



Presbyterian Church
of Aotearoa New Zealand



General Assembly 2025

Guide and Working Papers

Including Late Papers

**The Assembly meets at St Paul's Trinity Pacific Church,
45 Fitzgerald Ave, Christchurch, at 1 pm Monday 20 October.**

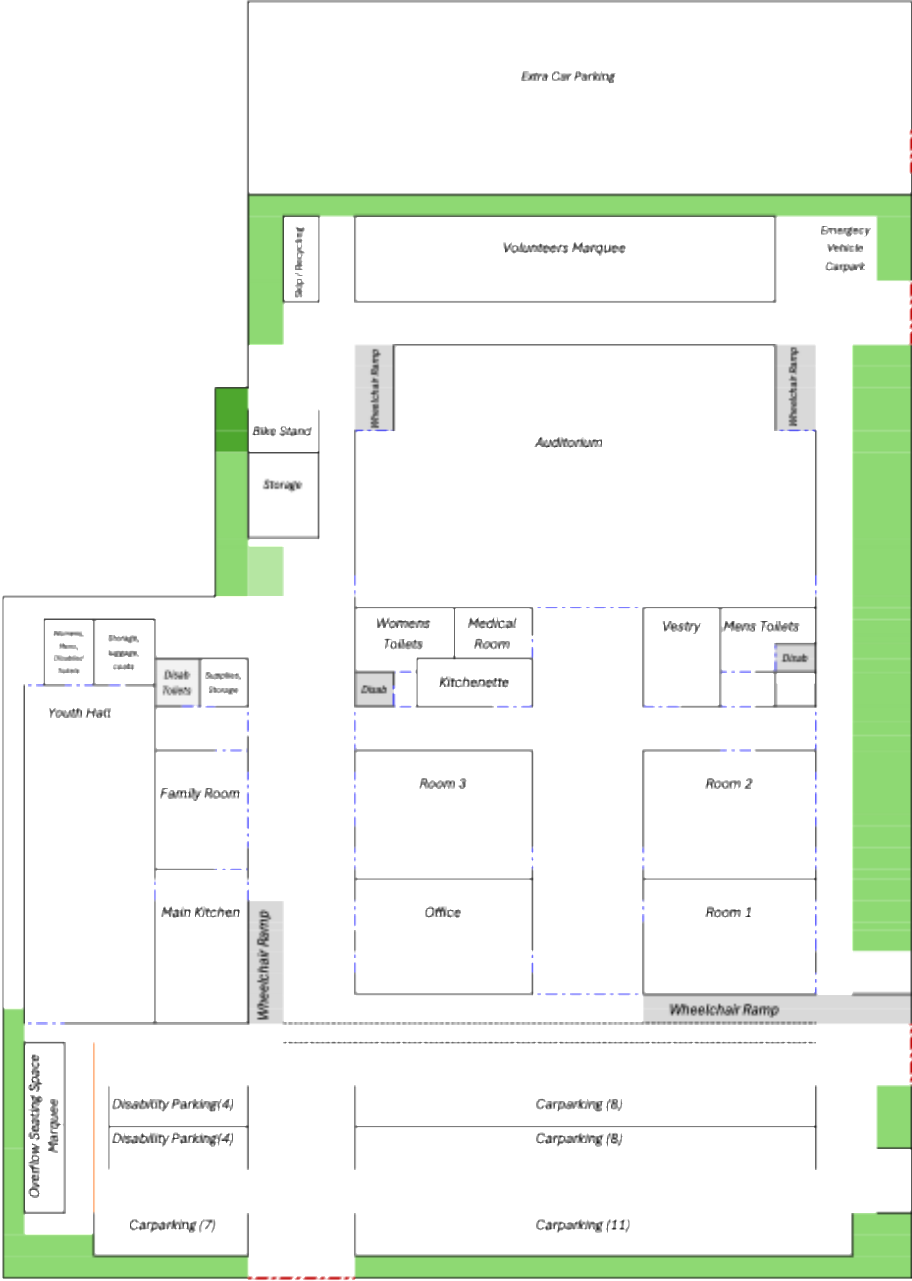
**Please gather in the church carpark by 12.50 pm
for the mihi whakatau.**

*The papers that form this White Book, and any extra papers distributed later,
are the working papers of the 2025 General Assembly.*

*The documents are for commissioners and are not
intended for distribution beyond the Church.*

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

St Paul's Trinity Pacific Church site map



Key Assembly Personnel Contacts

Contact by **text** is preferred. Please include your name.

Clerk of Assembly	Wayne Matheson	027 569 1971
Deputy Clerk of Assembly	Heather McKenzie	027 455 0124
Business Convenor	Dan Spragg	021 770 112
Business Committee	Anne Stewart	021 032 3329
Business Committee	Shona Bettany	027 460 8795
Business Committee	Gerald Bradfield	021 780 389
Assembly Coordinator	Hayley Payne	027 380 7013
Book of Order	Kerry Enright	027 467 5542
Chaplain	Ian Hyslop	027 693 8210
Complaints contact	Clerk or Deputy Clerk	see above

Email contact for Assembly Business Work Group:

convenorABWG@presbyterian.org.nz

Contents

Note:

In this White Book, the business of Assembly is grouped into sections, headed A to H.

Each major report in sections D to F also has a number after the letter e.g. D1 is the main Council of Assembly report.

Separate sub-reports within a major report have a second number e.g. the separate sub-reports under D1 (Council of Assembly) are numbered D1.1, D1.2, D1.3.

Each major report also has its own internal page numbering e.g. the internal page numbering for Section D1 goes from pages 1 to 86 and Section D2 starts afresh at a new page 1.

- A** [User Guide](#)
- B** [Standing Orders](#)
- C** [Te Aka Puahou](#)

D1 Council of Assembly

Appendix 1: Council Terms of Reference

Appendix 2: UCANZ Shared Statement

D1.1 General Assembly Review

D1.2 PressGo Review

D1.3 Mission Enterprise Fund Review

D1.4 Appointment of Assembly Executive Secretary

D2 Leadership Sub-committee

includes these sub reports:

D2.1: Knox Centre for Ministry & Leadership

D2.2: Introductions

D2.3: National Assessment Workgroup

D2.4: Personnel Workgroup

D3 Resource Sub-committee

D4 National Ministries

D4.1: Communications

D4.2: Global Mission

D4.3: Presbyterian Children & Families Ministry

D4.4: Presbyterian Research Centre

D4.5: Presbyterian Schools Resource Office

D4.6: Presbyterian Youth Ministry

D5 Presbyteries

D5.1: Pacific

D5.2: Northern

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E Other reports

E1 Assembly Business Work Group

E2 Assembly Executive Secretary

E3 Book of Order Advisory Committee

E4 Commission of Assembly

E5 Doctrine Core Group

- E6 InterChurch Tertiary Chaplaincy Council
- E7 Knox College & Salmond College Board
- E8 Nominating Committee
- E9 Presbyterian Church Property Trustees
 - E9.1 Beneficiary Fund
 - E9.2 Fit for Purpose Property Report
- E10 PressGo
- E11 Synod of Otago & Southland
- E12 Uniting Congregations of Aotearoa New Zealand
- E13 Dialogue on sexuality
- E14 Te Kāhui Whanaugatanga Workgroup

F Proposals

- F1 Ministers' Terms of Call
- F2 Presbyterian Women successor organisation
- F3 Quorum for presbytery gatherings
- F4 Taxation of churches

G Memorial Minutes *In alphabetical order*

H Ministers change of status Appendix: corrections to historical lists

Supplementary Documents

The Assembly Papers section of the Assembly website is in two parts: the White Book and the Supplementary Documents. The latter provides additional material to the following reports:

- Council of Assembly
- Leadership Sub-committee
- Resource Sub-committee

Late Papers

Late reports, and updates to already published material, will be uploaded to the Assembly website a week before Assembly commences.

Section A: User Guide

The 2025 General Assembly will begin on **Monday 20 October at 1:00pm** with a mihi whakatau followed by the opening service.

Please gather in the church carpark by **12:50pm** for the mihi whakatau.

In this User 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 in electronic form on 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 Documents. These contain additional information for some reports.

Late reports 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 replace it with 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

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 Puahou at General Assembly

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

General Assembly 2025

General Assembly 2025 is hosted by Alpine 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 Peter Dunn as our Moderator. We will also welcome international guests and greet local dignitaries.

The people up front**Moderator: The Right Rev Peter Dunn**

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

Moderator of Te Aka Puahou: Rev Tamiana Thrupp

From time to time, the Moderator of Te Aka Puahou 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 Dan Spragg

Dan will manage and guide Assembly business, assisted by **Gerald Bradfield, Shona Bettany and Anne Stewart**. Email contact is convenorABWG@presbyterian.org.nz.

Book of Order Advisory Committee Convenor: Rev Dr Kerry Enright

Kerry will advise on Church legislative and regulatory matters as needed.

Assembly Coordinator: Hayley Payne

Hayley will bring us 'housekeeping' information from the Local Arrangements Committee. Contact Hayley on 027 380 7013 or ga25@presbyterian.org.nz

Other key people**Communications team**

Communications Director Angela Singer will provide a daily summary of business decisions, and for context there will be 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; and post the downloadable online summary every day. (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 the Rev Ian Hyslop to be his chaplain.

Commissioners

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 1:00pm Monday 20 October and will conclude by lunch time Thursday 23 October.

Commissioners are expected to attend for the whole Assembly. If you need to be unavoidably absent for some of the Assembly, please seek permission from the Assembly Business Work Group. Text Deputy Clerk of Assembly Heather McKenzie on 027 455 0124 with your name, presbytery, length of absence and the reason.

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 the Assembly venue. Registration is in the carpark marquee from 11:00am on the opening day.

There will also be an information/help desk in the foyer of the church each day.

At check-in, you will be given a lanyard and an information pack. Your name badge will indicate your dialogue group and your pack will include voting indicator cards, and sundry items. Please wear your lanyard at all times while at Assembly. This also indicates if you are entitled to be on the Assembly floor to vote.

Venues

Assembly will meet mainly in the church.

Dialogue groups will meet in various spaces which will be indicated at the time.

Meals

All meals will be served in the dining room at St Paul's. Packed lunches, morning/afternoon teas, refreshments and dinners are available to those who have registered. (Be prepared to show your lanyard.)

A coffee cart will be in the church carpark on Tuesday, Wednesday and Thursday from approx. 7:30am to 11:30am.

We suggest you bring your own water bottle and refill as needed.

Transport and parking

There is no parking in the church grounds on the opening day of Assembly, but additional (signposted) parking will be available at 2 Alfred St, around the corner. (Turn left onto Alfred St off Fitzgerald Ave. St Paul's is on the corner.)

Parking is available in the church grounds from Tuesday on. Parking in the surrounding streets is not metered.

Health and Safety

St Paul's has a policy of no smoking, vaping or alcohol in any part of its property.

First Aid Facilities

If you become unwell, a first-aid room is available in the St Paul's church building. A trained first aid officer will be onsite throughout Assembly.

In case of a life-threatening emergency, dial 111 for an ambulance. Quote your location as St Paul's Trinity Pacific Church, 45 Fitzgerald Ave, Christchurch, and tell them exactly where you are onsite. Please also alert any Local Arrangements person (wearing a hi-viz vest.)

The nearest 24-hour medical centre is at Pegasus Health, 401 Madras Street, phone 03 365 7777.

For dental emergencies, contact Garden City Dental, 237 Bealey Ave, phone 03 379 6222

The workings of the Assembly

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. 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 in the form of 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.

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, or forget to bring it with you, 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 reserved for commissioners and hold up your voting card when asked to do so.

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, 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.

In early October, there will be online prep sessions to explain how Assembly works. Ahead of these, you may send questions of clarification about any of the reports to the Assembly Business Workgroup. These questions will be answered during the sessions, which will be recorded and then uploaded to the Assembly website.

Email your questions to convenorABWG@presbyterian.org.nz. The deadline for these is 4:00pm Friday 26 September.

Debate (Standing Orders 31 - 37): Assembly follows standard 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. (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 Friday 17 October

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.

Warnings will be shown onscreen when a speaker has 30 seconds left and when 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 Workgroup.

For questions on the order of business, see one of the Assembly Business Workgroup.

On matters relating to the buildings, the facilities, accommodation or transport, ask at the Information Desk in the church foyer.

Section B: Standing Orders

Before the Assembly

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 Puahou

Recommendations

1. That the change of name from Te Aka Puaho to Te Aka Puahou be noted.
2. That the Book of Order and all related documents be amended accordingly.

Report

This report presents the current state of Te Aka Puahou, highlighting achievements, challenges, and strategic directions for the coming year. Our church continues to serve faithfully in worship, mission, and community engagement while adapting to contemporary challenges, political changes and opportunities.

All our parishes noted ongoing involvement in services, community participation such as tangihana, home and business spiritual blessings, hospital visits, hui and zoom. Over the past two years, we have seen small growth in youth engagement and a steadying number coming to services after several years of decline. Our regular worship schedule includes Sunday morning services and special services for significant occasions in the church calendar. We have maintained our commitment to bilingual worship, incorporating both English and te reo Māori in our services to reflect our bicultural foundation.

When Moderator Tamiana dreamt of himself and Hoani Laughton on a journey to right the canoe of Te Hinota Māori, it set us on a path of rowing and navigating our waka together as one, learning together and what makes us who we are. The first thing he chose to do was to review our name and how this came to be. At the end of that journey, he shared that and, at a hui, we determined we would change our name from Te Aka Puaho to Te Aka Puahou.

The new vine, the new shoot.

Today, we share that with you all in the Assembly and, noting that, ask the Book of Order Advisory Committee to make that adjustment in the Book of Order and all other places where the name occurs. This is another move towards wayfinding.

In July 2024, Te Aka Puahou met to develop a 5-year strategic plan focussed on upskilling our Amorangi Ministers in technology, to support their ministry and keep in contact with people. We welcomed the Knox Centre for Ministry & Leadership (KCML) in partnership to start Amorangi training for nine new intakes but, due to different life pressures and over time, we are down to five.

Note, these five trainees are going to be amazing. Thank you, Geoff and the team at KCML, the Church has great role models in this area of training and learning.

We are also creating sufficient investments to become more sustainable and to build a property assessment plan to include financial viability, repairs and maintenance required.

Our strategic plan also took us into the need to make changes to Chapter 11 of the Book of Order to suit our needs today, to relive, reimagine and restore what Tino Rangatiratanga means to us. We want to thank Andrew Irwin and Assembly Executive Secretary Wayne Matheson for spending the time with us, for giving us the freedom to speak of this. For some of us, it was our first time listening and understanding what Tino Rangatiratanga meant. Both of these workstreams are on-going for us and we hope and pray that, by the time of the next Assembly, we will stand before you with a series of recommendations which reflect our work in this space. We know this will represent not just our journey as Te Aka Puahou – but we trust it will be all of our journey together.

We now have four staff in office concentrating fully on the works and life of Te Aka Puahou. Rev Mitch Jaram is our Mission Enabler or Amo Kapua. He spent over 20 years working for Te Whare Wananga O Awanuiarangi and is a carpenter by trade. Keitha Thrupp, our administrator, takes care of the day-to-day business while raising three beautiful boys. Honey Thrupp has stepped into the Executive Officer role to support the Moderator. In May this year, Te Aka Puahou agreed to extend the term of Moderator for another three years, so the Rev Tamiana Thrupp is not retiring anytime soon. Te Aka Puahou felt that his work needed to continue for the mauri he brings. Our biggest aim is to keep up visitations with parishes, pastoral care through phone conversations, zoom and email, this has proven to be very successful. Our major aim is to see our Amorangi become stipended.

We would like to take this opportunity to thank the following groups for allowing us to be a part of your inner sanctum, for opening the doors to new ways of ministry and praise.

- St Kentigern College: for your years of support, time and energy you show in our communities. It has not gone unnoticed and our children benefit from your presence.
- Rev Dr Tokerau Joseph and Rev Robert Robati-Mani: thank you for the invitation to the Uapou Fellowship. Wow, there was no need to visit the Cook Islands after that weekend. It was a pleasure to be with you all.
- Northern Presbytery: We know we are a hard lot to work with and it takes us even longer to jump at opportunities and make our minds up, but our hearts are right, and we appreciate all that you have done for us.
- Rev Dr Kerry Enright: for your contribution to our conversations around the Book of Order.
- Tindall Foundation: for the support in helping Ohope Marae become professionally technically available.
- Presbyterian Support Northern and PressGo: for all your support over the years, the wave of knowledge and creativeness from your amazing minds always leaves us boggled. We are truly learning from the best.
- The Church Property Trustees through Russell Garrett and Andrew Souness, thank you also for your professionalism & guidance when dealing with our buildings, lands and titles. It's a big mission especially dealing with gifted land. Also thank you for the regular zoom to keep all updated.
- Council of Assembly: It has been an honour and privilege for the Moderator and Honey to sit on a komiti that is surrounded by the most talented, intelligent, witty, and at times a little crazy band of people. We have learnt so much along the way, we have laughed, cried, travelled and ate our way through the business of the Church. You uphold the word of God, and every outcome is prayed about and presented to God. There have been tough times especially concerning the public apology and making sure we get it right. It was an honour to be there for the opening of the new Assembly Office.

Moderator Rose:

Over these past two years, even though the workload has been heavy, we have managed to have fun along the way, especially attending Waitangi. This highlights the Church's engagement with New Zealand's bicultural history and its commitment to the principles of the Treaty; but through it all we have become very good friends. We have secrets, and if anyone ask about it, we will share.

Te Aka Puahou invited Rose to Ohope Marae, along with Assembly Executive Secretary Wayne, before Rose became Moderator and we have also done the same with Moderator Designate Peter. This way, the Moderator Designate gets to know about us and vice versa. The conversations are kept light and inviting. Peter, welcome to the club and let's see what God has in store for us.

Assembly Executive Secretary Wayne Matheson:

Wayne, you have been our guiding light, a ball of knowledge and wisdom only God could grant. Even though your role covered a vast range of work for the Church, you were only a phone call away when we needed you, and we needed you a lot. You have been a brother to us, protecting us with the Book of Order. The new AES has big shoes to fill but we will be welcoming.

Te Aka Puahou will miss you, we will miss you
Nga mihi kia koe, ma te Atua koe hei manaaki.

Ohope Marae:

The Marae committee have been absolutely fantastic dealing with the day to day running of our National Marae. Whakawhanaungatanga, manaakitanga me Te Kotahitanga are upheld when dealing with every group that comes through this amazing place, and we are proud to be the kaitiaki. There has been a steady flow of bookings and catering which keeps the Marae financially ticking along. Through the help of the Council of Assembly, we will start work on the Marae driveway, update Emily Ross Hall fire alarm system and signage. We feel blessed. Grant Holland will be joining the team for a day of inspiration giving us guidance around investments and becoming more sustainable. Through PressGo, we were able to purchase another combi oven as the 30-year-old girl gave up life in December. Through the Tindall Foundation, the Marae is now set up with high-tech IT products for corporate groups to use, a camera security set for safety of Marae and visitors. This has been highly appreciated.

We would also like to thank all the churches, presbyteries and individuals that supported the Marae's need to update the 20+ year old double mattresses with new lightweight single ones. This was overwhelmingly appreciated by the Marae committee plus the whole of Te Aka Puahou.

We end this report with a promotional video of Ohope Marae created for all of the Presbyterian Church and to say, nga mihi, nga mihi, nga mihi kia koutou katoa.

70th Invitation:

Next year Te Aka Puahou will be 70 years old and we hope to celebrate this day with you all. We have sent a invitation to Kuini Ngawai Hono I te Po, and awaiting her response.

Section D1: Council of Assembly

Recommendations

1. That General Assembly place on record its thanks to those who have assisted the Council of Assembly in responding to the Findings and Recommendations of the Royal Commission Report into Abuse in Care and on the journey to incorporate these into the life of the Presbyterian Church.
2. That congregations and presbyteries be urged to ensure the Church's redress process is understood and effectively communicated at all levels of church life; that appropriate training is provided where necessary, and the process is applied diligently and consistently.
3. That the Nominating Committee co-convenors be and

Report

E ui lava ina ou savali i le vanu o le ata o le oti, ou te le fefe lava i se mea leaga; auā o oe ta te faatasi ma a'u; o lau laau ma lou tootoo e faamafanafanaina ai a'u. (Psalm 23:4)

Strengthening our Whanaungatanga

Over the past two years, the Council has actively worked to strengthen our *whānaungatanga*, our sense of connectedness through shared experiences and collective action. This journey has been central to fostering a sense of belonging among us all.

Together, we have built a culture grounded in mahi tahi (working together), manaakitanga (respect and care), and whanake (growth and development). At the heart of this work is our commitment to serve with compassion and aroha (love), placing our Council's culture at the forefront of all that we do.

Our journey has focused on cultivating trust, understanding, and grace in the spaces where we serve. We honour the responsibility we carry, which flavours how we do every aspect of our working and being together. We support each other to be mindful of this as we attend to business: to speak less, listen to the Spirit, and discern more.

Whānaungatanga means working together in unity. It means building strong, respectful relationships where we give permission, show grace, and create safe spaces for one another. We embrace our shared experiences, empower diverse ways of working, and invite healthy, open dialogue.

In every meeting, we ask ourselves:

- Are we listening to understand, or simply to be heard?
- Are we speaking to bring clarity, or merely to be acknowledged?

We continue to seek harmony courageously sharing our stories, learning from one another, and remaining open to change. As we shift our posture to be more relational, we strengthen our ability to bring people together in meaningful, lasting ways.

Connecting with the heart of our Church – the presbyteries

We have been intentional and strategic every time we gather *kanohi ki te kanohi* (face to face). Each opportunity is used to deepen our relationships by inviting different presbyteries to share a meal with us and to speak into the space. These moments of connection are more than just hospitality, they are acts of *whānaungatanga*, reflecting our commitment to relationship at the heart of our work.

We've thoroughly valued these gatherings as a meaningful way to listen, share, and build trust. We also acknowledge what we have heard in return: that presbyteries have at times felt disconnected from the Council of Assembly. This feedback has shaped our mission to be present, to be relational, and to build genuine connection across our Church.

In October 2024, we invited the governance body of the whole Church to gather at Te Maungarongo, Ōhope Marae. This hui was a sacred opportunity to come together, to re-tell our shared story, to reflect on whose we are, and to simply *be one* together.

This gathering was intentionally different. There was no business agenda, only space to *be*. To be in each other's presence, to listen deeply, and to hear voices that are not always heard. It was a time of reconnecting not just with each other, but with our purpose and with the Spirit moving among us.

For many, this was a new experience: coming together without the weight of debate or decision-making. It was also a refreshing and memorable experience for some, it was their first time connecting with a marae, leaving them feeling deeply a part of Te Maungarongo, and Te Maungarongo a part of them. It was about finding ways to *be us*, to centre our identity as the body of Christ, rather than focus solely on what is not working well in our Church. The guiding scripture for our time together was 1 Peter 4:9–11, which calls us to offer hospitality without grumbling, to serve one another faithfully, and to speak as those who speak the very words of God.

We received overwhelmingly positive feedback. Many reflected on the power of simply being together and how that can shape how we relate within our own presbyteries. It reminded us that sometimes the most transformative work happens not in action or debate, but in stillness, presence, and shared belonging.

In May 2025, we extended an invitation to share a meal with our Pasifika Presbytery, creating a space for our Moderator Designate to share his theme and vision. We were welcomed with open arms, and the spirit of hospitality and unity was deeply felt.

It was a powerful moment of connection, an opportunity not only to share but to listen. We were inspired by the incredible work happening within the Pasifika Presbytery, a testament to their faith, leadership, and commitment to their communities.

This gathering marks the beginning of many more. As a Council, we are committed to listening more deeply to the voices of our Church at the grassroots. To sit, to share, and to truly hear, these are the foundations of our *whānaungatanga*.

It was an honour to be present. We left the table not only informed, but deeply blessed by the experience.

Our Mahi**1. Membership and Meeting of Council**

Since the last General Assembly, there have been several changes in membership of the Council. In December 2023, Rev Mo Morgan advised due to time commitments with her new role at A Rocha she needed to resign from Council. Council thanked her for her service.

There were three vacancies on Council; one for the Pacific Presbytery Moderator; one for the Pacific Presbytery representative and one for the replacement from Central Presbytery following Rev Morgan resignation. The Nominating Committee submitted names for Council approval to ensure full membership. We welcomed the Moderator of the Pacific Presbytery, Rev Arona Tusega; Pacific Presbytery representative, Rev Elama Maea and Central Presbytery representative Mr Rob McIntosh.

Council has met both in person and online over the last 2 years. In addition, we have also attended to matters via electronic voting and via poll online. Council's Terms of Reference (ToR) can be found in the Book of Order and may also be read in the Supplementary Documents section of the Assembly website.

2. 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 2023 Assembly are included in the report of the Book of Order Advisory Committee.

3. Actions Arising from the 2023 General Assembly

The following has been attended to by the Council:

That the Council of Assembly be asked to conduct a review of Assembly costs and format, and find a way to make the cost of sending commissioner to General Assembly much more affordable for congregations.

The review report is at Section D1.1 of the Council's report.

4. Responding to the Royal Commission of Inquiry into Historical Abuse in Care of Faith-Based Institutions: Whanaketia – through pain and trauma, from darkness to light.

This has been some of the most difficult *mahi* we have ever faced not because the Presbyterian Church was named in multiple cases of abuse, but because one case is too many. The harm caused is devastating. Our response must honour the survivors who have come forward to share their stories. Their courage is at the heart of this work. Their willingness to speak out has been the catalyst for change. It has guided and reshaped how we move forward as a Church.

We have seen first-hand the transformative power of listening to the survivor's voice first and foremost. At times, we were overwhelmed with emotion and disbelief that such harm occurred within the Presbyterian Church. But we also recognised a deeper challenge: parts of our Church remain disconnected or unaware that this ever happened. It is clear that widespread education and a shift in our Church culture are urgently required.

Before turning to the Report and our response, Council wishes to acknowledge the staff of the Presbyterian Research Centre, the many volunteers in local churches who assisted in responding to Notices to Produce from the Royal Commission, those who compiled our responses, and those who continue to manage follow-up and ongoing requests for information.

Following the release of the final report from the Royal Commission, the Council established an advisory group with specialist expertise to guide our response. While their

focus was on the requirements of Recommendations 130 and 131, the group also identified other matters requiring the Church's attention. They presented recommendations to the Council of Assembly outlining steps to address these issues.

This work was carried out with care, wisdom, and a unified commitment to justice. Members of the advisory group brought professional skills, deep experience, and dedication. We place on record our sincere thanks for their contributions especially under the tight timeframes set by the Commission.

We published our responses to both the Findings and the Recommendations and made these available in the three official languages of Aotearoa New Zealand. Copies are available on the Presbyterian Church's website and you can also see them in the Supplementary Documents section of the Assembly website.

To strengthen our future response, we commissioned an external audit of our current policies, procedures, and training. The findings and recommendations from this audit will help us prioritise our next steps. This is not a tick-the-box exercise. This is *lifesaving, trust-restoring* work.

One of the most important steps forward has been the development of the Church's redress process, led by the Survivors Advisory Group of Experts (SAGE). Their expertise, compassion, and wisdom have been invaluable. Council has endorsed the redress framework, which was also reviewed by the Book of Order Advisory Committee. We are deeply grateful to the members of SAGE. This process would not have been possible without their guidance.

We recognised early that a survivor-informed redress process needed to be distinct from other internal Church complaints processes. Council therefore approved the separation of Chapter 15 complaints from Abuse in Care matters. Abuse in Care is not a disciplinary matter. It is a justice issue, a pastoral issue, a spiritual issue.

This significant shift has included the resourcing required to administer a survivor-focused process. We plan to have Hauora Coordinators in place to support survivors throughout their journey, as well as independent panels of Navigators and Investigators to ensure the process remains transparent, just, and survivor centred. The proposed Book of Order supplementary provision for a historical abuse claims redress process, which sets out this framework and the roles involved, is in the Book of Order Advisory Committee's report.

We took great care in preparing our public apology. It was not merely a statement it was a sacred moment. We leaned deeply on the wisdom of SAGE, who walked alongside us to ensure our words carried truth, humility, and accountability. We also want to acknowledge the role of the Moderator of the General Assembly, Rt Rev Rose Luxford, whose pastoral heart, compassion, and deep care were foundational to this journey.

Our work is not done. We are committed to fully implementing the recommendations of the Abuse in Care report. We know this work is confronting and challenging but it is necessary. As followers of Christ, we draw strength from His light and guidance. The Abuse in Care report has shone a light on experiences long kept in the shadows. Now that we see, we cannot look away.

“Let your light shine for all to see.” — *Matthew 5:16*

This is not the work of a few. It is the responsibility of all of us. It will require a collective shift in how we lead, how we respond, and how we protect. Every person in our Church must commit to naming inappropriate behaviour, to holding one another accountable, and to placing the care of children and vulnerable people at the very centre of all that we do.

This is the gospel in action. This is the work of justice, healing, and hope.

5. Whānaungatanga with Te Aka Puahou

At the heart of our relationship with Te Aka Puahou is *whānaungatanga*, a deep and enduring commitment to connection, mutual respect, and shared purpose. The Council has been blessed by a warm, open, and trusting relationship with Te Aka Puahou, particularly through Moderator Rev Tamiana Thrupp and Executive Officer Honey Thrupp. Their leadership and *aroha* have been a source of strength and guidance.

We have walked alongside Te Aka Puahou, offering support, listening carefully, and responding when invited. These conversations are not transactional, they are relational, grounded in *manaakitanga* and the shared life of our Church. Council remains committed to living out our bicultural partnership not only in word, but in action.

We are encouraged by signs of growth and vitality within the life of Te Aka Puahou and commend this to the wider Church, asking for your continued prayer and *awhi*.

Looking ahead, Council is committed to ongoing *kōrero tahi* with Te Aka Puahou, especially in relation to financial support and the nurturing of this precious partnership. We build on a solid foundation laid over the past decade and seek to strengthen it for the generations to come.

Te Maungarongo Marae is a *taonga* for the whole Church, a sacred place of gathering, learning, and spiritual renewal. Council is currently working in partnership with the Marae Committee of Te Aka Puahou to prioritise and implement a long-term maintenance and sustainability plan. Financial support has been committed for the 2025–26 year.

We also acknowledge the upcoming 70th anniversary of Te Aka Puahou in 2026, a significant milestone in the life of our Church. We look forward to walking together in celebration, remembrance, and hope.

6. Bicultural Commitment

In our 2023 report to the General Assembly, we reaffirmed our commitment to *tino rangatiratanga* and the Church's ongoing bicultural journey. As part of this, Council asked the Book of Order Advisory Committee to:

- a. Create a workstream which will include wide-ranging conversations and consultation and to report to the 2025 General Assembly.
- b. 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.

This important work is ongoing, and a brief update will be provided at Assembly. We stress, with humility and clarity, that this journey must be led at the pace of Te Aka Puahou, and in a spirit of genuine partnership.

True biculturalism requires more than words: it requires structural change, mutual trust, and a willingness to be shaped by the leadership and wisdom of *tangata whenua*. We

give thanks to Mr Andrew Irwin (Book of Order Advisory Committee) and the Assembly Executive Secretary for their faithful engagement in this kaupapa. Their contributions reflect the careful and courageous work required as we walk together on this path.

7. Review of the Mission Enterprise Fund

Following our report to the 2023 General Assembly regarding concerns raised about the Mission Enterprise Fund, Council took immediate steps to address these matters. This included issuing new Supplementary Provisions to formally acknowledge that contributions to the Fund would no longer be compulsory.

In response, Council established a dedicated working group to undertake a comprehensive review of the Fund: its purpose, processes, and future role in supporting mission across the Church. This group brought wisdom, integrity, and a deep sense of commitment to their task. Their work was not just administrative it was visionary, prayerful, and future-focused.

The working group presented its report and recommendations to Council in May 2025. We wish to record our deep appreciation for the thoughtful, thorough, and hope-filled nature of the group's work. The report and its recommendations, which were unanimously endorsed by Council, form Section D1.2 to our Council report.

We recognise the significance of this work in ensuring that the Mission Enterprise Fund continues to be a tool for enabling faithful, innovative, and contextually grounded mission for years to come.

8. Review of PressGo and our appreciation

In keeping with its Terms of Reference, PressGo undergoes a formal review every five years, with a report presented to the General Assembly. Council wishes to express its deep appreciation to the team who undertook this important work with care, insight, and commitment. Their thorough review has not only fulfilled the requirements of the Terms of Reference but has also offered valuable reflections and a clear direction for the future of PressGo.

Council wholeheartedly endorses all the recommendations arising from the review, which forms Section D1.3 to our Council report.

We acknowledge the ongoing significance of PressGo in equipping, resourcing, and inspiring mission across the life of the Church. This review affirms its place as a vital expression of our shared calling to serve Christ with imagination, courage, and hope.

9. Honouring our shared journey and partnership in mission

We gratefully acknowledge the longstanding and collaborative relationship between the Presbyterian Church of Aotearoa New Zealand, the Synod of Otago and Southland, and the regional presbyteries across the motu. Rooted in our shared Reformed heritage and shaped by more than a century of collective witness, our partnership continues to be expressed through joint mission initiatives, theological education, leadership development, resource sharing, and support for local congregations.

We recognise the unique role the Synod of Otago and Southland has played historically in resourcing ministry through its stewardship of trusts and financial support for mission and ministry in the South, and its ongoing contribution to national Church life. Similarly, we affirm the dynamic and contextual leadership of presbyteries throughout Aotearoa, who work alongside the Assembly and church councils to guide, support, and nurture congregations in diverse communities.

Together, we continue to embody the covenantal nature of our Church working in unity, honouring our differences, and remaining committed to discerning Christ's call in our shared service and mission.

10. Uniting Congregations of Aotearoa New Zealand Shared Statement

Council noted with interest and appreciation the clear, future-focused direction taken by the Forum for Uniting Congregations during its 2025 gathering over King's Birthday weekend. The three-day forum culminated in a shared statement titled *Our Future Together*, which outlines a collective commitment to exploring new pathways forward. The Shared Statement is at Appendix 2 to our report.

Council affirms the importance of this work and strongly supports the call for a broad and thorough review of UCANZ, examining its ongoing purpose, structures, procedures, and even the foundational question of its continued necessity. We believe this moment presents an opportunity for deep reflection, courageous conversation, and renewed clarity.

To contribute to this important work, Council appointed Rev Peter McKenzie, Rev Talaitupu (Tala) Fa'amausili, and Rev Peter Dunn as our representatives to the review working group. We look forward to the insights and recommendations that will emerge in the report anticipated in 2027.

11. Acknowledging the Audit and Risk Committee

Council established the Audit and Risk Committee in 2018 to strengthen the Church's governance, ensure effective oversight of financial and operational risks, and support sound decision-making across the life of the Presbyterian Church.

Mr Ian Lothian was appointed as the committee's inaugural independent chair. With regret, Ian advised Council that, due to personal reasons, he would need to step down from the role. Council records its deep appreciation for Ian's outstanding contribution during this foundational period. His strong support for the committee's purpose, combined with his professional expertise, thoughtful insights, and careful attention to critical issues particularly around financial consolidation were invaluable in establishing a robust and trusted framework.

Following a search for a suitable successor, Council was pleased to appoint Mr Michael Lee as the new independent chair. We are grateful for his willingness to serve and confident that his skills and experience will continue to guide the committee's important work with integrity and excellence.

Council wishes to place on record its sincere appreciation for the dedicated work of the Audit and Risk Committee. Their careful oversight, robust scrutiny, and sound advice are vital to the health and integrity of the Presbyterian Church's governance and operations.

The committee plays a crucial role in helping us manage risk responsibly, ensure financial accountability, and maintain public trust. Their work, often behind the scenes, is both detailed and demanding, and we are deeply grateful for the expertise, diligence, and wisdom they bring to this important task.

We acknowledge the value of their ongoing contribution and commend their commitment to safeguarding the Church's mission and resources now and into the future.

12. Financial Realities and the General Assembly Budget

The Church continues to face significant financial challenges driven by a steady decline in membership, which has resulted in fewer contributing congregations and reduced overall income. This decline is placing increasing pressure on the General Assembly budget.

As congregations close, the cost of the Assembly Assessment is being shared among a shrinking number of churches, further intensifying the financial strain. At the same time, there is a limit to a parish's assembly assessment of 8% of its assessable income hence any increase that would have been spread evenly gets applied only to those whose current assembly assessment is under 8%. Further the property and assets of closed congregations are transferred to the care of presbyteries creating both opportunity and imbalance. Some presbyteries are seeing financial benefit from property sales, while others face growing resource constraints, contributing to a widening disparity across the Church.

The General Assembly will need to make difficult but necessary decisions about the structure, scope, and sustainability of services provided by the Assembly Service Team. Presbyteries now carry greater responsibility not only in supporting congregations administratively but also in helping to grow and sustain local mission within an increasingly complex environment of compliance and accountability.

Council remains committed to returning the Assembly budget to a balanced position. While progress has been slower than hoped, this remains a focused and deliberate goal with a target of achieving balance by the 2027–28 financial year. Significant changes will be required to meet this target.

At its meeting on 1 July 2025, Council reluctantly approved another deficit budget for the 2025–26 year, recognising both the ongoing financial pressures and the time required for systemic adjustments to take effect.

13. Submission on Taxation and the Not-for-Profit Sector

Council recognised the critical importance of the Government's discussion paper on taxation and the not-for-profit sector and the potential implications it carries for the Church and wider faith-based organisations.

