Presbytery. He retired from there and was granted the status of Minister Emeritus in May 2011. Harry's ministry helped grow the congregation at a time when many central city churches were closing. St Andrews, Symonds Street, remains a vibrant witness to the Lord in a diverse and at times disconnected city. One of his major initiatives was to establish the Bible and Language Study Group, welcoming international students, which remains an integral part of the church's outreach.

Rev Harry Morgan died on 12 January 2023, aged 83 surrounded by his family, We give thanks for Harry's life and ministry and pray for Pam, and the wider family.

### **The Reverend Mary Joyce Petersen [1948 – 2023]**

Mary Petersen was born in England on the 27<sup>th</sup> November 1948 and moved to New Zealand with her parents at an early age. Mary died at home on 6<sup>th</sup> May 2023 after a long period of illness, surrounded by her family.

Mary trained as a primary school teacher and taught in both primary and secondary schools for 20 years. She served as the General Secretary of the Churches Education Commission from 1990 to 2000.

Mary served nationally in the Presbyterian Church in a variety of roles including as Mission Facilitator and National Coordinator of the Presbyterian Church Ministry with Children & Families from 2001 to 2004.

She was ordained into Local Ordained Ministry in the Mercury Bay Cooperating Parish in October 2005 and served there until her retirement in August 2015. There she quickly won the hearts of its members and of many in the community. Mary's selfless caring touched many lives and she gave unstinting help and support, often at the expense of her own energy and resources.

She also served as chaplain to the Mercury Bay RSA and was made a life member of that organisation.

Mary undertook a period of study leave at Westminster College, Cambridge, England from September to November 2012.

Mary accepted a part-time contract with the Methodist Church in new housing communities, Christchurch, from September 2015. She was also a resource minister for Trinity Parish - Whangamata, Pauanui and Tairua churches from September 2015.

Mary trained and then served as a transitional minister in a number of settings, including Gisborne.

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Most recently she undertook part-time Stated Supply in the Te Aroha Cooperating Parish from 2020 to 2022. She then continued as the Interim Moderator until April 2023. Her ministry was marked by a determination to assist the parish in every way she could, and was greatly appreciated.

Mary had a passion for cooperating ventures and represented the Presbyterian Church on the Standing Committee of the United Congregations of Aotearoa for several years right up till her death.

A friend to many, Mary's ministry was marked by her warmth and gentle style.

### **The Reverend Ivan George Pierce**

**[1933 – 2022]**

Ivan Pierce was born on 20<sup>th</sup> February 1933, in Temuka and, prior to going into ordained ministry, was a house master and teacher at Waihi School, an independent preparatory school for children in years Four to Eight in South Canterbury.

Ivan trained at the Theological Hall, Knox College, Dunedin from 1959 to 1961. At the end of his time at Knox, Ivan, with friends, headed for Scotland where he became an assistant minister in the Cardonald Parish in Glasgow in 1962-63. During the boat voyage, Ivan became friendly with a fellow passenger who had been a cook at Knox College. Ivan and Fay were married in Scotland on 7<sup>th</sup> April 1962.

Ivan and Fay returned to New Zealand and he was ordained and inducted to the Makarewa Parish in Southland in August 1963. He moved to Christchurch to be Associate Minister at St Mark's, being inducted in August 1968. In July 1976, Ivan moved to join the chaplaincy team at Middlemore Hospital. He resigned from there in early 1985 and completed a course of Counselling and Psychodrama in Perth, Australia. Later that year Ivan became a counsellor and Board member of Friendship House, Manukau City Centre; he was also Chairman of Lifeline, South Auckland. During this period, his marriage to Fay ended.

Ivan later moved to Christchurch, where he served as the part-time minister at Southbridge from October 1990 and part time chaplain at Sunnyside Hospital, Princess Margaret Hospital and PSSA Homes in Christchurch. He retired in March 2000 being granted the status of Minister Emeritus by the Presbytery of Christchurch. After retirement, Ivan served as Interim Moderator of many parishes within the Christchurch Presbytery.

Ivan married Cecile in December 1988. They enjoyed 34 years together taking time to enjoy travel, growing olives, and producing olive oil.

Ivan was quiet, gentle and caring. He assisted the Very Rev Michael Thawley during the latter's term as General Assembly Moderator and Ivan often held the fort at Cashmere Presbyterian when Michael was travelling.

In later retirement, Ivan's health deteriorated and led to several spells in hospital. He died on 26 April 2022, aged 89.

We give thanks to God for Ivan's life and his many years of service to the Church of our Lord Jesus Christ.

### **The Reverend Elizabeth Helen (Libby) Smith**

**[1942 – 2023]**

Libby Smith was born in Invercargill on 22nd of May, 1942.

Before entering the ministry, Libby trained as a registered nurse, and worked in general nursing, midwifery and with Plunket. She spent many years working in the health sector both in New Zealand and in Vanuatu where she spent 4 years working for the Presbyterian Church. She also worked as Parish Assistant at First Church, Invercargill, where she ran a community medical clinic in addition to her other duties.

Libby completed an L. Th in 1965 (Honours) at the Bible College of New Zealand. She also completed a B theol. (Otago, 2000), Dip. Ministry and other studies.

Libby was ordained and inducted as a minister into the Kurow Parish in April, 2001. She quickly became a valued member of the community, serving as a Bible in Schools teacher, Community Centre committee member, children's club and youth fellowship coordinator. Libby is particularly remembered as a dedicated visitor to many in the district, her pastoral care transcending denominational and cultural borders.

She also served at regional level on the business committee of Presbytery, Presbyterian Support and nationally on Nominating Committee, National Assessment Work Group and the work group for the placement of ordinands.

