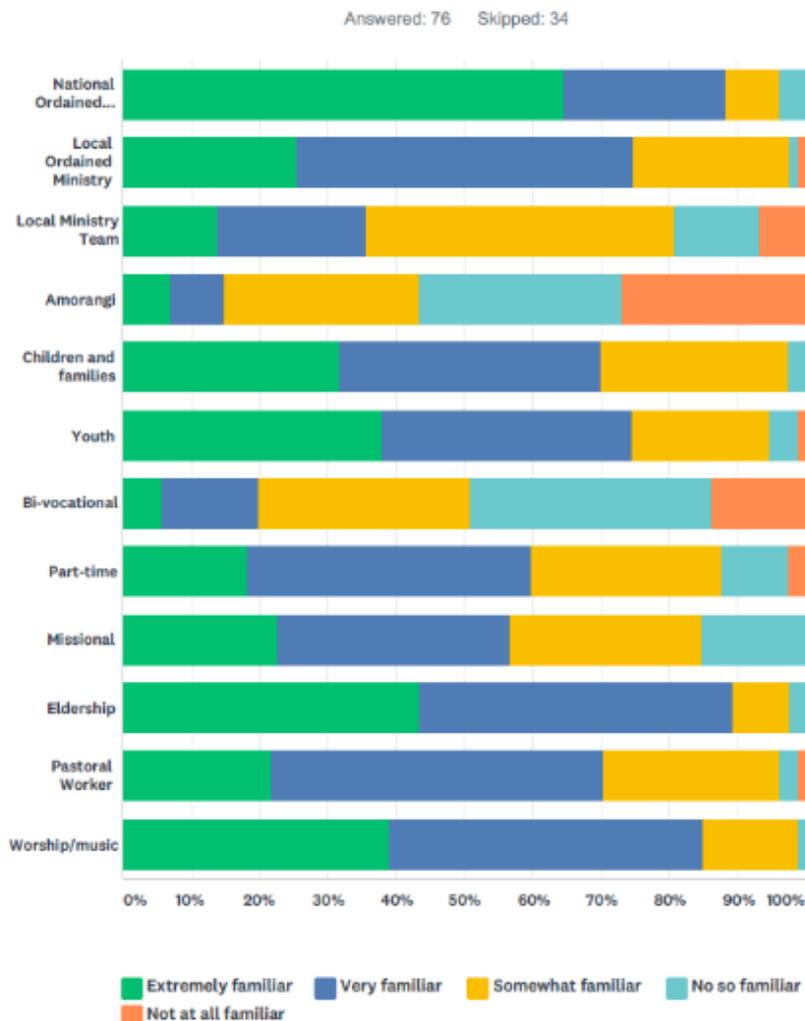


Themes that have emerged from the Telt General Survey.

- 1) **Ministry Requirements:** There was a lot of comment about the range of areas ministers are expected to be competent in over their working life. This has emerged as both advocacy for different areas, (such as biblical knowledge, a sound theology, missional theology, practical ministry skills, worship, health and safety, reading accounts, strategic planning, how to fill out grant applications, mentor staff); and as criticism that ministers are not sufficiently skilled in these areas. *“One size fits all, is not working anymore.”* Questions were raised as to the breadth of ministry training, *do we need to train ministers for weddings and funerals?*