In response, Council commissioned a detailed submission to ensure the Church's voice was clearly represented in this conversation. This submission reflects our theological values, practical realities, and commitment to the public good. The Church's submission, and a cover letter, are in the White Book Supplementary Documents on the Assembly website.

Council extends its sincere thanks to Ms Anne Edgar for her expertise and generous contribution in preparing this response. Her excellent work has been invaluable in articulating the concerns and hopes of the Church with clarity and insight.

This submission is part of our wider responsibility to engage in public discourse where the mission and sustainability of the Church and the wellbeing of the communities we serve are at stake.

14. Enabling wider participation at General Assembly

As the 2024–25 financial year drew to a close on a more positive note than expected, Council saw an opportunity to reinvest surplus funds into the life and unity of the Church.

In response to widespread feedback expressing concern about the cost of attending General Assembly, Council made the decision to gift each presbytery funding to help support commissioner attendance. This initiative reflects our shared commitment to strengthening connection, participation, and representation across the Church.

Presbyteries were encouraged to use the funds as they saw fit to reduce financial barriers and enable broader engagement in the Assembly's decision-making and worship life. While it remains to be seen what impact this support will have on attendance, Council looks forward to hearing from each presbytery about how this *taonga* was used.

This is a story of stewardship and hope where wise financial management has been turned into a tangible investment in our life together as a Church.

15. Heartfelt appreciation for those who serve on committees and workgroups

The life and work of our Church is sustained by the dedication of those who give their time, energy, and wisdom through committees, subcommittees, workgroups, task groups, and commissions. This work often happens quietly and behind the scenes, but its impact is far-reaching and deeply valued.

Council offers its heartfelt thanks to all who have served in these roles. Your willingness to step forward, to listen, to lead, and to collaborate has strengthened the Church and supported its mission in meaningful ways. We are deeply grateful for your faithful service and the many gifts you have brought to this shared work.

Thank you for your time, your care, and your commitment to the Church and its people.

16. Acknowledging the Book of Order Advisory Committee

Council is deeply grateful for the wisdom, care, and diligence of all those who have served on the Book of Order Advisory Committee during this period. Their thoughtful advice and steady guidance have been essential in helping the Church navigate complex matters with clarity and integrity.

Council wishes to record its sincere appreciation for the outstanding leadership of the Convenor, Rev Dr Kerry Enright. Kerry has worked tirelessly to ensure that advice was provided in a timely, thorough, and gracious manner. His deep understanding of church polity, combined with a pastoral heart and sharp mind, has been a true gift to the Church.

As Dr Enright concludes his term as Convenor at this Assembly, Council, on behalf of the whole Church, offers heartfelt thanks for his dedicated and faithful service. His contribution has left a lasting impact, and we extend our warmest blessings for whatever comes next.

17. Update from the Doctrine Core Group

Council was pleased to receive a request from the Doctrine Core Group to update its Terms of Reference by bringing back a valued provision. The proposed change reinstates the appointment of one member of the Knox Centre for Ministry and Leadership staff, nominated by the principal, to serve *ex officio* on the Doctrine Core Group.

Council enthusiastically supported this change, recognising the rich theological insight and vital connection KCML brings to the ongoing work of doctrine within the life of the Church. We're excited about the renewed collaboration this will foster and the wisdom it will bring to future conversations.

18. Acknowledging the Nominating Committee

Council wishes to express its deep gratitude and acknowledge the important and often unseen work of the Nominating Committee. Your generosity of time, wisdom, and spirit is a gift to the whole Church. We recognise that many of you carry significant responsibilities in your daily lives, and yet you continue to serve with dedication, grace, and care. *Thank you.*

Finding people with the right skills, capacity, and willingness to serve has been an ongoing challenge and we are incredibly thankful for their perseverance and commitment in this vital work.

At the same time, we recognise a growing concern: the pool of available and willing people is becoming smaller. For those in full-time roles, the extra demands of church service can be difficult to manage. Yet without new energy and participation, we risk overburdening those who are already serving and losing their valuable contribution too.

Today, we offer both thanks and an invitation. If you have gifts to share, and many of you do, please prayerfully consider whether you might be called to serve in the wider life of the Church. Your presence matters. Your voice is needed. And your willingness could make a real difference in strengthening the mission of Christ through our shared work.

19. Acknowledging the Board of Knox College and Salmond College Inc

Council offers its heartfelt thanks to the Board of Knox College and Salmond College Inc. for their faithful and diligent service in guiding the life and mission of these two important residential communities. The leadership, care, and vision offered by the Board is deeply appreciated, and its work continues to play a vital role in shaping the lives of students and the wider Church.

We acknowledge with sadness the passing of Mr David Richardson, the immediate past Chair, in 2024. David's tireless leadership, thoughtful governance, and unwavering advocacy for the Colleges left a legacy. He is remembered with deep respect and gratitude.

Council also wishes to express sincere thanks to Rev Dr Murray Rae for his ongoing leadership as Chair. His theological insight, academic depth, and calm presence continue to be a blessing to the work of the Board.

We warmly welcome the appointment of Rev Ed Masters to the Board and are confident he will bring valuable experience and perspective to this important role.

Finally, Council records its deep appreciation to those who have completed their service on the Board. We thank Professor Michelle Thompson Fawcett, who completed her second three-year term in February 2025 and has now retired from the Board. Her thoughtful contribution and commitment to the life of the Colleges has been a true gift.

We give thanks for all who serve in this space with wisdom, care, and a heart for the future.

20. Acknowledging the Presbyterian Church Property Trustees

With heartfelt appreciation, the Council extends its sincere thanks to the Church Property Trustees on behalf of the wider Church.

We are deeply grateful for the dedication, expertise, and professionalism the Trustees bring to their work. Their careful stewardship and thoughtful oversight of church property matters are an invaluable contribution to the life and mission of the Church.

A special word of thanks goes to Trustee Margaret Galt for her recent work in preparing “*A Survey of Parish Life, 2025*.” This significant and timely resource offers valuable insight as we reflect on our current context and consider the shape of our mission and ministry moving forward. The 2025 survey is available in the Supplementary Documents folder in the White Book section of the Assembly website.

While the paper poses several key questions, Council believes it will be especially worthwhile to engage commissioners at Assembly in dialogue groups to reflect on the findings together. Thank you, Margaret, for your continued efforts to help us listen to what our statistics are telling us, guiding us as we seek to discern what the Spirit is saying to the Church in this moment.

20. Strategic Priorities workstream - Strengthening Collaboration Across the Church

Our goal is to better align national core services and deepen cooperation between Presbyteries and the Assembly Office. Through recent conversations with presbyteries, we’ve clearly heard that:

1. **We need to work more closely together** - this includes improving communication, strengthening congregational networks, and fostering a sense of shared purpose.
2. **We need to be more effective in supporting and resourcing mission** - particularly by coming alongside congregations without ministers, encouraging new ventures such as Forge, engaging with diverse communities of faith, and developing local leadership.

Other recurring concerns include the need for clearer financial direction and constructive approaches to property and buildings.

Council is committed to this ongoing work. We are determined to bridge the gaps and strengthen how we *mahi tahi* how we collaborate, share resources, and support one another in the calling we share as Christ’s Church.

21. An Invitation to work together on financial reporting

Council encourages all parts of the Church to engage with the important insights highlighted in the Resource Sub-committee report regarding the new approach to Financial Consolidation. This revised approach is designed to ease the process of consolidation at the national level, while also recognising the vital role each church council plays in ensuring that financial statements are filed with Charities Services.

This is a collective effort, and we believe that by working together, sharing knowledge, and supporting one another, we can meet these requirements with greater confidence and efficiency. Council warmly invites continued collaboration across the Church as we adapt to these changes in a way that strengthens our transparency, accountability, and stewardship.

22. Planning for a sustainable and strategic future

Council has been reflecting deeply on how we exercise both financial and spiritual stewardship over the resources entrusted to the Church. As we look to the future, we are committed to ensuring that our funding models are not only sustainable but also aligned with our shared calling.

Historically, the Assembly Assessment has been the primary means of funding the Church's national work, alongside contributions from grants, gifts, and bequests. While this has enabled much of our mission to flourish, we acknowledge that funding remains a complex and, at times, challenging conversation particularly for parts of the Church striving to continue their ministry with integrity and mana. At times, differing expectations and pressures have led to misunderstanding or disconnect between parts of the Church.

Looking ahead, Council is exploring new and thoughtful ways to ensure that key areas - Te Aka Puahou, Knox Centre for Ministry & Leadership, and the Presbyterian Research Centre - are resourced well and sustainably. This may involve a combination of setting aside income-generating reserves, strategic planning of resources, and identifying new income streams.

We believe this is an opportunity to come together, to imagine a future where our financial practices reflect our theological values, and to collaborate in building a Church equipped to respond to God's call with faith, creativity, and courage.

23. The Assembly Office and our heartfelt gratitude

We want to extend our deepest and most heartfelt thanks to the incredible staff at the Assembly Office. Your dedication, passion, and tireless work behind the scenes do not go unnoticed. Time and again, you go over and above offering unwavering support for the wider churches across the country.

From leadership to practical assistance, you serve with humility, excellence, and grace. Your impact is felt in every area from resourcing local ministries to providing guidance, care, and encouragement in times of both joy and challenge.

Thank you for being the backbone of so much of what we do. Your service is a true blessing, and we are grateful beyond words.

24. Assembly Office move

The Assembly Office and the Church Property Trustees have been working from separate offices within the same building. Previously, they shared the same office space.

As part of exploring a shared office, the Commission of Assembly sought advice from the Book of Order Advisory Committee to clarify whether the Council of Assembly had the authority to acquire property for the Assembly Office, while still recognising the role of the Church Property Trustees.

The Book of Order Advisory Committee confirmed that the Council of Assembly can act on administrative matters on behalf of the General Assembly between its meetings, including decisions about property and financial allocations related to Assembly work.

With this confirmation and due diligence completed, the Commission approved the purchase of a new office. The move to the new premises, Level 4, 94 Dixon Street, Wellington was completed in May 2024, with the official opening held two weeks later.

There are clear benefits to this: stronger collaboration between the two offices, improved communication, and shared costs for utilities, IT, cleaning, and other services.

The Council sincerely thanks the staff of both the Assembly Office and the Trustees Office for their hard work and commitment in ensuring a smooth and successful move into the new shared space.

25. Staff appointments and departures

The Council decided not to fill the vacant Head of Mission Resourcing role. Instead, the responsibilities have been redistributed, with the Assembly Executive Secretary now overseeing both the Global Mission Director and the Director of the Research Centre.

The Assembly Office farewelled Grace Webster, who stepped down to continue her studies, and welcomed Nani Susijanto as the new Office Administrator. They also farewelled Bela Shmatko from her role as Financial Consolidation Accountant.

When PressGo was established in 2008, the General Assembly allocated \$2 million from the sale of Laughton House to create the PressGo Fund. Initially, the volunteer board supported churches directly. As demand grew, the board could no longer meet needs alone and decided to employ a Catalyst, funded by the PressGo Fund and donations.

Lisa Wells was appointed and has faithfully served in this role for the past 10 years. However, with the PressGo Fund projected to run out in 2025, and no capacity to fund the role through Assembly Assessment, the Council of Assembly, after consultation and due process, agreed that the Catalyst role would conclude on 30 June 2024.

As highlighted in the Leadership Sub-committee report, we acknowledge and commend the work of the fully staffed Knox Centre during this period. The team has demonstrated adaptability in responding to the evolving landscape of needs and requirements.

26. Assembly Executive Secretary to relinquish role

In July 2024, the Assembly Executive Secretary advised that he will step down from the role no later than the end of March 2026. In response, the Council has undertaken a full review of the role, recognising that over the past eleven years, both the church and the wider world have experienced significant change shaping and expanding the demands of this position.

We began the process with a detailed debrief with the current Assembly Executive Secretary, followed by the development of a revised job description that reflects the current and future realities of the role. Considerable discussion took place regarding the necessary skills and strengths, including the potential value of establishing a second, supporting role to the Assembly Executive Secretary.

The draft job description has been shared for feedback across the Church. At the time of writing, the position is scheduled to be advertised for four weeks in August / September, with interviews planned for September. Council anticipates bringing a nomination to the General Assembly in October.

27. With deep gratitude and hopeful anticipation

We offer our sincere thanks to those who continue to serve on the Council of Assembly for another two years. Your willingness to remain steadfast in your calling bringing wisdom, discernment, and continuity is a gift to the Church. Your presence helps provide the steady rhythm needed as we navigate change and carry forward the mission entrusted to us.

To those who will join the Council following the upcoming General Assembly, we welcome you with warmth and gratitude. We recognise the unique gifts, experiences, and perspectives each of you brings, and we look forward to the richness your voices will add to our shared conversations and decisions.

Together, as a Council, we are a diverse body yet unified in our commitment to serve Christ and the people of the Presbyterian Church of Aotearoa New Zealand. As we look ahead, we do so with hope and a deep sense of responsibility, knowing that the work before us is not simply administrative, but spiritual, relational, and missional in nature.

In this space of shared leadership, whānaungatanga deep relationship, mutual respect, and trust is at the heart of our work. It is through these relationships that we discern the Spirit's guidance, hold space for one another's voices, and seek the flourishing of our wider Church whānau.

May we walk forward in faith and unity, upholding one another in prayer and purpose, and always keeping Christ at the centre of all we do.

Our deep thanks

Moderator - Rt Rev Rose Luxford

As you hand over the role of Moderator, we take this opportunity to express our heartfelt thanks for the grace, humility, and spiritual wisdom you have brought to the table.

Your presence has been a blessing, and we are deeply grateful for the way you consistently carried the Spirit of the Lord into our gatherings. Your faithfulness in service and the way you embody the *mana* of servanthood is truly inspiring and deeply admired.

On behalf of the Council of Assembly and the wider Church, we say: *whakawhetai ma fa'afetai*, thank you very much for it all.

Deputy Convenor Council of Assembly - Rev Roxy Gahegan

Over the past two years, you have brought peace, patience, and a deeply anointed, listening spirit to our Council table. We have been blessed by your leadership and your prayerful presence, especially during times when the workload has felt heavy and our hearts even heavier.

You rarely speak but when you do, we all stop and listen. Not because you demand the room, but because you speak with such grace, compassion, and quiet authority.

As you transition from your role as Deputy Convenor to your next leadership role, we want to say thank you, thank you for your wisdom, your listening heart, and the generous gift of your time. You have been a steady and faithful support whenever the Convenor needed you most.

Go well as you step into this new chapter of leadership. We are deeply grateful for you always.

Leadership Sub-committee convenor - Rev Ryhan Prasad

As you close this chapter of your contribution to the wider Church, we want to acknowledge the space in which you have led with dedication and resilience.

We recognise that this journey has not been easy, marked by personal sacrifice and the need to care attentively for your family and yet you have remained steadfast in your commitment, doing all that was needed to keep this committee moving forward.

On behalf of the Council of Assembly, we sincerely thank you for your tireless efforts and for continually seeking ways to strengthen the training and development of our Church.

Council of Assembly member - Rev Colin Marshall

As you vacate your seat after four years of faithful service, we extend our sincere thanks for the passion, drive, and commitment you brought to our shared work at the table.

Thank you for holding us accountable, for helping us see beyond the immediate, and for the clarity and insight with which you articulated important matters. Your fearless approach to service has been deeply valued.

On behalf of the Council of Assembly, thank you. We wish you continued strength and blessings as you carry on in your role as Moderator of Northern Presbytery.

Abuse in Care Manager - Ms Anne Edgar

Words will never fully capture our gratitude for the way you have held this space with tender love, deep compassion, and unwavering care for our survivors.

Your heart for justice and your steadfast advocacy on behalf of all survivors is profoundly admirable. We are deeply thankful for all you have done to keep this vital process moving forward, allowing the Council of Assembly to focus on streamlining it for the good of all involved.

Thank you for keeping us informed, for naming the risks early, and for ensuring we were never caught unaware.

On behalf of the Council of Assembly - thank you, thank you, thank you.

Deputy Clerk of Assembly - Ms Heather McKenzie

We are saddened by your departure from this seat and from the many other roles and responsibilities you have faithfully carried out over your years in service to the Church.

We'll admit to a bit of selfishness in wanting to hold onto you for as long as possible, knowing the incredible depth of experience, wisdom, and knowledge you bring in all things Presbyterian.

But we also recognise that this is a time for a new chapter in your life, and we honour the space in which you have led, contributed to, and served with such integrity and grace.

It has truly been both an honour and a pleasure to work alongside you on the Council of Assembly. From all of us, thank you for being amazing.

Council of Assembly [Meeting Secretary] - Ms Kate Wilson

You joined us at the table not only to carefully record our minutes, ensuring we are accountable for our words and decisions but also to gently remind us of the conversations that shaped our journey together.

We have deeply valued your presence, your organisation, and the care you have shown in supporting the work of the Council in all its dimensions. You helped keep us grounded, prepared, and connected and for that, we are truly thankful.

You will be missed. We wish you every happiness, and as God leads you into the next season, may you continue to find joy in being with people, sharing in their lives, and offering your quiet strength wherever you go.

Thank you for your faithful service to the Council and to the wider Church.

Assembly Executive Secretary - Rev Wayne Matheson

Our final thanks are offered with heavy hearts to our Assembly Executive Secretary, Rev. Wayne Matheson.

Wayne, you have led in this role with a heart full of compassion for God's people and a deep love for the Church. Your faithful contribution to ensuring that the life and work of the Church function smoothly has been nothing short of extraordinary. You have carried a role of great responsibility with humility, grace, and unwavering commitment.

Your willingness to go above and beyond for the greater good of God's people is truly admirable. You have always served with integrity and a unique passion for ensuring we do what is right, not only as a Church but as followers of Christ. That passion is a gift, and it deserves to be honoured.

We are so proud to have had you lead in this way. The Council of Assembly, and especially the Convenor, honour and thank you for being a remarkable example of servant leadership. We recognise the challenges you've faced in this role, and yet you've continued to persevere motivated by your mission to faithfully serve the Church.

Your love and concern for the Church has never wavered. Your aroha and compassion for the whole Presbyterian Church has touched us deeply. We will miss your wisdom at the table, your calm presence, your insight, your ability to know just who to call on and how to guide us through complex workstreams from General Assembly to Council of Assembly.

Words will never be enough to express our appreciation. May you carry with you the knowledge of how deeply valued and loved you are by the Council, and how much we will miss you.

So, from all of us, thank you for championing the journey as Assembly Executive Secretary in the life of our Church. You are truly one in a million.

Fa'afetai, fa'afetai, fa'afetai tele lava. (Thank you, thank you, thank you for it all)

Our conclusion

In the heart of every relationship lies the desire to be seen, heard, and understood. When we choose to value one another in our words and our actions we begin to enjoy the richness that connection and culture bring to our shared life.

Each person brings with them a story shaped by culture, language, history, and lived experience. These stories are both personal and deeply spiritual. They reflect the image of God expressed through diversity each culture offering a unique lens through which we understand love, faith, and community.

To truly value one another means more than tolerance it means honour. It means taking the time to learn how others express love, how they mourn, how they celebrate, how they lead, and how they serve. It means listening, not to reply, but to understand. It means creating spaces where no one has to leave their identity at the door to belong at the table.

Relationships become sacred when we embrace cultural differences not as barriers, but as bridges; ways of deepening trust, enriching dialogue, and growing together. With respect and appreciation as our shared values, we honour the God-given dignity within each person. In nurturing relationships, we build a foundation where the Spirit can move freely among us.

We are stronger together when every voice is heard, every story respected, and every culture welcomed. In a world that too often divides, the Church is called to be a witness to unity through diversity, a people shaped by the love of Christ, who brings us together not in sameness, but in shared love.

Let us continue to value each other deeply through the enriching gifts of culture and the life-giving strength of relationship. This is how we reflect God's kingdom on earth: when we walk together, listen with open hearts, and celebrate the beauty of being one people, many cultures, and united in Christ.

Yours in Christ

Katerina Solomona
Convenor

Roxy Gahegan
Deputy Convenor

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

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- (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,
 - (q) accept that a retirement savings scheme has a similar purpose to the Beneficiary Fund after receiving advice from the Trustees of the Beneficiary Fund, and
 - (r) do anything else which the Assembly may direct.

D1 Appendix 2: UCANZ Shared Statement

Our Future Together

The UCANZ Forum held at Onehunga Cooperating Parish 31st of May through 2nd of June 2025 affirms that:

1. We acknowledge the historic concluding section of the 1984 Statement of Accord.

We affirm that even in our failures God speaks to us that the unity of Christ's church on earth is His will and our hope that the unity we seek is not uniformity, but a unity enriched by our diverse heritages, traditions and cultures.

This unity will be marked by an ending of prejudices and hostilities and a lifting of condemnations and barriers and sharing of one faith in God and the Trinity, a mutual recognition of one baptism, one Eucharist, and a ministry recognised by all ways of deciding and acting together.

2. The Forum and Partner personnel present affirm their on-going commitment to supporting the life of CV parishes and congregations throughout the nation.
3. We recognise the need for a broad and thorough review of UCANZ – of the very need for its existence, its purpose, procedures, and basis.
4. In the light of 3. (above), we invite the current partners – Anglican, Methodist, and Presbyterian – to establish a commission of nationally recognised Partner leaders (3 from each) to establish terms of reference and engage in a facilitated process to develop a new way forward together - embracing each of their bicultural, multi-cultural, and gospel commitments.
 - a. We anticipate this work to be completed within a two-year time frame, reporting to the forum of 2027 and allowing time for the implementation of changes before 1 July 2028.
 - a. Regular progress feedback (minimum three times per year) will be provided to UCANZ Standing Committee and disseminated across its constituency.
 - b. The UCANZ Standing Committee will initiate the process with the Partners.
 - c. We invite each of the Partners to populate their portion of the commission by 1 July 2025.
 - e. Terms of reference would be desirable by the 1st of September this year.

Notes

1. There was a call for the Partners to ensure that their commission membership reflected balance – cv/denominational, lay/clergy, gender, culture, etc
2. Some wanted a clearer understanding of 'nationally recognised Partner leaders'. The intent was not to populate the Commission just with the obvious leaders – it is hoped it will include those with mana who carry the necessary skill and knowledge sets appropriate to the task.
3. There was also a call to make sure the commission includes 'grass-roots conversations'.

D1.1: General Assembly Review Task Group

Recommendations

1. That the core funding for Assembly be included in the annual General Assembly budget.
2. That the Council of Assembly work with Resource Sub-Committee to develop a new funding model for General Assembly 2027, acknowledging its importance in the life of our Church and including consideration of building the attendance costs into Assembly Assessment.
3. That the Book of Order Advisory Committee be asked to draft regulations enabling the possibility of hybrid Assemblies.
4. That reports to General Assembly be made available to the wider Church prior to Assembly, and that General Assembly is made freely available for viewing via livestream from 2027 onwards.
5.
 - a. That a task group be formed to expand on the work done in 1998 on models of consensus decision-making and how we could begin to implement this in our life together.
 - b. That the consensus decision-making task group consult with Te Aka Puahou and the Uniting Church in Australia in the first instance.
6.
 - a. That a standing task group be formed to continue to discern the future shape of General Assembly.
 - b. That this group be afforded transparency around the budget process of the Presbyterian Church and a budget for meetings.
 - c. That the standing task group work with the Assembly Business Work Group and Local Arrangements to shape future Assemblies.

Report

Executive Summary

This report addresses some of the challenges and opportunities facing the Presbyterian Church of Aotearoa New Zealand (the Church) with regards to our discernment process and polity. The General Assembly Review Task Group (the task group) was formed after General Assembly in 2023. It was initially convened to examine the cost and format of Assembly, and to see if there was any way to reduce the costs associated with sending commissioners to Assembly. It found that while Assembly is a cherished opportunity for communal gathering, it has also become a source of "grief, pain and trauma" due to dwindling participation and past conduct that failed to adequately value the diversity of opinions, cultures, and generations within the Church.

A significant portion of our report focuses on the stewardship of financial resources. The declining number of commissioners means the increasing costs of running the Assembly

are spread across fewer individuals. This places a greater financial burden on congregations. Contrary to widespread assumptions, venue hire constitutes a small percentage (approximately 5%) of the Assembly's budget, with miscellaneous staffing costs accounting for the largest share (around 60%). Food accounts for about 20% and travel between 4-8%. Our analysis indicates that simply changing venues or reducing travel will not resolve the underlying financial issues, as personnel costs are the dominant factor in the budget.

To enhance transparency and reduce long-term costs, we recommend implementing hybrid (online and in-person) Assemblies, with the Book of Order Advisory Committee to develop the necessary regulations. Furthermore, to alleviate the financial burden on commissioners and congregations, an increase to the Assembly Assessment is proposed. These additional funds would be specifically allocated to assist commissioner attendance. The report also highlights a lack of transparency and accountability in the current budget process. In particular, we note that the financial implications of Assembly decisions are often not considered at the time of their making. To address this, we suggest integrating all General Assembly staff costs into national staff department budgets, if they are not already. We also suggest that the cost of running the Assembly could be included within the Church's annual operating budget in an Assembly year, and that the facility be made for annual online budget approval for greater transparency.

There is a critical need for the Presbyterian Church to adopt an open and imaginative posture towards change, rather than defaulting to established preferences. Feedback from the wider church affirmed the high value placed on in-person gatherings, alongside concerns that reducing commissioner numbers could lead to diminished representation and an imbalance between clergy and laity. While a fully online Assembly would drastically cut costs, the intangible benefits of physical gathering are acknowledged. The task group also notes the decline in ordained ministers and the limited engagement from presbyteries and congregations on the initial draft report.

We view collective discernment and accountability as core Presbyterian principles, and observe that current structures have contributed to increased polarization. The report reaffirms the value of consensus decision-making, which promotes inclusivity, flexibility, and trust, and aligns with the indigenous context of Aotearoa New Zealand, thereby supporting bicultural partnership. We recommend that more work be done to broaden our understanding of consensus decision making and how this can benefit our life together as a Church.

Late note: Since the publication of the White Book, further information has come to light regarding the budgeting process for General Assembly. As this information has reached us quite late in the piece, we plan to incorporate it into the presentation of the report at Assembly.

Preamble

The world is changing faster than it ever has before. The western church finds itself engaging in a cycle of constant acceleration - the need to go faster, be better, revitalise, innovate and grow - against the backdrop of steady decline. The culture tells us that all beliefs are valid and your experience of spirituality or faith is just as valid as mine. Those who are on a search for authenticity and identity find a myriad of options available to them. (A cursory glance at a flyer in a cafe in Ōtautahi Christchurch advises of Buddhist meditation classes that will teach “Hacks to Happiness” and how to care for self and others.) Against this backdrop, “church” simply becomes another option.

What does any of this have to do with General Assembly and the Presbyterian Church of Aotearoa New Zealand?

Context is important. This task group was initially set up to deal with the question of the cost and format of General Assembly. However, as we have engaged with people across the Church, it has become clear that while Assembly represents an opportunity to be together that is valued in our life, it is also a source of grief, pain and trauma.

It is a source of grief because things are not as they were. Gone are the days of Assemblies of 400 commissioners and associates. As the numbers in our pews have declined, so have the numbers of commissioners at Assembly. We are a long way from the heights of 40% of the population attending church on a Sunday that we experienced in 1871.

It is a source of pain and trauma because we have not always behaved towards each other in a way that would suggest that we value and appreciate the diversity of opinions, cultures and generations that has been the gift of God to us. We have not held a posture of being with each other, nor have we held to the value of *manaakitanga* (most often translated as hospitality but also holds the connoted value of upholding the mana of others), which calls us to put others before ourselves.

As a group, we have listened and we have wondered and dreamed of an Assembly (and an expression of the Church) that is more reflective and respecting of each other and that can be a space that will help the body of the Presbyterian Church discern the shape of the future church that God is calling us to.

We will not be here in 100 years' time, but we believe that God will be. The question for us all to wrestle with is whether or not we trust him enough to enact his plans for his Church in his time.

A Question of Stewardship

"The servant given one thousand said, 'Master, I know you have high standards and hate careless ways, that you demand the best and make no allowances for error. I was afraid I might disappoint you, so I found a good hiding place and secured your money. Here it is, safe and sound down to the last cent.'

The master was furious. 'That's a terrible way to live! It's criminal to live cautiously like that! If you knew I was after the best, why did you do less than the least? The least you could have done would have been to invest the sum with the bankers, where at least I would have gotten a little interest.'

Matthew 14:24-27 (MSG)

In December 2023, the Church of Scotland announced that the free reserves that they had would cover less than five months of their operating budget. At their General Assembly earlier this year they divulged a £5.898 million budget deficit for the 2024 financial year. Rev David Cameron, convener for the Church of Scotland's Assembly Trustees is quoted as saying: "We are called to steward the Church's future with integrity...We cannot simply hope that one more initiative, one more policy change, or one more cut will bring the renewal we long for. We must stop managing decline and start reimagining our witness, trusting that in losing what we cannot keep, we will find again the life we are called to share. It requires courage - to let go of old ways that no longer serve us and to embrace new ways of being the Church in a shifting world." [Refer <https://rb.gy/exjh45>]

To be good stewards of the financial resources that we have, there needs to be a level of transparency and accountability regarding their use. As we began the process of grappling with the financial cost of General Assembly, it quickly became clear that there were narratives and assumptions circulating in the wider church around what the money was being used for. To understand the financial situation surrounding General Assembly, it is important to clarify certain points.

Firstly, you may have heard it said that Assembly must be cost neutral. What this means is that while the increase in cost to running an Assembly in the form that it currently is in has remained largely in line with inflation, the declining numbers of commissioners results in the cost being spread over a smaller number of people. The commissioners, and therefore the congregations, carry the cost of running General Assembly over and above what they are currently paying in the form of Assembly Assessment fees. This is because even though General Assembly is a part of the rhythm of our life as a wider Church, it does not appear that it is budgeted for as part of the Church's annual operating budget.

Secondly, it is widely understood, or assumed, that a large percentage of the cost that goes towards running Assembly is encapsulated in venue hire. This understanding was part of the reasoning behind a shift away from using a church school for General Assembly 2025. However, when we look at the information that we have available for venue hire for the last three in-person Assemblies, we see that this is not necessarily the case. In 2016, the \$30,000 cost of venue hire was underwritten by the University of Otago. In 2018, St Andrew's College provided a 50% discount towards the hire of facilities, and in 2023, St Kentigern College provided use of the venue at no charge to the Presbyterian Church.

In fact, when we looked into the details of the operating budget for the last two in-person Assemblies, we found that a large percentage of the budget (approximately 60%) goes toward miscellaneous staffing costs. Venue costs account for approximately 5% of the budget. The cost of feeding everyone comes in at around 20% of the budget. Travel costs fluctuated between 4-8% of the total budget for the 2018 and 2023 Assemblies. (See Appendix 3: Cost Analysis.)

It is worth noting that if we cut all staffing costs altogether for the 2023 Assembly (including the Assembly Co-ordinator) then, based on the budgeted number of 249 total commissioners, the registration cost per commissioner would have been \$377, including food for the duration, accommodation, and travel subsidies.

What does this mean? Simply put, it means that just changing venues or reducing travel is not the answer. The majority of the budget goes towards staff costs. While we are not suggesting that staff roles be cut, the way that we are accustomed to doing General Assembly means that there is a high personnel cost that is reflected in our finances. Yet our shrinking numbers and aging demographic mean that we cannot comfortably rely on volunteers to regularly be available and on hand.

With this in mind, it makes sense to enable the possibility of hybrid (online and in person) Assemblies to be held. We believe that doing so allows for greater transparency around the discernment process and will also help in the long term reduction of costs by allowing staff, work groups of the Assembly and others to participate without necessarily needing to physically be in the room. Our recommendation is that the Book of Order Advisory Committee be tasked with the job of looking into the regulations for hybrid Assemblies and that work be done to investigate how these meetings are run in the Church of Scotland and the Presbyterian Church of USA.

One of the challenges the task group encountered was around access and the transparency of the budget for the running of Assembly. Additionally, the basis for this group emerged from a recommendation made at the 2023 General Assembly. However, it soon became clear to us that the budgetary implications of decisions made at Assembly are not taken into account at the time of decision making. Thus, this group was unable to meet in person until the following financial year, some six months after it was established. While some work was undertaken online, there are limitations to what can be done via video call but there was no initial budget set aside for travel to in person meetings, nor was there any budget set aside

for travel to consult with presbyteries or congregations. This seems like an oversight in our budget process.

While the availability of finances (or lack thereof) should not prevent us from moving forward, the consideration of how we will fund the work of the Church should be a part of the discernment process. Our recommendation is that there be an increase to Assembly Assessment of and that these additional finances be set aside for the purpose of assisting commissioners to attend Assembly. While it is outside of our scope to comment on the budget setting process, we would make the suggestion that the wider church could benefit from some changes to this. In particular, we would suggest that any staff costs associated with General Assembly (including any overtime payments) be included in the budgets for national staff departments, if they are not already, and that the cost of running an Assembly be included as part of the budget in an Assembly year. We believe that to increase transparency and accountability, the budget could be presented at an online meeting annually for approval.

From Here to There

“We live as though we’re never going to die.” - Dr Andrew Root

“Lead us from the certain, into your mystery.” - Rev Dr Malcolm Gordon

The process of discernment is not straightforward. A fundamental question for us as we approach the possibility of change to General Assembly is “What is our posture?”

What is our posture?

Are we open to the imaginative possibilities that God may be calling us to or are we simply, and sometimes unconsciously, defaulting to what we already know and prefer? Implicit in that question is the need to be honest with ourselves. There is nothing wrong with having a preference, but is the future shape of the Presbyterian Church and its highest court meant to be determined by our preferences?

Feedback on the Draft Report

The feedback we received from the wider body of the Church affirmed that one of the things that people most appreciated about General Assembly was the opportunity to be together. There was also a general concern that reducing the number of commissioners to the Assembly would mean less representation and that there would be a diminishing balance between clergy and laity in attendance. There was also generally little appetite from those in the room for more of the work of discernment being undertaken at the individual Presbytery level - the main concerns around this were around capacity, the ability of Presbyteries to hold space for difficult conversations and the time it would take to arrive at consensus.

As a task group, we considered many practical changes to General Assembly. If finance has the final say, then perhaps practical changes are all that matters. (For example, a shift to a fully online Assembly would theoretically cost us approximately \$32,722 based on the budget for the 2023 Assembly, just under 10% of the cost to run an in-person Assembly.) Yet there are values that we need to consider and take into account. We have already noted the high value placed on being able to gather and meet collegially in person. General Assembly affords us the opportunity to be the body of Christ (albeit the Presbyterian body of Christ) together. We do not get to do this often, and perhaps we are poorer for it.

As a group, we would encourage the Council of Assembly and presbyteries to continue to consider the ways in which events like ONE Conference, Connect and other regional events can provide opportunities for us to gather and be together. We note that Knox Centre for Ministry & Leadership being fully staffed has meant that there is more capacity for formation

and development opportunities nationally.

This is a good thing. We would also encourage presbyteries to work collaboratively to help resource our life together.

By the same measure, as a Church, there needs to be space made for the provision of administration and taking care of the “nuts and bolts” of organisational life. Given the nature of the work that needs to be addressed, perhaps this sort of business is better held in an online space, where we can be more agile and move quickly and as required.

We were disappointed by the overall lack of engagement from presbyteries and congregations on the initial draft report that was distributed earlier this year. This says something about how we view the work of discernment and how connected we are to the wider body and the workings of the Church. This presents us with a problem. What does it mean to be Presbyterian in Aotearoa New Zealand in 2025? Our polity places an emphasis on collective discernment and accountability. The intent is that our decisions should be less about the individual and more focused on discerning the will of God as a community. Yet our current structures mean that we have become increasingly more polarised along our doctrinal lines, our comfort and our understanding of who God is. Alongside that, we feel the need to convince others that our stance is the correct one, as though we do not trust the Holy Spirit to do the work of conviction.

Given our polity, this decline in engagement is a concerning trend. It is difficult to collectively discern when we do not understand the process or are removed from it. We noted that there is a level of secrecy surrounding the workings of General Assembly. This is particularly reflected in the way in which the White Book is distributed prior to Assembly. If you are not a commissioner or observer to Assembly, the only information you receive about the process and the discussion is via the minutes after the fact. In contrast, the Church of Scotland allows their papers to be freely accessible and their General Assembly is live streamed in its entirety. We believe that this fosters engagement within the wider body of the Church and increases accountability. Thus, we are also recommending that reports to the Assembly be shared with the wider Church and that the Council of Assembly consider making Assembly available via livestream from 2027 onwards.

The majority of the feedback we received revealed our preoccupation with the status quo, even as our ability to maintain the status quo is diminishing. For example, the task group notes that our numbers of ordained ministers are declining more rapidly than before as more and more clergy enter retirement age. Given those statistics, there will be no balance of representation at Assembly either way. In fact, Assembly would become more vulnerable to lobby groups and politicking as those parishes often seek Presbytery approval to send more than their allocated number of commissioners to Assembly.

Our polity should be a mechanism for moving forward in faith, not an excuse for inaction driven by a desire to maintain status quo. To be Presbyterian is to actively engage in thoughtful, prayerful and sometimes challenging discussion while simultaneously seeking to listen and notice what God is up to in the world around us. There is no silver bullet. There is simply the hard work of listening, noticing and holding space for each other. Our initial draft report proposed that we implement a shift to consensus decision-making as affirmed by the General Assembly in 1998. The feedback we received suggested that this model of decision making was not well understood despite the work done by the Council of Assembly to unpack this in 1998.