For those who knew her, Libby was a strong, intelligent, passionate, faithful minister and friend. Her passion for people was utterly inclusive, and her honest and forthright approach to life was very much appreciated in the small rural parish of Kurow where she made her home.

Libby's family were a treasure to her throughout her life and she was always interested in what her children, Shem, Andrea, Benjamin and Rebekah, and their families were up to. After her retirement in May 2007, Libby remarried and she and her second husband, John Smith, settled in Cromwell.

Libby died at home in Cromwell just before her 81st birthday on 20th of May, 2023.

Libby believed in God, and she believed in people. Her ministry was real, relevant, focused on grace and compassion above law and judgement. She led by example, with strength and compassion and left the world a better place for her being with us.

### **The Reverend Allan Trevor Smith**

**[1930 – 2021]**

Allan Smith was born on 15 June 1930 and raised in the Manawatu. He was a founding member of St Alban's Parish, Palmerston North, in 1955 and was the first Sunday School Superintendent when St Alban's was an outreach of St David's Presbyterian Church into the new Hokowhitu housing area.

Allan married Margaret Cotton (1934-1995) in 1954. Allan was a warm, gracious, creative and gentle man who became a Presbyterian minister later in his life, after working as a window dresser in big department stores.

Allan trained at the Theological Hall in Dunedin 1981-83 and was ordained by the Waikato Presbytery to Otorohanga Parish in February 1983. He moved to Scots Parish, Hamilton, in 1985 and then to St Stephen's, Hamilton in 1986. He was made Minister Emeritus in 1992 and returned to Palmerston North.

Allan had a warm Christ-like spirituality, example and thoughtful faith – a true servant of Christ and his church. Much of his time in retirement involved serving as Interim Moderator in various



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churches around the Manawatu. He considered this his best contribution as a minister and he did it very well and was appreciated by all.

Alan died peacefully on 26 October 2021, at the age of 91, after a long life of love and service. The Presbyterian Church has been enriched by his ministry.

### **The Reverend (Sr) Maria (Ria) Alegonda Sporry [1939 – 2002]**

Ria Sporry was born on 5 May 1939 in Indonesia, where her parents were Dutch settlers. She grew up under the Japanese occupation of 1942-1945 which had a large effect on her life.

Ria was of strong character and deeply caring for others which, in part, led to her call as a deaconess and attendance at the Deaconess College in Dunedin from 1963-1965. Her first position as a deaconess was to Knox Gonville Parish in Whanganui in 1966 and then to Milton, South Otago, in 1967. She moved to Knox Parish in Whakatane in 1973. She was ordained there as Associate Minister. In February 1974.

Ria moved to St James Union Parish, Greerton, Tauranga in 1977 and then to St Mark's, Hastings East in 1982, where she committed herself to a community ministry. She threw herself into building St Mark's as a community and worship centre. She developed a strong Christian education programme and connected with the young people.

Ria was called to Miramar Parish, Wellington, in 1993 and remained there until her retirement in 2001, when she returned to Hastings.

In retirement, Ria continued to be involved with St Mark's and the work of the presbytery. Through her ministry she served as presbytery moderator, supporter of Presbyterian Support, chaplain at various rest homes and hospitals, school board member and keen advocate of overseas missions.

Ria died at Havelock North on 12 April 2023. We celebrate Ria's ministry and give thanks for her faithful service in Christ.

### **The Reverend Gladys May Stiles (nee Cederman) [1931 – 2022]**

Gladys, or Glad, was born 6 March 1931 and grew up in Hokitika. She married Gordon Stiles 4 July 1953 and was mother to Raewyn, Glenville, Christine and Andrew. Over the years there were many more foster children.

Glad became a teacher at St Andrew's College, Christchurch, and also ran a Youth Group at Knox Church, Christchurch. She went on to be Assistant Principal at Christ the King Catholic School, and worked at Strathmore Remand Home for Girls and Bollard Remand Home in Auckland.

From 1978 – 1980 Glad completed her theological training through St John's College, Auckland to gain a B.A. specialising in world religions and a L.Th. Diploma (Hons).

In 1981 Glad took up a half-time ordained assistant minister position at St Johns – St Philips Parish, Papatoetoe, followed in May 1982 with a position at Good Shepherd Church, Otara – East Tamaki Pacific Island Church and in February 1987 at Orakei Presbyterian Church from where she first retired aged 65 in 1996.

During her time in parish ministry Glad was also the Co-ordinator for Council for Mission and Ecumenical Affairs.

Following this retirement, Glad was appointed chaplain to Meadowbank Home and Hospital, a position she held until she and Gordon retired in 2002 and they moved back to Hokitika. Glad held Minister Emerita status in Auckland Presbytery from March 1997; member of West Coast Uniting Council forum 2003, and Minister Emerita, Westland Union District Council from 2004.

Glad's influence and connections are evidenced in the ongoing relationships and memories that people hold and share from her and Gordon's fostering, and from each parish that Glad was associated with.

Glad died 5 June 2022 and is survived by her husband Gordon and children, grandchildren and great-grandchildren.

### **The Reverend Jusak Susabda**

**[1936-2022]**

Jusak was born in Indonesia on 23 October 1936. In his early life, he had a life changing encounter with God which led him into full time ministry. Ordained in 1963, his first parish was Gereja Kristen Indonesia Taman Cibunut, Bandung, Indonesia, where he served from 1963 to 1978. During this period, a friendship was formed with the Rev John and Christine McKinley, Presbyterian missionaries in Bandung. Jusak later undertook further study at Graduate School Bossey, Geneva, in 1973 and from 1972-1974 at a Roman Catholic Seminary in Bandung, Indonesia.