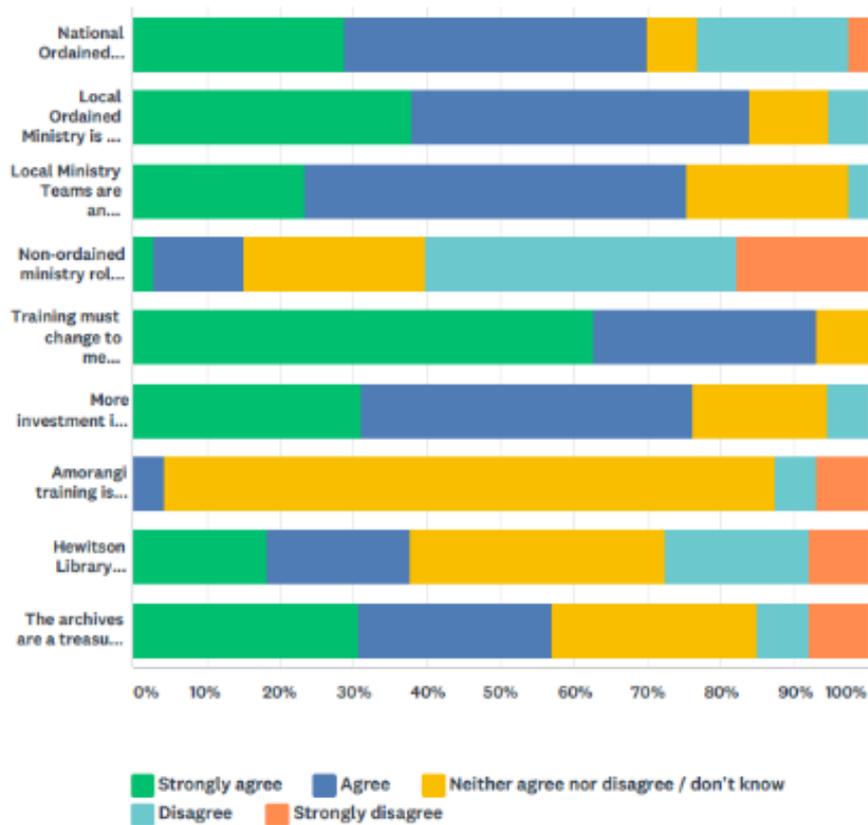
Q2 How familiar are you with each of the following types of ministry? (please select all that apply)



- 2) **Types of Minister:** There was a lot of engagement around the NOM/LOM difference. It is clear that LOM has allowed some ministers to train more quickly ‘on the job’, but also a concern that we may not be training these ministers well enough. There was a desire to continue both NOM and LOM, but make both more accessible and simpler to negotiate. There was a lot of positive feedback around NOM. LOM was seen by some as a back door into ordained ministry. There was a strong desire for LOMs to be able to move congregations. There was comment that we need to accord the same respect to different ministry streams, NOM, LOM and Amorangi. There was a suggestion that perhaps the Amorangi system could be extended to the rest of the church. Many people asked for a pathway between LOM and NOM. There was some comment dismissing the idea that a NOM minister could be able to walk into any context? There was comment, *“that the bulk of our training focus seems to be on NOM, who are increasingly in the minority of those getting ordained”*. *“We need to rethink LOM requirements.”* We need to *“pour energy into eldership and team training.”* *“Is the LOM training schedule fit for purpose anymore?”* *“Could there be cross-over between youth, children, elder and safety training with LOM/NOM training.”* Suggestion, *“that experience should offset academia and that we should be more welcoming to ministers from other churches.”*

Q7 Please indicate the extent to which you agree or disagree with the following statements:

Answered: 74 Skipped: 36

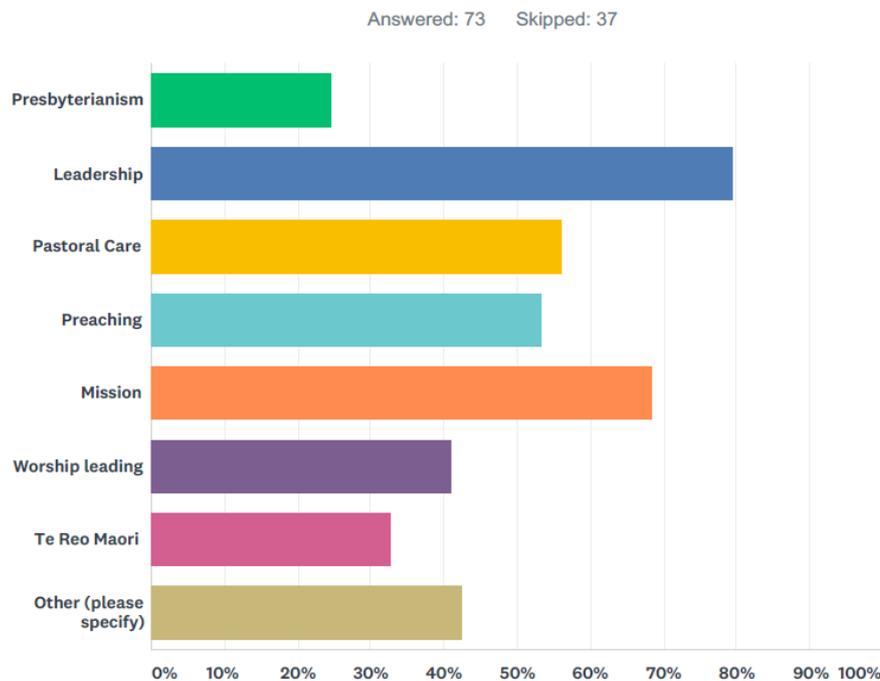


	STRONGLY AGREE	AGREE	NEITHER AGREE NOR DISAGREE / DON'T KNOW	DISAGREE	STRONGLY DISAGREE	TOTAL
National Ordained Ministry should continue to be the prime focus of training in the Church	28.77% 21	41.10% 30	6.85% 5	20.55% 15	2.74% 2	73
Local Ordained Ministry is an important part of the future for PCANZ	37.84% 28	45.95% 34	10.81% 8	5.41% 4	0.00% 0	74
Local Ministry Teams are an important part of the future for PCANZ	23.29% 17	52.05% 38	21.92% 16	2.74% 2	0.00% 0	73
Non-ordained ministry roles get sufficient training resource from the Church	2.74% 2	12.33% 9	24.66% 18	42.47% 31	17.81% 13	73
Training must change to meet the needs of the future Church	62.50% 45	30.56% 22	6.94% 5	0.00% 0	0.00% 0	72
More investment in youth leader training is needed	30.99% 22	45.07% 32	18.31% 13	5.63% 4	0.00% 0	71
Amorangi training is sufficiently resourced by the Church	0.00% 0	4.23% 3	83.10% 59	5.63% 4	7.04% 5	71
Hewitson Library provides an essential service for the leaders of PCANZ	18.06% 13	19.44% 14	34.72% 25	19.44% 14	8.33% 6	72
The archives are a treasure for the whole Church	30.56% 22	26.39% 19	27.78% 20	6.94% 5	8.33% 6	72

- 3) **Strategy and Focus:** There was a desire to see KCML tied much closer in to the national strategy, and some desire to see the theological training institution kept free from *“the practical agendas of today to allow them to train into the future”*. There was a desire for our churches to be more outwardly focused, and to train our leaders in how to do this. *“We need to be equipping our leaders to have faith conversations outside of Sunday settings.”* *“Less about running a nice service, more about leading a team to deliver ‘Jesus with skin on’.”* *“Ministers need to understand the process of coming to faith and be committed to long term disciple training.”* *“We need specific training in Evangelism.”* *“We need to go back to the basics, less management and more mission.”* *“Leadership training needs to focus on relationship building and encouraging fellowship.”* *“Many people are talking about missional leadership, but there are many models and theologies hidden behind that word, also there are different assumptions about people coming to faith/people coming to church.”* *“The*

church has seemed to have lost a sense of confidence in the gospel.” ‘We need to be open to what the spirit is saying to the church.’ “We are in the later stages of the church life-cycle, can we rethink, can we cut our financial cloth to serve the mission.” “We need to remember our theological grounding in Jesus Christ, and not just be swayed by the present problems, as well as recognizing Christ’s call to address those problems.” There was a call to examine congregations that are growing and see what we can learn from those. “How do we work alongside other faiths as well, increasingly important in NZ.” “Prayer needs to be given a higher priority.” “Our churches need to embrace a multi-ethnic identity.” “We need to focus on what unites us and what does Presbyterian mean?”

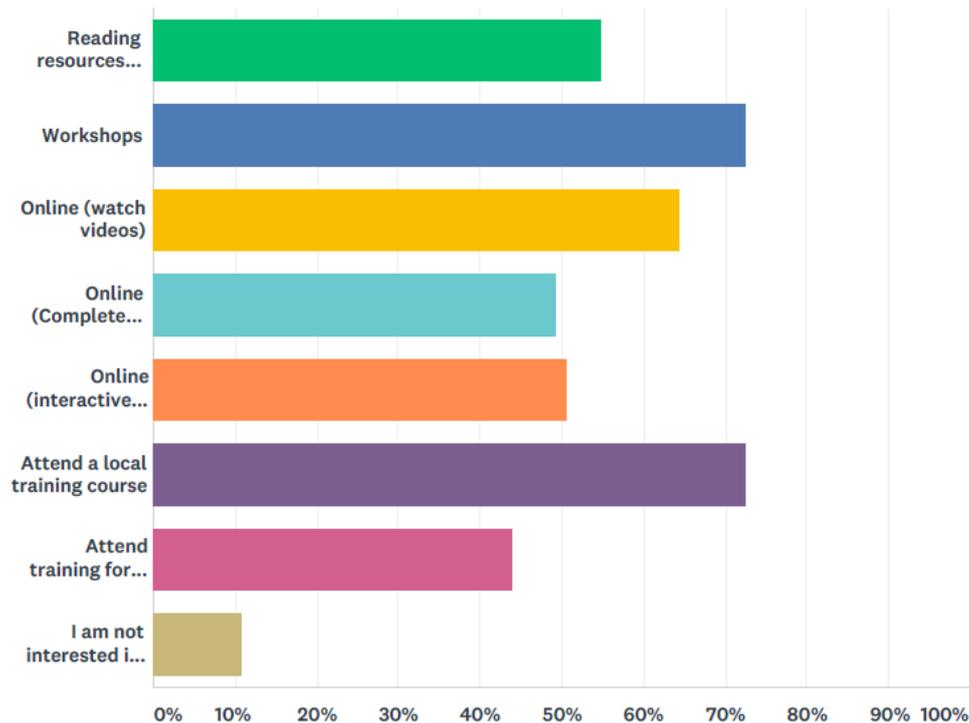
Q8 Currently the Church invests the majority of its training dollars in NOM and LOM. In what areas would it benefit the church to offer further opportunities for training? (Please select all that apply)