We still believe that the rationale behind consensus decision-making is sound in that:

- It enables everyone to feel they are part of the process.

- It provides the decision-making body with flexibility to move in new directions so long as people are prepared to listen to those who have a different point of view.
- It tends to be more straightforward and elicits fewer points of order, fear of being caught out, or challenges to rulings than the Westminster style.
- It helps participants listen to each other, build trust, and own decisions.⁵

Additionally, consensus decision-making is the preferred method of decision-making employed by Te Aka Puahou and speaks to the indigenous context of Aotearoa New Zealand. This should be a major consideration as we look to balance our bicultural partnership.

Ecclesiastes reminds us that there is a time for everything. It would be foolish for the Church to think itself exempt from the natural cycle of growth, decay and renewal. Jesus declares, “I am the resurrection and the life”, implicit in that statement is the implication that death precludes resurrection. The Church has endured countless deaths and resurrections in its long history. We are proud of our reformed heritage, yet if John Knox was here today he would likely be outraged at the number of women present in leadership. “Reformed and always reforming” suggests an understanding that God may call us out beyond our current understanding and into discomfiting and difficult spaces. The invitation presented to us is to live beyond ourselves - to be present and listening in the here and now, trusting that we have a God who makes all things new, who is the God of resurrection and whose job it is to save us all.

“As the church in America seems to be dying, the church at large, the body of Christ in the world, has a further horizon and a life that will not die. The church is the people whose right-now lives are shaped by the very, very end. We have a further horizon than the next exciting innovation or the next interesting cultural trend. We live from the future that is coming...We are those who prremember the future of God.” [Rev Kara K. Root – The Deepest Belonging]

*Abi Trevathan and Andrew Howley
Co-convenors, General Assembly Review*

Appendix 1: Terms of Reference

At the 2023 General Assembly it was moved, seconded and agreed that:

‘That Council of Assembly be asked to conduct a review of Assembly costs and format and find a way to make the cost of sending a commissioner to General Assembly much more affordable.’

In their November 2023 meeting Council approved the Terms of Reference and membership of the task group. The Terms of Reference widened the scope of the group considerably. In short, the task group was charged with exploring the following key areas in relation to General Assembly:

1. The Purpose of the Assembly:
 - i. Revisiting the Assembly’s primary purpose and function as described in the Book of Order (14.2).
 - ii. Ensuring that the Assembly continues to fulfill its core roles: worshipping God, resourcing the Church, and fostering spiritual

- growth and nurture.
2. Structure and Function:
 - i. Examining how the Assembly can best operate to fulfill its judicial, administrative, and legislative responsibilities.
 - ii. Considering different formats for meetings, including fully in-person gatherings, electronic meetings, and hybrid models.
 3. Frequency and Accessibility:
 - i. Reviewing the timing, locations, and frequency of General Assembly meetings to improve accessibility and affordability.
 - ii. Addressing environmental impacts, such as carbon emissions associated with travel and the size of gatherings.
 4. Participation Models:
 - i. Evaluating how commissioners are selected by presbyteries, with a focus on increasing ethnic diversity and lowering the average age of participants.
 - ii. Identifying ways to make participation more inclusive and representative.
 5. Costs and Funding:
 - i. Assessing the financial efficiency of the current model and exploring alternative funding options, such as:
 1. Adding an Assembly-specific charge to church assessments.
 2. Including a levy in presbytery budgets to support commissioners financially.
 6. Decision-Making Processes:
 - i. Reviewing how proposals are submitted, debated, and voted on.
 - ii. Identifying ways to streamline decision-making and reporting processes to enhance efficiency and clarity.
 7. Consultation and Collaboration:
 - i. The group will consult widely and seek input from various stakeholders, including:
 1. The Te Kahui Whanaungatanga work group.
 2. The Book of Order Advisory Committee.
 3. The Assembly Business Work Group.
 4. The Clerk of the Assembly.

Appendix 2: The Purpose of General Assembly

The [Book of Order](#) 14.2.1 defines the purpose and functions of General Assembly as follows:

- (a) to worship God,
- (b) to facilitate and resource the life, worship, and spiritual nurture of the Church,
- (c) to act in a judicial capacity as the supreme judicial body of the Church,
- (d) to act in an administrative capacity as the supreme administrative body of the Church,
- (e) to act as the legislative body of the Church, and
- (f) to deal with such other matters that the General Assembly considers appropriate.

The task group would summarise the Book of Order definition into three broad categories and suggests that the primary functions of General Assembly are worship, business and the provision of inspiration/resourcing the collective body of the Presbyterian Church. Undergirding the Book of Order requirements are the notion of collegiality and

*whanaungatanga*¹

General Assembly is not an event. General Assembly is the governing body of the Presbyterian Church of Aotearoa New Zealand. It is made up of commissioners who are sent by their presbyteries to be commissioners of Assembly. In this way, General Assembly is also, in part, a gathering of the presbyteries. General Assembly collectively discerns and sets the policy and direction of the Presbyterian Church of Aotearoa New Zealand as a whole.

Appendix 3: Cost Analysis of 2023 and 2018 Assemblies

New Cat	Expenses	2025 (Count All)	2023 (Sum)	2023 (Sum)	2018 (Sum)	2018 (Sum)
Admin	Admin printing	0	\$2,000	0.87%	\$2,000	0.90%
	First Aid	0	\$200	0.09%	\$200	0.09%
	Lanyards & holders	0	\$1,522	0.66%	\$427	0.19%
	Photographer for Moderator Induction	0	\$500	0.22%	\$400	0.18%
	Video and editing	0	\$5,000	2.17%	\$945	0.43%
	Website	0	\$1,000	0.43%	\$300	0.14%
	Whitebook Printing	0	\$2,000	0.87%	\$2,000	0.90%
	Xerox Photocopier	0	\$1,000	0.43%	\$800	0.36%
Admin Total		0	\$13,222	5.75%	\$7,072	3.19%
Contingency	Contingency	0	\$10,000	4.35%	\$10,000	4.51%
Contingency Total		0	\$10,000	4.35%	\$10,000	4.51%
Food + Meals	Budget for supper at Powhiri	0	\$3,000	1.30%	\$2,500	1.13%
	Koha - for Supper	0	\$0	0.00%	\$500	0.23%
	StKents meals - (Commissioners?) other attendees	0	\$36,904	16.05%	\$47,000	21.22%
	Volunteer Hospitality	0	\$550	0.24%	\$350	0.16%
Food + Meals Total		0	\$40,454	17.59%	\$50,350	22.73%
Other Exp	Conference Bags	0	\$700	0.30%	\$700	0.32%
	GA Planning Meetings	0	\$600	0.26%	\$400	0.18%
	Koha - [LIZ]	0	\$0	0.00%	\$1,500	0.68%
	Moderator hospitality	0	\$1,600	0.70%	\$1,500	0.68%
	Organist - Powhiri	0	\$200	0.09%	\$100	0.05%
	Overseas Guests Gifts	0	\$500	0.22%	\$300	0.14%

¹ Defined as relationship, kinship and a sense of family connection - a relationship through shared experiences and working together which provides people with a sense of belonging.

	Volunteer Shirts	0	\$0	0.00%	\$0	0.00%
Other Exp Total		0	\$3,600	1.57%	\$4,500	2.03%
Speakers	Keynote Speakers	0	\$5,000	2.17%	\$4,000	1.81%
Speakers Total		0	\$5,000	2.17%	\$4,000	1.81%

Staff	Assembly Coordinator	0	\$10,000	4.35%	0	0.00%
	Comms Team Accom	0	\$4,550	1.98%	\$2,276	1.03%
	PCANZ Staff Expenses	0	\$8,000	3.48%	\$6,000	2.71%
	PCANZ Staffing Cost	0	\$22,000	9.57%	\$20,600	9.30%
	Staff Accom	0	\$20,000	8.70%	\$9,075	4.10%
	StKents - Overseas Accom + Meal	0	\$21,522	9.36%	\$27,360	12.35%
	Travel/transport	0	\$50,000	21.74%	\$50,000	22.57%
Staff Total		0	\$136,072	59.18%	\$115,311	52.06%
Travel	Travel discount	0	\$10,900	4.74%	\$18,750	8.47%
Travel Total		0	\$10,900	4.74%	\$18,750	8.47%
Venue	Cleaning	0	\$7,200	3.13%	0	0.00%
	Marquee Hire	0	\$0	0.00%	\$700	0.32%
	Sound hire	0	\$3,500	1.52%	\$3,000	1.35%
	St Kents Facility Hire	0	\$0	0.00%	\$7,817	3.53%
Venue Total		0	\$10,700	4.65%	\$11,517	5.20%
Grand Total		0	\$229,948	100.00%	\$221,500	100.00%

D1.2: Five-Yearly Review of PressGo

Recommendations

1. That General Assembly acknowledge there is still a valuable role for PressGo to work with presbyteries and congregations in mission.
2. That General Assembly approve an increase in the maximum size of the PressGo Board from six to eight members.
3. That General Assembly affirm the PressGo Board engaging with mission partners across the Church to strengthen collaborative ways of working with those partners.
4. That General Assembly ask the Council of Assembly to explore with the PressGo Board how best to provide dedicated coordination support for the Board, using existing resources available to PressGo.

Report

Introduction

This report presents the findings and recommendations of the Five-Yearly Review of PressGo, undertaken according to Article 10 of PressGo's Terms of Reference. The Review Group (alphabetically by surname: Rev Karima Fai'ai, Rev Ryan Feng, Rob McIntosh, Rev Adair Oosterbroek, and Tania-Rose Tamati) has considered the original purpose, structure, operations, and strategic fit of PressGo in the current and future life of the Presbyterian Church of Aotearoa New Zealand (the Church), in light of its journey over the last five years, and makes recommendations on the way forward.

Background

PressGo was established by the 2008 General Assembly to resource and equip innovative mission across the Presbyterian Church. In the words of the paper proposing its establishment, PressGo was intended to

“... unite the Presbyterian Church in its support of congregational and presbytery projects focussed on reaching people for Christ and growing the worshipping community.” (2008 General Assembly Report D9, *PressGo: Sharing in our Church's future*. p.3.)

This has resulted in three work strands for PressGo: inspiring mission; building capacity; and providing and facilitating seed funding.

PressGo was provided with resources to allocate to approved mission projects from its inception. But the decision to establish the Mission Enterprise Fund (MEF) in 2014 to be used by PressGo to achieve its purposes, increased the resources available to it from which to make grants, and to some extent has increased the emphasis on and profile of PressGo's funding activities.

Around the same time, a decision was taken to confirm a permanent staff position, the Mission Catalyst role, to be the hands and feet of PressGo in working with those involved in

mission at both a presbytery and local level. This role enhanced both the visibility and the reach of PressGo across the country.

The last review of PressGo, carried out in 2019, proposed that PressGo focus primarily on resourcing presbyteries for mission. The review envisaged that this would mean PressGo further building relationships with presbyteries, supporting the development of their capability to undertake innovative mission where this was needed, and sharing the financial resources it administered across all presbyteries.

As part of this, it was recommended that all grant applications to PressGo go first through the local presbytery for assessment. Where appropriate, the presbytery would forward the application to PressGo for a grant with its endorsement, but this was to be a top-up of financial support for projects that already had some funding from a parish or the presbytery. This was intended to help ensure that any proposals coming to PressGo for financing aligned with the presbytery's missional strategy and had the ongoing support of the presbytery.

Following the 2019 Review, the PressGo Terms of Reference were revised in 2020, and are attached as Appendix 1 of this report. As well as reaffirming PressGo's role in overseeing funding applications, the responsibilities of PressGo highlighted in the Terms of Reference include that it should:

- Take a lead in moving the culture of the Church towards “a missional imaginative future”.
- Monitor the ecosystem – looking at how the Church can create, contribute to and nurture a healthy ecosystem for new growth to emerge and flourish.
- Monitor International trends and learnings around “future church”.
- Lead theological reflection on mission and future church, providing healthy disruption.
- Create a culture of sharing resources, experience, knowledge and technical support.
- Equip Presbyteries to be missional and innovative, including equipping leaders in adaptive change management.

Since these Terms of Reference were established in 2020, there have been a number of key developments that have impacted the work of PressGo. These include:

- Most obviously, and in common with other areas of church life, the disruption to its activities caused by the COVID pandemic.
- The suspension from July 2023 to October 2024 of disbursement of funds from the Mission Enterprise Fund, due to the challenge to the compulsory levy on proceeds from church property sales, which was the source of funding for the MEF.
- The disestablishment of the Mission Catalyst role for financial reasons. This significantly impacted on the ability of PressGo to work and communicate across the church, and has required a readjustment in approach by the PressGo Board.
- The establishment of mission roles in individual presbyteries, and the establishment by at least some presbyteries of their own mission funds.

It is against this background that the Review Group carried out its assessment of the work of PressGo over the last five years, and formed our suggestions for the future.

Consultation Process

Our review ran from April to July 2025 and, as well as involving review of background documentation, including past reports and the 2019 Review, PressGo's own reporting and reviews, and information on the activities and funding allocation of PressGo, we consulted representatives of Presbyteries, past PressGo Board members, some members of the 2019

Review Team, others playing particular roles in the Church, and members of the current PressGo Board. All of this information has been assessed to distill the key messages contained in this report.

Some general impressions formed from our conversations include:

- Contact with, and awareness of, the role and work of PressGo is uneven. Some people's views are formed by the specific, and often limited, interaction they have had with PressGo. Generally, the more engagement people have had with PressGo, the more positive their views tended to be.
- Because views are quite often shaped by contact with PressGo whenever it has occurred, the views we heard from those we consulted were not only limited to the last five years but sometimes reflected perceptions from before 2020.
- There was a degree of dichotomy between some respondents who largely framed their views from a presbytery perspective, and those who did so taking a broader view of the Church as a whole. The former group was influenced by the developments in missional approach and capabilities in presbyteries that have occurred since PressGo was founded. The latter group was more inclined to consider what capability at a national level, in addition to that at presbytery and local level, might help the church as a whole to grow in missional activity.
- Related to this, across those we spoke to, there were differences in understanding as to what might be required to enable individual presbyteries to move forward in mission, given their different levels of resourcing and capacity.

Key Findings

In this section we summarise and analyse some of the key things we heard in our consultation.

Contribution and Impact

In terms of the three work strands of PressGo, inspiring mission, building capability and seed funding, the provision of funding to specific projects and initiatives remains PressGo's most visible contribution to the church over the last five years.

PressGo makes the following types of grants:

- Grants from the MEF, which are top-up grants applied for by a presbytery rather than a parish, are by far the most significant in terms of size. For example, since the freeze on the distribution of MEF funds was lifted last year, the following new grants have been made from the Fund: \$60,000 to support the establishment of a new faith community in Temuka; two grants totalling \$120,000 to support the sustainability of a new community-facing ministry in Aranui, Christchurch; and \$300,000 to support the building of a new church for the St John's, Mt Roskill Congregation, Auckland.
- Grants funded out of investment income from the Presbyterian Foundation, a fund dedicated to mission established in the late 1990s, are up to \$10,000 in amount and can cover no more than 50% of the cost of a project.

- Give-it-a-Go grants of \$500, for trial of new ideas on a small scale, are also funded out of the investment income from the Presbyterian Foundation. In the feedback we heard, these grants were acknowledged as being valuable, along with the larger grants.

Overall, a diverse range of initiatives has been supported over the last five years, and Appendix 2 (see Supplementary Documents), which lists all grants made since 2020, provides an indication of this.

The funding PressGo has provided through the first two categories above has generally been intended to support development of new approaches and initiatives, rather than the expansion of existing initiatives. Some of those we consulted were of the view that supporting already successful missional activities might also be an effective missional approach.

There is also a concern from some that the processes for applying for funding remain Euro-centric and that there needs to be more flexibility in funding processes to recognise different cultures' ways of working.

Related to this, there is a perception that PressGo does not fund buildings, and that this has had an impact particularly on communities and cultures where buildings need to be at the heart of mission. The PressGo Board's view on this is that it is not the case that it will not fund buildings, but that it is always wanting to see the missional intent of the buildings before it will provide funding. As noted above, the largest grant PressGo has made in recent years was for a building project.

The work PressGo has done in its other two streams, to inspire mission and build capacity is less visible than its grant administration role, but is nevertheless appreciated particularly by Te Aka Puahou and presbyteries such as Kaimai, that are comparatively under-resourced in this area. Support has frequently comprised a mix of advice and guidance, capability development, and some funding. One person in a presbytery mission role commented that their presbytery could not have done what they have done without PressGo's input and support, including seed funding.

PressGo has also supported capability development initiatives within the wider church such as the Coracle "Weekend for Explorers" in 2021 and 2023, the One Conference in 2023 and the establishment of Forge in New Zealand. In a current initiative, it is partnering with the University of Otago Theology Department and the First Church of Otago to provide a two-day workshop with theologian the Rev Dr Sam Wells on Catalysing Christian Communities.

Overall, while it is not possible to measure precisely in quantitative terms the impact of PressGo across the church over the past five years, our sense is that PressGo has made an important contribution, particularly in areas where support for missional activity was needed most. Consistent with the recommendations of the 2019 Review, PressGo has normally worked in support of presbytery and local initiatives (see examples of this in the text box below). In some instances, these initiatives might still have occurred without PressGo input, and there is room for funding processes to be more responsive to the needs of local congregations and context, but generally our view is that PressGo's input, not just in terms of funding but in terms of vision and advice, has been valued and valuable.

Examples of PressGo's partnerships with Presbyteries

This box includes descriptions of PressGo's involvement with specific initiatives based on comments from those who have been involved in those initiatives.

Kaimai Presbytery and Nawton Community Church, Hamilton:

PressGo has offered significant support to Kaimai Presbytery and one expression of this was the design and creation of a two-pronged role for a newly-ordained couple returning to the region. The role was for a single stipend spent half-time in revitalising the existing congregation and half-time exploring new initiatives (expressions of church/fait h communities) in Northwest Hamilton.

This two-pronged single-stipend role turned out to not work so well, with the eventual recognition that each of these two-prongs was really a full-time commitment in itself. A presbytery-led role review followed, and in response to the review recommendations the couple were released by Nawton Community Church to go "full-time" into a pioneering role in Northwest Hamilton (with a small number of additional hours allocated for ministry at the existing church). While not what was originally designed, the involvement of PressGo at the outset allowed for creative thinking in a constrained space, and with appropriate prayer and reflection, the newly adjusted role is one that would not exist if not for PressGo's earlier initiative.

Te Aka Puahou and Have a Heart Trusts' community garden initiative:

This initiative in Taneatua, a rural community in the eastern Bay of Plenty, with a high Māori population, received significant assistance from PressGo. Through the Te Taurahere Whatumanawa project and the Hughes Place Community Garden, the initiative has fostered strong whānau and community connections, improved food security, and offered valuable life and employment skills. These efforts have not only addressed socio-economic challenges but also revitalised local identity and purpose. The project has become a beacon of transformation, providing a safe, nurturing space that reflects the values of manaakitanga and kotahitanga that enables the church to engage with the local community. Its success is especially evident in how it empowers Māori whānau and models a sustainable, faith-informed approach to community development

Alpine Presbytery in Aranui, Christchurch:

In the early 2020s, Alpine Presbytery took the decision to disestablish the small, elderly congregation of Iona. The presbytery then undertook a two-year scoping of the needs of the Aranui Community, and the form a newly rebirthed ministry might take, focused on relationships and discipleship in community. As a result, a decision was taken to start a new faith community, now called Pā Whakaoranga in the refurbished Iona buildings, with a range of community ministries established. This year, PressGo has provided funding to help support community ministry as it continues to find its feet, and enable the exploration of financial sustainability for Pā Whakaoranga.

Relationships and Communication

Engagement between presbyteries and PressGo appears to have been variable, especially since the Mission Enabler's role was disestablished. The uneven presbytery awareness of, and interaction with, PressGo reflects the fact that contact has mostly revolved around specific projects, rather than resulted from a more general relationship. This has meant that those most in need of assistance have tended to be most engaged with PressGo, and those best able to move ahead using their own resources have done so. For the PressGo Board,

with limited time and capacity at its disposal, this is a sensible way to allocate the time that they do have.

A more general observation is that PressGo's relationships with other parts of the church (e.g. the Leadership Sub-Committee, Knox Centre for Ministry & Leadership and other parts of the Assembly Office) appear to be more dependent on individual relationships, than systemic. And it appears that the relationship between PressGo and the Council of Assembly could be strengthened.

A factor contributing to the patchy awareness of PressGo's activities is that it has not had a readily available mechanism to tell the story of its work, and specifically what innovation it has been supporting through grants. To the extent that people are aware of this, it is more through word of mouth, and this has become increasingly the case in recent times. However, a current initiative of the Board is to prepare its own newsletter which it proposes to distribute periodically through existing channels.

We have also observed that PressGo's ability to provide advice and connect people, including across the mission roles in various presbyteries, has diminished with the disestablishment of the Mission Catalyst position. But individual Board members have sought to address this by doing more themselves to connect with and provide support to particular areas of need.

This has meant significantly increased time demands for particularly the Chair and Deputy Chair of PressGo, and we acknowledge their significant commitment in this regard. This increased workload led the PressGo Board to propose that a financial contribution be made to the Chair's parish, in compensation for the impact that the role was having on his work for the parish. But this has not proceeded to date.

The overall impact of this situation in recent years appears to be that many across the Church have been unaware of the full range of work that PressGo does, the support it does provide, and how it could contribute more widely. To some extent at least, this is an inevitable result of its role to support innovation at the edges of the Church, but it does carry the risk of seeming to be disconnected from wider church activity. We think there are ways to address this in the future, and return to the question of how this might be done later in this report.

Bicultural partnership

We heard from Te Aka Puahou, and also from the observations of others in the Church, that PressGo processes have in the past not always been culturally attuned to Te Ao Māori ways of thinking and working. Formal application processes for grants have been off-putting, when *kanohi ki te kanohi* would have been a more culturally appropriate way to proceed. Te Aka Puahou also expressed concern about past processes for securing grants from the Aroha portion of the MEF, which is reserved for Aroha projects that support ministry and mission among vulnerable and socially disadvantaged communities.

Despite this, the work of some past Board members, the Mission Catalyst when she was in her role, and more recently that of the Chair and Deputy Chair of the current Board, has over time helped to address these concerns. Regular contact, and the advice provided, particularly the help to think about how to move forward in the area of mission, are valued by Te Aka Puahou, and we heard the view that this has helped strengthen bicultural relationships within the Presbyterian Church.

As already discussed, Te Aka Puahou acknowledges the valued contribution of PressGo to the initiation and success of its community garden project in 2020-22. More recently

PressGo has been working with Te Aka Puahou to explore options for strengthening buildings across its churches and the work of the Amorangi.

Te Aka Puahou representatives spoken to expressed the hope that PressGo continues to exist.

Governance and Board Composition

The Review Group heard various concerns about the make-up of the Board in terms of diversity of representation and whether the skill sets required for the Board role are adequately represented. However, it appeared to us that these views were not always informed by the current composition of the Board.

In its own 2024 self-review process, the Board identified a significant number of strengths but also expressed the view that it was too small, and “would like to build its capacity in the bicultural and cross-cultural spaces and also coverage across all presbyteries. Skills in finance, business and marketing are less well represented on the Board and these are areas that the Board will need to develop further or recruit for if they have no staff to perform these functions” (PressGo Board Self Review Report, 2024. p.11)

In terms of the diversity of composition, the Review Group’s view is that the Board appears as well balanced as it is possible to be with six members. There appears to be an appropriate ethnic, age and gender balance. However, geographical representation is skewed to urban centres, and the North Island. In addition, two Board members have not been able to actively contribute to the Board because of health and other reasons. This has meant a reduced diversity of voice on the Board in practice, and increased workload for other Board members.

Having met with the currently active board members, we were impressed by their overall level of engagement and contribution. However, we recognise that for PressGo it would be beneficial to be able to draw on additional capabilities, whether through expanding the size of the current Board, or augmenting the Board’s capabilities through stronger working relationships with other entities and individuals with expertise in the areas where a need is identified. For example, there may well be a two-way benefit in greater PressGo engagement with those in Presbytery mission roles. In our view, there would be benefit in increasing the number of board members, while also building stronger relationships with other potential contributors.

Finances

PressGo has access to three sources of funding:

- It has resources that have been allocated over the years to fund its operational activity. There is currently approximately \$180,000 still available from this source to fund PressGo’s operational activities. With the disestablishment of the Mission Catalyst role, current levels of operating expenditure are such that the operating reserves still available could cover PressGo’s operational costs for a number of years.
- As already referenced, since the 2016 General Assembly, PressGo has been responsible for the administration and oversight of the Presbyterian Foundation, and has the ability to make grants from 85% of the annual investment income of this fund. Currently the Foundation has total investments of around \$3.4 million, so the income from it provides significant capacity to make small to medium sized grants.

- The MEF, as also previously mentioned, has been the source of funding for the largest grants made by PressGo. A separate review of the MEF has proposed its disestablishment and the distribution of the funds within it to Presbyteries.

If PressGo continues to have access to the MEF, then it will have significant resources through which to make investments to advance missional innovation. However, even if the General Assembly agrees to the disestablishment of the MEF and the distribution of its funds to presbyteries, over the next three to four years at least, PressGo would still be able to continue its operations at a modest level, drawing on accumulated operational funding, and with access to the investment income from the Presbyterian Foundation.

Proposals for the way ahead

Bearing in mind this summary of what we have heard and observed in key areas, we turn now to what this might mean for PressGo in the coming years, assessing this under a number of headings as follows.

Purpose and Identity

The three roles that PressGo seeks to fulfil of inspiring mission, building capacity, and seed funding remain relevant to advancing innovative mission across the church. But the environment has changed significantly since 2008 when PressGo was founded. Perhaps most significantly, as already discussed, is the strengthening of capacity for and focus on mission in most presbyteries. This has led some to suggest that there is no longer a need to have a national body to advance mission.

However, in the Review Group's view, there is still value that PressGo can add through carrying out the role it has been charged with at the national level. Although there is now greater mission capability and resource in presbyteries, our belief is that the Church, by working holistically as a body, can be greater than the sum of its individual parts, and that a function like PressGo can help to bring about such cohesion. Obviously innovative mission is most often initiated and led at the local and Presbytery level, but a national function like PressGo can complement and strengthen what is happening at the local level through:

- Working alongside those presbyteries who are still in the process of strengthening their missional capacity. As already noted, PressGo has been doing this successfully over the last five years.
- Horizon scanning to identify developing trends in wider society that highlight opportunities for, and potential influences on, mission.
- Monitoring developments in missional thinking both within Aotearoa New Zealand and further afield, so as to share insight about innovative possibilities.
- Helping to share information on impactful mission initiatives more broadly within the Presbyterian Church, so that others can learn what from is being done and consider the relevance to their context.
- Catalysing missional thinking and action through seed funding.

These areas of potential contribution are already largely reflected in PressGo's current Terms of Reference and so, as a Review Group, we endorse these aspects of the Terms of Reference and believe that PressGo should continue to work to fulfil them. This is the case,

regardless of whether or not the MEF continues, or is discontinued as recommended by the MEF Working Group in its separate review.

Way of working

While agreeing that PressGo can and should continue to make a valued contribution to the Church, we do think it is timely to take a fresh look at how PressGo carries out its role, taking account of changes in the broader Church context, and what PressGo itself has found to be most effective. The PressGo Board has already started work on this, in light of the recent changes to its resourcing, and is currently looking to refresh the vision for its way of working in the future. We endorse this and make the following proposals for this re-visioning exercise.

PressGo was initially established as a leader for the Presbyterian Church in the field of mission innovation, as what some have described as a prophetic voice. Part of the intent was to allow a dedicated group to take the long view, free of the day-to-day pressures that impede longer term thinking in many other roles, and chart a way forward nationally in terms of missional enterprise.

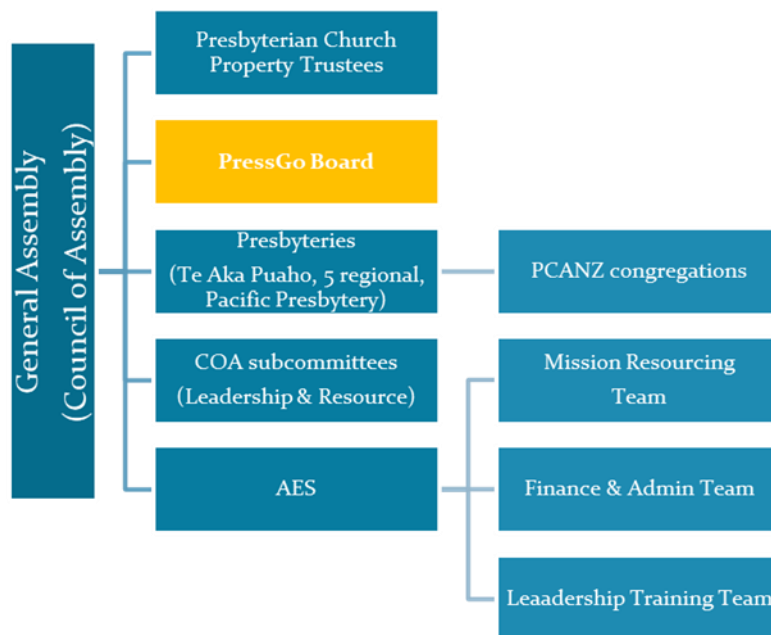
We think there are benefits for the Church in having a group charged with playing this role. The challenge is how to play this role in collaboration with, rather than separate from, key missional capabilities and resources in the Church more widely. Our view is that PressGo's impact within the Church will be significantly stronger if it is working in partnership with these other missional contributors. PressGo has tried to do this to some extent, but we suggest a stronger emphasis on it as its core way of working.

Successful innovation often requires an ecosystemic approach involving a range of different individuals and entities, each with their own contribution to make, working together to share ideas and address shared goals. Such an approach is more relational than directional, reflecting the principle of whanaungatanga which is at the centre of the thinking of the Assembly Work Group currently looking at strategy for PCANZ.

With this in mind we think that PressGo should increasingly be seen as an enabler of the mission ecosystem within the Church, bringing its own valued perspective but also looking to facilitate sharing of ideas and collaborative action in pursuit of missional innovation. Ways to do this could include:

- Supporting the ongoing development of a network of entities/individuals proactively working together on mission within PCANZ over the coming years. This network could comprise representatives of other arms of the church shown in Figure 1 that PressGo sits alongside, such as those in mission roles in Presbyteries, representatives of KCML, and the Leadership Sub-Committee, as well as the Forge Network and other practitioners in innovative mission. A product of this network could be a missional strategy for PCANZ, owned by all the relevant parties, rather than PressGo alone, and continually updated and monitored through ongoing engagement between the various interested parties.

Figure 1



Source: PressGo's Board Orientation Manual

- Facilitating the sharing of experience, expertise and resources across the church, with assistance focused where it is needed most. This is largely what PressGo attempts to do currently from within its own resources, whereas in the future, part of PressGo's role could be to support a larger collective effort. This could involve further sharing of ideas and resources between presbyteries and individual parishes, even to the extent of individual Presbytery mission staff working across presbyteries where there was additional benefit to be gained from this happening. With this approach, PressGo could be involved in identifying what resources might be needed to meet specific needs and where they could be found, and connecting the two, rather than be the only source of support in some situations.
- Providing seed funding for areas and initiatives that align with the priorities that had been collectively agreed by the wider ecosystem contributors in the development of the agreed strategy.
- Communicating on a regular basis to the wider church about missional innovation, with specific examples of current initiatives.

Such an approach would affirm some of the ways of working PressGo has already adopted, and indeed is consistent with both the already referenced 2008 purpose of PressGo to "unite the Presbyterian Church in its support of ... reaching people for Christ and growing the worshipping community" and the recommendations made by the 2019 PressGo Review that PressGo advance its work in five ways, including:

- "proactively building relationships with presbyteries;
- by facilitating missional initiatives within and between presbyteries' mission and innovation;" (Summary of PressGo Review, 2019. p.3)

The 2019 Review Group also advocated PressGo moving from a top-down funder to a side-by-side collaborator.

The approach proposed in this Review would confirm as PressGo's core way of achieving its purpose, creating connection and collaboration so as to enable sharing of expertise, experience and capability to advance God's mission across the church.

Putting the suggested approach into action

Moving further in this direction would require some specific steps to further build the connections which are central to a mission innovation ecosystem. We suggest the following:

1. PressGo bring together those with mission roles in presbyteries, Te Aka Puahou and the Synod of Otago and Southland, along with representatives from the Leadership Sub-Committee, Forge, Knox Centre for Ministry & Leadership and other relevant Assembly Office staff to consider a future vision and collaborative way of working, and the specific role PressGo can play to enable this.
2. PressGo work with this group to develop a high-level missional strategy for the Presbyterian Church, co-constructed by all the relevant parties, rather than PressGo alone, and continually updated and monitored through ongoing engagement between them.
3. As part of fleshing out the refresh of its future way of working, consideration should be given to how the composition of the Board of PressGo could develop, and also how the Board might access all the expertise needed to fulfil its role, in addition to formal Board membership. It may be that while continuing to give consideration to diversity of representation, some of those who are actively engaged in the mission innovation ecosystem (e.g. in presbyteries) could be considered for appointment to the Board. We think that a small increase in the size of the Board from six to eight members would give greater flexibility in this regard.
4. Finally, while we understand that a return to the role of the Mission Catalyst is not feasible, our view is that the role of PressGo, which involves significant engagement across the church, and in the future, as proposed above, would involve the more active coordination of the mission innovation network, requires some dedicated capacity. Already, as previously noted, particularly the Chair has been carrying a heavy, and potentially unsustainable, workload since the discontinuation of the Mission Catalyst role. In light of this, we support two actions:
 - In the short term, in line with the request from the Board of PressGo, a payment be paid to the Chair (or equivalent payment to his parish if preferred), dating from when the Board made a request for this.
 - For the longer term, we recommend either a part-time coordination role be established, or an honorarium be paid to the Chair (or possibly their parish if they are a minister) to enable them to undertake the coordination required. As part of the proposed engagement with key stakeholders in the mission innovation ecosystem, consideration could be given to the most efficient and effective approach to providing this coordination capability.

Both of these would be funded out of the funds that remain available for PressGo operations.

Overall, we propose that the General Assembly affirm the role of PressGo within the Church's mission innovation ecosystem, and endorse the PressGo Board engaging with key mission partners on a future way of working that maximise its effectiveness as a key enabler within that ecosystem.

Appendix 1: PressGo Terms of Reference

(Approved by the Council of Assembly November 2020)

1. Constitution

The Board was established by General Assembly in 2008 and is accountable to the Church through the Council of Assembly.

2. Purpose

The purpose of the PressGo Board is to resource and equip innovative mission across the PCANZ.

3. Objective

To work alongside Presbyteries, offering the skills, resources and training they need to plant, grow and nurture innovative mission initiatives. In doing this PressGo grows both the ecosystem for imagination, creativity and adaptability and a culture of change across the PCANZ.

Key work strands for PressGo are:

- Inspiring Mission
- Building Capacity
- Providing and facilitating Seed Funding

4. Membership

- a. The Board is composed of a maximum of six voting members, of which one is Chair, one is Deputy Chair and one is a nominee of Te Aka Puahou. The AES is an Associate of the Board and does not have voting rights.
- b. Recommendations for new members of the Board will be brought to the Nominating Committee who will make recommendations to General Assembly for appointment of Board members, Board Chair and Deputy Chair.
- c. The Nominating Committee will consult widely, including with the current Board Chair, on the qualities, skills and experience needed to fill vacancies.
- d. Board membership shall be for a term of four years, with an additional term of up to two years to ensure adequate transition of expertise.

5. Meetings

- a. The Board shall conduct most of its business by email and conference calls but will meet face to face when necessary.
- b. A quorum of members shall be half or a majority of the appointed voting members.
- c. As well as members and associates, the Board may have in attendance and or consult such other persons as it considers necessary.

- d. Reasonable notice of meetings and the business to be conducted shall be given to the members and associate members of the Board. The minutes of each meeting will be sent to the Convener of Council of Assembly.

6. Responsibility to distribute funds for mission purposes.

PressGo is charged with distributing Presbyterian Church Mission funding. This includes:

- i. Funds held in the name of the PressGo Board
- ii. Funds held in the name of the Presbyterian Foundation
- iii. Mission Enterprise funds in line with decisions of the 2014 General Assembly
- iv. Voluntary contributions from presbyteries, parishes and individuals
- v. Legacies – gifted to the Church and designated for Mission purposes
- vi. Any other funds entrusted to the Church for mission purposes and made available for distribution

PressGo operations will be funded by funds designated for that purpose.

7. Assembly staff

Assembly staff will contribute to the effective functioning of the PressGo Board. PressGo staff are members of the Mission Resourcing Team and report formally to the Director of Mission Resourcing.

8. Responsibilities of the Board

The Board shall:

- a. Take a lead in moving the culture of the Church towards “a missional imaginative future”.
- b. Monitor the ecosystem – looking at how the Church can create, contribute to and nurture a healthy ecosystem for new growth to emerge and flourish.
- c. Monitor International trends and learnings around “future church”.
- d. Lead theological reflection on mission and future church, providing healthy disruption.
- e. Create a culture of sharing resources, experience, knowledge and technical support.
- f. Oversee funding applications for funds administered by PressGo.
- g. Provide financial support to applicants within its delegated authority of \$500,000 per project.
- h. In collaboration with presbyteries, report to the Council of Assembly on mission opportunities and changes to the wider New Zealand culture.
- i. Help establish and support Presbyterial mission and innovation teams or personnel through funding and collaboration on projects, training etc.
- j. Equip presbyteries to be missional and innovative, including equipping leaders in adaptive change management.
- k. Resource innovation in presbyteries and congregations.
- l. Provide ongoing support to Presbyteries around New Mission Seedlings, prototypes, pilots and scouting future trends. Develop adaptive capacity in these areas.