Jusak emigrated to New Zealand in 1978, accepting a call to St David's Presbyterian Church, Gisborne. He was later joined by his wife Ruth and three young sons Nugroho, Ebed and Stephen, This was a first for a minister from Asia to be inducted by Presbyterian Church of Aotearoa New Zealand. During this ministry, Jusak was a much loved pastor and friend becoming fluent in the Maori language.

In 1989, Jusak was approached by John McKinley, now Minister of St Andrews First Presbyterian Church in Auckland for assistance in ministering to migrant Indonesians. St David's Session graciously supported Jusak in granting him leave. In 1990, Jusak was appointed an Associate Minister of St Andrews for the Indonesian Congregation having the support of a Parish Development Unit. This was a very fruitful period, not only for outreach to Indonesian students but in fostering an integrated congregation with two language and cultural nests. Jusak had a vision and passion for the building up of the Church of God in the inner city where cultural differences became a strength in witnessing to the community. "To worship as one, for all are one in Christ".

With the retirement of John McKinley, Jusak was inducted in March 1996 as sole charge minister of St Andrew's for both the Indonesian and English speaking congregations. During the next six years, significant cultural events occurred in the parish, including a year of celebrations in 1997 for the 150<sup>h</sup> Anniversary of the historic St Andrews Church. With the loving support of his wife Ruth, hospitality Indonesian sale became an integral part of his ministry. Jusak's unwavering faith in God enabled him to minister to a congregation of such diversity, so effectively. Jusak served the national Church as a member of the Asian Ministries Work Group.

He became Minister Emeritus in October 2002. In retirement, Jusak continued to preach and teach, both in New Zealand and in Indonesia. He was a man of sincerity with a deep conviction of faith; a dynamic preacher with a passion and enthusiasm for communicating the Gospel of Christ. Jusak died on 28 March 2022.

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**The Reverend Alfred (Alf) Henry Taylor****[1945 – 2022]**

Alf Taylor grew up in a Christian household in Liverpool, England. He was a man of diverse careers within one journey. Telephone engineer, policeman, pastor. Alf and Fleur-Marie met in 1965 and married in 1969. In the early 70s they brought their young family to New Zealand. The family attended the Baptist church in Gore. It was warm and accepting. Alf was inspired to apply to the New Zealand Baptist Theological College. He was ordained in the Baptist Union in 1978.

He served several Baptist parishes and was a prison chaplain in multiple locations. After being head hunted to lead the Baptist City Mission in Auckland, Alf found himself exhausted and empty.

His experience of breakdown/spiritual awakening brought him to study psychotherapy and to train as a counsellor. After completing his training, Alf worked for Waitemata District Health as a clinical supervisor and team leader in the service supporting people with addictions.

He returned to parish ministry, at St Stephen's, Napier, from 2004 to 2007. This was followed by a move to Alice Springs, then into Methodist full connexion, before back into the Presbyterian Church in 2010 as minister to the Community of St Aidan's, Northcote, Auckland: 'I was surprised they called an old fella like me.' Alf was nearly 65 years of age. Following retirement in 2016 from his exceptional ministry at St Aidan's, Alf remained a gifted supervisor.

The flowing nature of life and faith brought Alf into a deep love and acceptance for all he encountered. This was a palpable feeling around him and invited others into the safety of his regard. It is no wonder that his loss continues to be felt deeply by those who valued his wisdom, his compassion and the warm embrace of his presence.

Alf died on 25 December 2022. He is survived by his wife Fleur-Marie and their children Dan, Jae and Naomi.

**The Reverend Brian Alexander Thom****[1941 – 2022]**

(b. 01/02/1941 – d. 08/08/2022 – a. 81)

Brian was born in Cape Town, South Africa on 01 February in 1941 to parents Alexander and Joanna Thom. He was educated at Observatory Boys High School in Cape Town, before leaving to take up an apprenticeship in type setting at a local printing business. Brian continued working in the printing industry for a decade. Then at age 32 he was headhunted by the Janice Ashby Design School, where he plied his craft for a further 15 years.

Life for Brian was not all work, however, and on 14 November 1964 he married Jenny Murray at the Wynberg Methodist Church. The young couple were blessed with six children.

Brian received a call to ministry in 1973 during a Renewal Convention in Cape Town. He up theological studies at Rhodes University, graduating with a Bachelor of Theology. His first call to ministry was in Kwazulu-Natal with the Presbyterian Church of South Africa, where he was ordained in 1995. In 2000, he joined his eldest son in Auckland for an initial look round, before returning to Namibia to minister with the Presbyterian Church of South Africa.

Brian and Jenny's faith venture continued in 2002 when Brian initially provided stated supply at St Mark's Presbyterian Church in Wanganui before being inducted as minister in July 2004.. Brian went on to minister in Taihape and Hunterville from 2007 to 2012, before visa issues forced the Thoms to return to South Africa. Eventually Brian and Jenny applied for residency

in New Zealand, and from 2014 – 2018 they ministered with the West Harbour Alliance Church. He was reinstated with other recognised minister status in October 2017.

Upon retirement in 2019, Brian and Jenny headed south to join another son and his family in Invercargill. It was here that they joined the Woodlands Community Church (Presbyterian), where Brian remained an elder until his death on 09 August 2022.

Brian will be remembered as a man of God who served the Lord with integrity, both here in Aotearoa New Zealand and in South Africa. Well done, good and faithful servant.