- 4) **Youth:** There was a real concern about the aging of the PCANZ, and a loss of youth. There was a repeated emphasis on ministry to children and youth. There were comments about reducing the average age of leaders, and making our calling attractive and accessible to younger leaders. “All our leaders need ongoing training to be able to relate to children and youth.” We heard that if we recognize there are different age cultures in our church, we need to recognize that all our ministers need to be able to connect with those different age cultures and esp. the youth and children, “not segmenting that work to someone else.” There was a call for ordaining youth pastors, and with some extra training seeing them transform into our current ordained role. We also heard a cry to improve the pay-scale and terms of employment for youth workers. There was feedback to recognize other specialist roles also. “We need to inspire and mentor young people to become ministers.”
- 5) **Flexibility and change:** There was a concern about our church culture, that we need to be increasingly flexible in our ability to adapt to changing circumstances and a concern that a model of a building oriented church needs to be changed. “We need to be more ‘lightweight’ to engage the emergence of different ways of doing church.” “We need to be thinking about a more missionary model of church, small meetings, intensely evangelistic, care oriented and discipling.” “People are attending church much less regularly.” “The place that the church occupies in the community is changing, we need to be finding new places and ways to serve our communities.” “There seems to be a decline in volunteering which is challenging our model of church, esp time for volunteering.” “We need better training for our lay leaders.” “Bureaucracy needs to empower, not entwine.” We were encouraged to step back and look at our need for more ministers and also at our preferred models of ministry. From the model in Ephesians 4.11 we were told that we to concentrate on pastors and teachers and not Prophets, Evangelists and Apostles. The digital revolution was mentioned and the increasingly online nature of society, there was also a desire to keep face to face social interaction, but our culture is changing significantly in this area. There was a desire for more online sharing of resources.

Q9 In what ways would you be willing to undergo further training? (Please select all that apply)

Answered: 73 Skipped: 37



- 6) **Types of churches:** There is significant recognition that we have different types of churches; some name these according to size, some according to growth, some according to mission; Mark Johnson introduced the TELT team to the idea of a **"Mixed Economy"** of church types. *"All of these fresh expressions and traditional church leaders need core training and mentoring."*
- 7) **Different leaders:** We heard that as the types of churches are changing, we need to recognize a greater diversity of leadership. We need a mixed economy of ministers also, *'some coming in later, with marketable skills, but also having some <first career> ministers who dedicate their lives to bible and theology.'* *"Let's be practical, but also beware of pragmatism that can make our faith experience shallow."* *"Less Full time stipendiary ministers, more other ministries."* There was a suggestion that leadership needs to grow from the ground up, and that the degree first approach may be unhelpful. *"We need to value past experience and on the job training more."* *"If we are to explore bi-vocational options, we need to establish systems that support this model."* *"Self-supporting ministries will need training."* There is a feeling we need to train teams and elders to lead churches, and to balance team ministry and the eldership.
- 8) **Worship leading:** The feedback seems to suggest a need for ministers to live in two worlds, the traditional world of church with liturgy and world-view and also to be able to craft worship for the new culture. We need to recognize, *'how much our current practices also come out of a cultural context.'* *"Most interns train in .. worship centric attractational ministries, not ministry with those who do not yet know the love of God revealed in Jesus Christ."* Some commented that the examples services they attended felt lifeless. There is a desire to ensure that we train our ministers in leading worship and understanding different models of worship. *"There is a great deal of theological and worship style diversity in the church, we need to train with breadth in mind."* *"While learning traditional models of liturgy can be helpful, we also need to learn about the styles the church is using."* *"The need to be a still point for the family of God, and being the light of Christ to the world."* <KCML and have been offering workshops trying to address some of these concerns.>
- 9) **The cost of Ministry;** was a concern. We heard that we will have more part-time positions available, who will fill those part-time <\$35,000 a year> positions? How does that work in the church? Many smaller and often rural parishes are not going to afford a NOM. The alternatives that are being explored sometimes leave people exhausted, *'perhaps we could have more itinerate ministers available to give people a break.'* Some recognize a possibility of more churches working together, and ministers enabling that. There was concern about time