In undertaking the leadership tasks outlined above, it is acknowledged that PressGo is not the only group within the Church who is charged with these responsibilities and collaboration, co-operation and partnership are key to working well with others to achieve PressGo's purpose and objective. While the Board is described as “leading”, it will also take the form of enabling, equipping, resourcing.

9. Key Relationships

Te Aka Puahou

Te Aka Puahou is a court of the Church. The PressGo Board will be mindful of the commitment made by the Church to upholding the Treaty of Waitangi and the special relation with the tangata whenua represented by Te Aka Puahou. This is reflected through

the appointment of a Te Aka Puahou nominee to the PressGo Board. The PressGo Board furthermore will welcome opportunities to engage with Te Aka Puahou in the development and support of initiatives relating to the purposes of the Board.

Presbyteries

PressGo will work with Presbyteries (Northern, Kaimai, Central, Alpine, Southern and Pacific Presbytery) as described in Chapter 8 and 13 of the Book of Order.

Church Property Trustees

The Press Go Board may consult with the CPT on policy matters where this might be helpful in coordinating their approach.

Uniting Congregations

The PressGo Board will consider applications from Uniting Congregations on the same basis as it considers applications from Presbyterian congregations. Where money is being sought for capital expenditure by a Uniting Congregation, the contributions will be made in accordance Procedures for Cooperative Ventures (2018) regulation 3.5. Any such commitment would be made after consultation with the partner Church(es)

Otago Foundation Trust Board

The PressGo Board may consult with the OFTB on policy matters where this might be helpful in coordinating their approach.

Strategic Partners

Council of Assembly's Leadership Subcommittee, Knox Centre for Ministry and Leadership, Presbyteries (as above), Assembly Executive Secretary and national service team partners are crucial in delivering strategy and in formulation of resulting policy. Other strategic partners may be sought and cultivated as necessary, required or as beneficial.

10. Review

The PressGo Board will self-review annually and report on that to the Council of Assembly. Council of Assembly will undertake a review of the Board and its activities every five years

11. Winding up

A decision to terminate the PressGo initiative can be made by the General Assembly.

[Appendix 2: Five year list of grants](#)

This list is in the Supplementary Documents section of the Assembly website.

D1.3: Mission Enterprise Fund Review

Recommendations

1. That the Mission Enterprise Fund be wound up, effective no later than 31 January 2026.
2. That partner churches be advised that the Presbyterian Church has wound up the Mission Enterprise Fund.
3. That Book of Order Supplementary Provision for Chapter Sixteen Paragraph 4.5 be revoked.
4. That the contribution cut-off date for the Mission Enterprise Fund be 30 June 2025.
5.
 - a. That, at the date of winding up, the funds held in the Aroha Fund within the Mission Enterprise Fund be given to Te Aka Puahou to administer.
 - b. That the Aroha funds be used to support ministry among people who are vulnerable and socially disadvantaged.
6. That, at the date of winding up the Mission Enterprise Fund, the remaining 80% of funds be given to presbyteries for mission projects, seed funding and the support of stipend/salary for specific mission projects, with 20% each to Te Aka Puahou and the Pacific Presbytery, 10% each to Northern, Kaimai, Central and Alpine Presbyteries.

Report

Introduction

The Mission Enterprise Fund (MEF, the Fund) was established by the General Assembly in 2014. The concept was that 10% of the net sale proceeds of property, where the proceeds were not going to be used for a replacement church or manse, would be transferred to the MEF. PressGo was to administer the Fund.

The purpose was to fund mission initiatives. At the beginning, applications came directly from congregations, but now they require consultation with the relevant presbytery.

A report presented to the Church Property Trustees indicated that, in the future, contributions to the Fund will transition from being compulsory and requiring an exemption, to being voluntary.

Noting this substantive change, and believing that the Fund contributions will reduce dramatically, the Council of Assembly believes it is time to think about the future and the continued need for the Mission Enterprise Fund.

Review process

The review team separately met via Zoom with the Alpine, Northern, and Central Presbytery Councils. A delegation from the review group met in person with the Pacific Presbytery and Te Aka Puahou.

Kaimai Presbytery did not respond to our meeting request within our extended timeframe or answer questions in writing. Southern Presbytery provided a verbal response expressing their support for the Aroha Fund.

Questions were sent to the PressGo Board to gain insights into the past five years of grants.

The Church Property Trustees helped the review team to understand the scope of the MEF Fund, the trust and what options were available to us in order to stay in step with the trust's objectives.

What did we hear?

Misalignment between Mission Enterprise Fund and cultural understandings of mission

- Pacific Presbytery: They emphasised a traditional Pasifika mission model centred on community, church building, and the minister. The MEF definition of mission (e.g. fresh expressions, church planting) did not align, so they felt they could never apply.
- Te Aka Puahou: Viewed buildings as central to the mission, similar to Marae and described a mission grounded in local, rural communities with a holistic view of life and ministry.

A more precise definition of the MEF's scope and purpose is necessary, especially concerning what 'mission' signifies in the current environment. Support for building projects and gathering spaces was deemed essential in all of our conversations with presbyteries.

Review team queries: We heard in every conversation about the disconnect between the MEF's non-support of building work and the presbyteries' understanding that buildings are part of the mission story. We noted that two large churches were awarded substantial grants for new buildings.

Complex, unclear, and unwelcoming funding processes

- Difficulty navigating MEF application processes.
- Lack of clarity on criteria and decision-making.
 - A sense that applications must be framed in a particular way to succeed. Often, parishes felt PressGo did not understand local congregations and their context.
 - Too many layers of approval/gatekeeping and a preference from presbyteries for more face-to-face support regarding funding.
 - Concerns regarding the effectiveness and transparency of the PressGo Board's application and allocation processes. The methodology was described as flawed and not always supportive of a presbytery's efforts.

The review team heard that mission sits with the presbyteries. The closer the funding is to the local church, the more likely the resourcing will be allocated in ways that affirm the local church's mission. All presbyteries said they are responsible for mission, and having missional funding provided outside of a presbytery was inappropriate. Presbyteries preferred to provide and manage funding rather than by a central body. This is due to the view that the presbyteries are better positioned to understand and meet the needs of their parishes.

The review team acknowledged that 10 years ago, the Mission Enterprise Fund made sense as, at that time, presbyteries focused on establishing their new structures. But now presbyteries are active in taking responsibility for identifying and resourcing mission. They are actively leading in this space.

Awareness and perceived inequity of distribution

- There was a strong perception amongst the presbyteries that MEF favoured certain parishes or projects.
- Many on councils weren't aware of MEF, and if aware, were uncertain as to how to access the MEF funding.
- Te Aka Puahou reported receiving under \$80k total from the Aroha Fund, and felt it was not proportionate to need.
- Improved communication regarding the MEF is necessary, according to everyone spoken to. There is a call for greater awareness, promotion, and information dissemination about these funds.

The review team noted that most people found completing the forms onerous. One member (who had personal experience applying for MEF funding) commented that they could only enter into the MEF process because he was an employee of the church and so had the time and expertise to apply for funding. Volunteers would likely struggle with the process and potentially be disadvantaged.

Buildings as central to mission

- Church buildings were not merely facilities but were essential to community life and mission.
- For Pacific Presbytery and Te Aka Puahou, buildings are both symbolic and functional, often gifted and culturally significant, with restrictions on their sale.
- Te Aka Puahou linked buildings to marae identity and expressed frustration over the lack of funding and maintenance support.

Calls for reform if Mission Enterprise Fund continues

Key suggestions we heard included:

- Simplify the application process.
- Use plain language and provide culturally-sensitive guidance, and culturally sensitive mission criteria
- Increase representation of Pacific and Māori voices in funding decisions or support structures.
- Shift towards a partnership model, not top-down control.
- Give presbyteries more autonomy to allocate funds where needed.

Future of Mission Enterprise Fund and distribution if closed

- Feedback from Northern, Central and Alpine Presbyteries suggested that targeted support should continue for Pacific and Te Aka Puahou mission efforts, especially given historic and systemic underfunding.
- The remaining funds could be allocated directly to presbyteries, reflecting local knowledge and need.

Impact and relevance of Mission Enterprise Fund

- All presbyteries noted a general sense of insignificance of the MEF's support within each presbytery over the past five years. We heard this was due to limited interaction and awareness of MEF activities.
- Conversations with presbytery mission staff suggested a lack of engagement with PressGo and the staff. They met semi-regularly as a cohort, but the MEF fund was not raised in this forum.
- MEF was not a fund many churches would access, in part due to a lack of awareness, and the narrow mission focus of MEF meant it often wasn't a worthwhile source for the funds needed.
- Alpine, Central, Northern, and Te Aka Puahou each have their mission strategies, and the MEF funding does not factor into them.
- Selling buildings cannot be the sole funding stream for missions, as it is short-sighted. There was a comment that we will run out of buildings to sell. There was an emphasis on presbyteries' ability to manage their funding for mission-related activities.

Aroha Fund

- Te Aka Puahou powerfully stated that a partnership only exists when the side with control shares it. How can it be a partnership if one side is in survival mode and the other has all the control?
- We heard from Te Aka Puahou that if the MEF were to continue, they would request that the Aroha Fund change its name. It is not appropriate to have the name Aroha attached to a funding model that requires an application to apply for funds. Aroha is a gift of love and should not be attached to a process for funding that could be turned down
- There is an overwhelming acknowledgement of the importance of the Aroha Funds, particularly in strengthening connections between the partners. The need for ongoing support and better communication about the fund's achievements is emphasised.
- There was a strong emphasis on ensuring disadvantaged presbyteries receive adequate resources and support. The current allocation processes were questioned for not adequately supporting these groups.
- The records from PressGo of amounts given in the Aroha Fund differed to the understanding of Te Aka Puahou. This suggested a misunderstanding of its purpose.
- Presbyteries were surprised that Presbyterian Support Northern was still involved with the Aroha fund and could not understand why this needed to be so.
- The perception from all groups was that the Aroha Fund was for Te Aka Puahou solely, not realising that it was for any disadvantaged community.

Conclusion

Taking all feedback into consideration, the review team recommends winding up the Mission Enterprise Fund.

The Church Property Trustees (via Russell Garrett) commented that the MEF was a relatively elegant structure for sharing our wealth and generating funding for mission.

The review team have heard that despite the ongoing changes to how the fund is

administered, the MEF was not part of the presbyteries' strategy. They would not notice if the MEF weren't there. We heard resoundingly that the process to apply for MEF funding is too complex; communication was inadequate and ambiguous. There is a perception of inequality in application outcomes. There were misunderstandings of the criteria for the Aroha fund (thinking it is readily available for the mission of Te Aka Puahou).

The Church Property Trustees asked us, considering that MEF is such an elegant system, why we can't recommend adjustments to the terms of the MEF fund to improve its functionality. The review team believes that modifying the terms would not help the disconnect we identified between PressGo and their understanding of their role, with the concerns articulated by presbyteries regarding their responsibilities for missions and funding new initiatives. Furthermore, MEF's elegant design lost its appeal with the recent General Assembly change that removed the compulsory contribution after a building sale.

The review team also believe that "mission" is challenging to define clearly, especially for funding purposes. Sometimes it may represent a new venture; other times, it might involve a new or redeveloped building. At other times, it may involve renewing an existing congregation. The expression of mission will vary depending on culture and context. Furthermore, it is best practice to keep the resourcing of mission as close as possible to the mission opportunity itself.

Resourcing mission rests with local presbyteries, yet the Church's wealth is not distributed equally. Going forward, the review team believes that sharing resources— people, talent, finances, and training—be enhanced through relationships across presbytery boundaries. Therefore, we suggest that presbyteries *love their neighbours*, regularly inquiring how they can help and whether there are opportunities to receive help in return. Perhaps the Council of Assembly could check in yearly to ensure that relationships among presbyteries were being formed and that support of resources flows across presbytery borders.

The review team makes the following recommendations, noting that the review team has relied on the guidance of the Church Property Trustees in forming our recommendations.

Recommendations

1. That the Mission Enterprise Fund be wound up effective no later than 31 January 2026.
2. That the Assembly Office advise partner churches that the General Assembly of the Presbyterian Church has wound up the Mission Enterprise Fund**
3. That Book of Order Supplementary Provision – Chapter Sixteen Paragraph 4.5 be revoked
4. That the contribution cut-off date for MEF be 30 June 2025 (that this will be withdrawn if recommendation 1 is lost at the 2025 Assembly)
5. That at the date of winding up the funds held in the Aroha Fund (20%) within the Mission Enterprise Fund be given to Te Aka Puahou to administer noting that the funds are to be used to *support ministry among people who are vulnerable and socially disadvantaged*.
6. That, at the date of winding up the MEF, the remaining 80% of funds be given to presbyteries for *mission projects, seed funding and the support of stipend/salary for specific mission projects*.
 - 20% each to Te Aka Puahou and the Pacific Presbytery***
 - 10% each to Northern, Kaimai, Central and Alpine Presbyteries.

** When a Cooperative Venture sells a property, each of the partners takes a percentage for mission. That amount is then divided by the capital ratio and distributed to the partner churches. It is the title-holding church that deducts and distributes the mission component to the other partner(s). So if Methodist or Anglican property is sold, there will be mission funds collected that have normally been paid into the MEF. Now this money would go to the local presbytery, which is the partner in the Cooperative Venture, for mission purposes. On the other side, we inform partners that a mission component will not be taken from a Presbyterian sale and that the partner churches may take 10% from what is passed on to them (which is the same amount, just a different way of getting there).

***In engaging with Pacific Presbytery, we would suggest that the Council of Assembly offer to help Pacific Presbytery review its purpose and mission going forward.

Final Comments

The review team would like to include some comments that the Church Property Trustees raised regarding 'where to from here' that we think are worth further consideration.

Church Property Trustees asked

Firstly, how are presbyteries dealing with a potential or perceived conflict of interest when considering dissolution? Related to this is a question as to whether our incentive structures are appropriate. There is an irony in that those presbyteries that are least successful in keeping congregations alive are rewarded with the most money for mission. Keeping congregations alive is not easy. Starting new mission projects is much more exciting.

Secondly, are our policies and processes keeping pace with burgeoning presbytery coffers and activities? We see presbyteries now directly acting as the beneficial owner of properties and initiating mission projects of their own. These activities, for the most part, are not contemplated by the Book of Order. Neither are we convinced that all presbyteries have the capacity to manage their new-found wealth. We know of at least one instance where a presbytery appears to have foregone hundreds of thousands of dollars due to a lack of financial rigour.

Budget sustainability – part 5	As per comments above on the renaming and repurposing of the MEF could also see a percentage of those funds directed to the mission of training and equipping the whole church. That should also be explored.	Strategic Priorities Report to COA August 2023	COA to set up workgroup to consider this. AES to recommend to COA the workgroup membership
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Background

The Mission Enterprise Fund was established by the Assembly in 2014. The concept was 10% of net sale proceeds of property – where the proceeds were not going to be used for a replacement church or manse would be transferred to the MEF. The fund was to be administered by PressGo.

The purpose was to fund mission initiatives. At the beginning applications came direct from parishes – but now require consultation with the relevant presbytery.

Some changes to the terms and expanding the exemption criteria were approved by subsequent assemblies.

An important aspect of the MEF is the Aroha Fund – where 20% of the MEF is reserved for projects which support ministry and mission among vulnerable and socially disadvantaged communities. Applications for a grant from the Aroha portion of the MEF need to be endorsed by Te Aka Puahou, your local Presbyterian Support organisation and, in some cases, your presbytery.

The PressGo Board has administered the Fund. The number and quality of applications has varied over the course of the Fund – and with the change requiring greater engagement with the Presbytery following the last regular review of the work of PressGo – by the time distributions from the Fund was suspended, over \$2,000,000 was held (but not distributed.)

(*For information relating to the process for applications and what the Fund will make a contribution to – please see <https://www.presbyterian.org.nz/for-parishes/press-go/grants>

It is important to note the Aroha grant as part of the MEF. It is noted that when the MEF was established a process for receiving applications was established – but this has not been reviewed. The review team is encouraged to discuss this directly with Te Aka Puahou and in its report address this and bring any recommendations that arise from these conversations.

Church Property Trustees Review and legal opinion

The investigation and report received by the Trustees showed that going forward contributions to the Fund will move from compulsory – and the need to seek an exemption – to voluntary – requiring the approval of both congregation and Presbytery.

Review

Noting this substantive change and believing that the Fund contributions will reduce dramatically – The Council of Assembly believes it is time to think about the future and the continued need for the MEF. Council also notes that one presbytery that had a mission fund is closing this and looking at a different pathway for mission resourcing.

Current state of Mission Enterprise Fund

When the Church Property Trustees raised with Council potential issues relating to the - Council and the Trustees agreed that any applications to the Fund – via the PressGo Board – be suspended until the matter was resolved. This is currently the status. In short, the PressGo board is not able to receive and/or process applications. While the Trustees received legal advice – they have also requested and received advice from the Book of Order Advisory Committee regarding how a decision of the Trustees related to the MEF could be appealed. Having received this, the Trustees opted to retain funds deducted during the ‘suspension period’ but not passed onto the MEF for a further period pending any possible appeals. This period expired on 4 July.

There are yet to be any conversations between the Council and Trustees about lifting the suspension and from when. (*This matter is separate from the content of this review.)

Terms of Reference

These are deliberately wide ranging as Council wants to ensure the group has the ability to ensure all voices are heard and all ideas etc can be listened to around three main aspects. The group will consult with the Church Property Trustees; presbytery councils and with Te Aka Pūaho. It is asked to actively engage and to report to Council on three basic areas:

1. Should the MEF continue unchanged; OR
2. Should MEF continue but with some changes – and if so what should those changes be (and consider all the issues that might arise if this step was recommended and take all advice required in recommending this option) OR
3. Should the MEF be wound up (and from when) and if so consideration needs to be given as to the process for this – including any recommended process that differs from the existing process for receiving and granting funds via the PressGo Board - and where the balance of any funds held at the end date could be distributed. If this was recommended, does the team wish to comment on any new initiatives that could replace this. (*to this end a copy of the Theology of Property and Money workgroup report to the 2021 Assembly is attached for information).

Method

A small workgroup would engage with presbytery councils – electronically - explore all options and bring recommendations as to next step/s to the Council of Assembly. (*It is noted that as Assembly established the MEF, changes would require a decision of the Assembly. As such – if change was to be proposed – it would need to come to the 2025 Assembly and so any report should come to the Council by its March 2025 meeting (and conversations and advice from Church Property Trustees.)

Additional Council of Assembly report**D1.4 Assembly Executive Secretary appointment**

Recommendation

That the Rev Erin Pendreigh be appointed Assembly Executive Secretary, effective from 1 February 2026.

Report

When Rev Wayne Matheson indicated his intention to conclude his term as Assembly Executive Secretary, the Council of Assembly reviewed the Position Description, advertised the position and appointed a Recruitment Panel to select a nominee for the position. Rev Peter MacKenzie, chair of the Recruitment Panel, reported to a special meeting of the Council of Assembly on 8 October 2025, on the process undertaken by the Panel and the person they recommended for the position, the Rev Erin Pendreigh. The Council of Assembly endorsed the Recruitment Panel's report and recommends that Assembly appoint the Rev Erin Pendreigh as the next Assembly Executive Secretary, effective from 1 February 2026. Rev Wayne Matheson has agreed to support Erin in the transition period. Southern Presbytery will be asked to host an induction service in early February.

Report of the Recruitment Panel to the Council of Assembly**Recommendation:**

That Council of Assembly recommends to the General Assembly the appointment of Rev Erin Pendreigh to the position of Assembly Executive Secretary, commencing terms and conditions to be agreed between the parties.

In early 2024, Rev Wayne Matheson indicated his intention to step down from the Assembly Executive Secretary (AES) role in March 2026. The Council of Assembly appreciated the length of notice and willingness of Wayne to work through a period of transition.

The Council reviewed the Job Description of the AES (consulting with various parties) and appointed Peter MacKenzie (chair), Craig Donaldson, Christine Sorensen, Andrew Irwin, Katerina Solomona, Honey Thrupp, Aram Kim (stand-in Micah Tang), and Peter Allen to be the Recruitment Panel, with Terms of Reference. The Council advertised the role widely, applications were received and Talent International was engaged to assist the Panel.

The Panel worked to the Job Description, noting that this is a complex role and somewhat unique to the Presbyterian Church. The Panel noted the time-frame was tight (to bring a name to Assembly) but committed to finding the right person for the position. Talent International organised a meeting of the Panel where a short-list of candidates was chosen and five people were selected to move forward. (One person withdrew before the interviews were held). All had strong *curriculum vitae* and strengths to bring into the position – we thank all those who offered themselves to this task.

In conjunction with Panel interviews, further assessment was made of the short listed applicants using a weighted matrix that scored candidates against key skills and experiences in the position description. Of the five short-listed candidates two were male, two were ministers and four were members of the Presbyterian Church.

Following the initial interviews and the assessment matrix, two candidates were selected to continue a process of discernment and engaged in conversations (on-line). An initial verbal reference was obtained for each candidate and the Panel gave careful thought to the strengths of each. It was felt that wider consultation was not required in the discernment process.

The Panel agreed to bring the name of Rev Erin Pendreigh before the Council of Assembly to be the next Assembly Executive Secretary.

Erin Pendreigh has served for over a decade as the Mission Advisor across Southern Presbytery. She is deeply rooted in Presbyterian tradition and values our model of being a church. She has been involved at various levels of the Church, sharing in national dialogue, regional discernment and local development. To her practical experience, she is adding postgraduate study in Change and Organisational Resilience.

In her interviews, Erin demonstrated a passion for the Church and recognition that we must adapt to our changing context. She noted that the role would be challenging but was confident she could do it – and the Panel shared that confidence. Her strengths include communication, strategy and self-assurance and these came across in the interviews.

The Assembly Executive Secretary role is unique and each incumbent over the last fifty years has brought their own skills and personality into the role. The nominating panel are confident that Erin will grow into this role, with the Church's support, and give leadership to the Church.

Peter MacKenzie
Chair, Recruitment Panel

Section D2: Leadership Sub-committee

Recommendations

1. That Knox Centre for Ministry and Leadership be given responsibility for the training and the period of probation of a candidate for local ordained ministry, and the Book of Order be amended accordingly.
2. That local ordained ministry candidates be assessed using the national assessment selection process.
3. (a) That the decision of the 2022 Assembly to amend the requirements for the reception of ministers of other denominations to the Ministerial Roll to include "an approved induction programme to be completed within the first year of reception" be fallen from.
(b) That the requirement for 12 months prior membership of a Presbyterian congregation be reinstated for reception of ministers from other denominations to the Ministerial Roll.

Report

Membership

Convener: Ryhan Prasad, Co-convenor: vacant

Members: David Dally, Brad Kelderman, Sharon Spragg, Paul Trebilco, Honey Thrupp (Te Aka Puahou), Andrew Hill, Ed Masters (resigned during term), Esther Sabey (resigned during term), Chris Lambourne (resigned during term), Tom Mephram.

Associates: Wayne Matheson (Assembly Executive Secretary), Geoff New (Knox Centre of Ministry and Leadership), (Synod of Otago & Southland - vacant).

A: Executive Summary

The Leadership Sub-committee (the committee) welcomes being part of the gathering of the Presbyterian Church and looks forward to the shared discernment of the Church in gathered worship and communion as the body of Christ in the General Assembly.

Since the 2023 Assembly, convenorship has changed with Katerina Solomona's appointment to the Council of Assembly and Annie Ualesi briefly co-convening before stepping down. There have also been several recent resignations. Consequently, the sub-committee is again severely under-resourced.

The committee has been involved in many transitional changes in the wider Church, working particularly with the Knox Centre for Ministry & Leadership as it adjusted to a new principal and new staff. This has markedly and necessarily increased the Knox Centre's capacity. Despite being small in numbers, the committee has managed a heavy workload. We acknowledge the work of those who have gone before us and the current and recent members of the team who have all contributed immense time and energy to progress the various work streams.

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

- Restating a new Terms of Reference for the Knox Centre for Ministry & Leadership's Advisory Group

- Fielding queries on the new Ministry Development Plan and Certificate of Good Standing guidelines
- Fielding queries and updating the supervision guidelines
- Updating and/or generating operational handbooks for Leadership Sub-committee, Personnel Workgroup, and National Assessment Workgroup. Our thanks to all those who have assisted with this work, with special thanks to Kate Wilson from our national office team for her exceptional contributions.
- Developing a draft policy on preaching and plagiarism to cover music and images and to address the burgeoning issue of the appropriate application of Artificial Intelligence.

While much has been accomplished, we are mindful that there is a great deal more work to do and we are looking forward to being at full strength with some fresh faces being involved post-General Assembly 2025.

We acknowledge the significant human resource shortage in the Presbyterian Church and we would appreciate presbyteries and parishes continuing to engage with 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 by fewer people. Our shared understanding of governing and discerning God's will together is a matter we all need to communicate, promote and equip others to share and embrace. Without this shared understanding, we may experience even fewer people serving the Church in this way.

To address these challenges, we propose fostering intentional collaboration across various leadership roles and ministries within the Church. This includes creating mentorship programs for emerging leaders, cultivating spaces for theological reflection, and emphasising the interconnected nature of ministry at local and national levels. By building networks of support and sharing resources, parishes and presbyteries can support and encourage individuals to accept roles that not only serve their communities but also contribute to the larger mission of the Presbyterian Church.

Rev Ryhan Prasad
Convenor, Leadership Sub-committee

B: Committee workstreams

Developing New Leadership Pathways

Extract from 2022 Assembly Proceedings: "Consideration will be given to developing new ministry pathway options as set out in the body of the Theological Education and Leadership Training report."

The structural scope for a new ministry pathway already exists in Book of Order 9.45-9.48, under the heading of "Recognised ministries". Currently, all presbyteries are able to initiate new leadership roles and new ministries under this provision.

We feel at this time that to limit this new ministry pathway to only those who are ordained would be to create barriers to new and innovative ministries. The time taken to become ordained in our current system could potentially not meet the call of new pioneering leadership candidates. There needs to be a balance between lay and ordained ministry so that we enable all people to engage in ministry where they are called. We believe that the question of whether this new pathway should be ordained or not is a secondary question as the current structure of the Church allows for any new ministries to be enabled with lay leadership under the Book of Order.

We are also aware of the FORGE programme that KCML, Presbytery Central, Alpine Presbytery, and PressGo, are pioneering in this new ministry area and look forward to the ongoing evaluation of this programme to inform future work in this space.

Activating “Recognised Ministry Pathway”

(As a complement to National and Local Ordination)

The Leadership Sub-committee is of the view that the Church has sufficient scope within its current structures and policies to establish a new ministry pathway that could meet the needs described in the Theological Education and Leadership Training report. Some presbyteries have already sought to use Book of Order 9.45 for roles for which there is no evident provision elsewhere in the Book of Order. The sub-committee believes that presbyteries could also implement Book of Order Sections 9.45 - 9.48 as a framework for any ministry leadership roles or emerging ministry initiatives that do not neatly fit existing ordained ministry strands. We believe this would be a suitable way for presbyteries to support congregations in meeting their leadership and ministry needs.

For the sake of completeness, the relevant sections of the Book of Order are:

9.45 Power to appoint recognised ministries

The General Assembly, a presbytery, a synod or a church council may elect, call, or appoint persons to carry out recognised ministries and functions in the Church other than the ordained ministries of word and sacrament and of eldership.

Defined terms: Church, church council, elder, General Assembly, minister of word and sacrament, presbytery, recognised ministries.

9.46 Functions of recognised ministries

(1) Persons elected, called, or appointed under section 45 carry out functions in the worship, life, and mission of the Church by

- (a) giving leadership,*
- (b) participating in youth work,*
- (c) assisting in education programmes within the congregation or the Church,*
- (d) providing spiritual care, and nurture,*
- (e) participating in the governance of the Church, and*
- (f) conducting public worship.*

Defined terms: Church, congregation, supplementary provisions.

9.47 Support for recognised ministries

Having regard to the type and location of the particular recognised ministries, the General Assembly, a presbytery or church council must ensure the provision of adequate structures of support, training, responsibility and ongoing ministry formation for all persons taking up specific roles and functions in the recognised ministries of the Church.

(2) Presbyteries must enable access to training programmes for these forms of ministry.

Defined terms: Church, church council, General Assembly, ministry formation, presbytery, support.

9.48 Commissioning of persons engaged in recognised ministry

(1) The General Assembly, presbytery or church council responsible for a person may commission that person for his or her specific ministry if satisfied that the person

- (a) has displayed the appropriate qualities and gifts, and*
 - (b) has completed the required training, and*
 - (c) will receive on-going supervision, training and ministry formation as appropriate.*
- (2) If a person proposes to exercise a recognised ministry in a co-operative venture, the General Assembly or a presbytery, as the case may be, must have regard to the view of the denominational partners in conducting the commissioning service.*

Defined terms: church council, co-operative venture, commissioning, General Assembly, presbytery.

We recognise the need for ministry workers in various situations to have pathways toward professional development, collegiality with other leaders across the Church, and suitable conditions of service.

We further recognise the need for spiritual recognition of emerging ministry leaders in their roles, and the increasing need for lower-cost, fast-response activation of leadership and ministry in an increasing number of our ministry contexts.

We also recognise the need to empower young leaders in our church. We want to encourage our young leaders to lead, to explore their ministry gifts, and to have tangible ways to grow. For those who will, over time, discern a call to ordained Ministry of Word and Sacrament, we want to provide as much support as possible on this journey.

Proposed Process

When presbyteries are seeking to activate Book of Order 9.45 in relation to the roles outlined above consideration could be given to the following:

1. Clarifying the need and preparing the role description in consultation with Presbytery
2. Presbytery to work with /Congregation/ministry context to suitably commission each leader and recognise the context of the ministry which is being undertaken
3. Aspire to use Presbyterian Youth Ministry's recommended [pay scale for lay ministry workers](#), suitably adjusted for the local context
4. Upon being commissioned into such a ministry leadership role, the role be nationally recognised with the title "local pastor".
 - a. Appropriately recognise, resource and connect these leaders through some national means that would include support from the Knox Centre for Ministry & Leadership as required, for example Zoom training sessions, emails, and ministry leadership gatherings at Assembly.
 - b. Provide ministry leaders/"local pastors" with a competency framework that can provide some structures for growth and development in ministry.

In due course, KCML will be consulted about the implications for the above, especially in relation to the training dimensions of 9.47.2 and 9.48b. The implications on KMCL's workstreams would, of course, be taken into consideration as we move forward.

Note: The Uniting Church in Australia has a similar, although more developed concept, named Ministry of Pastor. Our suggestion of potentially using language of "local pastor" is borrowed from UCA.

Note: A recognised ministry is to enable persons to carry out recognised ministries and functions in the Church other than the ordained ministries of word and sacrament and of eldership.

Questions for discussion at Assembly

We propose that the 2025 Assembly consider these proposals through the Dialogue Group process and suggest the following questions for discussion:

- Can you see the roles named in this report meeting a need in your congregation, presbytery, or ministry context? What roles could such people fulfill?
- What do you think of the term "local pastor" as a descriptor of this role, or is there another term that better suits?
- Could you see this strand supplementing the current Stated Supply environment?

National Ordained Ministry and Locally Ordained Ministry

Leadership Sub-committee has wrestled with various challenges associated with the Local Ordained strand of ministry. There have been practical issues with employment agreements and the disparity between the remuneration for National interns and Local probationers. We have also undertaken detailed consultation with presbyteries, via Executive Officers and Candidate Convenors, on the Local Ordained Ministry strand. We will progress work on Local Ordained Ministry based on that consultation, in order to shape a clear direction for the future. Details of that consultation and feedback are provided in an appendix to this section of the committee's report.

We have considered whether our current training pathways will need to be adapted in the future. We wonder whether our process could benefit from the clarification that we are offering two distinct pathways into ordained ministry: one pathway for younger folk who are called into lifelong ministry (NOM) and another pathway designed for older folk with suitable recognition of their previous qualifications and experience (LOMs), keeping the train-in-context dimension of Local Ordained Ministry as an option to use alongside the internship model of National Ordained Ministry. This would distinguish between the two pathways more on the basis of the age, stage, and training needs of the candidate than it does at present. Assembly's reaction to the recognised ministry discussion above will, of course, have a significant impact upon how we think about the future shape of our Ordained Ministry strands.

Regardless of whether any change is made, we believe it is important to have a consistent approach to both discernment and the calibre of theological training for both ordained ministry pathways. For example, in the event that a person in the Local Ordained Ministry/train-in-context pathway has a degree in another discipline, we are considering that the standard theological qualification would be a Graduate Diploma in Theology.

One change which we believe would bring significant improvement is to take more of a national approach to the training of LOMs. It seems that the LOM process, on the whole, puts a strain on Presbytery resources. Given that KCML is the church's dedicated resource for training ministry, we think it would be wise to ask KCML to take an increased role in the training of LOMs. As it stands, over the last three or four years LOM probationers have been invited to attend KCML block courses. And since 2024, when the training agreements were changed due to legal requirements, LOM probationers have had block courses written into their training agreements.

A second and related change is to send LOM candidates to National Assessment Weekend. This changes the structure of LOM by shifting things further towards national ownership a little further away from its current regional initiative. However, we believe it would work well and that it makes sense given our suggested approach to the recognised ministries section as outline above. We would still want to see local input in the assessment. If the proposal is accepted by the Assembly, the Book of Order Advisory Committee will bring proposals to amend the Book of Order to give effect to the Assembly decision.

Questions for discussion at Assembly:

- What do you think about the general direction Leadership Sub-committee is taking, as outlined, with the Local Ordained Ministry stream?
- Should Local Ordained Ministers be free to accept a call from another presbytery and what, if any, conditions does Assembly think are needed in order for this to happen? (i.e. experience, qualifications etc.)

Appendix: Local Ordained Ministry Information gathering meetings with presbyteries

Background

At the 2022 Special Assembly, Leadership Sub-committee was asked to explore the development of new pathways for ministry, including the exploration of a "new order" of ministry. This work has required a clear understanding of the Church's four strands of ordination, of which Local Ordained Ministry (LOM) is one.

Further to that, in 2024, the Council of Assembly asked Leadership Sub-committee to develop a remuneration strategy for Local Ordained Ministry probationers. This led to a more thorough evaluation of the process, which suggested there may be some gaps in the current policy and procedures relating to Local Ordained Ministry. As a result, we sought to consult with presbyteries, to better understand how things were going in practice.

Meetings were held, between November 2024 and March 2025, with two to three members of presbyteries, usually the executive officer and a current or recent student convenor, plus two to three members of our committee. Our warm thanks to all who contributed, we greatly appreciate your input into this process.

Summary of feedback

The interviews with six presbyteries reveal both significant challenges and strategic opportunities for Local Ordained Ministry. With 17 Local Ordained Ministers currently active across presbyteries and additional candidates in training, the feedback provided helpful data for strengthening our processes. Furthermore, it has been helpful as we consider the mandate from the 2022 Assembly to explore alternative strands of pastoral leadership.

Purpose of Local Ordained Ministry:

- In many cases, although not exclusively, Local Ordained Ministry serves a distinct purpose as a pathway for later-life ministry practitioners with significant life experience. Whether rightly or wrongly perceived, this is in contrast with National Ordained Ministry, which tends to be seen as more of life-long ministry path.
- Local Ordained Ministry is often - wrongly - believed to be the easier path into ministry.
- The perspective that Local Ordained Ministry is a pathway that has outlived its structural purpose, is a view that is present in our church.

Challenges:

- Training processes are described as overly complex and burdensome, particularly for older candidates and part-time participants, with no clear measurement of training effectiveness
- There is a critical shortage of mentoring ministers, assessment capacity, and financial resources, with presbyteries in some cases borrowing mentors across regions
- Significant language and cultural barriers, particularly in Pacific contexts, requiring specialised support and alternative approaches
- Varying assessment standards and processes across presbyteries
- High dropout rates relate to misunderstandings about Local Ordained Ministry, financial constraints on congregations, and lack of suitable ministry contexts.
- Local Ordained Ministry is very resource-heavy and not a "cheaper" option to National Ordained Ministry as is sometimes perceived - certainly compared with the need LOM was started to address.

- It's possible that the Local Ordained Ministry processes are too rigid for many of the ministry contexts that are in need.
- The line of responsibility is sometimes unclear between the presbytery and Knox Centre for Ministry & Leadership, due to our systems having become more complex with time. Often this has the outcome of creating excessive administrative burden.