### **The Reverend Arthur Ronald (Ron) Townsend [1933 – 2022]**

Ron Townsend was born 10 October 1933 to Arthur Charles Edgar Townsend and Florence May (Eastlake) who at that time lived in the railway village of Otira. The family moved to Christchurch and Ron studied at West Spreydon Primary and Christchurch Boys High School. After high school Ron went to the University of Canterbury and completed a Bachelor of Engineering (Electrical). It was in Christchurch that Ron met and married Margaret Jensen (1958, Apiti, Manawatu) and felt a call to ministry. Ron and Margaret moved to Dunedin and began their family – Frances, Alan and John.

Ron studied at the Theological Hall in Dunedin from 1959 to 1961 and was ordained and inducted to the Ormond parish at Te Karaka in 1962. He moved to First Church Frankton in Hamilton in 1968, working with a vibrant church in a developing multicultural setting. In 1973, he was inducted to St Andrews in Rotorua and in 1977 moved to Waverley in Invercargill. While in Invercargill he served both as moderator of Southland Presbytery and of the Synod of Otago and Southland. Ill health led to his retirement in March 1991 – but it did not dull his call to ministry and commitment to the church.

In 2001 Ron and Margaret moved to Feilding in the Manawatu. Ron was a regular service leader in various parishes across the region, especially at Knox Feilding, as well as a ready volunteer for some of the time-consuming committees and commissions of the Presbytery. He continued to have a vision for a church that was connected to the community – a central element of his ministry.

Ron died peacefully at home in Feilding, surrounded by his family, on 16 February 2022. His church family give thanks for his life and ministry and pray for Margaret and the family.

### **The Reverend Ioane Bapetizo Timote Turu [1946 – 2022]**

*“To Timothy, my dear son: May God the Father and Christ Jesus our Lord give you grace, mercy, and peace.” (2 Timothy 1:2)*

*“Well done, good and faithful servant... enter into the joy of your master.” (Matthew 25: 23)*

Timote was born Ioane Bapetizo Timote Turu on the 2nd July 1946 on Rarotonga in the Cook Islands. He was raised within the Cook Island Christian Church. After his education, he trained and worked as a school teacher and then as a public servant in the Ministry of Cultural Development. He emigrated to New Zealand, and worked in secular employment for a period of 10 years.

Timote was licensed by the Dunedin Presbytery in November 2002 and was ordained at the St Andrew’s and Balmoral Parish, Clutha Presbytery, on the 14 September 2003 where he served for two years. Following this Timote accepted a call to St Luke’s Pacific Island

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Presbyterian Church, Tokoroa, where he was inducted in November 2005 and served the community faithfully for many years.

He served as a Presbyterian minister for over 25 years with his late wife Mama Matamaki Turu Tiro and is predominantly recognised as the beloved resident minister, and in his retirement, Interim Moderator, of his Ekalesia – the St Luke's Pacific Islands Presbyterian Church. After Mata's death, Timote married Rouru who supported him in his ministry in the congregation.

Timote retired in July 2017 and was given the status of minister emeritus but he continued to serve the presbytery by offering pastoral ministry at St Luke's in his retirement. He died Thursday 31 March 2022 after a short illness. Timote's funeral was held on Tuesday April 5 at St Luke's Pacific Island Presbyterian Church, Tokoroa.

At his service, it was said Timote "established himself as a caring, loving and joyful shepherd of the wider Tokoroa community and is renowned as a Tumukorero for Cook Islands culture, a former public servant, and a school teacher. He will be dearly missed by so many."

One of his ministry development reviewers, the late Rev Mary Petersen, saw first hand the love, respect and admiration the leadership and members of the congregation had for their minister. She trained Timote in Transitional Ministry Skills, which he put to use to help his people into the future.

Timote's ministry has been multi-cultural but firmly embedded in support for his Cook Island people. Everything Timote did was focused on caring for, supporting and teaching his congregation, his people. He always put them first, before his own needs.

We give thanks for Timote's ministry and pray for his wife Rouru, his daughter and stepchildren, and his grandchildren, nieces and nephews.

### **The Reverend Keith Clement Weavers**

**[1929 – 2012]**

Keith Weavers was born 12 December 1929 in Christchurch, the youngest of three children born to Clement Charles Weavers and Winifred Maud (Oldridge). His father died in 1932 as a result of his war service in World War 1. Keith grew up in Christchurch with an active childhood and an interest in singing. His working life began as a window dresser and as a young man he took an OE (before it was known as that) to Scotland where, at Iona, he felt a call to ministry. He returned to study at Canterbury and Otago.

Keith was ordained in 1961 at Cobden on the West Coast and it was there that he met Helen, married her in 1965 and began the family of three boys. From Cobden, the family moved to Upper Clutha (Wanaka) in 1966 and onto New Brighton Union in 1974. The family then headed to Hawkes Bay and the Hastings East parish which led to Keith being trained and involved in industrial chaplaincy and school chaplaincy at Lindisfarne College.

In 1985, Keith and Helen moved to Australia to work with the Uniting Church in Australia. Keith began in Stockton, Newcastle, NSW and then became well known for a variety of supply positions as an Intentional Interim Minister. While officially retiring in 1996 Keith (and Helen) were involved in ministry through to 2016.

Keith died 20 November 2021 aged 91 years.



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## Section H: Change in Ministers Status

### Changes to Ministerial Roll

Reporting period: 01 October 2021 to 31 August 2023.