to train and the opportunity cost of training, those in mid-life and being asked to give up earning for up to 5 years when housing and living costs have risen. *"It is a long and laborious process."*

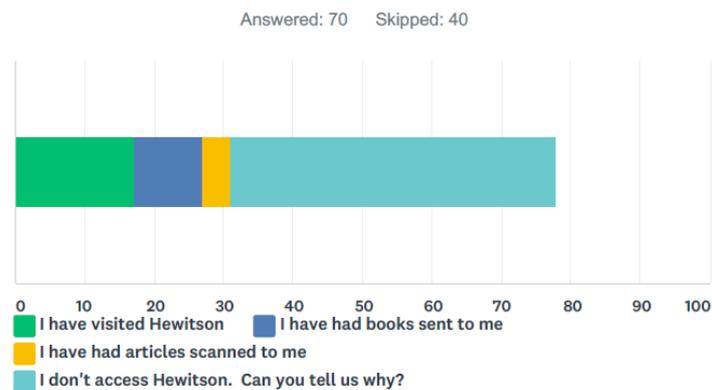
- 10) **Internship.** There was very positive feedback about the internship model. The block courses were valued as well as the action/reflection model. There was a suggestion that all NOM/LOM should do internship.' Some interns have had good experiences in 'vacant' parishes but others have not. There was some feedback that the interns, *'need more time on listening skills and counselling, dealing with difficult people and recognizing difficult people.'* *"We have always relied perhaps a little too heavily on 'picking it up on the job.'"* *"Good to intern in a church very different from my home church."* *"Good to have the model's attention to ministry-context based learning."* *"I love the internship model."* *"They seem to have been better prepared than when I trained."* There is a conundrum between training ministers to be flexible and creative and equipping ministers to work in the churches available. There was concern around work-load for the interns esp around the academic assignments. There was a love of block courses, but they were also challenging to attend. There was some concern that training doesn't need to happen in Dunedin. Some liked the traditional link with Knox College in Dunedin. Some felt that it was important that people realize the students do not now live in Dunedin. There was a call for more of a focus on 'leadership training'. There was appreciation expressed for having students come together in diverse groups and form collegial bond and meet people of different theologies. There was a call for better training of Mentoring Ministers, and a recognition that the interests and skills of the MM will have a significant impact on the intern. There was also a desire for more ongoing communication with Mentoring Ministers. Perhaps there is a need to also better educate parishes about what having an intern will mean. *"Training doesn't seem to be provided beyond ordination."*
- 11) **Governance of KCML:** There were a lot of suggestions around governance including; the role of the advisory group, whether it should be connected to Leadership Sub Committee or operate separately simply as a support group. There was a call for a stronger and clearer line of governance, esp for KCML, and for this governance to be in touch with Presbyteries. Some expressed concern that KCML should be governed by the same groups overseeing training in all parts of the church, rather than KCML work streams appearing (from the outside) to be disconnected from other resourcing and training. There was a suggestion that the principal should report directly to the council of assembly. There was a comment that KCML links with the assembly office and Synod office need to be maintained in every generation. There were various views about strong line-management for KCML vs KCML not being a business unit but having a relationship with the whole church. There was mention that more publicity about what KCML does would be helpful, including their resources. Some feel that KCML's purpose is to train our NOMs and LOMs and they should be given more resource to do that. There was positive feedback about KCML's support to get some LOMs placed. Some presbytery student conveners were positive about the support they received. There was some positive feedback about KCML work with Presbyteries and Press Go. KCML workshops and trainings seem to have been well received. The living library was mentioned as a great initiative.
- 12) **Cost of KCML:** Some respondents questioned whether we could afford KCML given the low numbers of NOMs going through. There was a suggestion that KCML could be closed and the money used for parishes to develop their mission and train their leaders more directly. There was a similar suggestion to close KCML and base a person at Laidlaw college. *'Decentralize and provide training through other providers.'* *'We need to be careful not to double-up on other providers when we need good value for money.'* Yet others see KCML as essential to maintain our Presbyterian distinctive.
- 13) **Scope of KCML:** The question was asked, is KCML mainly for training ordained ministers or for all members of the PCANZ in various areas of mission, ministry and leadership? There was an awareness that KCML is often asked to do a wide range of activities by successive General Assemblies and its resource base not increased. There was an understandable desire to see KCML involved in many areas of training, but also a challenge of what is core business for KCML, and how can the church respond to the range of training needs we are encountering. There was some comment that KCML trains people for a climate that no longer exists, and other comment that they are too focused on innovation and not enough on how to lead now. There was a desire for KCML to provide a broad and deep range of theological and practical skills for the church as it is now, this was often in tension with new forms of ministry that may or may not survive. There was a view that KCML are very protective of their traditional training programs. There was some feedback about the challenge of course requirements. There was some frustration expressed about the Ministry Development Review. <The MDR seems to have stalled with Leadership subcommittee, so it is not KCML who are responsible for the stall>;