Wider themes on leadership and ministry:

- Need to resource ministry contexts (old or emerging) that cannot afford paid ministry with flexible and creative solutions
- Need a commissioned or recognised strand of leadership that is suitably resourced
- Lack of mobility between Local and National Ordained Ministries makes no sense.
- Forming leaders in ministry is a life-long endeavour and this is an opportunity for adapting our training processes
- If we get too rigid and regulated, unregulated solutions will inevitably emerge – how do we structure to recognise this reality?
- Funding essential for supporting foundation studies of all ministry candidates

Numbers of Local Ordained Ministers and probationers by presbytery:

Southern:	active – 2, retired/non-active – 2, probationers – 3
Alpine:	active - 6, pipeline/probationers – 2
Central:	active - 4, retired/non-active – 11
Kaimai:	active - 1
Northern:	active - 0, probationers – 2, pipeline -1
Pacific:	active - 3 (originally 6), in training – 2, pending assessment - 1

Key Questions:

Feedback was sought on the following:

- Do you have experience with the Local Ordained Ministry stream? How many Local Ordained Minister probationers are serving in your presbytery? Are there any in the pipeline?
- Is the process easy to understand and follow? What are the strengths of the current process? What are the weaknesses?
- Partnership with Knox Centre for Ministry & Leadership: Are the roles and responsibilities of the presbytery, KCML and congregation clear?
- Do you have suggestions on how to improve the process?
- Assessment of candidates: How effective and consistent is the assessment process in your presbytery, and are you sufficiently trained and resourced to do this? Any suggestions for improvement?

C: Bodies under Leadership Sub-committee Oversight

Before proceeding to the body of the report from Knox Centre for Ministry & Leadership (KCML), please note that Leadership Sub-committee will address some discrepancies

between the committee's Terms of Reference, which have no reference to the governance of KCML, and the Other Supplementary Provisions of the Book of Order (OSP), which does, as follows:

- *NB: O.S.P. 2.10: "The governance of the Knox Centre for Ministry & Leadership is exercised through the Leadership Sub-committee of the Council of Assembly (Leadership Sub-committee)."*

The Leadership Sub-committee has agreed to work outside the General Assembly cycle to explore and determine with the Knox Centre for Ministry & Leadership as to how the committee should relate to it in terms of governance.

D2.1: Knox Centre for Ministry and Leadership

Note: This report was written in January 2025 as the writer was on study leave for much of the first half of the year.

Soon after the 2023 Assembly, the Knox Centre for Ministry & Leadership (KCML) became fully staffed for the first time since 2019. With the new additions of the directors of Presbyterian Youth Ministry (PYM) and Presbyterian Children & Families Ministry (PCFM) joining our team, the staff numbers eight full and part-time appointments.

Thank you to Leadership Sub-committee's ongoing availability, support, and engagement with and for KCML. The committee was especially instrumental in re-establishing KCML's staffing since the 2022 Assembly

We have enjoyed a deeply satisfying time in establishing and creating various workstreams. This includes:

- In 2024, KCML was invited by Te Aka Puahou to assist in the training of Amorangi ministers. A two-year curriculum was developed and in 2024 three noho marae and four online training events have been held. A further four noho marae and four online training events are scheduled in 2025.
- Eight National Ordained Ministry interns have completed their training since the 2023 Assembly.
- Since the 2023 Assembly, Local Ordained Ministry probationers now attend block courses as part of their training and formation agreements. In addition to benefiting from the taught content, involvement in residential block courses has resulted in Probationers experiencing the benefit of training in community and establishing collegial relationships with others in training.
- In 2025, two National Ordained Ministry interns commenced the internship programme. One intern is serving their internship in Auckland and the other is in Christchurch. Six new Local Ordained Ministry probationers commenced in 2025. They are in Auckland, Geraldine, and Riversdale. All are in church contexts with the exception of one who is a school chaplain.
- As part of the KCML team, Presbyterian Youth Ministries and Presbyterian Children and Families Ministries continue to run a range of online and in-person events. "Connect" remains the flagship event. Along with this, a noho marae rangatahi event at Ōhope for those from Presbyterian schools has gained great traction. Another crucial event is the Key Leaders' Retreat which took place in December 2024 and is now held every other year.
- From the Summer 2025 block course, PYM and PCFM will contribute to the teaching programme.
- Rev Gary Mauga (Northern Presbytery) has been contracted as an adjunct lecturer from summer 2025 to co-lecture the Leadership course in block courses. Rev Nikki Watkin (Northern Presbytery) lectures in Pastoral Care and Christian Formation, and

Worship. Rev Dr Hyeeun Kim (Northern Presbytery) lectures in Pastoral Care and Christian Formation.

- In 2025, Dr Terry Pouono (Pacific Lecturer in Theology, Otago University) will teach a module in the 2025 Spring Block Course. We hope this will be a regular feature.
- In 2024, KCML delivered 24 in-person workshops in five presbyteries. Nearly 800 people attended these.
- In October 2024, we met with representatives of all presbyteries (via Zoom) and presented comprehensive options for Life Long Learning options for elders, lay leaders, and ongoing training for ministers. Each presbytery was invited to nominate their top five choices. In 2025, KCML will craft various training events online and in-person in response to presbytery requirements.
- In 2025, KCML's website will be significantly refreshed and will be an important vehicle for facilitating different modes of engagement and learning for the wider church.
- KCML also oversees the Minister's Development Plan (MDP) process. This also necessitates the recruitment of MDP facilitators. The past year saw the backlog cleared of those needing to complete their MDP.
- KCML partners with Forge Global, Alpine and Central Presbyteries, and PressGo to facilitate Forge Aotearoa. This is a space for the exploration of other forms of church and ministry captured under the concept of "Wayfinding." A robust discipleship course has been developed with a mix of online engagement and in-person hui.
- KCML is also engaged in various other workstreams such as Reception of Ministers. We are continuing to work on streamlining such processes.

I want to pay tribute to the faculty and staff of KCML. To a person, they are deeply invested in the work to which they are called. They personify the words of Colossians 1:28–29:

"He [Christ] is the one we proclaim, admonishing and teaching everyone with all wisdom, so that we may present everyone fully mature in Christ. To this end I strenuously contend with all the energy Christ so powerfully works in me."

Rev Dr Geoff New

Principal, Knox Centre for Ministry and Leadership

D2.2: Introductions for graduating ministry students

We have now heard from all of the class of '24 in regard to their progress and are happy to report that all have found their way into ordained ministry.

John and Roseline Setu are settled into St Andrew's Community Presbyterian Church Otahuhu since February 2025. Luke Blackbeard is at The Village Presbyterian Church in Christchurch since the end of January 2025. Jono Lange was licensed on the last day of his internship (December 2024) and then started in his role as minister of Tirau Community Church.

Tertius Jacobs was ordained and inducted into Tuakau Union Parish in May. Pauline Hampshire was ordained and inducted as minister of the newly formed Community Church of Akaroa Banks Peninsula in June and, in July, Winston Timaloa was ordained and inducted as one of the team of ministers at Newton Pacific Islanders' Church, Central Auckland.

Rev Carlton Johnstone, Co-ordinator

Very Rev Richard Dawson, Co-ordinator

D2.3: Personnel Work Group

It has been a busy year for the Personnel Workgroup. Below is a brief summary of some of the things we've been working through. It has been a joy to work with such committed and gifted people who serve the Church so well. A massive thanks to Kate Wilson who supports this important work and helps us when we get stuck.

Receptions and Reinstatements to the Ministerial Roll

Since the 2023 Assembly, and as of 30 April 2025, the Personnel Workgroup received six applications to consider for reception. Two ministers have been received, two have been declined and there is one reception application pending. There has been one application for reinstatement to the Presbyterian Church Ministerial Roll, which was approved by the Council of Assembly.

These applications can be complex, requiring significant background work to support the applicant and guide the process. In one case, the applicant had been ordained in Hong Kong by a local congregation prior to coming to New Zealand, but this was not within the reformed tradition - a key requirement for reception. Although he had served as a minister for seven years, his ordination context raised questions. This prompted careful discernment by the workgroup, in consultation with the presbytery, the Knox Centre for Ministry & Leadership, and the Book of Order Advisory Committee. As a result, a definition of churches within the 'reformed tradition' has been developed and will be included in the new Reception Handbook.

At the request of Leadership Sub-committee, Personnel Workgroup has been working on a Receptions Handbook, to assist with a review of the reception process. Following consultation, an initial draft has been independently reviewed and there will further discussion.

Editorial note from Leadership Sub-committee:

The 2022 Assembly decided to replace the requirement for ministers from other denominations to have 12 months prior membership of a Presbyterian congregation with "an approved induction programme to be completed within the first year of reception."

After consultation with Personnel Workgroup and Knox Centre for Ministry & Leadership, the Leadership Sub-committee has concluded that this move has been a retrograde step. An incoming minister needs to have a strong grasp of Presbyterian culture before applying for reception rather than attempt to acquire this "on the job". This should include our bi-cultural partnership, church council meetings, presbytery experience and understanding of how church courts work.

Accordingly, Leadership Sub-committee recommends that the former requirement for ministers from other denominations to have 12 months prior membership of a Presbyterian congregation prior to applying for reception be reinstated.

Workgroup membership

With the recent resignation (due to ill health) of one of its members, the workgroup currently has six members (five ministers and one elder). We will be seeking nominations for three new members to be appointed at this Assembly and also expect to fill the position of Deputy Convenor.

We continue to meet and interview online. Location, therefore, should not be an impediment to membership. However, the introduction of new members and subsequent explanation and discussion of the Personnel Workgroup's procedures has proved difficult with online meetings only. So, post-Assembly, we intend to hold an in-person meeting in Wellington, of existing and new members, which will provide an opportunity for induction and also discussion of wider issues. This has been included in the budget request for 2025. Otherwise, the workgroup operates with minimal costs.

Bill and Margaret Best Travel Fund

Interest is paid from the Capital Account each quarter, at 80% of the total, to the Operating Account, from which grants are made once a year.

Capital Account	2023-2025	2021-2023
Opening balance 1 May	251,635	247,795
Interest in	25,943	8,707
Interest to operating account, at 80%*	(20,755)	(4,867)
*Interest March 23 paid out late to operating account	(1,604)	-
	255,220	251,635

Since the 2023 Assembly, the Personnel Work Group has considered eight applications for assistance for travel involved in study leave projects, four in each of in 2023 and 2024. All eight applications were approved, at varying levels of the totals requested.

Grants awarded*

2024: \$14,339, 2023: \$12,954, 2022: \$12,090, 2021: \$3,475 (Covid)

Operating Account	2023-2025	2021-2023
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Opening balance 1 May	29,572	39,102
Interest in from Capital Account	20,755	4,867
Interest earned on Operating Account	3,680	1,256
Grants paid out*	(23,936)	(15,654)
*Interest March 23 paid out late to operating account	1,604	-
	31,675	29,572

* Year of grant awarded does not always correspond to year it is paid out.

In 2023-2025, putting aside the late income of \$1,604 from the Capital Account, the Operating Account received \$24,435, and we were able to award grants of \$27,293. While grants somewhat exceed the income, the accumulated funds are not being reduced. However, we anticipate a drop in income for 2025 - 2026, due to lowering interest rates.

Income in the operating account is growing. We have made every effort to advertise the Best Fund and have committed to reaching out to any demographics that may be under-represented in the applications, particularly female. We became aware of a list of female ministers being compiled and asked that details of the Best Fund be sent to them. The fund has also been advertised prominently on the front page of the Presbyterian Church website, and in the Bush Telegraph, and we have sent notices to presbyteries. However, we still receive only around four applications a year.

We have also been considering the timing of the Best Travel Fund application deadline. Currently it is 30 September each year. This is sometimes very close to the change in workgroup membership following General Assembly every second year and causes delays with consideration of applications.

Rev Stuart Simpson

Personnel Workgroup Convenor

D2.4: National Assessment Workgroup

Many will be familiar with Timothy's call to ministry found in Acts 16:

He (Paul) came to Derbe and then to Lystra, where a disciple named Timothy lived, whose mother was a Jewess and a believer, but whose father was a Greek. The brothers at Lystra and Iconium spoke well of him. Paul wanted to take him along on the journey... As they travelled from town to town... Acts 16:1-4

In this passage, we see two parts to Timothy's call – discernment and internship. The discernment is done by the local and wider church. Timothy's local church and a

neighbouring church recognised and discerned a call on his life. In many respects, this is the role of the National Assessment Workgroup (NAW). Each candidate who comes to the workgroup has been recognised by their local church and their Presbytery. The workgroup's role is to discern on behalf of the Church whether a call to national ordained ministry can be affirmed. Once a call has been affirmed the candidate moves into an internship. With Timothy, it was accompanying Paul on his travels. With our candidates, it is an internship with a minister in a local congregation under the guidance of KCML.

Refreshment of Assessment Weekend

In late 2023, Rev Roxy Gahegan and Rev Dr Geoff New were invited to begin a process of redesigning the National Assessment Weekend, in order to help create an environment that was more conducive for spiritual discernment. As a result, more space was created to deliberately turn to God (sacred pauses) and new assessment tools were trialed in the 2024 assessment. Overall, this was well received, and we have used the feedback from that weekend to continue to refine the assessment process for 2025. We thank Roxy and Geoff for their input into this process.

Financial Constraints

Since May 2023, the National Assessment Workgroup has been working with 45% of its historical budget. Through cost saving measures and low ministry candidate numbers, the workgroup has continued to assess National Ordained Ministry candidates and support Presbytery Local Ordained Ministry discernments. However, if there is a return to healthy National Ordained Ministry candidate numbers, the workgroup will be unable to fulfill its role within the current budget.

Over the past five years there have been low numbers of National Ordained Ministry candidates: 2021 (6), 2022 (2), 2023 (2), 2024 (3), 2025 (4).

Since the 2023 Assembly, seven National Ordained Ministry candidates were assessed and affirmed, and seven Local Ordained Ministry candidates were affirmed.

Workgroup Administrator

Rev Steve Jordain took over the role of administrator in September 2023 and has been an invaluable support to the workgroup.

Membership

This year the following members will leave the workgroup: Rev Douglas Bradley (Co Convenor), Laurie Mills and Rev Paula Levy. We thank them for their service, commitment and faithfulness. Also, Margaret van Ginkel will replace Rev Douglas Bradley as Co-convenor.

Rev Douglas Bradley and Rev Mike Kirkby-Sing

Co-convenors

Section D3: Resource Sub-committee

Recommendations

1. That General Assembly receive the audited accounts of the Church for the financial year 1 July 2024 to 30 June 2025.
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.

Report

Note: The audited accounts are in the Supplementary Documents file on the Assembly website.

Introduction

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 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 2023. The financial reports cover the year ended 30 June 2025.

1. Financial Reporting Standards

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

Financial Consolidation is an annual requirement and involves considerable work. The production of the wider Presbyterian Church consolidated accounts is one of the largest not-for-profit consolidations in Aotearoa New Zealand.

There is good news for a parish with operating expenses less than \$550,000 for the financial year. These parishes don't legally require a review or audit. Care is still required if funders require parishes to have an audit or review. Further care should be made by parishes to ensure the integrity of their financial management is upheld despite the lack of audit or review.

A church with operating expenses between \$550,000 and \$1,100,000 must be independently reviewed (or they can get audited if they wish) by a qualified auditor, and any church with over \$1,100,000 of operating expenses must be audited by a qualified auditor. For the 2025 year, the Presbyterian Church has implemented a system of not requiring parishes to submit and consolidate their data. This is where parishes have operating expenses under \$550K. This saves the Church time and cost in collating, correcting and

consolidating. This time saved enables the Church to have the consolidated accounts audited and to be able to submit consolidated financial statements within the timeframes allowed by Charities. Non-compliance was becoming an issue when we attempted to consolidate over 400 entities. Unfortunately, individual parishes will have to file directly. Now Charities will have more data and there is more transparency as previously these parishes with under \$550K were “lost” within the consolidation. Now, they are individually reported.

Legal Framework

Some new pieces of legislation to be aware of:

Section 42G Charities Act 2005 states that:

Duty to review governance procedures

- (1) A charitable entity must review its governance procedures (whether those are set out in its rules or elsewhere) at least every 3 years.
- (2) When conducting a review under subsection (1), the charitable entity must consider whether its governance procedures—
 - (a) are fit for purpose; and
 - (b) assist the charitable entity to achieve its charitable purpose; and
 - (c) assist the charitable entity to comply with the requirements of this Act.

Church councils will need to undertake a review of governance procedures at least every three years.

It should also be noted that the Incorporated Society Act 2022 requires each Incorporated Society to reregister by 5 April 2026. If a parish has any entities that are incorporated societies, these will need to be reregistered under the new Act by that date.

Risk Management

Health and Safety (H & S) rules mean all parishes are required to have a H & S policy, and this should be reported on at church council meetings. Parishes 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 2025 are reported separately to this report. The financial performance is considerably better than the budget. There are a few factors to this, including better income from investments than budgeted both for operations and also inflation adjustments.

A comparison of the Financial Performance for the years ended 30 June 2025 and 30 June 2024 are included in the Financial Statement along with extensive explanatory notes. 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: 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 43% 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. AA is levied on all parishes with the exception of congregations of Te Aka Puahou. 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 the AA, a requirement set out in the Book of Order.

b) Investment Income – approximately 22% 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 a certain extent, the Church has access to various trust funds managed by the Church Property Trustees (CPT). 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 14% of income

Another major source of funding is from grants (approx. \$599K), donations and bequests (\$247K).

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.

Mission Enterprise Fund

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

The MEF was established following General Assembly 2014. Other income received by the funds and trusts under administration of PressGo are included in Grants and Donations noted above.

1.2 Expenses

a) Salaries and Stipends and costs – approximately 37% 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, it is a slightly lower amount.

Student Intern training is a further 4 %

Grants and donations – approximately 30% of expenditure

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

Budget 2025/26

The Council of Assembly has approved a budget deficit for the year ended 30 June 2025 (plus and minus adjustments for inaccessible income, depreciation, and funding from reserves). The deficit will be met from reserves. Overall, Assembly Assessment has not been increased – however individual parishes may have increased due to a combination of:

- fewer parishes to collect it from, or
- that some parishes were already paying their maximum 8% of assessable income
- the parish has more members than last year
- the parish has more assessable income than last year

The General Assembly budget is under serious pressure.

Council has worked to ensure this budget reflects the expressed desire of the 2022 Special Assembly that the Knox Centre for Ministry & Leadership be fully staffed. In addition, this budget ensures we resource our continued mandatory financial reporting obligations and general obligations that come with being a national organisation, including keeping people safe.

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 reduce. However, we cannot 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.

A summary of the budget is recorded below.

Presbyterian Church of Aotearoa New Zealand	
Annual Budget - Summary	
July 2025 to June 2026	
Income	
Administration Fees	\$5,000
Assembly Assessment (GA Operations)	\$2,312,945
CV Contributions	\$337,945
Grants, Donations and Bequests	\$1,243,300
Intern Contribution Recd from parishes	\$0
Investment Income	\$919,000
Other Income	\$8,600
Property Income	\$143,600
Registrations	\$121,926
Total Income	\$5,092,316
Expenses	
Administration	\$497,575
Consultants	\$339,537
Intern Costs	\$191,554
IT & Computer Costs	\$176,318
Legal Fees	\$92,000
Mission Related Expenses	\$1,365,170
Property Costs	\$286,751
Salaries, Stipends and Other Staff Costs	\$2,099,628
Travel and Accommodation	\$246,393
Total Expenses	\$5,294,926
Net Operating Surplus/(Deficit)	(\$202,610)
Funded from:	
Non-cash items (depreciation)	\$42,591
Reserves (PIF Investments)	\$160,500
Unfunded deficit	\$481

2. Workgroups

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

Statement of Investment Policy Objectives – The sub-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 term, with Bela Shmatko finishing as a consolidation accountant in November 2024.

We would like to express our thanks to all the finance team – Michaela, Bronwyn and Katrina. We deeply appreciate all you do.

Council of Assembly

The Council Of Assembly (“Council”) has a responsibility for the stewardship of the financial resources of the Presbyterian Church. From an equity point of view, 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, Council is wary of falling congregation numbers and therefore reducing income to cover costs.

Council also has restrictions in terms of reserves available as some have specific uses only.

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

3. 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 Puahou) Mr Fergus Sime (Synod of Otago and Southland), Rev Dr Ron Mills (Church Property Trustees) . I would encourage all members of the Presbyterian Church to consider offering to serve on this committee.

I would especially like to thank Michaela Press and Rev Wayne Matheson, for their contribution to this committee and the Church, and the rest of the finance team for their advice and support.

Craig Donaldson
Convenor Resource Sub-committee

Section D4: National Ministries

D4.1 Communications

Overview: Communications provides advice and guidance to, and produces or supports the production and/or promotion of, a variety of documents, resources, social media and communications for our parishes, presbyteries, synod and national Church ministries to help enable the Church's mission. Communications updates and maintains the Church's website and other social media channels. Some of Communications activities 2023-25 include:

Publications: Communications produced 21 editions of *Bush Telegraph*, the Church's monthly newsletter; edited and distributed nine editions of *Council News* from the Council of Assembly; and proofed and edited two editions of *Treasurers' News* from the Church Finance team.

Royal Commission of Inquiry into Abuse in State and Faith-based Care and related work:

Communications continues to provide support and advice, as well as design, write, edit, and distribute messages and other communications related to Abuse in Care from the COA, AES, Moderator, and Complaints and Disputes Manager. This required communicating in a timely way to ensure parishes and presbyteries and Presbyterian entities, and the media continued to receive important updates on the Church's response and actions. Communications that were produced included those regarding the outcome of the Church's investigation into claims of historic abuse in Dunedin; and the Church's response to the Royal Commission of Inquiry into Abuse in State and Faith-Based Care findings and recommendations.

Media and Communications management: Communications provided assistance to the AES, Moderator, CoA Convenor, Complaints and Disputes Manager, legal advisor, parishes, presbyteries, Synod, Church Property Trustees and others on communications issues requiring advice and/or on-going management, including the preparation of communications plans and media response statements. Communications has provided advice and planning related to Church commissions and matters of misconduct, and to parishes facing sensitive internal and external issues where there may be media interest. A focus continues to be communications for those facing building and property issues, examples include Ruawai Co-operating Church, and St Ninian's Hawea. Communications updated and distributed the advice document it produced for parishes and presbyteries to assist with planning for property sales.

Social justice: Communications promoted events, resources, and appeals. Examples include updates on the Myanmar earthquake; Vanuatu Earthquake Appeal; CWS Gaza Palestine Emergency; ICBC resources; Eco Church events and resources. Neighbours Aotearoa month of March: Communications created, distributed and promoted resources. For 2024, 20 PCANZ churches were drawn for \$50 vouchers to buy Easter buns to share the Easter bun cross with neighbours, and in 2025, in association with PresCare, churches entered a draw for \$50 supermarket gift cards to help share hospitality. White Ribbon month: Created, distributed and promoted resources including a message, a special service of healing and hope, a printed poster and prayer cards from the PCANZ White Ribbon Ambassador Rev Hana Popea.

PCANZ Moderator: Communications provides advice to the Moderator, and also designs,

edits, proofs, and gives feedback on Moderator messages to the Church, as well as distributes and/or promotes Moderator communications. Moderator pastoral messages included those related to the Royal Commission of Inquiry into Abuse in State and Faith-based Care; plus for the Hamas Israel war, Waitangi Day, Christmas, Advent, Pentecost, Easter, Lent, Māori Language Week, Anzac Day, Neighbours' Aotearoa, Children's Day, Season of Creation, White Ribbon Day, and Te Aka Puaho Moderator's Matariki message to the Church.

General Assembly: From last Assembly, to reduce costs, Communications no longer wrote a series of news emails on business decisions during Assembly but instead provided a summary of daily key decisions from the Business Assembly Work Group, plus links to video of the business sessions for full context. This form of daily coverage will continue for GA25.

Staffing: Communications staffing was reduced to one part-time staff member two and a half years ago and this level of resourcing continues with Communications Director Angela Singer, 0.6FTE, undertaking all Communications tasks and website work.

D4.2 Global Mission

Global Mission has continued engagement with our mission partners in a variety of ways in the past two years. This brief report summarises our activity.

The greatest level of engagement is with the Presbyterian Church of Vanuatu (PVC). We once again supported an English teacher on campus at Talua Theological College for each of the past two years. In 2023, this was Brianna Snowdon from Australia, followed by Jae Hong Ahn from the Korean Presbyterian Church in Auckland in 2024. We thank them for their dedicated service. In 2025, we are supporting a Ni-Vanuatu teacher and hope that this might become the way forward as we encourage the PVC to create opportunities for local teachers.

We have hosted youth leaders from Vanuatu at Presbyterian Youth Ministry's (PYM) Connect national youth leader's training weekends, with thanks to members of the Presbyterian Church of Aotearoa New Zealand who have provided hospitality for these teams. An encouraging new development in 2024 was the delivery of a chaplain's training event in Vanuatu, led by a NZ Presbyterian team and attended by 100 participants. This proved both the need and the desire for training programmes in Vanuatu and we hope the lessons learned can lead to future events of this nature.

NZ Presbyterian congregations and church schools continue to be actively engaged in our Global Mission partnership in Vanuatu. Saint Kentigern Presbyterian Boys and Girls Schools have had significant involvement supporting educational development projects, and in 2025 Saint Kentigern College also renewed its engagement. A team from Wanaka Community Presbyterian Church had a programme at Talua Theological Training Institute in 2024 with a view to ongoing partnership. Donations from Presbyterian members have provided significant financial support for cyclone relief and various school projects. Global Mission launched an appeal for the Presbyterian Church of Vanuatu following an earthquake in Port Vila in December 2024; and we arranged for a team of three personnel including two structural engineers to visit Port Vila for a week, conducting post-earthquake building assessments on church buildings.

The situation in Myanmar remains of serious concern, with the country suffering under a civil war that has continued since the military coup in February 2021. The Presbyterian Church of Myanmar has been active in harbouring internally displaced persons and contributing many

other examples of mission in this critical context. Global Mission Director Phil King has chaired an online international partners group supporting the Presbyterian Church of Myanmar throughout this time. The group acts as an advocate offering moral and prayerful support for the church and coordinates financial project support. During this period, Global Mission has provided financial support for a range of projects including Tahan Theological College, theological and vocational training scholarships, and cyclone and other crisis relief. In India we have maintained a strong connection with St. Thomas School in Jagadhri, with funds being sent to help complete the new Riddell Block named in honour of the late Rev. Doreen Riddell, the school's founding principal. These funds include bequests and generous donations from NZ Presbyterian members. Members of our Church will be assured of a warm welcome if they have the opportunity to visit Jagadhri.

We enjoy a healthy relationship with the Presbyterian Church in Taiwan (PCT), which hosts "I love Taiwan", an annual youth programme that NZ young adults have attended with Global Mission support. And we also hosted a visit from an indigenous team from the Presbyterian Church in Taiwan. They established a warm connection with Te Aka Puahou who hosted them in Ohope. In turn, representatives from Te Aka Puahou were invited to participate in a PCT indigenous celebration in Taiwan, and we hope this connection will strengthen and grow. Life in Taiwan is challenging with geopolitical tensions remaining high.

Other cross-cultural exposure and mission 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

Continue to pray for our global mission partners as they face many challenges to life and mission in their varied contexts. They greatly value their relationship with us, and we are enriched through our shared connection in the worldwide body of Christ.

Phil King, Global Mission Director

D4.3 Presbyterian Children & Families Ministry (PCFM)

The vision of Presbyterian Children and Families Ministry is to see communities of faith inspired to share God's big story, by engaging authentically with children and families. The ministry 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.

As I reflect on the past two years of ministry, I give thanks for God's goodness. Presbyterian Children & Families Ministry encountered seasons of change and new opportunities in this time. Perhaps the biggest change is the shift from being part of the Mission Resource Team, to being part of the Knox Centre for Ministry & Leadership (KCML). This transition has seen us have a greater input into the equipping of ministry interns, as we have been integrated into the curriculum. Areas such as intergenerational ministry have been incorporated into the block course schedule, and it has been a joy to work alongside our trainee ministers in this area. I truly appreciate the wisdom and leadership of Geoff New as my new line manager, and the support of the wider KCML team as we look ahead to future opportunities for equipping and training the wider Church.

PCFM continues to equip and resource churches in their ministry with children and families. We do this through a number of channels, from training and workshops, through to maintaining and updating our catalogue of resources. One resource we developed, that

proved popular beyond expectations, was *The Little Book of Advent*. In 2023, 3,000 copies of this devotional were distributed throughout the Presbyterian network. As it was so popular, in 2024 the resource was reformatted, updated and released online for churches to download, print and distribute themselves.

PCFM continues to work alongside Presbyterian Youth Ministry to deliver the Safety Warrant of Fitness training. This training is delivered online twice a year, and we have been pleased with the engagement from a wide variety of churches, who are prioritising the safety and well-being of the children and young people in their care.

A personal highlight of the last two years was being invited to help facilitate worship for the Council for World Mission's General Assembly in Durban in June of 2024. This opportunity came out of the desire for an intergenerational lens to be brought to the planning of worship components of the gathering, and involved collaboration with an international team of people. I was truly blessed to be invited to attend the Assembly, which saw me connecting with a large number of delegates, helping to coordinate worship services each day, and opening the large Sunday worship service.

There have been some fantastic opportunities to work ecumenically, through involvement with the New Zealand Children's Ministry Network. This has seen me present workshops at national training events, helping to organise events with international experts such as Rachel Turner, and collaborating to discern the trends and direction of ministry with children and families in the New Zealand context.

Finally, at the time of writing this report, I am preparing to attend Intergenerate Ministry Conference in the USA, where I will also be presenting on the intergenerational ministry journey of PCFM (and the wider Presbyterian Church of Aotearoa New Zealand). This is a fantastic opportunity, made possible by funding received from the William Boyd Estate.

As I continue to discern the priorities of PCFM, I give thanks for all who serve in ministry with children and families - from those who facilitate Sunday morning children's programmes and community-based ministries, to those who serve in our Presbyterian schools and church-based Early Childhood centres. I pray too, that we each would embrace a child-like faith of wonder and joy in all things.

Karo Wilson Director, Presbyterian Children and Families Ministry

D4.4 Presbyterian Research Centre (PRC)

2023 saw a return to regular in-person events after Covid, with a very successful Archives Open Day in May and a lecture in October celebrating the life of Rev Dr John England, a donor of one of the library's special collections. In September, our director attended the General Assembly 2023 in Auckland. In November, staff attended conferences for professional development: Andrew McPherson to Library and Information Association of New Zealand and Jay Robinson to Aotearoa New Zealand Theological Library Association.

In 2024, several key volunteers and supporters met in July to talk about restarting the Presbyterian Research Network/ Presbyterian Historical Society. In September, the PRC Director began meeting as a member of the Core Leadership Team of the Church, which reports to Assembly Executive Secretary Wayne Matheson. In November, Rachel Hurd attended the Archives and Records Association professional archivists' association in NZ.

Through a successful grant process, we were able to hire a Digital Content Curator. Susan Garwood, a seasoned professional archivist, was with us from August 2024 to June 2025.

The Presbyterian Archives: Archives received many parish collections, Presbyterian Women's (PWANZ) materials, several bequeathed personal archives, Church Property Trustees' records, and materials from the Assembly Office.

We answered a large volume of enquiries from the national office, presbyteries, congregations, academic researchers, students, and those researching their family history. We provided images for a number of publications and exhibitions, including school resources for the new history curriculum.

We were saddened by the death, in March 2024, of Dr James Ng. The Archives house the significant collection on New Zealand Chinese history gathered by Dr Ng and his wife Eva Ng over their lifetimes. This important collection is listed on the UNESCO Memory of the World for New Zealand.

The Recollect website has strong engagement and an increasing number of queries. This past year our Digital Content Curator loaded and catalogued 4310 photographic images there. These uploads have included such collections as from Te Aka Puahou, Alexander Don, at least thirty churches from across the Synod of Otago and Southland, and missions. We continue to quite regularly receive boxes of records from churches that have closed. Managing these added records is at the core of our Archives business. However, more storage space is needed.

Hewitson Library: The Hewitson Library supports staff and students of the Knox Centre for Ministry and Leadership (KCML). In early 2025 we purchased books and ebooks supporting the latest revamp of KCML course lists. We managed to release funds from the Hewitson Bequest to pay for those.

We also provide support to ministers, laity, and members of the wider Church, and to the programmes of Theology and of History at the University of Otago. Hewitson Library serves as quality study space for Knox College students. The Library contributes to theological library resourcing across NZ and Australia through interlibrary loan services.

There has been a push over the past two years to increase the number of ebooks, making them instantly available throughout the country. We also continue to send out print materials to any Library members across NZ, including parish ministers and those enrolled at KCML.

New books continue to be added to the main theology collection, particularly pastoral and worship material. The Chrysalis Seed and the England Collections continue to grow thanks to bequests and donations. In July 2024, we supported the university lectures by Dr Robin Jensen, on Early Christianity and the Arts, by purchasing her books for Chrysalis Seed. In October 2024, Anne Manchester spoke at Knox Church, launching her book on the life and works of hymnist Shirley Murray. Rev Dr Stuart Vogel launched his book 'Rich Treasures' at Hewitson Library in March 2025. Rev Dr Murray Rae spoke in April 2025 on architecture and theology, to sample that university course and to promote the Chrysalis Seed Collection.

In Summary: It is our blessing and our privilege to be caretakers and promoters of the bibliographic and archival treasures of our Presbyterian Church. Thank you for your continued and critical support in this work.

Rev Jay Robinson
Director, Presbyterian Research Centre

D4.5 Presbyterian Schools' Resource Office

It is my honour, as director, to again make this report to General Assembly. The twelve schools in the Presbyterian network continue to support, and to be served by, this Office under the oversight of the Presbyterian Church national team. This liminal space, straddling both school and church, mimics the work of the chaplains and Religious Education/Christian Education teachers at these schools – navigating being of God in a secular environment.

The key role of this Office is providing connections for those working in our schools to promote its special character and the legacy of its founders. This includes monthly Bush Telegraph articles to keep the wider church informed, quarterly school-wide newsletters, a loosely fortnightly email called Chaplains Chat (which includes RE teachers and chaplains from other denominations), irregular zoom Chaplain's Chats, and a yearly Presbyterian Schools' Conference.

Schools are visited at least once a year to make face-to-face contacts and meet new chaplains and senior staff. Over the last two years some visits included the Moderator of General Assembly, Rt Rev Rose Luxford. (This continued the initiative of the Very Rev Hamish Galloway.) I have spoken at assemblies, led chapels and got to know many, many people passionate about ensuring Presbyterian schools continue to value education, equity for all and serving the community.

In 2025, the national Presbyterian Children and Families and Presbyterian Youth Ministry directors joined me on some of those schools' visits. This is one example of connecting national and local churches, and other relevant organisations. I have also spoken at a Presbytery Central Gathering, attended a Northern Presbytery Ministry Workshop and presented a zoom talk for KCML, and met with Presbyterian Support, Independent and Integrated Schools' leaders.

A very successful collaboration has been the Rangitahi Noho Marae experience for Year 11-13's at our national marae at Ohope. Matt Chamberlin (Presbyterian Youth Ministry) and I invited young people from Presbyterian youth groups and schools to attend the inaugural event in 2024. At King's Birthday Weekend we held our second, with even greater attendance from the schools. Young people (and adult leaders) from widely different backgrounds got to know each other, learnt about Te Ao Maori and Christianity, explored the development of Te Maungarongo and Te Aka Puahou, experienced manaakitanga (*hospitality*) and belonging, and were challenged to take their insights into the future.

I invite General Assembly, and the wider Presbyterian movement in Aotearoa New Zealand, to pray for the over 13,000 young people represented by our Presbyterian schools, as well as the staff and whanau that surround them. Pray too for the continuing work of this Office.

Rev Stephanie Wells, Director

D4.6 Presbyterian Youth Ministry (PYM)

Exciting signs of life in a challenging season

Youth ministry in Aotearoa has faced a difficult decade. The effects of Covid, social change, and declining church engagement have led to fewer churches running youth ministries and fewer rangatahi (young people) involved. Yet there are many hopeful signs across the motu. Many churches are seeing a renewed openness among young people to explore Christian faith. Barna's *Open Generation* study shows Gen Z (ages 13–28) are far more open to Jesus and Christianity than previous generations.

We've seen this firsthand at Easter camps this year, where young people showed a deep hunger for God and authentic discipleship. This is a timely opportunity for the Church to invest intentionally in young people. In particular we are keen to see older members sharing their lives and faith with young people.

PYM website — A key resource hub

The PYM website remains a key connection point for youth leaders and ministers with over 7,000 annual visits to the site. It offers free resources for discipleship, leadership, games, and advocacy. www.pym.org.nz.

Collaborating with presbyteries

Every presbytery employs a youth coach or enabler. While these are locally managed, PYM works collaboratively with them to pray, plan, share resources, and run national events. This network is a major strength of youth ministry in the Church.

Rangatahi Noho Marae

Launched in 2024, Rangatahi Noho Marae is a bicultural discipleship event for senior high school students. Co-hosted by Te Aka Puahou, the Presbyterian Schools Resource Office, Presbytery Central and PYM, it explores tikanga Māori, Christianity among Māori, the Treaty of Waitangi, and how Te Ao Māori and the gospel connect.

The event has run for two years with strong results, helping many young people reconnect with their faith and understand how the gospel has shaped Aotearoa. For Māori students, it's created space to explore how Te Ao Māori and the Christian worldview can work together. It has also strengthened our engagement with our Presbyterian church schools, with many participants coming through these connections.

Connect: youth leaders and young adults conference

Since its post-Covid reboot, Connect has become a vibrant gathering for youth leaders and young adults. With inspiring worship, teaching, and connection, it remains a key event in the PCANZ calendar. Connect will run every two years from this year onwards.

Key Leaders Retreat

Held every two years, this retreat supports long-term youth leaders in local churches. Ministries thrive when leaders stay for 5–7+ years, and this retreat encourages and equips them for sustainable service.