*Note: This is a cumulative register, listed in order of date within each category. There may be more than one entry for a minister, if they have had multiple changes in status within the reporting period.*

#### Licensings:

2021: Perofeta Enosa Auva'a, Fa'amanu Akeripa, Won Hyuk Joung

2022: Eric Oosterbroek, Adair Oosterbroek, Joshua Tepou, Brett Reid, Ryan Feng

#### Receptions to the Roll:

Rev Greta Müller (Dutch Reformed Church of South Africa), other recognised minister, Presbytery Central – Nukuhau Tapu, 28 October 2021

Rev Dr Tim Lim (PCUSA), other recognised minister, Northern Presbytery, 1 December 2021

Rev Daniel Park, (Hanouri Korean Presbyterian Church), other recognised minister, Kaimai Presbytery, 9 December 2021

Rev Je Cheol Cook (American Baptist Church USA), other recognised minister, Northern Presbytery, 15 December 2021

Rev Alec Wallis (Churches of Christ, NSW Australia), other recognised minister, Kaimai Presbytery, 18 December 2021

Rev Philipp Potgieter (Dutch Reformed Church of South Africa), other recognised minister, Kaimai Presbytery, 1 April 2022

Rev Won Hyuk Joung (Presbyterian Church of Korea), other recognised minister, Northern Presbytery, 9 June 2022

Rev Hong-kyu (Andrew) Moon, (Immanuel Korean Church), other recognised minister, Glenfield Community Church, Northern Presbytery, 15 September 2022

Rev Tony Roberts (Queensland Baptist Union), other recognized minister, Presbytery Central – Nukuhau Tapu, 17 August 2023

#### Reinstatements to the Roll:

Rev Dr Christine Sorensen, other recognised minister Northern Presbytery, 16 June 2023

#### Ordinations and Inductions:

Rev Fa'amanu Aperika, ordained and inducted minister, Roskill South Community Outreach, Northern Presbytery, 24 March 2022

Rev Enosa Auva'a, ordained and inducted minister, Tauranga – St Peter's Presbyterian Church, Kaimai Presbytery, 30 April 2022

Rev Margie Rea, ordained and inducted local ordained minister, Kiwi Church Crookston West Otago, Southern Presbytery, 27 November 2022

Rev Adair Oosterbroek, ordained and inducted minister, Hamilton Nawton Community Presbyterian Church, Kaimai Presbytery, 8 January 2022

Rev Eric Oosterbroek, ordained and inducted minister, Hamilton Nawton Community Presbyterian Church, Kaimai Presbytery, 8 January 2022

Rev Brett Reid, ordained and inducted community minister Ngaio Union Church, Presbytery Central – Nukuhau Tapu, 12 February 2023

Rev Ryan Feng, ordained and inducted minister Bishopsdale – St Margaret's Presbyterian Church, Alpine Presbytery, 23 March 2023

Rev Joshua Tepou, ordained and inducted minister Takapuna - St George's Presbyterian Church, Northern Presbytery, 26 March 2023

Rev Lynmaree Sopoaga, ordained and inducted local ordained minister, Malvern Cooperating Parish, Alpine Presbytery, 28 May 2023

### **Changes in Status:**

Rev Paula Levy, minister Gisborne Mangapapa Union Church to other recognised minister, Presbytery Central – Nukuhau Tapu, 1 October 2021

Rev Alofa Lale, other recognised minister to minister Dunedin – First Church of Otago, Southern Presbytery, 4 November 2021

Rev Chris Milham, minister Dannevirke - Knox Presbyterian Church to other recognised minister, Presbytery Central – Nukuhau Tapu, 15 November 2021

Rev Steve Jourdain, minister Palmerston North – St Alban's Presbyterian Church to minister emeritus, Presbytery Central – Nukuhau Tapu, 28 November 2021

Rev Chris Barnard, minister St Columba at Botany, Northern Presbytery to other recognised minister, Kaimai Presbytery, 30 November 2021

Rev David Anderson, other recognised minister to minister Clinton Presbyterian Church, Southern Presbytery, 30 November 2021

Rev Dr Andrew Callander, minister New Plymouth – St James Presbyterian Church, Presbytery Central - Nukuhau Tapu to minister emeritus, Alpine Presbytery, 20 December 2021

Rev Stephanie Wells, minister Kaiapoi Cooperating Parish to other recognised minister, Alpine Presbytery, 26 December 2021

Rev Craig Allan, minister Te Anau Presbyterian Church to other recognised minister, Southern Presbytery, 2 January 2022

Rev Philip Bettany, minister Waimate – Knox Presbyterian Church, Alpine Presbytery to minister Hamilton – Fairfield Presbyterian Church, Kaimai Presbytery, 16 January 2022

Rev Charissa Nicol, chaplain Rangi Ruru Girls' School, Alpine Presbytery to other recognised minister Southern Presbytery 20 January 2022

Rev Andrew Nicol, minister Bishopsdale - St Margaret's Presbyterian Church, Alpine Presbytery to chaplain John McGlashan College, Southern Presbytery, 20 January 2022

Rev Simon McLeay, other recognised minister Kaimai Presbytery to chaplain Iona College, Presbytery Central - Nukuhau Tapu, 28 January 2022

Rev Shona Bettany, other recognised minister to executive officer Kaimai Presbytery, 31 January 2022

Rev Matt Chapman, other recognised minister to minister Howick – St Andrew's



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Presbyterian Church, Northern Presbytery, 17 February 2022

Rev Gene Lawrence, minister Temuka – Trinity Presbyterian Church to other recognised minister Alpine Presbytery, 28 February 2022

Rev Adrian Skelton, other recognised minister – Executive Officer Uniting Congregations of Aotearoa New Zealand, to other recognised minister, Presbytery Central – Nukuhau Tapu, 28 February 2022

Rev Geoffrey Skilton, minister Highgate Presbyterian Church to other recognised minister, Southern Presbytery, 20 March 2022

Rev Dr Ron Mills, convenor Kaimai Presbytery to minister emeritus, 31 March 2022

Rev Fei Taule'ale'ausumai, minister Point Chevalier Homestead Community Church, Northern Presbytery to minister Wellington – St Andrew's on the Terrace, Presbytery Central – Nukuhau Tapu, 7 April 2022