however there is a real sense that the church wants KCML involved in this life-long learning process. There was some positive feedback about New Mission Seedling, and some critical feedback. Some commented that 'some of the best years of my life were at KCML', 'a life changing experience'. There have been some very warm comments about the principals and the staff of KCML. More regional training days were requested. Training courses that have been run around the country e.g. Preaching, Listening in Mission have been appreciated. There was a call for more online e-courses that people can do at their own pace. There was praise for the listening in mission course, and making it available to the wider church, *"It is developing curious, innovative and resilient ministry interns."* *"It seems that strides have been made in looking outside the box."* There was a desire for KCML to be more focused on training active ministers engaged in professional development. It was suggested some training could be offered online by multiple providers, approved by PCANZ. It was suggested that we do some training with all ministers new to PCANZ.

14) **Staff of KCML:** There was a request for clarity around the requirements for KCML staff, are they academics with academic research or are they pastoral leaders teaching ministry skills, or are they mission planners taking a lead in new mission ventures? These was a call for clarity, and a concern that research be focused in the church's best interest. There was some concern that, *"KCML has put a lot of time and effort into 'creating' mission fields, rather than training people for mission."* There was some comment about staff being given too much study leave, and other comments about how valuable study leave is to keep staff on the cutting edge.

15) **Library:** There were some passionate users of the library, but not that many. There were also some respondents who felt we had no need for a library. Some respondents spoke about finding resources on line. We also heard how some people are returning to physical books. We found that the library scan articles to people, and post books free anywhere

Q12 In the past year have you ever used the Hewitson Library?
(Please select all that apply)



in the country. There was a desire expressed for more current books, but that may reflect a lack of awareness of books available. There was a call for more youth resources. There was a suggestion to relocate. The library was seen by some as too academic. There was a call for a higher profile and more Ebooks. There was a call to make the library more accessible to a wider group. There was positive comments that, *"the Staff are brilliant"*. A call for a searchable database, <There has been a major revamp of the database>. *"Perhaps the building and collection could be transferred to Knox College."* *"Perhaps look at partnerships with other denominational libraries."* There was a call for increased digitization. *"We need to integrate this into the life of the local church more."* *"The services will need to continue to adapt to the electronic world, some of the collections are very special for us and no one else will look after them for us."* *"Perhaps we could have scholarships for study leave."* There was interest in online journals. It seems that to some of our respondents the Hewitson library is a bit mysterious and seen as an academic library from a former age. *"It would be good to have regular updates on new books (available) and visits from the staff to Presbytery meetings."* <The library actually has a wide range of e-books available>. It really seems there is a lack of realization that our library can provide a number of the things that are being asked for.

16) **Archives:** There were not a lot of comments re archives, but almost all of it was positive and directed towards preserving our archives. There was a strong general valuing of the archives even alongside a lack of awareness of what they do. *"We need our library and archives to help us transition into the new culture, they record our stories and help us be a church with a memory"*. Some spoke very positively of using the archives for parish events. We need our stories. While there were many positives about the archives and Library there were also a number of voices asking can we afford the staffing levels we have at present. Assembly workgroups find the archives invaluable for their work.