WOF Training

Developed with Presbyterian Children and Families Ministry, Safety Warrant of Fitness (WOF) training equips hundreds of leaders annually. It is regularly updated, available online, and will be translated into several key languages used in our churches this year.

Thank You

Thank you for your continued support of youth ministry in the Presbyterian Church. Please keep praying for and encouraging young people in your communities.

Matt Chamberlin, National Youth Director

Section D5: Presbyteries

D5.1: Pacific Presbytery

Kia Orana kōtou katoatoa, Ke Ola, Fakaalofa lahi atu kia mutolu osi, Mālō ni, Talofa ni, Fa’atalofa atu i le suafa o Iesu le Mesia, Kia Ora & Warm Pacific Greetings

We bring you greetings in the name of our Lord and Saviour Jesus Christ. It is with humility, thanksgiving, and a deep sense of responsibility that the Pacific Presbytery (formerly known as the Pacific Islands Synod) presents this report to the General Assembly of the Presbyterian Church of Aotearoa New Zealand.

This report reflects the life, faith, and service of our congregations and communities across Aotearoa. It includes updates, reflections, and hopes for the future as we continue to serve God in our unique Pacific context grounded in the gospel, enriched by our cultures, and committed to unity in Christ.

Who we are as Pacific people in Aotearoa New Zealand

The mission among Pacific peoples has always been to "know Christ and to make Christ known," with a deep desire to honour God through the rich languages, cultures, and traditions of the Pacific in Aotearoa. This mission was first embraced in the 1950s and 1960s by the Congregational Church of New Zealand, which established the Pacific Island Church (PICC) to serve Pacific migrants. During the Church Union discussions of 1969–1970, the PICC transitioned into the Pacific Island Presbyterian Church (PIPC) under the Presbyterian Church of Aotearoa New Zealand. The governance of the PIC mission shifted accordingly from the PIC Board under the Congregational Church to the PIC Committee under the Presbyterian Church, working alongside presbyteries to support Pacific congregations and advise the General Assembly on mission, funding, and growth.

As Pacific communities found their footing in Aotearoa, their spiritual needs remained deeply connected to their cultural identity and the mother churches of the Pacific. While the PIC was adapting to its new context within the Presbyterian Church, other Pacific denominations were also establishing churches throughout New Zealand, often led by ministers trained in their respective homelands. The shift to training leaders at Knox Theological College, adopting Presbyterian structures like Sessions (instead of congregational consensus), and managing institutional requirements such as compliance and property oversight represented significant change for PIC congregations.

Yet amidst these changes, faithful leadership such as Rev Kenape Faletese, Rev Leuatea Sio, Rev Pepe Nokise, and others ensured enduring connections with the wider Pacific Church, affirming both cultural identity and theological heritage. As new Pacific churches emerged in New Zealand, the PIC faced a decline in numbers, prompting a renewed focus on its core mission and a commitment to ensuring the Presbyterian Church could serve as a spiritual home and marae for Pacific members.

In the 1990s, the PIC Committee invited the General Assembly to explore how the PIC could be more formally integrated into the Presbyterian structure. This led to the establishment of the Assembly PIC Special Committee (1996), whose recommendations were adopted by the 1998 Assembly, including a 10-year trial of a Pacific Island Synod. By 2012, the PI Synod was officially recognised as a court of the Presbyterian Church of Aotearoa New Zealand and in 2018 it was granted presbytery status, affirming the value of Pacific leadership and partnership in the life of the Church.

That same 2012 Assembly also initiated the formation of super-presbyteries across the church. However, a unique provision was made for Pacific congregations to vote on whether to align with the Pacific Islands Synod or to remain within their local presbyteries. This process created unexpected tensions, with many congregations expressing a desire to join the Pacific Island Synod but falling short of the two-thirds majority required. These developments have been a source of both pain and learning.

As the Church continues to move forward, it is important to reflect on what has been agreed upon through past Assembly decisions and what they mean in practice today. The journey of the PIC and the Pacific Synod is not only part of the Church's shared history, but also a living example of how cross-cultural partnership, shared governance, and mutual respect can strengthen the mission of the whole Church. In this spirit, we pray for renewed commitment to walking together and to revisiting the recommendations of the Assembly PIC Special Committee, particularly the vision of a unified presbytery for all PIC and multicultural congregations, grounded in relationship, trust, and shared calling.

Honouring those who have gone before us: tributes to past leaders

As we reflect on the journey of Pacific peoples in the Presbyterian Church of Aotearoa New Zealand, we pause to honour and give thanks for those whose leadership, faith, and service have paved the way. Their dedication has strengthened our churches, nurtured our people, and guided us in faith and unity. We stand on their shoulders.

Rev Bill Cuthers: A beloved and long-serving Minister of St Lukes Pacific Island Presbyterian Church (PIPC) Tokoroa, Rev Cuthers was a key member of both the PIPC Board and the PIPC Committee. He served as Moderator of the Pacific Island Synod and of Uapou Cook Islands Fellowship and was also a member of the Council of Assembly. His leadership extended beyond the pulpit, famously contributing to the Minister's Golf Life-saving Committee with his ever-present humour and warmth.

Rev Apa Lealiifano: Rev Lealiifano ministered faithfully at Corstorphine-Concord Union Parish, Dunedin, North Dunedin Pacific Islanders Church, and Glen Eden Pacific Islanders Presbyterian Church. He also served as Moderator of the Fono Samoa PCANZ Inc., offering wisdom, cultural insight, and pastoral care to both congregations and ministers. His gentle spirit and deep faith were widely respected.

Rev Peter Wedde: Rev Wedde led Onehunga Pacific Islanders Presbyterian Church and Onehunga Union Parish with humility and pastoral care. His ministry was marked by steady leadership and a heart for community, especially among multicultural and Pacific congregations.

We also give thanks for the lives and ministries of the *Faletua* wives of ministers whose leadership within women's ministries and the wider church family has shaped generations of faith and service.

Mrs Funaki Tuai: Wife of Rev Pelu Tuai, Mrs. Tuai was a dedicated leader and President of the Fono Samoa *Mafutaga a Tina Aoao* (National Women's Fellowship). She served faithfully in the life of Te Atatu Presbyterian Church and Ranui Samoan Presbyterian Church, nurturing women in faith and service.

Mrs Lealofi Setefano: Wife of the late Rev Leiite Setefano, Mrs Setefano also served as President of the *Mafutaga a Tina Aoao*. Her leadership spanned several congregations, including Rotorua Presbyterian, St David's Multicultural Presbyterian Parish, Petone, and Tamaki Pacific Islanders Presbyterian Church. She was a deeply loved mentor and mother figure in the Pacific church.

Mrs Fualole Lealiifano: Wife of the late Rev Apa Lealiifano, Mrs Lealiifano was a respected President of the *Mafutaga a Tina Aoao* and led women's ministries at St Clair Union Parish, North Dunedin PIPC, and Glen Eden PIPC. She also convened the Christian Education Committee of Fono Samoa PCANZ Inc., shaping the faith formation of many.

Their memory and legacy live on in the hearts of our people and the life of our church. May we continue to walk faithfully in the paths they have helped to forge, honouring their contribution with our ongoing service to Christ and community.

Celebrating growth and shared leadership

The vitality of the Pacific Island Presbytery is found in the life and ministry of its fono, congregations, and the faithful communities they serve. Each fono brings its unique voice, cultural richness, and theological depth to the wider mission of the church.

Under the guidance of our current leadership, the Presbytery continues to thrive. We give thanks for the dedicated service of:

- Rev Arona Tusega, Moderator of the Pacific Island Presbytery
- Rev Toeaina Karima Faiai, Moderator of *Fono Samoa*
- Rev Tokerau Joseph, Moderator of *Uapou Fellowship*
- Rev Don Ikitoelagi, Moderator of *Fono Motu*
- Rev Nathan Pedro, Moderator of *Fono Tahiti*

Together, these leaders represent the strength of our diversity and the unity of our purpose to serve God faithfully, uphold the legacy of our forebears, and nurture the next generation in faith, leadership, and cultural identity.

Participation in decision-making

One of the most encouraging signs of health and growth within the Pacific Presbytery has been the increasing participation of our people in decision-making processes at every level of church life. Across all regional *fono*, congregations, and ministries, we have witnessed renewed energy and commitment not just in governance, but also in worship, youth involvement, and community life.

This renewed engagement is evident in the vibrant attendance at regional *fono*, the growing involvement of young people in leadership development, and the collaborative spirit shown at church-wide events, including youth conferences, combined worship services, sports gatherings, and shared community outreach. These are not simply events, they are expressions of belonging, ownership, and faithful stewardship of our collective calling.

While some may attribute this surge of activity to a global sense of relief following the uncertainties of COVID-19, for us as Pacific people, this season of renewed life is a way of giving thanks. It is a response to God's grace and protection over our families and churches. It is also a reminder that participating in the life and decision-making of the church is not a privilege for the few, it is a shared responsibility and an act of faithfulness.

As Scripture reminds us:

"When you have done all that you were commanded, say, 'We are unworthy servants; we have only done our duty.'" – Luke 17:10

May we continue to serve with humility, courage, and joy, knowing that our participation shapes the present and future of the Pacific Presbytery and the wider church.

Turning challenges into opportunities for growth

The Pacific Presbytery, though relatively young at just 13 years old, continues to face significant challenges, challenges that, while daunting, can also be the very places where new growth, resilience, and leadership can emerge. These are not just administrative concerns; they affect the core of our ministry, our people, and our future in the Presbyterian Church of Aotearoa New Zealand. Yet within each challenge lies an invitation to strengthen our structures, deepen our unity, and reimagine our mission together.

1. Compliance Pressures and Presbytery Equity

Like all presbyteries, the Pacific Presbytery carries the weight of supporting our congregations with rising compliance demands, stipends, insurance premiums, building warrants of fitness, and governance obligations. However, unlike long-established presbyteries that entered the super-presbytery era with over a century of accumulated land, assets, and institutional support, we began with little of that inherited infrastructure.

Despite this inequity, we have stood firm. But the strain is real and so is the temptation for some Pacific churches to join wealthier presbyteries. While this may provide short-term financial relief, it risks once again marginalising our non-English speaking leaders from the decision-making tables of the church. It also opens the door for others well-meaning but disconnected from Pacific communities to speak on behalf of our people in church and civic spaces.

Rather than retreating or fragmenting, we see this moment as a call to **build capacity** within the Pacific Presbytery: through shared resource strategies, stronger compliance training, leadership development, and collaborative resourcing with Presbyterian national bodies. We call on the wider church to recognise this disparity and walk with us in equitable partnership.

2. The Shortage of Ordained Ministers

The diminishing number of ordained ministers across the Church has serious implications for all congregations but particularly for the Pacific churches. Ministers within Pacific contexts are more than theological teachers and facilitators of mission, as described in the Book of Order. They are peacemakers and cultural bridge-builders holding together extended families, island identities, and intergenerational dynamics. Their *Faletua* (wives) are also deeply respected spiritual leaders, particularly within women's ministries.

The current shortage is already straining our churches. Congregations struggle to fill vacancies, interim moderators are stretched thin, and the absence of a minister affects not just Sunday worship, but the whole spiritual and cultural wellbeing of the community. The decision at the 2023 Assembly encouraging local elders to serve as session moderators has faced resistance not due to lack of faith in elders, but because it shifts the cultural and theological role of pastoral leadership in Pacific settings.

In this challenge, we see an opportunity:

- To advocate for a renewed relationship between the Presbyterian Church of Aotearoa New Zealand and Pacific sending churches in Samoa, Tokelau, and the Cook Islands.
- To call for Pacific-trained ministers, under Presbyterian Church jurisdiction, to fill our pulpits while maintaining cultural integrity.
- To affirm the Pacific model of ministry not as a rejection of women's leadership, but as a communal, team-based model where ministry is shared across family, gender, and generation.

We believe these conversations must be ongoing, and that the Pacific Presbytery must be actively included in all decisions impacting Pacific congregations within the Church.

In every challenge we face, whether structural, theological, or cultural, God is inviting us to grow. The Pacific Presbytery is committed to walking forward in faith, with courage and collaboration, trusting that the God who brought us this far will continue to lead us through. We do not seek privilege, but partnership. Not exemption, but equity. And above all, we seek to honour the faith, culture, and witness of our people as we continue to serve Christ in Aotearoa New Zealand.

Seeking unity through shared responsibility

The recent Council of Assembly decision to reduce funding for the Pacific Presbytery has presented significant operational and relational challenges. While the intent of such decisions may be to align resources across the wider Church, the impact has been particularly felt in the Pacific context where presbytery roles, especially that of the Clerk, are vital to sustaining both governance and pastoral care.

Over the past two years, the Pacific Presbytery has struggled to fill the Clerk position, a role essential to the effective functioning of our presbytery model. Ministers already serving multiple congregations have graciously stepped in to carry out Clerk responsibilities in addition to their existing parish commitments, often at minimal or voluntary cost. This situation, while deeply appreciated, is not sustainable in the long term.

The reduction in funding has required the Pacific Presbytery to reassess its priorities not from a place of complaint, but from a commitment to the unity and spiritual wellbeing of our people within the Presbyterian Church. We recognise that the challenges we face are not isolated; they reflect broader systemic questions the church has been navigating for decades questions of representation, equity, cultural recognition, and theological diversity.

When Pacific people are absent from work groups, forums, or leadership conversations, the church loses a vital perspective. Conversely, where our voices are present, we help shape solutions that serve the whole body. Our concern is not only about resources, but about fellowship, inclusion, and partnership. The Presbyterian Church's historic ethos shaped by the Westminster tradition has a valued place, but its application must also consider cultural contexts and relationships. Unity cannot come at the cost of disconnection or division among communities.

This moment calls us not only to reflect on funding structures, but to reimagine how we walk together as one church respecting our diverse contexts while seeking shared purpose. The Pacific Presbytery remains committed to this vision and invites PCANZ to work alongside us in building a church that reflects mutual responsibility, relational integrity, and gospel-centred unity.

A legacy of service, a future of promise

The Pacific Island Synod gratefully acknowledges and celebrates the faithful service of those who have journeyed long in ministry and those who are newly stepping into this sacred calling.

We give thanks to God for the dedicated service of Rev Mika¹ and Mrs Lia'i Fa'amausili, and Rev Iona and Mrs Tapuono Su'a, who have recently retired from active ministry. Their years of commitment, leadership, and obedience to Christ have blessed not only their

¹ Rev Mika Fa'amausili died after this report was received.

congregations but also the wider body of the church. We honour their contributions and uphold them in prayer as they enter this new season of life and rest.

We warmly welcome Rev Winston and Mrs Yvonne Timaloa and Rev John and Mrs Eseta Setu, who have recently graduated from Knox Centre for Ministry and Leadership (and now serve in parish ministry. We celebrate their achievement and look forward to the wisdom and passion they bring as they serve our Pacific communities within the Presbyterian Church.

Gratitude for ongoing support

The Synod extends sincere appreciation to the Clerk of Presbytery for continued support in resourcing joint activities between the Synod and the Pacific Presbytery, particularly in youth services and ministry. We also express heartfelt thanks to Rev Wayne Matheson and the Assembly Office for your consistent guidance, presence, and willingness to support our leadership when called upon.

Together, we give thanks to God for the faithful partnership across the wider church. May God continue to bless the Moderator, the General Assembly, and all members of the Presbyterian Church of Aotearoa New Zealand as we seek to serve Christ with unity, love, and cultural integrity.

Kia manuia; Atawai Wolo; Monuina kau mautolu; Fakamanuia ma fakafetai; la fa'amanuia le Atua i lana Ekalesia.

(Blessings to you all, and thanks be to God for His Church.)

*Rev Toeaina Elama Maea
Pacific Presbytery Clerk*

D5.2: Northern Presbytery

1. Our churches

As at December 2023, there were 79 churches. As at end of December 2024, there were 75 churches, due to:

- the voluntary dissolution of Titirangi Presbyterian Church
- the voluntary dissolution of South Kaipara Parish to become part of the Massey Riverhead Parish
- the congregations of Orakei Presbyterian Church and the St Margaret's Presbyterian Church, Belmont, were dissolved via Book of Order 5.10 Commissions.

There are several initiatives underway to plant, or extend churches / congregations. These include:

- Clevedon Presbyterian Church, financially supported by Presbytery, has re-established a congregation at Takanini and introduced a new children's/family ministry there.
- Crossroads Mangatangi are progressing with a new church plant in Pokeno, financially supported by Presbytery.
- The new worshipping congregation "The Storehouse" in Mt Roskill, which is part of a joint venture with Presbyterian Support Northern, is progressing well.
- The Upper City ministry outreach continues to expand and now includes a regular worshipping community accommodated at Auckland Chinese Church.

- Financially supported by Presbytery, Mahurangi Hope, Warkworth, has commenced the initiative of a new church plant at Wellsford, as the Wellsford Co-operating parish has recently been dissolved.
- St George's Takapuna is initiating a new ministry outreach, in conjunction with Presbytery, in the Lower North Shore area in response to the dissolution of St Margaret's Belmont.
- Norwest Presbyterian Churches (formerly Massey Riverhead) is in the process of planting a new congregation at Waimauku, with financial support from Presbytery.

2. Our ministers

As at the end of December 2023, Northern Presbytery had 63 active church ministers, 9 Chaplains, and 18 other recognised ministers. As at the end of December 2024, there were 63 Ministers, 6 Chaplains, and 16 Other Recognised Ministers. Toward the end of 2024, there were three interns in Northern Presbytery being licensed.

Presbytery appointed Rev Dr Tokerau Joseph to a half time position for three years to increase the number of people entering the national assessment process for ordained ministry. This followed research undertaken by Dr Joseph as to the reasons why so few people were entering national assessment. It is very pleasing to report that this initiative is achieving results, as the table below demonstrates.

Year	LOM	NOM
2021	3 (none from NP)	2 (1 ALP, 1 NP)
2022	6 (2 PAC, 1 NP, 1 KAI, 1 CEN, 1 ALP)	2 (1 ALP, 1 SOU)
2023	2 (both from NP)	6 (2 NP, 2 PAC, 2 ALP)
2024	3 (all from NP)	2 (1 NP, 1 ALP)

The presbytery is engaging with a further five people in their discerning process about ministry thus far in 2025.

3. Operations team

The Presbytery Operations team has comprised the following: Administrator (full time); Church Enabler (full time); Youth Co-ordinator / Intercultural Facilitator (full time), Executive Officer (part-time), plus Minister Enabler seconded half time for fixed term of three years, ending December 2025. Recently the role of Presbytery Child Safety Officer, part-time, has been added, which has been timely in relation to the findings of the Royal Commission into abuse in care.

4. Extending our relationship with Te Aka Puahou

A significant development has been extending our relationship with Te Aka Puahou, which now has a representative on the Presbytery Council (voting member) and will be taking part in the two full presbytery meetings each year. The Presbytery is also in discussions about how to support Te Aka Puahou to extend its presence in Auckland.

5. City to City Australia (CTCA)

In late 2023 the presbytery established a partnership with City to City Australia to undertake their rejuvenation process for some churches, as well as equip us to lead this process in the future. An initial group of six churches commenced with CTCA in March 2024 and a second group of ten churches commenced in October 2024. The presbytery commissioned Angel Wings (Rev Dr Steve Taylor) to undertake an independent evaluation of the CTCA revitalisation process of the two groups of churches.

Plans are now progressing for the presbytery to have two staff as consultants (Rev Dr Emma Keown and Rev Dr Tokerau Joseph) to lead revitalisation of additional churches. They will be supported administratively by a Project Office, which includes all of CTCA's revitalisation processes (tools, templates etc) as they have gifted these to the presbytery.

Rod Watts
Executive Officer, Northern Presbytery

D5.3: Kaimai Presbytery

Our vision is that the churches of Kaimai Presbytery will be healthy and growing, their fruitfulness flowing from their experience of spiritual vitality and their engagement with the world; a united and vibrant movement of people empowered by the Holy Spirit and with a variety of different expressions of life and mission.

Extending from the Coromandel and Hauraki Plains, along both sides of the Kaimai Ranges, to Taumarunui, near Mount Ruapehu in the south, Kaimai Presbytery sits, arguably, in some of the most productive land in the country. We have one campsite at Ohope, 43 parishes consisting of 24 Presbyterian congregations and 19 cooperative ventures. A slight majority of our parishes are small rural congregations, faithfully serving however they are able.

Journeying together

Our monthly e-newsletter, the *Kaimai Press*, keeps congregations connected and informed about events, news and opportunities. Our presbytery gatherings, which are held twice a year, are well attended and are a great way of looking at our strategic plan, the future directions of the presbytery, and current issues facing churches in New Zealand. It is a great encouragement to be in the wider body of Christ as well as being a great fellowship time for elders and is also an opportunity for those in our parishes considering a leadership role to see Presbyterianism at work.

Elders and lay leaders are increasingly the backbone of our parishes and so resourcing our leaders is an increasing focus. We have produced an eldership booklet, which simplifies some of the terms and jargon that those not in everyday ministry find more challenging and we have held leaders' workshops on 'What it means to be an Elder' in Matamata and Tauranga in June and August 2024. In the last few years, we have held an annual leaders retreat at Papamoa beach with our Moderator Rt Rev Rose Luxford in 2024 and Rev Dr Darryl Tempero this March. This provides a time of spiritual refreshment and growth for leaders in Kaimai, focusing on spiritual formation for those "whose delight is in the law of the Lord, and who meditates on his law day and night. That person is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither – whatever they do prospers." Psalm 1:2-3. These retreats have an environment where people can meet with Jesus through: sung worship, spiritual formation and with the freedom to experience the Holy Spirit, and be reminded of their personal gifts in ministry.

Our strategic plan was reviewed and went to all congregations for feedback in late 2023 and is a great foundation for moving forward as we are acutely aware that as new wine calls for new wineskins, new social environments may require some new approaches, so Kaimai is also committed to supporting new ventures with new expressions of ministry in both Nawton and Opotiki. The most significant step we have taken to support our parishes is working with City to City Australia (CTCA). A Revitalise Kaimai plan is in its first stages and is a three-year partnership with CTCA to actively implement Kaimai's Strategic Plan to effectively link spiritual vitality with missional engagement by providing a framework for growth and focus. They are also working with individual parishes, some of which are already making progress. Our Mission Coach, Vanya Wallis, has been instrumental in connecting the presbytery and City to City Australia as part of her role to work with parishes in assisting them in actively implementing the presbytery's strategic priorities.

Youth and Families

Our Children, Youth and Families Coach, Julianne Managh, has been connecting and building relationships with the Youth and Children's workers within the Kaimai region through visiting parishes, her involvement in the national youth leaders retreat in Queenstown, helping with - and speaking at - a combined youth ball, assisting with Safety Warrant of Fitness online seminars and establishing connections with the National and Regional Youth Enablers. A wonderful highlight was the Ohope Youth Easter Camp this year where there were seven new commitments to faith, other youth grew in their faith and it was a great opportunity for new leaders to exercise their giftings and get some fantastic experience.

Property

Our property team, led by Graham Robertson, has been hard at work, liaising with the Church Property Trustees, working through insurance information, overseeing property sales, and liaising with our remaining campsite at Ohope. The Narrows Park Camp was sold to a Trust which will continue its use as a Christian campsite.

The most valuable work is providing guidance and information for congregations undertaking earthquake strengthening projects, resource consent matters and Church Property Trustees' property guidelines.

It was great to see the completion of two buildings, an extension at Bethlehem Community Church and a new build at Te Awamutu which were both major projects.

Ministry settlement changes

Ministry settlements in the area have been at St Luke's Tokoroa, Hauraki Plains Cooperating Church, the Knox Whakatane cluster, St Andrew's Hamilton, Tirau Community Church and Knox, Morrinsville. There has also been a lay appointment at Paeroa Cooperating Parish and, as previously mentioned, there are two new expressions of ministry underway at Nawton and Opotiki. St Paul's Katikati, St Andrew's Te Awamutu and Fairfield Presbyterian (Hamilton) are in the Ministry Settlement Board process.

Change is inevitable and, as with all presbyteries in the country, we have had to face the dissolution of a few congregations: Knox Hamilton, Whangamata, Waharoa and Pauanui.

Kaimai Council changes

Human resources are a great but increasingly scarce asset. The Very Rev Garry Marquand stepped down from both the strategic work group and the Kaimai Presbytery Council late last year. We are so grateful for his vision in driving the strategic plan and his wisdom and experience at our Council meetings. A new appointment was Rev Enosa Auva'a from Tauranga. We have also had changes in Presbytery Council Moderator with Rev Ron Bennett stepping down and Rev Wilson Orange replacing him until recently. Thank you to Eoin Crosbie for stepping in as Acting Moderator.

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 Rika van der Linde, our Administrator who deal with a lot of the hard stuff. There are so many who do the hard work in the background, interim moderators, ministry settlement boards and commissioners who are all greatly appreciated.

*Lynne Robertson
Kaimai Presbytery Council*

D5.4: Presbytery Central

We have a vision of a flourishing, collaborative network of faith communities serving God's mission in our part of Aotearoa New Zealand and seek to resource people into activating that vision. We have committed to discipling people in faith, encouraging cooperation, strengthening participation, discerning sustainable practice, and intentionally working across cultures. There is ongoing work to find ways to work out our strategic vision.

Presbytery Central Nukuhau Tapu stretches in a large triangle over the lower North Island. The four main urban areas (Greater Wellington, Napier/Hastings, New Plymouth, and Palmerston North) are joined by a number of smaller rural towns. Our 76 congregations are of varying sizes and over half have no stipended ordained ministry.

Our presbytery is led by moderator Rev Leanne Munro and a council of nine. We have four Regional Moderators who undertake pastoral and liturgical duties within their area. Two presbytery gatherings are held each year in association with a Ministers Muster on the Friday afternoon.

Presbytery employs an Executive Secretary (Peter MacKenzie), Mission Catalyst (Stuart Simpson), two Youth Enablers (Nga Rolston and Kyle Hastelow), Administrator (Andrew Gore) and treasurer (Julie Morse). Seven work groups (finance, property, leadership, mission, youth, grants, and Uniting) are delegated much of the work of the presbytery. The development of national networks to support staff is affirmed – the Zoom meetings of executives, mission workers, youth and property people have been beneficial to all.

Presbytery celebrates the ongoing success of our Easter Camps, the support we offer to national youth ministries, the development of young leaders and the connections we have fostered with our five church schools. Our young people have enjoyed visiting Te Maungarongo in Ohope and sharing in the manaakitanga of Te Aka Puahou.

In Hawkes Bay, the presbytery has supported a learning community across a variety of congregations to explore the future in terms of ministry, mission, and structure. We are hopeful that new models of being church will emerge that reflect the local context. In other areas there is work to encourage collaboration amongst congregations and help support each other.

Presbytery has been actively involved in several building projects that will enhance the mission and ministry of congregations in their community – and we have worked through the dissolution of several congregations and the sale of property. We recognise the significance of property on individual and community identity and seek to take time to work through the impact of our decisions.

Presbytery has a close working relationship with the Methodist Synod – we share similar boundaries. Our interaction with the three Anglican dioceses is less.

There is an ongoing exploration of how changes in technology can be utilised by the church, especially in being able to provide resources to isolated communities across the region. We face the challenges of increasing age and decreasing numbers in many of our congregations but also affirm the care of communities and stewardship of property that has brought us to the end of the first quarter of the twenty-first century.

*Rev Peter MacKenzie
Executive Secretary
Presbytery Central*

D5.5: Alpine Presbytery

Our greetings to the General Assembly! Haere mai as people come to meet in our patch!

Alpine Presbytery is named, not in recognition of the Alpine fault (just imagine it!), but the mountain ranges formed as the tectonic plates are forced together, and the erosion caused by ice and wind and rain has crafted habitable land as the rivers make their way to the coast. Almost all of our 53 church communities and seedlings are situated within 30 kilometres of the coastlines of the upper South Island, with just a handful of inland exceptions. The province of Canterbury hosts 44 of the church communities.

Here to There

It feels more appropriate to talk of church life in terms other than survival, even though a lot of resource and energy goes into maintaining the forms, structures and rhythms of church we have inherited. The language of 'Here to There' feels more appropriate. Here we are, things are changing, what does 'what's next?' look like and how might we reach for what God is revealing? Many of us sense that it is not for us to cling if the call of God is to something new, but that is no easy thing to embrace for those who are just keeping their heads above water let alone looking for new opportunities.

Language for our season

In 2025 we are working to adopt a new Culture & Strategic Framework. Building on our 2020 document, we are less inclined to be prescriptive or 'top-down' by concentrating on who and how we are being shaped by whose we are. We are also tentatively stepping into some broader windows of possibility shaped by biblical insights being in conversation with the wisdom of the tangata whenua.

Our working headings are like a circle within which we find strength as we develop the particularities of our vision and set about being the church of Jesus Christ in each of our contexts:

Manaakitanga - Diversity & Inclusion

Whanaungatanga - Connectedness & Collaboration

Rangatiratanga - Leadership & Growth in Christian Character

Kaiwhakatere - Wayfinding/Navigating

Kaitiaki - Stewardship of Giftings and Resources

Seedlings

We have been committed to planting seeds. The parable of the sower recognises the exuberant seed sower – seeds all over the place! We're a bit less reckless as we look for deep soil – but, as we know, so much of the possibility is about timing, people, and place. Fortunately, two of our seedlings are becoming fruitful and we are learning from their experiences.

Prestons in N.E. Christchurch has a half-time seedling (Josh Olds and before him, Charissa Nicol). Josh was ordained into the position in late 2023 but also worked there during his internship.

Pa Whakāoranga in Aranui has four staff – Kevin Hapi and Zenn Rarere lead this. We have recently refurbished the earthquake-damaged Iona Church building. Finding our way in this Māori led mission is truly exciting. Just over two years ago we had just one person walking the streets sowing seeds. Now 'birds' are coming to nest in the branches. The biggest challenge for the Presbytery system is to stand back and be led.

There are other seedling possibilities being explored. The ideal is that the seedlings are incubated by nurturing and supporting communities who understand the need to stand back rather than stand over.

Being part of the Forge network is an essential element of our finding our way forward and supporting those who find themselves in the kaiwhakatare space. We are very fortunate to have strong links with Knox Centre for Ministry & Leadership, Forge, and PressGo as we venture outside our traditional frameworks.

Closure and enterprise

As with other presbyteries, we have had several church closures – these are challenging times! While these closures have brought resource into the presbytery life helping fund a number of church developments, mission projects and essential staffing, we have also recognised that making more of these resources for a longer period is sensible. How might we generate a resource that enables longer-term financial stability and fosters partnerships in the social enterprise space? We have established an Enterprise Fund to redirect a sizeable proportion of financial resource in order to try do something more than burying it in the ground. The vision is that the presbytery becomes self-funding and imaginative in mission for a very long future.

Resourcing our life

We are grateful for the input of many people when we have gathered. We have especially valued the contributions of Knox Centre for Ministry & Leadership staff, Andrew & Kara Root from Minnesota, Miriam Jessie Fisher from Laidlaw College, Rev Kelvin Wright, Shireen Chua, Dr Brett Mann & Helen Gardner, James Beck, Rt Rev Rose Luxford, Russell Garrett, Matt Chamberlin & Rev Wayne Matheson.

Us – ‘us helping us be us’

We have some very small churches and a few quite large ones. Some of the smaller ones are very stable with ministry leadership provided by a team. The role of ordained ministers in these settings is more fluid than in the past – an enabler rather than the centre of the ministry expression. Most of our ministers have roles in other teams or contexts at some point or all the time.

Our most vulnerable churches seem to be our minister-centric ones. We love our ministers, but the affordability of them is often in question, and the need to widen the leadership base in our churches is critical.

While we have quite a few challenges, most of us have a sense of being ‘us’ – connected, supported, prompted, learning from one another, and prepared to be experimental.

We have enjoyed the 3-year term that Rev Phyllis Harris offered as Moderator. Phyll has been a wise, stable, and prayerful leader. Rev Lynmaree Sopoaga has recently been elected as Moderator, and we look forward to her leadership.

Abi Trevathan, Rev Dan Spragg, and Rev Martin Stewart see to the day-to-day life of the presbytery workings.

*Rev Martin Stewart
Executive Officer
Alpine Presbytery*

D5.6 Southern Presbytery

Tēnā koutou katoa - warm greetings from the Deep South!

Southern Presbytery is pleased to offer this short report into our life and work since General Assembly 2023.

Our people

From the Waitaki River in the north to Stewart Island in the south, and from the shores of the Pacific Ocean in the east to many wonderful lakes in the west, our people are our best and most appreciated resource. Living in this “land of plenty”, whilst dealing with the challenges of the day, is a faithful and resilient group of “Southern Presbyterians” who actively strive to follow Jesus and to walk in step with the Spirit of Almighty God. As predictions of demographic change suggest an ongoing migration of people from the country into town centres, and for regions like Otago and Southland forecast to see stable to declining levels of population growth across the entire region in the next 15 years, we encourage a posture of courage rather than fear as we look to what God is doing in our midst. We remember not only who we are, but also *whose we are*.

Encompassing 61 congregations and 3,200 members, we have five regional areas made up of Clutha, Dunedin-North Otago, EquipCentral, EquipSouth and Maitava Valley. We have 22 full-time ministers and 12 part-time ministers in congregations and one Local Ordained Ministry probationer. 128 members of presbytery, which consists of 34 parish ministers, 10 other recognised ministers, and 18 senior-active ministers. We have 38 presbytery elders, 22 elders on presbytery work groups, and 6 other presbytery members.

Presbytery's strategic direction

When Assembly last met, Southern Presbytery was engaged in a review process which resulted in a number of focal points rising to the fore. Our vision is to see “Vibrant Communities of Faith in the South” and our mission is “To lead a movement of communities of faith to witness to the good news of Jesus Christ”. A 3-year Strategic Directions Statement was compiled which sets out four priority focal points:

1. Working together
2. Engaged communities of faith
3. Leader development
4. Aligned resourcing

As with many presbyteries and other denominations in New Zealand, our congregations face several tough realities, and Southern Presbytery recognises the need to offer leadership and resourcing to our churches, in particular those facing significant challenges. Developing broad missional strategy for our whole region, conducting engaging and helpful congregational reviews regularly, supporting new pathways for developing leaders, engaging one another in productive and life-giving ways, streamlining processes and exploring operational integration with Synod, and improving communication across the board are all key components in achieving the goals and aspirations contained in our Strategic Directions Statement.

Presbytery Council

In order to give practical expression to the Statement and its priorities as mentioned, Southern Presbytery Council developed an Annual Plan in order to keep the council focussed on these issues. The council is attending to these matters along with undertaking its other responsibilities and duties. Much of the work of presbytery is delegated to work groups, and we are thankful to all those who contribute to this valuable and appreciated expression of our common life, resourcing and compliance.

Staffing

Southern Presbytery has six staff under its wider umbrella. A full time Executive Officer, Mission Advisor, Youth Advisor and Children and Families Advisor; and a part time Communications Manager and Office Executive (administrator).

Strategic conversations

Southern Presbytery is involved in the process of identifying strategically significant congregations and buildings as requested by Assembly. This work has got off to a slow start, but it is gaining momentum and progress is starting to be made.

One challenge the presbytery faces is exercising adequate oversight over and providing adequate resourcing to congregations who do not have settled ministry (comprising one of the four recognised strands of ministry), in addition to some challenges experienced in offering resourcing to those that do have settled ministry. Every congregation deserves to have good leadership, irrespective of the form of that leadership, and the presbytery is committed to supporting its congregations in helpful and uplifting ways.

In addition to the challenges of oversight and resourcing, we are keenly aware of how many of our rural congregations in particular are doing it tough. Declining and aging people resources, along with increasing physical distances between congregations, adds to the challenges being faced.

Struggling congregations are having conversations with neighbouring congregations about assistance and support on the ground in practical ways. Without the means to amalgamate congregations, and without a desire to dissolve healthy congregations in order to assimilate others, conversations are taking place around how two or more congregations are able to assist each other with various types of assistance (leadership, pulpit supply, administrative assistance, etc.) in order to build capacity and vitality in each place of worship. Ideas from other presbyteries are welcome here too.

Celebrations/Recognition

Since the 2023 Assembly, Southern Presbytery has celebrated these new ministry beginnings (inductions): Charissa Nicol as Principal of Columba College, Ivan Martinez as Dean of Studies at Knox Centre for Ministry & Leadership, Richard McLean as Executive Officer of Southern Presbytery, Graham Redding as Minister to Knox-Dunedin, Reece Frith as Minister to Cromwell and Districts, Rachael Masterton as Minister to Coastal Unity (ordination) and Lynne Hall as Minister to Knapdale-Waikaka (ordination).

The following dissolutions have taken place, with gratitude for the years of ministry and service that took place in these locations over many years: Otatara, Kaitangata/Stirling/Lovells Flat, Kaikorai and Woodlands.

A new church building was opened in Outram in December 2024 (Maungatua Parish) and St. John's, Arrowtown moved from under the umbrella of the Wakatipu Community Church to become a distinct (new) congregation in July 2025. A number of congregations have celebrated 150th anniversaries, reminding us of the growth of new congregations in the early days of expansion and settlement within Otago and Southland.

We give thanks for the lives of those ministers, elders and members who have passed away over the past two years, and we acknowledge their service to God and to the Church with gratitude.