Rev George Kopa, minister Tapanui Presbyterian Church, Southern Presbytery to minister Manurewa - St Paul's Presbyterian Church, Northern Presbytery, 12 April 2022

Rev Iain Dickson, minister Mount Maunganui – St Andrew's Presbyterian Church to other recognised minister Kaimai Presbytery, 21 April 2022

Rev Anna Gilkison, minister Lower Hutt – Hutt City Uniting Congregations to minister Kapiti Uniting Parish, Presbytery Central – Nukuhau Tapu, 21 April 2022

Rev Cameron Sinclair, minister - chaplain Dunedin Hospital to minister emeritus Southern Presbytery, 29 April 2022

Rev Ian Pittendreigh, minister Bethlehem Community Church to other recognised minister, Kaimai Presbytery, 6 May 2022

Rev Arona Tusega, minister Otahuhu – St Andrew's Community Presbyterian Church to other recognised minister, Northern Presbytery, 22 May 2022

Rev Karl Lamb, other recognised minister to minister Mornington Presbyterian Church, Southern Presbytery, 22 May 2022

Rev Douglas Bradley, minister Cromwell Presbyterian Church, Southern Presbytery to minister Mount Maunganui – St Andrew's Presbyterian Church, Kaimai Presbytery, 25 May 2022

Rev Nigel Crocombe, minister Otorohanga – St David's Presbyterian Church to other recognised minister, Kaimai Presbytery, 31 May 2022

Rev Donald Gordon, minister Wadestown Presbyterian Parish to other recognised minister, Presbytery Central - Nukuhau Tapu, 3 June 2022

Rev Arona Tusega, other recognised minister, Northern Presbytery to minister Otago Pacific Islands Presbyterian Church, Pacific Presbytery 2 June 2022

Rev Dr Mario Weyers, minister Hamilton - St Andrew's Presbyterian Church to other recognised minister, Kaimai Presbytery, 22 July 2022

Rev Chris Moresi, minister Hillsborough – St David's-in-the-Fields Presbyterian/Methodist Parish to other recognised minister, Northern Presbytery, 7 August 2022

Rev Brendan O'Hagan, chaplain Palmerston North Hospital to minister Palmerston North - St Alban's Presbyterian Church, Presbytery Central, 21 August 2022

Rev Malcolm Gordon, other recognised minister to parish minister Dunedin – First Church of Otago, Southern Presbytery, 8 September 2022

Rev Solomon Premkumar Rajan, other recognised minister to parish minister South Kaipara Presbyterian Church, Northern Presbytery, 24 September 2022

Rev Anne Stewart, minister The Village Presbyterian Church to minister Timaru - St David's Marchwiell Union Church, Alpine Presbytery, 1 October 2022

Rev Wong Hyuk Joung, other recognised minister to minister Upper City Ministry, Northern Presbytery, 2 October 2022.

Rev Stephen Lindsay, other recognised minister to chaplain Hawke's Bay Regional Hospital, Presbytery Central – Nukuhau Tapu, 10 October 2022

Rev Andrew Cox, other recognised minister to parish minister Auckland - Chinese Presbyterian Church, Northern Presbytery, 16 October 2022

Rev Raymond McKie, parish minister New Plymouth – Knox Fitzroy Presbyterian Church to other recognised minister, Presbytery Central, 31 October 2022

Rev Lorna Clarke, local ordained minister Carterton – St David's Presbyterian Church to minister emerita Presbytery Central – Nukuhau Tapu, 30 November 2022

Rev Mark Maney, other recognised minister to parish minister Massey Riverhead Presbyterian Church, Northern Presbytery, 4 December 2022

Rev Chris Purdie, chaplain NZDF Burnham Alpine Presbytery to NZDF Trentham Presbytery Central - Nukuhau Tapu, 9 December 2022

Rev Dr Emma Keown, minister Glenfield Community Church to other recognised minister, Northern Presbytery 11 December 2022

Rev Bruce Graham, other recognised minister to minister Clevedon Presbyterian Church, Northern Presbytery, 22 December 2022

Rev Martin Macaulay, minister East Taieri Church, Southern Presbytery to other recognised minister Presbytery Central – Nukuhau Tapu, 10 January 2023

Rev Paula Levy, other recognised minister to chaplain New Zealand Defence Force Linton Military Camp, Presbytery Central – Nukuhau Tapu, 12 January 2023

Rev Gene Lawrence, other recognised minister to minister Te Anau Presbyterian Church, Southern Presbytery, 26 January 2023

Rev Emma Keown, other recognised minister appointed to Mission Enabler and Parish Review Coordinator, Northern Presbytery, 1 February 2023

Rev Caleb Hardie, minister Albany Presbyterian Church to minister St Columba at Botany, Northern Presbytery, 30 January 2023

Rev Jin Sook Kim, minister Gisborne – The Gisborne Presbyterian Parish, Presbytery Central – Nukuhau Tapu to other recognised minister Northern Presbytery, 1 February 2023

Rev Hamish Kirk, chaplain New Zealand Defence Force Linton Military Camp to other recognised minister, Presbytery Central – Nukuhau Tapu, 2 February 2023

Rev Sandra Warner, minister Morrinsville – Knox Presbyterian Church to minister Tauranga – St Columba Presbyterian Church, Kaimai Presbytery, 12 February 2023

Rev Tony Wood, minister Titahi Bay – St Timothy's Presbyterian Church to minister Johnsonville Uniting Church, Presbytery Central – Nukuhau Tapu, 16 February 2023