*Rev Richard McLean,
Executive Officer*

Section E: Other Reports

Section E1: Assembly Business Work Group

Recommendations

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

Terms of Reference

The Assembly Business Work Group (ABWG) supports the General Assembly by organizing its business, including setting the agenda, timing, and ordering papers and presentations. The ABWG also makes recommendations to the Assembly, through the Moderator, on how to conduct its business. We achieve this by working closely with the incoming and outgoing Moderators, the Assembly Executive Secretary, Assembly Office, presbyteries, and the Local Arrangements Committee.

Report

General Assembly 2023 was held at St Kentigern's College in Auckland, in late September. We thank everyone who dedicated significant time and energy to making this often unpredictable event a success.

To better connect the General Assembly with the life of a local congregation and to test simpler, more cost-effective ways of conducting the event, the 2025 Assembly will be held at St Paul's Trinity Pacific Church, in Christchurch. The initial response from the parish was overwhelmingly positive, and the collaboration appears to be working well as the Local Arrangements Committee liaises with the parish and Alpine Presbytery.

The Assembly Business Workgroup for GA25 consists of Rev Dan Spragg (Convenor), Gerald Bradfield, Rev Anne Stewart, and Rev Shona Bettany.

The Assembly's business has been condensed into two half days and two full days, beginning on Monday, October 20 at 1:00 p.m. with a Mihi Whakatau. This is a form of welcome that is less formal than a Pōwhiri and is typically held when not located on a Marae.

The ABWG's primary focus for GA25 is to create a timetable that allows for both in-depth and efficient consideration of business. To foster stronger connections and provide extended time for the development of ideas, we are using dialogue groups. Discussion and debate tend to be more productive when participants feel connected to one another. The shift in location for these daily dialogue groups will also allow people to move around and stretch during what can be long business sessions.

To support the new format, we are proposing a series of online sessions before the Assembly. These sessions will allow people to engage with reports and proposals and learn about the procedural aspects of Assembly business. Additionally, dialogue group facilitation training is planned to be held online prior to the Assembly. Many routine updates have been moved to video format to provide greater flexibility and save time.

At this stage, most members of the ABWG are intending to be available for the next Assembly in 2027.

Rev Dan Spragg
Assembly Business Convenor

Section E2: Assembly Executive Secretary

Recommendations

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 the changes in Book of Order regulations as set out in Proposal 5 of the Assembly Executive Secretary report be adopted.
6. That the changes in Book of Order regulations as set out in Proposal 6 of the Assembly Executive Secretary report be adopted.
7. That the changes in Book of Order regulations as set out in Proposal 7 of the Assembly Executive Secretary report be adopted.
8. That the changes in Book of Order regulations as set out in Proposal 8 of the Assembly Executive Secretary report be adopted.
9. That the changes in Book of Order regulations as set out in Proposal 9 of the Assembly Executive Secretary report be adopted.
10. That the changes in Book of Order regulations as set out in Proposal 10 of the Assembly Executive Secretary report be adopted.
11. That the changes in Book of Order regulations as set out in Proposal 11 of the Assembly Executive Secretary report be adopted.
12. 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 Peter Dunn (Moderator), Very Rev Rose Luxford (Moderator), Revs Becky Heale, Sage Harris, Richard McLean, Anne Stewart, Ms Fiona Coughlan, Messrs Andrew Irwin, Simon Shaw and Assembly Executive Secretary.
Associate: Executive Officer of the Presbyterian Church Property Trustees.

Report

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 Puahou 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 2023 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:

Church Council quorum

This change arises from a decision at General Assembly 2023 to change the requirements for a church council quorum.

That chapter 7 in the Book of Order be amended by adding a new clause 7.16 (9) (with the existing (9) being renumbered (10)) as follows:

Where a presbytery has an ongoing inability to arrange for a minister to be present at meetings of a church council, the presbytery may permit the church council to meet without a minister for such period as the presbytery decide.

(68 church councils approved, 4 presbyteries approved)

Proposal 2:

Restarting congregations

This change arises from a decision of General Assembly 2023 to require a presbytery to consider a restart of a worshipping community.

That Book of Order Chapter 5.10(6) (c) be amended to read as follows:

"(c) that the congregation should be dissolved. In this case, the presbytery must consider facilitating and resourcing a restart worshipping community in the premises occupied by the dissolved congregation, under the leadership of another congregation within the presbytery. In any event the presbytery must ensure the continued pastoral care of the congregation."

(65 church councils approved, 3 church councils disapproved, 4 presbyteries approved)

**Proposal 3:
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.

The proposed amendments 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 deleted 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.*

(67 church councils approved, 4 presbyteries approved)

Proposal 4:**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 will also allow for a “sample” of congregations to be selected for external examination each year, as well as examination in individual cases of concern.

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.*

(68 church councils approved, 4 presbyteries approved)

Proposal 5**Balanced membership of Church courts, committees and other formal bodies – gender, age and culture**

Presbyterian Women of Aotearoa New Zealand (PWANZ) has wound up. In May 2023, the Book of Order Advisory 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 Assembly ensured that women and issues relating to women were a constituent part of how the Assembly and presbyteries of the Church operated. This 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 Book of Order Advisory 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 Book of Order Advisory 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.

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.

(64 church councils approved, 4 church councils disapproved, 4 Presbyteries approved)

Proposal 6: Ministry Development

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.

(67 church councils approved, 4 Presbyteries approved)

Proposal 7: 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.

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.

(67 church councils approved, 4 presbyteries approved)

Proposal 8: 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.

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.

(68 church councils approved, 4 Presbyteries approved)

Proposal 9:

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.

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 .*

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.*

(65 church councils approved, 3 church councils disapproved, 4 presbyteries approved)

Proposal 10:

Chapter 15 of the Book of Order – Discipline

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*”.

(66 church councils approved, 1 church council disapproved, 4 presbyteries approved)

Proposal 11:

Presbyterian Women Aotearoa New Zealand

This change to the Book of Order follows from the winding up of Presbyterian Women Aotearoa New Zealand.

That chapter 14.5(1) be amended by deleting paragraph (d) and renumbering the subsequent paragraphs.

(68 church councils approved, 4 presbyteries approved)

Audits

The records of presbyteries have been audited as required under regulation 7 of the Standing Orders. This is to ensure that minutes of the Presbytery accurately records the actions and decisions of the Presbytery. At the date of this report, all presbyteries have fulfilled 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 two matters:

The Commission received a proposal in a report to purchase property to house both the Assembly Office and the Church Property Trustees Office at Level 4, 94 Dixon Street, Wellington. It received advice from the Book of Order Advisory Committee confirming that the Council of Assembly has authority to make a decision about how to house the Assembly Office, the property being acquired by and held in the name of the Church Property Trustees. The Council agreed to the proposed purchase and the Commission approved the purchase. The purchase was completed and the Assembly Office and the Trustees moved into the property in May 2024.

The Commission considered a proposal to vary the purpose of the Thornton Blair International Travelling Scholarship Fund pursuant to Part 1 of the Presbyterian Church Property Amendment Act 1996 (Act). Please see a separate report (E4) with recommendations.

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 2023 to 30 June 2025.

In terms of the disciplinary process found in Book of Order chapter 15, we have had 7 complaints in total. None of these complaints are awaiting the assessors' determination. 4 were dismissed, 3 were withdrawn, none were referred to presbytery oversight following Discipline Commission hearings, no complaints were referred to disciplinary commissions and none were appealed.

These do not include Assembly Judicial Commissions to hear an appeal against a decision of a presbytery – of which there were two. Following mediation, one was withdrawn. The other was received just days before the period covered by this report and has yet to be considered.

There were no Judicial Commissions appointed.

These few lines represent huge work streams and many hours.

Congregation Evaluation Commission

We have received 2 appeals under Book of Order 5.10A – appeals against a decision to dissolve a congregation where a presbytery commission has decided a congregation should be dissolved under Book of Order 5.10(6)(c). These appeals are heard by a Congregational Evaluation Commission appointed by the Council of Assembly. One was received and following a Hearing, the appeal dismissed.

Historic Abuse

This is the first time we are including a summary of complaints received under this heading to the Assembly.

We have had contact from 12 people – both formal and informal during this reporting period. Some of the reporting will see matters appearing under more than one heading.

In terms of informal contact, one matter was resolved or closed with no further action required. Four informal contacts were referred to other specific agencies. In addition, we have three matters arising from informal contact where we are awaiting further information. We do not expect these to proceed based on information provided to date and generally appear not to be related to the Presbyterian Church.

We have had five formal registrations of complaints. We have currently 3 panels investigating and progressing matters.

We have two panels who have reported to the Council of Assembly, actions completed, and cases closed.

One panel report has been accepted, and we are in preliminary discussions with the survivor regarding possible redress.

One panel report has been completed and decisions are pending.

One panel report has been completed and the complaint dismissed, and the case closed.

I want to acknowledge the work of our former Complaints and Dispute Manager, Anne Edgar, who managed this process for all of the reporting period.

Conclusion

Thank you for the privilege of serving in this role since 2014. I will relinquish this no later than 2 April 2026. While there are many people to thank, I want to start by expressing sincere thanks to Te Aka Puahou for the honour and opportunity you have afforded to me in partnership over this time. You welcomed, included and created space for me. I am far richer for this experience - whakawhetai ki a koe.

To the staff: thank you for the privilege of working with you. Your service may not be known and/or noted by many yet you undertake this with care, professionalism and deep dedication. Thank you to the moderators, Council convenors and deputy convenors, Council members, members of committees, workgroups, sub-committees, the staff of the Synod of Otago and Southland, Presbytery executive o

fficers, and to all those who have played roles and undertaken responsibilities in our General Assemblies during this time. Great work....

Thank you to all who give their time, professional skills and experiences – often pro bono, ministers, elders and members of the wider Presbyterian Church whanau, together with peers here and overseas, colleagues and friends. Tēnā koutou.

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:

Northern Presbytery: Rev Lorraine Francis

Pacific Presbytery: Ms. Molly Faoi

Kaimai Presbytery: Rev Phil Bettany

Te Aka Puahou: No nominations

Presbytery: Central: No nominations

Alpine Presbytery: Rev Lyn Heine

Southern Presbytery: Mrs Helen McLeish.

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

Wayne Matheson

Assembly Executive Secretary

Section E3: Book of Order Advisory Committee

Recommendations

1. That the amendments to the Book of Order set out in Appendices 1 and 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.
2. That the amendments to the Book of Order set out in Appendix 1 of the report of the Book of Order Advisory Committee be adopted as interim provisions having force until the next General Assembly meets.
3. That the Supplementary Provisions amendments adopted by the Council of Assembly set out in Appendix 3 of the report of the Book of Order Advisory Committee be ratified.
4. That the Supplementary Provisions set out in Appendix 4 of the report of the Book of Order Advisory Committee be repealed, adopted or amended as indicated therein.
5. That the draft Code of Practice set out in Appendix 5 of the report of the Book of Order Advisory Committee be circulated to presbyteries for comment by 30 June 2026, to enable the Book of Order Advisory Committee to draft the final wording of the Code for adoption by the Council of Assembly as a Supplementary Provision.

Note: *Appendix 6 sets out proposed consequential amendments to the Book of Order and Standing Orders if the Assembly adopts the proposals of the Assembly Review Task Group. Appendix 7 sets out proposed consequential amendments to the Book of Order if the Assembly adopts the proposals of the Leadership sub-committee regarding Local Ordained Ministry.*

Report

Section A: Overview

Introduction

John Calvin wrote “Wherever we see the Word of God purely preached and heard, and the sacraments administered according to Christ’s institution, there, it is not to be doubted, a church of God exists.” (Institutes 4.19) John Knox added a third “mark” of the church: “ecclesiastical discipline rightly administered ...” (Scots Confession, 3.18). In our day, the US theologian Stanley Hauerwas has explored the significance of the Christian life as a disciplined life. Consistent with these emphases, Reformed church life has been characterised by careful attention to the community’s responsibility for shaping faithful Christian life with a strong emphasis on mutual accountability. On behalf of the General Assembly, the Book of Order Advisory Committee has responsibility to enable the Church to have processes that embody that value. The committee has sought to be thoughtful about changes in society, law and the Church so that the Book of Order and related documents facilitate faithfulness.

The committee continues to attend to the tension between ensuring the underlying principles of our polity are respected and the Church adapts to changing circumstances. That tension has been evident as we considered many of the subjects of this report. Even as the Church continues to learn from what God is doing in the world now, it also seeks to learn from the experience of previous generations. Valuing precedent often means researching how the Church has reached its present view, for which we express deep gratitude to the Archives

section of the Presbyterian Research Centre. We rely on being able to access our written history.

Gratitude

During the last term, one of our members, Mr Peter Weir, died suddenly. In his short time on our committee, Peter made a remarkable contribution. He had had a distinguished career as a lawyer and was a long serving elder and Session Clerk. Among other things, Peter wrote a valuable legal opinion informing proposals for this Assembly. Also, during the term, Assoc. Prof. Anna High and Ms Mayhaka Mendis resigned because of pressure of work. We are grateful for their contributions. The committee remains in need of people with the time and technical skills to write legal opinions and undertake drafting.

Tino Rangatiratanga

Four years ago, the Council of Assembly asked the committee to work with Te Aka Puahou to find more ways for biculturalism and tino rangatiratanga to be given fuller expression in the Church. A committee member, Mr Andrew Irwin, a lawyer whose work relates mainly to Te Tiriti o Waitangi, has been working with Te Aka Puahou on this kaupapa. Steady progress and respectful conversations within Te Aka Puahou have been held and will lead to proposals for a future General Assembly.

Te Aka Puahou – rewrite of chapter 11

Te Aka Puahou has asked that chapter 11 in the Book of Order be rewritten and in te reo Maori. There have been initial meetings and a proposal may come in due course. We understand that in the meantime a change of name from Te Aka Puaho to Te Aka Puahou will be reported to this Assembly. If that change is noted by the Assembly, the name will be changed throughout the Book of Order and related documents.

Book of Order Chapter one – relevance to discussions

Chapter one in the Book of Order articulates key aspects of the Church's identity. One aspect of that identity relates to Te Tiriti o Waitangi. Chapter 1.5 states "(1) The Treaty of Waitangi (Te Tiriti o Waitangi): (a) was signed in 1840 by the Crown and Tangata Whenua, (b) made extensive settlement of New Zealand by Europeans possible, (c) retained certain specified rights for Tangata Whenua, and (d) has been characterised as a "partnership". It also states that "(2) It is within the context of the Treaty of Waitangi (Te Tiriti o Waitangi) that the Church recognises a bicultural partnership between Te Aka Puaho and its other church courts. These bicultural partners work together within the mission of God."

Royal Commission on Abuse in Care and Church Redress Scheme

The committee noted matters in the Commission report relevant to the Church's rules and procedures. As a result, the committee's guidelines for disciplinary bodies have put more emphasis on transparency about processes and decisions. The committee is also proposing a small change to the Book of Order to allow decisions to be published that will, in appropriate circumstances, be redacted and used for education purposes.

The committee reported to the last Assembly that it had developed a redress process for use by the Church. This has been the basis for the process used over the last two years. At the end of 2024, the committee advised the Council of Assembly that the process should in due course be included in the Book of Order but that until the government advised of its redress scheme, the process be included in a Supplementary Provision. That prompted the Council to develop such a scheme. The committee has received the outline of that proposed process, drafted a Supplementary Provision and sent it to the Council of Assembly which accepted it. See below under Appendix Four.

Legal opinions

Opinions were provided on the following matters:

- Advising that there is no general right of appeal to the General Assembly from a decision of the Church Property Trustees. However, there is a limited right of appeal under chapter 16 of the Book of Order and there is a general right of review under 14.10. This opinion has led to the proposed amendment to 14.10 set out below;
- To a Congregation Evaluation Commission that the principles of natural justice must be adhered to in reviews of congregations under ch. 5.10;
- To a Congregation Evaluation Commission that to a limited degree a presbytery commission may take into account a presbytery property strategy when deciding whether to dissolve a congregation.

Copies of opinions are available from the committee.

Guidelines

Detailed procedural guidelines, each of over 40 pages, were developed for:

- Complaint Assessment Committees appointed under chapter 15.12ff;
- Disciplinary Commissions appointed under chapter 15.21 ff;
- Judicial Commissions appointed to hear appeals under chapter 15.36ff;
- Congregation Review Commissions appointed under chapter 5.10ff.

Among other things, these guidelines have sought to outline how the principles of natural justice are to be applied. The Complaints and Disputes Manager, the Assembly Executive Secretary and Presbytery Executive Officers provide these guidelines to people serving on these bodies. The guidelines have been posted on the Assembly website at <https://www.presbyterian.org.nz/for-parishes/book-of-order#PCG>.

We are grateful to Mr Jordan Grimmer-Tufik who led this mahi and invested time and expertise in developing the guidelines. We are also grateful to Presbytery Executive Officers for facilitating presbytery feedback that we have taken into account.

The committee also worked with the Church Property Trustees in drafting guidelines adopted by the Council of Assembly implementing a General Assembly decision requiring congregations selling church property to give first option to local iwi.

Advice

Beyond the provision of formal opinions, the committee has provided written advice to the Complaints and Disputes Manager, the Council of Assembly, the Assembly Executive Secretary, presbyteries and office-bearers regarding a very wide range of matters. These included:

- Advice to the Council of Assembly about ways of limiting the cost of judicial processes. The committee put most emphasis on preventive measures that lessened the need for such processes. One example of such a measure is the committee's development of guidelines in an effort to reduce the number of appeals.
- Advice to the Complaints and Disputes Manager that a person who was an employee of a church council and a member or associate member of a congregation may be the subject of an employment process but may also need to be attended to under the Church's disciplinary processes;
- Advice to the Complaints and Disputes Manager that a person may make a complaint under chapter 15 of the Book of Order and make a claim under the Church's historic abuse process. The two processes are not mutually exclusive because they have different purposes, one relating to discipline, one seeking acknowledgement of harm for a survivor.
- Advice to a presbytery that the Book of Order uses the word **congregation** to refer to local gatherings of which there may be several. The word **congregation** includes all gatherings under the oversight of a church council as recognised by the

presbytery. The Book of Order limits use of the word **parish** as a reference to a geographical area. In many situations where the word parish continues to be used, it is more faithful to the Book of Order to use the term congregation.

- Advice to a presbytery that where a church gathering has been part of a congregation and wishes to become a congregation, the appropriate process is to apply to become a new congregation as set out in the Book of Order.
- Advice to Knox Centre for Ministry & Leadership regarding a rewrite of the National Ordained Ministry Handbook relating to the concluding of internships.
- Advice to the Assembly Executive Secretary regarding a conflict of roles policy for Assembly bodies.
- Advice to several bodies about how to address conflicts of roles.
- Advice to the Assembly Office regarding the status of Local Ordained Ministers not in context. Although Local Ordained Ministers remain on the ministerial roll, there are restrictions on their movement as set out in the Book of Order.
- Advice to the Personnel Workgroup regarding aspects of the process for receiving ministers from other churches.
- Advice to the Leadership Sub-committee regarding processes when ministers from other churches do not fulfil the requirements for acceptance in the Presbyterian Church.
- The committee reviewed the draft position description of the Assembly Executive Secretary. The committee provided advice to the Council of Assembly that the draft made major changes to the role as represented in the Book of Order and compared with the history of the role. The significance of the changes was reflected in the proposed role being referred to as a “General Manager”, in the ways in which the role was described and in the skills and attributes sought in applicants. The committee noted the extensive reference to the Assembly Executive Secretary in the Book of Order including in how that role related to the role of the Council of Assembly. It advised the Council that if it wished to make such major changes to the role it must seek the authority of the General Assembly beyond nominating a potential appointee. A copy of the advice is available from the committee. The Council has acknowledged receipt of the advice.

Submission to General Assembly Review Task Group

The committee made submissions responding to a draft report from the Task Group charged with bringing proposals to make the cost of Assembly more affordable. A key point of the submission was the need to state the role of the Assembly in relation to the other councils of the Church. The Presbyterian Church is a hierarchical national church, the Assembly being the highest council. The relationship with presbyteries and church councils needs to recognise the scope of each council namely the Assembly’s national and international scope, the presbytery’s regional scope, and the church council’s local scope. The Assembly has freedom to exercise its role as the highest council sometimes at variance from the views of presbyteries and church councils other than in the exceptional situations set out in the Book of Order, for example under the special legislative procedure.

Education

The committee has supported the Assembly Executive Secretary in the regular ethics seminars for ministers, elders and others. The committee contributed to the suggested responses to the scenarios considered in those seminars. Those responses are available from the General Assembly Office.

Collating Judicial Commission decisions

The present structure of judicial decision-making was developed in the late 1980s when it became evident that special expertise was needed for addressing judicial questions. This

followed a High Court case ruling that the Church ought to have applied the principles of natural justice and did not do so when dissolving a pastoral tie. An Assembly Judicial Commission acts on behalf of the General Assembly. It is the highest court of the Church. Its decisions have value as precedents for later cases and as guidance for disciplinary commissions. To support consistency of approach, all commission decisions are being collated. When necessary, these are being redacted. They are available to those involved in the Church's judicial processes.

Section B: Book of Order amendments

Changes to chapter 5.10 regarding review of congregations

Presbytery commissions have faced challenges in consistently applying the Book of Order provisions regarding the review of congregations under chapter 5.10. In response, the committee developed the guidelines referred to above. The committee also felt that amendments needed to be made to the Book of Order to provide greater clarity to commissions. We are grateful for the feedback from presbyteries received through presbytery executive officers. The proposed amendments are set out below.

Changes regarding the oversight of congregations – chapters 9 and 10

Discussion of a Book of Order amendment at the last Assembly highlighted that the Book of Order did not take a consistent approach to oversight of congregations. In particular, where there was little prospect of the calling of a minister of word and sacrament, there was no requirement that a moderator be appointed. Also, presbyteries reported that there are parts of the church in which it is very difficult to find ministers able to exercise interim moderatorships. Addressing these issues led the committee to consult presbyteries regarding how they envisage exercising oversight of congregations. As stated above, the principle of mutual accountability is an important dimension of our polity. Presbyteries and the Doctrine Core Group provided feedback to draft proposals. There were diverse responses, most supporting the committee's general approach. However, Kaimai Presbytery suggested that the proposal that every congregation have a moderator was burdensome on congregations and unworkable because of the lack of suitable personnel in congregations and presbyteries.

The committee affirms the need for processes to be workable and responsive to local dynamics. At the same time, basic principles of Presbyterian oversight include that a church council is accountable to the presbytery. That accountability needs actual embodiment which we suggest is through the moderator. Accordingly, the committee proposes that the role of moderator be more clearly defined, that presbytery appoint a moderator for every congregation, that the role of moderator can be filled by ministers as at present and in addition by elders who are trained and commissioned for the role, and that the Church's expectation that the Church be formed by word and sacrament continue to be emphasised. Accordingly, the amendments are proposed as in Appendix 1 to this report.

Changes regarding proposals to the General Assembly – Chapter 8.5

The last Assembly asked the committee to review chapter 8.5 in the Book of Order to enable greater clarity of decision-making by presbyteries about forwarding church council proposals to the General Assembly. The committee undertook the review and consulted interested persons and presbyteries in doing so. Clarity was needed about how presbyteries made decisions relating to the three options in chapter 8.5. The need for clarity surfaced because a presbytery decision declining to forward a proposal to the General Assembly was overturned on appeal. The Judicial Commission ruled, among other things, that the presbytery had used the wrong criteria in making a decision not to forward a proposal. Having been consulted, presbyteries advised that in ten years there had been only three decisions declining to forward a proposal, including the one that was overturned. The

decisions were so rare that presbyteries did not have the history of interpretation that enabled them to make confident decisions.

The committee considered several possibilities. The proposal set out in Appendix 1 of this report expands the options for presbyteries. Paragraph 8.5 (1) (a) enables a presbytery to adopt a proposal as its own. (b) enables a presbytery to decide not to express an opinion. (c) enables a presbytery to express an opinion including in disagreement with the proposal. This is similar to an option available for such proposals in the Church of Scotland. Discussion of this option in a presbytery might lead the presbytery to recognise that while a majority of the presbytery disagrees with the proposal, there will be people in the church who would value a discussion of the subject matter. Option (d) sets out more clearly the grounds to be used when not transmitting a proposal to the General Assembly. Normally, where a draft proposal is not in proper form, the Assembly Business Work Group and other Assembly bodies work with the presbytery to put it in proper form. An important aspect of the committee's approach has been that the General Assembly is the sole legislative body and presbyteries cannot usurp that role by preventing proposals from being considered by the General Assembly without good reason.

Right of review – change to chapter 14.10

The legal opinion written by Mr Peter Weir referred to above and adopted by the committee opined that chapter 14.10 in the Book of Order provided a right of review that had not been taken up by the Church. The amendment to chapter 14 in the proposals clarifies the scope of the right of review.

Disciplinary provisions - changes to chapter 15

Since the last Assembly the committee has been asked to attend to issues which have led to the proposed amendments to chapter 15.

- The Book of Order presently requires that a church council must be promptly informed when a complaint has been made against a minister or church worker. The Complaints and Disputes Manager had reported difficulties in implementing that requirement. There are times prompt advice is not appropriate. Accordingly, the committee is recommending an amendment that gives more discretion.
- To help in education, many professions disseminate disciplinary findings without disclosing details that would identify parties. The Ethics Seminars conducted by the Church have highlighted the value of helping people in the Church learn from experience. Accordingly, an amendment aims to give more discretion about publication of a summary for the purpose of education.
- Changes to the disciplinary process made by recent assemblies have altered the way complaints are dealt with by disciplinary commissions. Whereas previously the complainant had onerous and sometimes harmful responsibility for driving the disciplinary process, the responsibility now mainly falls to the Church for which the complainant is a witness. That led the committee to the view that if presenting counsel reaches a view that a disciplinary commission has erred in some way, the responsibility for lodging an appeal needs to belong to the Church in the person of the Assembly Executive Secretary rather than the complainant. A proposed amendment attends to that dynamic.
- Chapter 15.47 has long required that the relevant presbytery bear the cost of legal counsel in the disciplinary process. The proposed amendment to 15.47 makes this evident and requires the Assembly Executive Secretary to develop with the presbyteries, presumably through their executive officers, a mechanism by which those costs are borne without surprise to the presbyteries.

Change to Local Shared Ministry provisions

Presbyteries advise that the present provision relating to the appointment of the local shared ministry team is unrealistic and often impractical. A small amendment is recommended to enable a more workable approach.

Change to chapter 16 relating to the role of the Assembly Property Commission

Experience arising from a particular application that was dealt with by the Assembly Property Commission highlighted the need for a small amendment to slightly expand its responsibilities. The proposed amendment achieves that purpose.

Changes to Chapter 16 relating to audits and reviews

The Assembly Audit and Risk Committee advised that the Book of Order provisions relating to audits and reviews use varying and inconsistent terminology and the terminology is not clearly defined. Further, it advised that Book of Order requirements are not entirely consistent with statutory requirements. The committee has worked with the Audit and Risk Committee to bring the amendments to chapter 16 set out below.

Section C: Supplementary Provisions**For Ratification by the General Assembly****Mission Enterprise Fund**

In conjunction with the Church Property Trustees, the committee drafted amendments to clarify the purpose of the Mission Enterprise Fund. These were adopted by the Council of Assembly and are presented to this Assembly for ratification. It is recognised that there is a proposal to this Assembly to conclude the Fund, however as this Supplementary Provision was adopted by the Council of Assembly, it needs ratifying by the General Assembly.

Conditions of Service Manual

Two amendments are included below, one relating to KiwiSaver contributions and the other to the definition of 'minister'.

For Adoption by the General Assembly**Local Shared Ministry**

The 2023 Assembly ratified the Local Shared Ministry Handbook as a Supplementary Provision until a more appropriate Provision was made available. The Rev Reg Weeks led this work on behalf of the Leadership Sub-committee and enabled the committee to draft a more appropriate provision. The previous Supplementary Provision (the Handbook) needs to be repealed and replaced by the Provision set out below. It is presented to this General Assembly for adoption.

Ordination and Induction Services

Over twenty years ago, the Assembly gave authority to the Leadership Sub-committee to trial a new ordination and induction service. The trial is complete. This service was in addition to the services adopted by the General Assembly in 1982. Book of Order (9.11 (2)) provides for such services to be addressed in a supplementary provision. The committee worked with the Leadership Sub-committee and the Doctrine Core Group in identifying the mandatory and optional aspects to be included in services of ordination and/or induction. These are presented to this Assembly for adoption.

Property and Finance provisions

The Church Property Trustees and the Council of Assembly agreed on new monetary amount thresholds for certain property transactions set out in the Supplementary Provision

relating to chapter 16 of the Book of Order. These are included in the proposed amendments below. Further, the Book of Order Advisory Committee has liaised with the Church Property Trustees to make the wording of some of the Supplementary Provision more consistent with the Book of Order. The Synod of Otago and Southland has been advised of these proposed changes.

Redress Process for Historical Abuse Claims

As reported above, the Council of Assembly developed a redress process for historical abuse claims. The committee recommended that it be further developed as a supplementary provision. The committee recommends it eventually be incorporated in the Book of Order when there is greater clarity about the Government's redress plans. The supplementary provision was drafted and accepted by the Council of Assembly. It is included in Appendix f4 for adoption by the General Assembly.

For discussion by the Church

Code of Practice for Ministers

A proposal was presented to the committee that the Church adopt a Code of Practice for ministers. The committee researched codes in several other churches in New Zealand and overseas and drafted the suggested Code for use in our Church. The committee consulted the Leadership Sub-committee and the Knox Centre for Ministry and Leadership. Given the significance of this Code, the committee decided to include the draft in this report in case people wished to make initial comment and consult presbyteries with a view to the Code being adopted as a Supplementary Provision in due course after the Assembly.

Appendix One: Amendments to the Book of Order under the Special Legislative Process

1. Presbytery review of congregations

Note: **Bold text** = added text [except for section title] ~~Strikethrough~~ = deleted text

1.1 That chapter 5.10 in the Book of Order be amended as follows:

5.10 Review of a congregation on the initiative of presbytery

- (1) A presbytery may appoint a commission to review the future of a congregation, ~~with the options~~ **with the possible outcomes** of continuing its mission, renewing its life and mission, ~~or~~ **or**, if need be, dissolution.
- (2) The presbytery commission ~~for such processes~~ will comprise no more than 5 members, including persons ~~particularly~~ suited for appointment, having regard to
 - (a) the nature of the congregation under review;
 - (b) an understanding of contemporary theological and mission practice;
 - (c) the legal and administrative requirements of the Book of Order.
 The majority of members ~~should~~ **must** be members of presbytery.
- (3) The role of the presbytery commission is to enhance the mission of the Church by engaging with a congregation to discern how its life and

mission fulfil the functions of a congregation as described in section 2. It will do this by

- (a) informing the congregation that a review is being undertaken
- (b) stating at a congregational meeting the possible outcomes of the review process

(c) undertaking such research as it sees fit

~~(c) setting a date at which~~

(d) setting a date by which the congregation will report to the commission as in subsection (5).

~~(d) (e) making a determination as described in subsection (6) (7)~~

- (4) A presbytery commission appointed under this section must require the church council to call a congregational meeting in accordance with section 3. The meeting must be chaired by a member of the commission.
- (5) The purpose of the meeting called in accordance with subsection (4) is to inform the congregation that a review of the congregation's future has been initiated by the presbytery, and that one option being considered is in the review is the dissolution of the congregation. The reasons for the review must be given. The commission must ask the congregation to ~~give~~ **provide** a report as to its life and work in fulfilling its functions under section 2. This report may be in ~~both~~ verbal and written ~~forms~~ **form** and must be presented to the commission within three months of the congregational meeting.
- (6) **The processes of the commission must be carried out in accordance with the principles of natural justice.**
- ~~(6) In its consideration of (7) Having considered the report, the commission must decide on one of these three options~~ **three outcomes**
 - ~~(a) that (a) direct the presbytery to recognise that the congregation is fulfilling the functions as set out in section 2 and that it should be encouraged to continue in its life and mission, or~~
 - ~~(b) that, although (b) determine that although some of the functions in section 2 are being met but fulfilled the performance of the functions is inadequate or the viability of the congregation is marginal, the and direct the presbytery will to work closely with the church council to find creative ways to stimulate its the Church's life and mission, and a. Among other things, the commission may recommend that the presbytery amalgamate the congregation with a neighbouring congregation. The commission may recommend that the presbytery undertake a further review should be undertaken within a defined period, or~~
 - ~~(c) that the congregation should be dissolved. In this case, the presbytery must consider facilitating and resourcing a restart worshipping community in the premises occupied by the dissolved congregation, under the leadership of another congregation within the presbytery. In any event the presbytery must ensure the continued pastoral care of the congregation.~~
 - (c) dissolve the congregation.**
- (8) **Before issuing a final report, the commission must issue a draft report and give the congregation, the church council and any other affected party an opportunity to comment on the draft report within three weeks.**
- (9) **The commission must then consider any comments received. After consideration of any comments received it must issue a final report.**

- (10) If the commission decides to dissolve the congregation, the Commission may encourage the presbytery to consider facilitating and resourcing a restart worshipping community in the premises occupied by the dissolved congregation, under the leadership of another congregation within the presbytery.
- (11) The presbytery must ensure the continued pastoral care of members of the congregation.

1.2 That chapters 5.10A and 5.10 B in the Book of Order be amended as follows:

5.10A:

- (1) Any member of the congregation, congregation or church council affected by a decision of a presbytery commission to dissolve a congregation may lodge an appeal to the General Assembly within 10 working days of the notification of the decision to the congregation. ~~In the event of an appeal where a presbytery commission has decided that a congregation should be dissolved under section 10(6)(c), the presbytery commission must inform the Council of Assembly. The Council must appoint a Congregation Evaluation Commission, which will act as a Commission of the General Assembly. This Congregational Evaluation Commission shall receive the report of the presbytery commission, together with any written submission by the congregation opposing the presbytery commission's decision to dissolve the congregation.~~
- (2) Except as provided in this section, the procedure relating to the appeal shall be as for appeals from a presbytery decision in chapter 14. ~~The Congregation Evaluation Commission will be appointed by the Council of Assembly and will be convened by a person from the panel of Assembly Judicial Commission members. The commission will comprise between three and five members, including persons particularly suited for appointment having regard to (a) an understanding of contemporary theological and mission practice; (b) the legal and administrative requirements of the Book of Order.; The commission may be a standing commission of the Church and will retain the right to co-opt an extra member particularly suited for appointment having regard to the nature of the congregation under review.~~
- (3) **The Council of Assembly shall appoint a commission to hear the appeal.** ~~The Congregation Evaluation Commission will be appointed by the Council of Assembly and will be~~ **commission shall be** convened by a person from the panel of Assembly Judicial Commission members ~~and .The commission will comprise between three and five members, including persons particularly suited for appointment having regard to~~
 - (a) an understanding of contemporary theological and mission practice
 - (b) the legal and administrative requirements of the Book of Order.

~~The commission may be a standing commission of the Church and will retain the right to~~ **Assembly and may** co-opt an extra member particularly suited for appointment having regard to the nature of the congregation under review.
- (4) ~~After considering the material and following the appeal process provided in section 23 of chapter 14, the Congregation Evaluation Commission~~ **The commission** must determine whether the dissolution of the congregation will proceed and make any other decisions regarding the future of the congregation that it deems necessary.

- (5) The decision of the ~~Congregation Evaluation Commission~~ **commission** is final.

5.10B:

Should a church council fail to call a congregational meeting in accordance with the presbytery's requirement under section 10(4), or should the congregation fail to report to the presbytery commission on the required date, or fail to make a submission to the ~~Congregation Evaluation Commission~~ **Assembly commission**, then these failures shall not invalidate the deliberations of the presbytery commission and the ~~Congregation Evaluation Commission~~ **Assembly commission**.

2. Oversight of Congregations

- 2.1 That chapter 7.6 (1) of the Book of Order be amended by adding the words "or the moderator appointed by presbytery" after the word nominee, so that the provision reads *"The minister or his or her nominee or the moderator appointed by presbytery shall be Moderator of the church council."*
- 2.2 That chapter 7.6 of the Book of Order be amended by adding a new provision 7. 6 (2) as follows and that the subsequent provisions be renumbered.
- 7.6 (2) The Moderator must:
- Fulfil the moderator's responsibilities set out in the Book of Order including under chapter 7.16 and chapter 7.18;
 - Ensure that the church council is aware of and complies with its responsibilities set out in the Book of Order, Code of Ethics and Supplementary Provisions;
 - Facilitate the effective functioning of the church council to perform the functions outlined in chapter 7.2;
 - Lead the church council to facilitate the effective functioning of the congregation to perform the functions outlined in chapter 5.2;
 - Ensure as far as possible that where there is no settled ministry, the functions of ministry are exercised;
 - Report to the presbytery any sustained inability of the church council or congregation to perform their functions.
- 2.3 That chapter 7.7 (1) (a) of the Book of Order be amended by deleting the word "interim" before the word moderator so that the provision reads "The session of a congregation consists of (a) any minister or ministers inducted, or local shared ministry team commissioned by presbytery or any moderator appointed by presbytery, and ... "
- 2.4 That chapter 10 of the Book of Order be amended by:
- 2.4.1 repealing 10.1 (1) and renumbering the following provisions.
 - 2.4.2 in the new 10.1 (1) replacing the words "The occasion for ..." with "A change in" so the provision reads "A change in ministry settlement is an opportunity for the congregation to review its life and mission and the way it fulfils its functions and its financial viability."
 - 2.4.3 in 10.2 replacing the word "The" in the first sentence with "An" so the provision begins "An opportunity for ministry settlement occurs in a congregation ..."
 - 2.4.4 in 10.3 (1) replacing "If it is satisfied that there is an opportunity for ministry settlement in a congregation, the presbytery must appoint one of its members as Interim Moderator of the congregation." with "Where there is no ministry settlement in a congregation, the presbytery must appoint a Moderator of the congregation."
 - 2.4.5 in 10.3 (2): replacing "The presbytery may appoint a minister from the

congregation as Interim Moderator.” with “The Moderator is usually a minister, but where circumstances demand, may be an elder.”