Rev Dr Jordan Redding, minister Dunedin Knox Presbyterian Church and chaplain University of Otago, Southern Presbytery to minister St Heliers Presbyterian Church, Northern Presbytery, 5 March 2023

Rev Rodney Ramsay, chaplain Kristen School, Northern Presbytery to minister Silverstream – St Margaret's Presbyterian Church, Presbytery Central – Nukuhau Tapu, 9 March 2023

Rev Ra Koia Jr, other recognised minister to minister Taneatua Maori Pastorate, Te Aka Puaho, 21 May 2023

Rev So'osemea Fa'atui, minister Glenfield Pacific Islanders, Pacific Presbytery to minister Porirua – Pacific Islanders – Church of Christ the King, Presbytery Central – Nukuhau Tapu, 22 June 2023

Rev Dr Darryl Tempero, minister Kiwchurch to minister Kiwchurch and Lecturer/Ministry Formation Coordinator, Knox Centre for Ministry and Leadership, Alpine Presbytery 17 July 2023

Rev Dr Andrew Nicol, chaplain John McGlashan College to Lecturer/Ministry Formation Coordinator, Knox Centre for Ministry and Leadership and presbytery member, Southern Presbytery 31 July 2023

Rev Seb Murrhy, minister Waitara – Knox Presbyterian Church to minister Waitara – Knox Presbyterian Church and Lecturer/Ministry Formation Coordinator, Knox Centre for Ministry and Leadership, Presbytery Central – Nukuhau Tapu, 7 August 2023

#### **Additions to cumulative register for 2018 – 2021:**

Rev Becky Heale, other recognised minister to minister Glendowie Presbyterian Church, Northern Presbytery, 2 May 2021

Rev Kris Heale, other recognised minister to minister Glendowie Presbyterian Church, Northern Presbytery, 2 May 2021

Rev Si'itia Si'itia, other recognised minister to minister Avondale Pacific Island Presbyterian Church, Pacific Presbytery, 3 April 2021

#### **Transfers:**

Rev Ian Bayliss, minister emeritus Presbytery Central – Nukuhau Tapu to Alpine Presbytery, 8 December 2021

Rev Shona Bettany, other recognised minister Alpine Presbytery to Kaimai Presbytery, 7 January 2022

Rev Dennis Flett, other recognised minister Alpine Presbytery to Presbytery Central – Nukuhau Tapu, 19 February 2022

Rev Gene Lawrence, other recognised minister Alpine Presbytery to Southern Presbytery, 8 April 2022

Rev Nimarota Lale, other recognised minister Southern Presbytery to Northern Presbytery, 3 June 2022

Rev Ra Koia Jr, other recognised minister Kaimai Presbytery to Te Aka Puaho – Maori Synod, 17 September 2022

Rev Sylvia Purdie, other recognised minister Alpine Presbytery to Presbytery Central - Nukuhau Tapu, 9 December 2022

Rev Sharon Ross Ensor, other recognised minister Kaimai Presbytery to Northern Presbytery, 24 April 2023

Rev Vosalevu Fina'i, chaplain Pacific Presbytery to Northern Presbytery, 23 June 2023

#### **Retirements:**

Rev Margaret Anne Low, minister St John's Papatoetoe to minister emerita, Northern Presbytery, 17 October 2021

Rev Ma'afala Koko, minister Auckland Central – Newton Pacific Islanders, Northern Presbytery, 28 November 2021

Rev Barry Kelk, chaplain John McGlashan College to minister emeritus, Southern Presbytery, 1 January 2022

Rev Heather Kennedy, local ordained minister Alpine Presbytery to minister emeritus Southern Presbytery, 31 January 2022

Rev Tony Dawson, local ordained minister Invercargill - Richmond Grove Presbyterian Church to minister emeritus Southern Presbytery, 17 April 2022

Rev Adrian Skelton, other recognised minister to minister emeritus, Presbytery Central – Nukuhau Tapu, 1 May 2022

Rev Sally Carter, minister Napier - St Paul's Presbyterian Church to minister emerita, Presbytery Central – Nukuhau Tapu, 8 May 2022

Rev Kevyn Harris, minister New Plymouth – St Andrew's Presbyterian Church to minister emeritus, Presbytery Central – Nukuhau Tapu, 30 June 2022

Rev Philipp Potgieter, other recognised minister to minister Greerton - St James' Union Parish and Papamoa – St Paul's Cooperating Parish, Kaimai Presbytery, 13 August 2022

Rev Laurence Ennor, other recognised minister to minister emeritus, Alpine Presbytery, 31 August 2022

Rev Sylvia Miller-Hardie, minister Takapuna – St George's Presbyterian Church to minister emerita, Northern Presbytery 30 September 2022

Rev Geoffrey Skilton, other recognised minister to minister emeritus, Southern Presbytery, 12 October 2022

Rev Dr Kerry Enright, minister Dunedin Knox Presbyterian Church to minister emeritus, Southern Presbytery, 25 December 2022

Rev Paul Loveday, minister Hastings St John's Presbyterian Church to minister emeritus, Presbytery Central – Nukuhau Tapu, 1 January 2023

Rev Michelle Loveday, minister Hastings St John's Presbyterian Church to minister emeritus, Presbytery Central – Nukuhau Tapu, 1 January 2023

Rev Johanna Warren, minister Hakatere Presbyterian Parish, Alpine Presbytery to minister emerita, Presbytery Central – Nukuhau Tapu, 31 January 2023

Rev James Veitch, other recognised minister to minister emeritus, Presbytery Central – Nukuhau Tapu, 14 June 2023

#### **Removals from Roll of Ministers:**

Rev Guy Pilkinton (Presbytery Central – Nukuhau Tapu), 14 December 2021

Rev Dr Glen Pettigrove (Northern Presbytery), 31 March 2023

Rev Stephen Tema (Pacific Presbytery), 31 May 2023

Rev Tae Han Lee (Northern Presbytery), 20 June 2023

Rev Hyun-Sung Shin (Northern Presbytery), 20 June 2023

#### **Resignations from Roll of Ministers:**

Rev Susan Blaikie, other recognised minister, Presbytery Central - Nukuhau Tapu, 16 October 2021

Rev Ji Woon (Daniel) Park, minister Hamilton-Chartwell Cooperating Parish, Kaimai Presbytery, 16 August 2022

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Rev Timothy Rose, minister Papatoetoe – St John’s Church, Northern Presbytery, 19 September 2022

Rev Michael Coutts, minister St Andrew’s Central Hawke’s Bay, Presbytery Central – Nukuhau Tapu, 11 May 2023

Rev Hong-kyu (Andrew) Moon, other recognised minister, Northern Presbytery, 2 August 2023

Rev Ray McKendry, minister emeritus, Southern Presbytery, 18 August 2023

**Deaths:**

Rev Kimi Henry, minister emeritus (Southern Presbytery) 10 October 2021

Rev Bill Francis, minister emeritus (Presbytery Central – Nukuhau Tapu) 18 October 2021

Rev Allan Smith, minister emeritus (Presbytery Central – Nukuhau Tapu) 27 October 2021

Rev Fania Talagi, local ordained minister Parnell - Knox Presbyterian Church, Pacific Presbytery, 25 October 2021

Rev Charles Naylor, minister emeritus (Alpine Presbytery), 13 November 2021

Rev Keith Weavers, other recognised minister, Presbytery Central – Nukuhau Tapu, 20 November 2021

Rev Dr John Brinsley, minister emeritus, Southern Presbytery, 25 December 2021

Rev John Allen, minister emeritus, Southern Presbytery, 6 February 2022

Rev Keith Allen, minister emeritus, Presbytery Central – Nukuhau Tapu, 7 February 2022

Rev Ron Townsend, minister emeritus, Presbytery Central – Nukuhau Tapu, 16 February 2022

Rev Noel Brown, minister emeritus, Northern Presbytery, 14 March 2022

Rev Jusak Subabda, minister emeritus, Northern Presbytery, 28 March 2022

Rev Timote Turu, minister emeritus, Kaimai Presbytery, 31 March 2022

Sr Margery Dwerryhouse, deaconess, Northern Presbytery, 3 April 2022

Rev Bob Coates, minister emeritus, Alpine Presbytery, 11 April 2022

Rev Ivan Pierce, minister emeritus, Alpine Presbytery, 26 April 2022

Rev Kim Bathgate, minister emeritus, Alpine Presbytery, 26 April 2022

Rev Sylvia Jenkin, minister emerita, Presbytery Central – Nukuhau Tapu, 18 May 2022

Rev Meri Caton, minister emerita, Te Aka Puaho – Maori Synod, 22 May 2022

Rev Gladys Stiles, minister emerita, Alpine Presbytery, 5 June 2022

Rev Margaret Anne Low, minister emerita, Northern Presbytery, 6 July 2022

Rev Peter Cartwright Carter, minister emeritus, Northern Presbytery, 28 July 2022

Rev Brian Thom, minister emeritus, Southern Presbytery, 9 August 2022

Rev Samoa Mavaega, minister emeritus, Presbytery Central – Nukuhau Tapu, 24 August 2022

Rev Ken Irwin, minister emeritus, Presbytery Central – Nukuhau Tapu, 2 September 2022

Rev Lindsay Drinkwater, minister emeritus, Presbytery Central – Nukuhau Tapu, 9

## September 2022

Rev Ian Robertson, minister emeritus, Southern Presbytery, 19 October 2022

Rev Ian Crumpton, minister emeritus, Alpine Presbytery, 7 December 2022

Rev Ian Fleming, minister emeritus, Southern Presbytery, 15 December 2022

Rev Alf Taylor, minister emeritus, Northern Presbytery, 25 December 2022

Rev Dr Ian Breward, minister emeritus, Southern Presbytery, 30 December 2022

Rev Harry Morgan, minister emeritus, Northern Presbytery, 12 January 2023

Rev Ewing Stevens MBE, minister emeritus, Southern Presbytery, 15 January 2023

Rev Dr Graham Lyman, minister emeritus, Alpine Presbytery, 29 January 2023

Rev Sione Lagigie John Faitala, minister emeritus, Pacific Presbytery, 7 February 2023

Rev David Carmichael, minister emeritus, Alpine Presbytery, 3 March 2023

Rev Michael Jackson Campbell, minister emeritus, Presbytery Central – Nukuhau Tapu, 11 March 2023

Rev Doug Grierson, minister emeritus, Alpine Presbytery, 17 March 2023

Rev Stuart McKenzie, minister emeritus, Northern Presbytery, 3 April 2023

Rev Ria Sporry, minister emeritus, Presbytery Central – Nukuhau Tapu, 12 April 2023

Rev Brian Metherell, minister emeritus, Alpine Presbytery, 2 May 2023

Rev Mary Petersen, minister emerita, Kaimai Presbytery, 6 May 2023

Rev Libby Smith, minister emerita, Southern Presbytery, 20 May 2023

Rev Neil Lambie, minister emeritus, Alpine Presbytery, 13 July 2023

Rev Bob Fendall, minister emeritus, Alpine Presbytery, 5 August 2023

Rev Neville Burns, minister emeritus, Alpine Presbytery, 24 August 2023