- 2.4.6 in 10.3 (3) deleting the word “Interim” so the provision reads “The Moderator must ensure that ministry of word and sacrament is available to the congregation as set out in chapter 6.”

2.4.7

In 10.4 (1) replacing: “When a minister informs his or her presbytery that he or she intends to leave the congregation, the presbytery must, without delay, appoint as its representatives on a ministry settlement board (a) one of its members as convener, and (b) two of its other members to be members, or (c) two members who may be elders from within the presbytery’s area of responsibility or elsewhere.” with “When a presbytery decides that there is an opportunity for ministry settlement it must, without delay, appoint as its representatives on a Ministry Settlement Board

- (a) one of its members who is not a member of the congregation as convener and
- (b) two members who may be elders from within the presbytery’s area of responsibility or elsewhere.”.4 (4) deleting the word “Interim” so it reads: “A presbytery may appoint the same person to act as both Moderator of the congregation and convener of the ministry settlement board.”

- 2.4.9 in 10.4 (12) adding the words “or retire” after the word resign so it reads: “A minister who has given notice of his or her intention to resign or retire from the congregation must not interfere in the process of establishing the ministry settlement board or in the deliberations of the board once it is established.”

- 2.4.10 In 10.6 (1) deleting sub-paragraph (c).

- (1) The presbytery must invite each of the participating partner churches in the congregation to appoint one representative to the ministry settlement board if, in a co-operative venture
 - (a) there is an opportunity for ministry settlement, and
 - (b) the Church is the church responsible for the ministry settlement, and
 - (c) the co-operative venture wishes to seek a ministry settlement.

- 2.4.11 deleting chapter 10.6 (2) as below.

- (2) Where there is one or more ministers serving in the co-operative venture local ministry team, the presbytery must appoint the minister or ministers to the ministry settlement board.

3 Change to Chapter 8.5 (1) regarding proposals from church councils to presbyteries to Assembly

(1) If a church council presents a legislative or other proposal to a presbytery, the presbytery may:

- (a) adopt and transmit ~~it~~ **the proposal** to the General Assembly;; or
- (b) transmit the proposal to the General Assembly without expressing any opinion on it, or
- (c) **transmit the proposal to the General Assembly expressing an opinion on it including in opposition to it, or**
- (d) decline either to adopt or transmit ~~it~~ **the proposal if the presbytery considers the proposal is trivial, lacks proper form or is offensive or for some other similar reason.**

4 Changes to Chapter 15 regarding advice to church councils, publication of disciplinary decision, adding a right for the Assembly Executive Secretary to appeal a disciplinary commission and presbytery responsibility for costs

4.1 That chapter 15.14 of the Book of Order be amended by replacing the words “must promptly inform” with the words “may, if appropriate, inform” so that it reads “Where a complaint has been made against a minister or a church worker, the Complaints and Disputes Manager **may, if appropriate**, inform a senior officer of the relevant church council that a complaint has been made, and provide a summary of the nature of that complaint; the officer may, if appropriate, provide such information to the church council.”

4.2 That chapter 15.31 (4) be amended by adding the words highlighted in bold italics so that it reads: “If the disciplinary commission considers it appropriate, the full decision or a summary of it may be provided to the employer, employing body, congregation or faith community of the respondent, or any other party. ***A redacted version of the decision or a summary may be published by the Assembly Executive Secretary for the purpose of education in the Church.***”

4.3 That chapter 15.36 of the Book of Order be amended by adding a new section (3) as follows and the subsequent sections be renumbered “(3) *The Assembly Executive Secretary may appeal a decision of a disciplinary commission on the advice of the presenting counsel. The Assembly Executive Secretary may also seek advice from the Book of Order Advisory Committee.*”

4.4 That chapter 15.37 be amended by replacing the words “Assembly Executive Secretary” with the words “Complaints and Disputes Manager” so that it reads “An appeal under section 33 must be lodged with the Complaints and Disputes Manager not later than 15 working days after the written reasons for a decision have been delivered in accordance with section 28.”

4.5 That chapter 15.47 of the Book of Order be amended as follows:

Note: Added words are in bold type, deleted words are in strike through

(1) The expenses and allowances relating to contact persons, **the Complaints and Disputes Manager**, assessors, **presenting counsel** and the disciplinary commission appointed in relation to a complaint proceeding must be met by the relevant presbytery. **Without breaching confidence, on receiving notice of a complaint, the Assembly Executive Secretary must advise the presbytery of possible costs and the basis on which they will be charged. The presbytery and the Assembly Executive Secretary must agree on how the costs are to be charged to the presbytery.**

(2) There is no entitlement for a respondent or complainant to have legal costs met but, in exceptional circumstances, the Assembly Executive Secretary may authorise payment of legal counsel. In any proceeding where legal counsel is retained, the following provisions apply

(a) **Without breaching confidence, the Assembly Executive Secretary must advise the presbytery that a complaint relating to a person in the presbytery's jurisdiction has been referred to a disciplinary commission and that legal counsel needs to be appointed, the cost to be borne by the presbytery.**

(b) A description of the scope and content of intended legal services must be agreed between ~~the presbytery, Te Aka Puaho, the Pacific~~

- ~~Presbytery~~ or the Assembly Executive Secretary and legal counsel providing the legal services, **and agreed by the presbytery**, before the service is provided.
- (c) The legal counsel must provide an estimate of fees for the intended legal services, stipulating the counsel's hourly rate and anticipated time for the task. The ~~presbytery or the Assembly Executive Secretary~~ must, if appropriate, **with the agreement of the presbytery**, approve that estimate in writing, in whole or in part prior to the legal services being provided.
- (d) The legal counsel must provide the ~~presbytery or the Assembly Executive Secretary~~ **and the presbytery with a report** ~~reporting on~~ the legal services which have been provided, and the professional fees incurred.

5 Changes to Local Shared Ministry provisions

- 5.1 That chapter 10.18 (2) in the Book of Order that presently reads: "The presbytery must meet (a) the proposed team members named in the recommendation and (b) examine their suitability for local shared ministry." be amended to read "The presbytery must: (a) receive a report from the enabler outlining the proposed team members and their suitability for local shared ministry and (b) approve or disapprove the formation of the local shared ministry team.

6. Change to Chapter 16 regarding Assembly Property Commission approval

- 6.1 That chapter 16.6 (10) be amended by adding in line 3 the words highlighted in bold italics "of which the General Assembly or a presbytery is ***or is proposed to be*** the beneficial owner.

7. Changes to Chapter 16 regarding audits and reviews

- 7.1 That chapter 16 be amended as set out in the following table, the words in the left column being replaced by the words in the right column:

Current section:	Replace with:
5.2(4)(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.	5.2(4)(c) The church council must ensure that the annual accounts of the congregation and any related entities are prepared each year, and that a qualified auditor audits or reviews them if required by New Zealand legislation, the Assembly Executive Secretary, congregation, Presbytery or funders.
7.12(1) A board of managers or deacons' court or a committee formed under section 19 must administer the property and finances of the congregation, including ... (e) preparing budgets and statements of accounts, and having the accounts reviewed or audited,	7.12(1)(e) preparing an annual budget and annual accounts for the congregation and any related entities, 7.12(1)(f) ensuring that the annual accounts are either audited or reviewed by a qualified auditor if required by New Zealand legislation, or if otherwise required by the Assembly Executive Secretary, the congregation, Presbytery, or funders.
11.3(2) The duties of Te Aka Puahou are ...	11.3(2)(o) to have Te Aka Puahou's annual accounts audited or reviewed by a qualified

Current section:	Replace with:
(o) to appoint a suitably qualified person at each annual meeting to review or audit the accounts of Te Aka Puahou for the following year in accordance with the Financial Reporting Act.	auditor if required by New Zealand legislation, or if otherwise required by the Assembly Executive Secretary, Te Aka Puahou or funders.
14.12(2) The responsibilities of the Council of Assembly are to ... (i) adopt the accounts of the General Assembly, report these to the General Assembly, and appoint a person to review or audit the accounts.	14.12(2)(i) adopt the annual accounts of the General Assembly and any related entities, ensure that those annual accounts are audited or reviewed by a qualified auditor if required by New Zealand legislation and report on those accounts to the General Assembly.
16.8(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.	16.8(7) The church council must ensure that the annual accounts of the congregation and any related entities are prepared each year, and that a qualified auditor audits or reviews them if required by New Zealand legislation, the Assembly Executive Secretary, congregation, Presbytery or funders.
16.10(6) The presbytery council must ensure that the accounts of the presbytery are prepared each year and subject to examination by an external party approved by the Assembly Executive Secretary. The presbytery council must ensure that the presbytery and any related entities of the presbytery comply with all requests from the Assembly Executive Secretary for the provision of financial and compliance information where that information is required for statutory reporting purposes. 16.10(7) The presbytery must appoint annually a suitably qualified person to review or audit the accounts of the presbytery.	16.10(6) The presbytery council must ensure that the annual accounts of the presbytery and any related entities are prepared each year, and that a qualified auditor audits or reviews them if required by New Zealand legislation, the Assembly Executive Secretary, Presbytery or funders. 16.10(7) The presbytery must appoint annually a suitably qualified person to review or audit the accounts of the presbytery. 16.10 (8) The presbytery council must ensure that the presbytery and any related entities comply with all requests from the Assembly Executive Secretary for the provision of financial and compliance information where that information is required for statutory reporting purposes.
16.11(9) The Council of Assembly must ensure that accounts of the General Assembly are prepared, reviewed or audited and certified at the end of each financial year. 16.11(10) The Council of Assembly must appoint annually a suitably qualified person	16.11(9) the Council of Assembly must ensure that the annual accounts of the General Assembly and any related entities are prepared and are then either audited or reviewed by a qualified auditor if required by New Zealand legislation.

Current section:	Replace with:
to review or audit the accounts of the General Assembly.	16.11(10) The Council of Assembly must appoint a qualified auditor as defined in New Zealand legislation to audit the accounts of the General Assembly.

Appendix Two: Amendment to the Book of Order that requires the special legislative procedure but is not to be adopted in the interim.

Amendment to Chapter 14.10 (3)

4.1 That Chapter 14.10 (3) be amended by adding the following words after the word “presbytery” “the Church Property Trustees or a body that reports to the General Assembly” so that the provision reads “The General Assembly may, as part of its function of oversight, review a decision by a presbytery, the Church Property Trustees or a body that reports to the General Assembly, either on its own initiative or on the application of a party to the decision.”

Appendix Three: Supplementary Provisions adopted by the Council of Assembly to be ratified by the General Assembly

Amendment to paragraph 4.5 in the chapter 16 section of the Supplementary Provisions so it reads as follows:

Ten per cent of the net proceeds from the sale of property (“the MEF Contribution”) shall, subject to any sharing arrangement for co-operative ventures, be transferred to the Mission Enterprise Fund of the General Assembly at the discretion of the Presbyterian Church Property Trustees (“the Trustees”), where the property is held for either:

(a) a congregation (except for a manse or worship centre, or both, being sold on behalf of a congregation for the purpose of replacing either or both, or significantly improving the one retained), provided that one of the following applies,

i. the congregation and Presbytery (as defined in section 3 of the Presbyterian Church Property Act 1885 (“the Act”)) approve of the transfer of the MEF Contribution; or

ii it is established that the net proceeds will not be used by the congregation for the purchase of land or the purchase or erection of buildings for church purposes; or

iii the Trustees, subject to any directions of the General Assembly, approve a request by the congregation and Presbytery under clause 6A(a) of Schedule 2 of the Act to use some or all of the net proceeds for other church purposes;

(b) a Presbytery provided that, where the property is sold pursuant to section 39 of the Act (e.g., the property of a dissolved congregation) the Presbytery approves of the transfer of the MEF Contribution;

except where transferring the MEF Contribution would conflict with the Trustees’ fiduciary or contractual obligations.

Amendment to the Conditions of Service Manual regarding the definition of minister

Amendment to delete the struck-through words:

In Part 1, 1.2 of the Conditions of Service Manual

Minister means a person called by God to preach the gospel of Christ, celebrate the sacraments and exercise the talents that he or she has received for ministry in the Christian Church and who has been ordained by presbytery to this office and includes:

- ministers of the word and sacrament: National Ordained Ministers (NOMs); Local Ordained Ministers (LOMs);
- Local Ministry Teams;
- Amorangi Ministers.
- ~~Assembly appointed Ministers who are not employed;~~
- Licentiate;
- ~~Local ordained ministry probationers."~~

Amendment to the Conditions of Service Manual regarding KiwiSaver contributions for local ordained ministers

Amendment to add in the words in bold type.

2.5.6.4 Local ordained ministers not eligible

For local ordained ministers (who are not eligible to join the Beneficiary Fund) the provisions of the KiwiSaver Act apply. **Church KiwiSaver contributions for local ordained ministers must be no less than 5% (congregation funded).**

Appendix Four: Supplementary Provisions for adopting by the General Assembly

1. Supplementary Provision relating to Local Shared Ministry

1.1 That the Supplementary Provision chapter 9 Local Shared Ministry Handbook be amended by repealing the present provision, namely the Local Shared Ministry Handbook, and replacing it with the following

Local Shared Ministry Supplementary Provision (BOO 9.23ff)

1. This Supplementary Provision arises from the Book of Order provisions relating to Local Shared Ministry (BOO 9.23ff and 10.18f). It outlines essential processes. These include the discernment process leading to the establishment of a local shared ministry, presbytery's appointment of an enabler, the enabler's role in facilitating the discernment and call processes and the commissioning service and training. Further information is contained in the Leadership Sub-committee's Local Shared Ministry Handbook.
2. The Book of Order describes how the process to establish a local shared ministry can be initiated. (9.23). Once a presbytery decides that a discernment process be undertaken towards forming a local shared ministry team, the presbytery must appoint an enabler to facilitate the process and to provide ongoing support for the ministry as set out below (9.24). The Presbytery, church council and enabler must agree on the terms of appointment of the enabler and record these in a memorandum of understanding. These terms will include arrangements for payment and reimbursement, time allocated to serving as enabler, term of appointment (usually three years) and responsibilities.

3. The enabler must:
 - a. Hold a discernment workshop involving as many of the congregation as possible;
 - b. Help the congregation understand the identity and purpose of congregations;
 - c. Help the congregation explore the concept of local shared ministry;
 - d. Help the congregation identify necessary ministry tasks and record them in role descriptions;
 - e. Report to the Presbytery any decision arising from the discernment process.
4. If following the discernment process described in paragraph 3, the congregation decides to proceed to call a local shared ministry team, the enabler will facilitate the congregational process to choose team members and to form the team (BOO 9.24). The process must enable the congregation to nominate team members with appropriate skills and qualities of which there is a list in the Local Shared Ministry Handbook. The Handbook outlines a possible process.
5. Following the call process that identifies possible team members, the church council may recommend to presbytery that a local shared ministry team be established and ask presbytery to approve membership of the proposed team. On receiving a recommendation from the church council, the presbytery must follow the processes set out in BOO 10.18 and 10.19.
6. If the presbytery decides that a local shared ministry team be appointed and approves membership of the team (10.18 and 10.19), the presbytery must arrange a service to commission the team (9.25 and 10.19 (2)). Prior to the service, the persons being commissioned must sign a copy of the Church's Code of Ethics. The Presbytery Moderator or nominee must preside. The service must contain the following elements:
 - a. The gathering of the congregation;
 - b. A statement of the purpose of the service;
 - c. The reading of scripture;
 - d. The preaching of the Word;
 - e. A narrative;
 - f. The preamble, appropriately revised for a service of commissioning;
 - g. Questions addressed to the people being commissioned;
 - h. Questions addressed to the presbytery;
 - i. Questions addressed to the congregation;
 - j. The signing of the Formula;
 - k. A prayer of commissioning;
 - l. The pronouncement of commissioning.
 - m. The benediction

Communion may be celebrated in the service after the Commissioning.
7. If the congregation is a co-operative venture all steps must be taken in partnership with partner churches.
8. When a local shared ministry team is established, the presbytery must ensure training and ongoing support for the members of the ministry team is provided (BOO 9.26) including by the enabler.
9. Once the team is established, the enabler must:
 - a. Regularly meet with the team;
 - b. Provide ongoing support and encouragement for the team;
 - c. Identify educational and training needs of the team and congregation;

- d. Ensure ongoing training in ministry including in theological understanding, pastoral care, leadership of worship and in the tasks for which each team member has responsibility;
 - e. Provide mentoring, facilitation and spiritual companionship;
 - f. Provide effective group supervision;
 - g. Assist the congregation to continue to identify and participate in God's mission and where appropriate arrange a congregation vision and planning event;
 - h. Model effective leadership of worship, leading worship at least three times a year;
 - i. Undertake such other tasks as agreed with the church council and presbytery.
10. The enabler may attend church council meetings as required to assist leadership and communication between the council and the team. The enabler may chair the annual meeting of the congregation.
11. There must be clarity about the respective responsibilities of the church council and the local shared ministry team. The Book of Order sets out the responsibilities of a church council (BOO 7.2ff) and in relation to ministry (6.1ff). The church council must reimburse team expenses and decide how reimbursement is to occur.
12. The church council includes commissioned local shared ministry team members (BOO 7.7), one of whom may be moderator (BOO 7.7 (3)). When the church council discusses matters relating to the team, the conflict of roles needs to be actively managed. Members of the team cannot be secretary or treasurer of a congregation.
13. The local shared ministry team must report to the church council however the church council does not exercise authority over the team (BOO 7.14 (2)). The team is responsible to the presbytery in relation to the performance of any power or the exercise of any function (BOO 7.13 (2)).
14. In relation to membership of the presbytery, the church council must appoint a member of the team to serve as the "ministerial" member of presbytery and a member of the church council to be presbytery elder. The presbytery must note who is moderator in enabling presbytery oversight of the church council and congregation.
15. For the sake of clarity, Local Shared Ministry Teams are subject to the congregational review provisions in chapter 5.10 and 5.10A of the Book of Order and the termination of ministry provisions in chapter 10.21 of the Book of Order. The presbytery may undertake a review of the Local Shared Ministry at any time and must undertake a review not less than every five years. Among other things, a review may recommend to the presbytery the concluding of the Local Shared Ministry. The enabler has a crucial role in reporting regarding the health and vitality of the Local Shared Ministry to the presbytery.

2. Supplementary Provision relating to the ordination of licentiates and the induction of ministers

2.1 That the following Supplementary Provision relating to the ordination of licentiates and the induction of ministers be adopted.

1. This Supplementary Provision sets out the elements of a service of ordination and/or induction and identifies mandatory wording. "May" refers to optional elements.

“Must” refers to mandatory elements. A commentary on this order of service can be found on the Assembly website.

2. In relation to ordination, Chapter 9.11 in the Book of Order states –
 - (1) The presbytery may ordain a licentiate who is (a) called to a charge, or (b) called to 6 months or more stated supply, or (c) appointed to a position which calls upon the talents of the licentiate.
 - (2) The presbytery must conduct a service of ordination for the licentiate, having regard to the supplementary provisions, which must include:
 - (a) the signing of the Formula, and
 - (b) the preaching of the Word, and
 - (c) a prayer of ordination, and
 - (d) the laying on of hands, joined in by all ministers who are present, and
 - (e) a declaration of ordination.
 - (When presbytery has ordained a licentiate under subsection (1), the presbytery must also induct the licentiate into the position to which he or she has been called or appointed.

This supplementary provision is the one to which Ch 9.11 (2) refers.

3. In relation to induction, Ch. 9.2 (6) in the Book of Order states that “a presbytery inducts a minister into each ministry position.”
4. The Church has adopted *The Directory for Worship (1995)* that states theological principles underpinning all services of worship including ordinations and inductions.
5. Two other ordination and induction services have been authorised by the General Assembly in recent decades, in 1982 and in 2004.
6. It is recommended that at some point prior to the service, the presbytery invite the licentiate or minister to sign a copy of the Church’s Code of Ethics.
7. In ordination, the presbytery is exercising an episcopal function on behalf of the church catholic. That means certain aspects of the service are mandatory to be consistent with ecumenical understandings of ministry as well as those of the Presbyterian Church.
8. As ordination and induction are acts of the presbytery, the presbytery moderator or nominee must preside.
9. Context is important in choosing the format and languages to be used. This supplementary provision uses the English language but languages need to be used relevant to the context. Whatever language is used, the mandatory elements in this supplementary provision need to be included in English and/or translated.
10. This service relates to congregational ministry. There are many other contexts for ministry including chaplaincies. This service will need to be adapted for ordinations and inductions in those contexts.
11. In appropriate circumstances, the celebration of the Lord’s Supper may be included.

Services of ordination and/or induction:

- a. The gathering of the presbytery and people from the ministry context needs to make clear that it is the presbytery that is ordaining and inducting. At the same time, ministry has a specific scope that is recognised at the beginning of the service. This may be ritualised by people with whom the ministry is to be exercised asking the presbytery to proceed to ordain and/or induct. The following may be used here or later in the service after the preaching of the Word.

Moderator: We come to worship God, meeting as a Presbytery to (ordain *N* as a minister of word and sacrament and to) induct *her/him* as a minister in this congregation.

Presentation of the minister to be (ordained and) inducted. The Ministry Settlement Board Convener and the Church Council Clerk or equivalent bring N forward to the Moderator.

MSB Convener: Moderator, I am pleased to present *N* to you for (ordination and) induction.

Church Council Clerk or equivalent: Moderator, on behalf of the people of this church/ministry setting I ask that *N* be inducted as our minister.

Moderator (to the congregation): Do you, the people of God in this place desire that *N* be inducted as your minister?

Congregation: We do.

Or the following may be used -

Moderator: We have gathered to worship God, meeting as <Presbytery> with the congregation of <Church> to (ordain *N* as a minister of word and sacrament and to) induct (*her/him*) as the minister of this congregation.

- b. The greeting
The following may be used:
 Kia noho a Ihowa ki a koutou. The Lord be with you.
Ma Ihowa koe e Manaaki. The Lord bless you.
- c. The call to worship
- d. The reading of scripture.
- e. The preaching of the Word.
- f. A narrative that briefly outlines the process that led to the ordination and/or induction.
- g. The preamble must include the following words –

Moderator: God's church comprises a diverse range of spiritual gifts and forms of ministry. It shares a common purpose: to build up the body of Christ and, in the power of the Spirit, to share in Christ's ministry. As part of this ministry, there are those among us who are called to celebrate the Lord's supper and baptise the children of God, sacraments of grace and reconciliation. These ministers of the Gospel are appointed to proclaim the Word and to help form people for participation in God's mission. Ministers of Word and Sacrament are part of God's care for the life of the Church.

- h. Act of Faith.

The following words must be used ...

Moderator: This (ordination and) induction, within the community of the Presbyterian Church of Aotearoa New Zealand as part of the Church universal, is an act of Christian faith. Our Church believes the supreme rule of faith is the Word of God, contained in the Old and New Testaments. We believe that our subordinate standards of faith, the Westminster Confession, the Larger and Shorter Catechisms, and Kupu Whakapono, point towards the faith to which we are all called. We understand that we have liberty of opinion on matters not central to the Faith of our Church. We believe that God's Spirit guides our understanding and leads us in the ways of service, unity and truth.

To that end, let us proclaim the Faith we have received and share with the Church universal by standing (if we are able) and reciting ... (It is appropriate to use an ecumenical creed such as the Apostles' Creed or Kupu Whakapono)

i. Vows of the minister

The following words must be used:

Moderator: *N*, my friend in Christ, in view of this declaration of faith, (as you come to be ordained minister of word and sacrament) and to serve within the life of this <congregation> (as minister of word and sacrament), I invite you to declare your faith in God.

I gladly confess my faith in the triune God of grace; and I wholeheartedly reaffirm my trust in Jesus Christ: crucified Saviour, risen Lord, the pioneer and perfecter of our faith. I readily receive the witness to Jesus Christ in the holy Scriptures of the Old and New Testaments, and in the Subordinate Standards of the Presbyterian Church. I gladly accept the oversight of this Presbytery. I look forward to serving the people of this congregation, strengthening them in faith and encouraging them in mission.

j. This question may be addressed to the congregation:

Moderator: *(to the congregation)*

Do you, the people of this congregation, in receiving *N*, offer her/him your welcome and promise her/him your encouragement and support?

Congregation: **With God's help, we do.**

k. The signing of the Formula (Alternatively the Formula may be signed immediately after the conclusion of the service). The Formula must be signed and does not need to be read out.

l. A prayer of ordination/induction of the licentiate or minister must be led by the Moderator or nominee. In an ordination, ministers participate in the laying on of hands.

The following words must be included in the prayer:

We thank you, Loving God, for the processes of discernment and formation that have led to this ordination (for inductions - for the processes of discernment that have led to this induction). We ask that your Spirit rest upon *N*, *(for ordination, the laying on of hands takes place at this point)* blessing her/him and equipping her/him for the ministry of Word and Sacrament to which she/he has been called... (for inductions - for the ministry to which she/he has been called in this place ...)

m. The declaration – The following words must be used.

Moderator: *N*, I declare you to be (ordained as a minister of word and sacrament and) inducted to ministry in this congregation in order to centre its life in worship and encourage its people in mission.

- n. Symbols of ministry may be offered.
- o. Prayer of thanks and for others.
- p. The benediction may be pronounced by the inductee.

3. Supplementary Provision relating to property and finance

That the Supplementary Provision relating to chapter 16 Property and Finance be amended

- 3.1 By adding a new 3.2 with the following and renumbering the present 3.2 as 3.3: “Proposals and plans for new buildings require presbytery approval. *Pursuant to Book of Order Chapter 16.4(1)(a) and (b).*”
- 3.2 By replacing the present 3.3 with the following and renumbering it as 3.4: “Proposals and plans for the re-erection or renovation of, and alterations and additions to, buildings which involve expenditure of more than \$100,000 require presbytery approval. *Pursuant to Book of Order Chapter 16.4 (1)(d).*”
- 3.3 By replacing the present 3.4 with the following and renumbering it as 3.5: “Before a presbytery approves any proposals and plans for buildings (whether new or existing) which involve expenditure of more than \$100,000, the presbytery must be satisfied that any person or persons engaged in drawing up the plans and specifications for such buildings is or are competent and recognised by the appropriate industry body. *Pursuant to Book of Order Chapter 16.4(2).*”
- 3.4 By replacing the present 3.5 with the following and renumbering it as 3.6: “In relation to building proposals (whether by way of new buildings, alteration, addition, or purchase of existing buildings) which involve expenditure of more than \$500,000, the presbytery must obtain and be satisfied with the report of the Church Architecture Reference Group before it gives approval. *Pursuant to Book of Order Chapter 16.4(4) and 16.5(3)(c).*”
- 3.5 By renumbering all subsequent provisions.

4. Supplementary Provision relating to the Redress Process for Historical Abuse Claims

That the following supplementary provision relating to the Redress Process for Historical Abuse Claims be adopted.

Redress Process for Historical Abuse Claims

1. Introduction

- 1.1 The Presbyterian Church of Aotearoa New Zealand acknowledges its responsibility to respond appropriately to survivors of historical abuse that occurred under the care or authority of the Church.
- 1.2 This supplementary provision establishes a survivor-centric redress process that prioritises the wellbeing, dignity, and agency of survivors while ensuring appropriate investigation and response to claims.
- 1.3 The redress process operates independently of, but may interact with, disciplinary processes under Chapter 15 of the Book of Order.

2. Definitions

In this supplementary provision, unless the context requires otherwise—

- 2.1 **Hauora Coordinator** means the person appointed by the Council of Assembly to coordinate the redress process and ensure survivors are supported throughout.
- 2.2 **Navigator** means a person who operates independently of the Church's interests, who possesses skills in relational practice, advocacy, and cultural competence, and who has understanding and knowledge of the redress system, selected by the survivor and engaged by the Church to advocate for and support the survivor throughout the redress process.
- 2.3 **Independent Investigator** means a suitably qualified person appointed to conduct investigations related to redress claims.
- 2.4 **Decision Panel** means a panel of three persons appointed by the Council of Assembly, the Panel convener being legally trained with appropriate experience and one member being a person with no connection with the Church.
- 2.5 **Redress** means the forms of response sought by a survivor, which may include but is not limited to wellbeing support, acknowledgment, apology, records provision, financial payment, or systemic changes.

3. Entry Pathway and Initial Contact

- 3.1 Survivors may access the redress process through multiple pathways including direct contact, legal representatives, other agencies, referrals from Presbyterian entities, or through the disciplinary process outlined in ch 15 of the Book of Order.
- 3.2 The Hauora Coordinator shall be the first point of contact for survivors beginning the redress process and shall:
 - 3.2.1 Listen to whatever the survivor chooses to share without pressure to disclose their full account;
 - 3.2.2 Complete a triage assessment focusing on immediate wellbeing and safety needs;
 - 3.2.3 Explain the redress process and the survivor's options; and
 - 3.2.4 Facilitate connection with an appropriate Navigator if the survivor chooses to proceed, using the process outlined below.
- 3.3 All initial contact between a survivor and the Hauora Coordinator shall prioritise emotional safety, cultural responsiveness, and confidentiality.

4. Navigator Role and Appointment

- 4.1 Survivors who choose to proceed shall be offered a choice of Navigators from a diverse pool of qualified independent advocates.
- 4.2 Where a survivor has elected to retain their own legal representation instead of or in addition to a Navigator, the process shall be adapted accordingly.
- 4.3 The Navigator's role is to:
 - 4.3.1 Advocate for the survivor throughout the process;
 - 4.3.2 Be the primary liaison between the survivor and other parties in the redress process;
 - 4.3.3 Work with the survivor to identify their redress needs and preferences;
 - 4.3.4 Shield the survivor from potentially triggering interactions; and

- 4.3.5 Regularly monitor the survivor's wellbeing and support needs.
- 4.4 The Navigator shall work with the survivor to determine, in consultation with the Hauora Coordinator:
 - 4.4.1 What forms of redress the survivor needs;
 - 4.4.2 What process is required to achieve the survivor's redress goals;
 - 4.4.3 Whether Chapter 15 disciplinary processes need to be initiated;
 - 4.4.4 Whether the police should be notified;
 - 4.4.5 Whether the matter involves other Presbyterian agencies or denominations and how they will be involved; and
 - 4.4.6 What support the survivor needs during the process.

5. Inquiry Process

- 5.1 Where investigation is needed to determine what occurred or the Church's responsibility in relation to the survivor's account, the Hauora Coordinator shall, in consultation with the Navigator, appoint an Independent Investigator.
- 5.2 The inquiry process shall operate on the principle that its purpose is to establish the facts necessary to make appropriate redress rather than to disprove or challenge the survivor's account.
- 5.3 The Independent Investigator shall:
 - 5.3.1 Have full access to all Church archives, records, and personnel with authority to require information;
 - 5.3.2 Communicate with a survivor only through their Navigator or legal representative;
 - 5.3.3 Liaise with the Hauora Coordinator and Navigator or legal representative throughout the process;
 - 5.3.4 Use existing records and statements wherever possible to avoid requiring survivors to retell their story unnecessarily;
 - 5.3.5 Provide copies of relevant records to survivors if requested;
 - 5.3.6 Interview respondents and witnesses as required; and
 - 5.3.7 Prepare a written report with findings as to whether abuse occurred or is likely to have occurred on the basis of a reasonable likelihood, having regard to all available information.
- 5.4 Where appropriate, the Independent Investigator must establish evidence that abuse occurred or likely occurred, including:
 - 5.4.1 The identity of the perpetrator where this can be established;
 - 5.4.2 The location and approximate timeframe of the abuse; and
 - 5.4.3 That the perpetrator was under Church authority or had access to the survivor through Church connections, or that the Church acted inadequately when abuse was disclosed.
- 5.5 Where alleged perpetrators are still alive and specifically named in reports, they have a right to respond. Communicating their response to the survivor must take into account the survivor's safety, wishes, and wellbeing.
- 5.6 The Hauora Coordinator may initiate police reports or Chapter 15 processes if inquiry findings warrant such action.

- 5.7 The Hauora Coordinator must write an inquiry report that shall include both factual findings and redress recommendations based on the survivor's stated needs.

6. Review of Inquiry Findings and Proposal Development

- 6.1 Upon completion of the inquiry, the Navigator shall meet with the survivor to discuss the inquiry findings and report, allowing adequate time for the survivor to consider and respond to the findings.
- 6.2 The Hauora Coordinator and Navigator shall meet to review the inquiry findings, the survivor's response, and consider their implications for the redress process.
- 6.3 If the survivor requires further time or additional information, this shall be accommodated within the process.
- 6.4 Where inquiry findings raise obstacles to providing the requested redress, the Navigator shall discuss these with the survivor and explore alternative approaches.
- 6.5 Following the survivor's consideration of the inquiry findings, the Navigator (in consultation with the survivor) and Hauora Coordinator shall work together to develop a redress proposal for consideration by the Decision Panel.
- 6.6 The redress proposal shall reflect the survivor's response to the inquiry findings and their confirmed redress needs.

7. Decision Making

- 7.1 A Decision Panel shall consider all redress proposals.
- 7.2 The Decision Panel shall:
- 7.2.1 Review investigation findings and redress recommendations;
 - 7.2.2 Take into account all relevant available information,
 - 7.2.3 Act in accordance with natural justice.
 - 7.2.4 Consider the survivor's stated needs and preferences;
 - 7.2.5 Ensure consistency with the Church's values and available resources; and
 - 7.2.6 Make decisions in a timely manner with clear communication of any delays.
- 7.3 The Decision Panel may:
- 7.3.1 Approve the redress proposal as submitted;
 - 7.3.2 Approve a modified redress proposal; or
 - 7.3.3 Request additional information before making a determination.
- 7.4 The Decision Panel shall provide written reasons for its determinations.
- 7.5 All redress offers must be presented to the survivor through their Navigator for consideration and acceptance.
- 7.6 If the redress offer is not accepted, the Navigator may return to discussions with the Hauora Coordinator to seek resolution, with further proposals considered by the Decision Panel as necessary.

8. Implementation and Completion

- 8.1 Agreed redress shall be implemented according to timelines negotiated with the survivor, with regular communication regarding progress or any unavoidable delays.
- 8.2 The redress process may only be closed with the survivor's explicit agreement, not at the Church's initiative.

- 8.3 If the survivor has not accepted a redress offer within two years of the Decision Panel's first formal offer, the Decision Panel may close the redress process and record its final determination, provided that:
- 8.3.1 The survivor has been given reasonable opportunities to engage and respond to redress offers;
 - 8.3.2 The survivor has been offered independent mediation;
 - 8.3.3 Written notice is provided to the survivor through their Navigator before closure; and
 - 8.3.4 The survivor may request one extension of up to six months.
- 8.4 Survivors may reopen the process if new information emerges that may warrant additional redress.

9. Wellbeing Support

- 9.1 The Church shall provide wellbeing support tailored to each survivor's needs throughout the redress process.
- 9.2 Wellbeing support may include but is not limited to counselling, therapy, spiritual direction, alternative therapies, and practical assistance.
- 9.3 Such support shall be arranged promptly and maintained regardless of the outcome of any redress claim.

10. Confidentiality and Records

- 10.1 All aspects of the redress process shall be conducted with appropriate confidentiality, with information shared only as necessary for the process or as required by law.
- 10.2 Information shall not be shared without the survivor's knowledge except where there are immediate safety concerns.
- 10.3 Records shall be maintained securely and in accordance with privacy legislation and Church archival policies.

11. Procedural Guidelines

- 11.1 The Council of Assembly may approve detailed procedural guidelines to give effect to this supplementary provision.
- 11.2 Such guidelines shall be consistent with the survivor-centric principles established in this provision and may be amended from time to time as experience and best practice develop.

12. Interaction with Other Processes

- 12.1 The redress process may operate concurrently with disciplinary processes under Chapter 15, police investigations, or other legal proceedings.
- 12.2 Where parallel processes are operating, coordination shall occur to minimise trauma to survivors while ensuring all relevant processes can proceed appropriately.
- 12.3 The Hauora Coordinator shall facilitate communication between different processes where necessary and with appropriate consents.

Appendix 5: Draft Code of Practice for Ministers in the Presbyterian Church of Aotearoa New Zealand

Preamble

This Code of Practice sets minimum standards for ministers' conduct, serving as a reference point for discipline and a basis for ethical reflection and education. It expands upon and gives practical effect to the Church's Code of Ethics, which requires ministers and others representing the Church to demonstrate high ethical standards, appropriate competence, and compliance with church and civil law. This Code of Practice does not exhaustively define the conduct expected of ministers: conduct may breach the Church's ethical standards even if it does not explicitly violate this Code.

In this Code of Practice, "minister" means a nationally ordained minister, a locally ordained minister, an amorangi, and also a member of a local shared ministry team. The rules and principles in this Code may also inform good practice and discipline for all who exercise Church ministry in roles similar to ministers, including KCML interns, youth workers, deacons and pastoral care workers.

Beyond this Code of Practice, the Code of Ethics, and other obligations in the Book of Order, ministers should be guided by prayerful discernment, consultation with colleagues, and their own sense of professional responsibility. Through ethical conduct and faithful ministry, each minister bears responsibility for preserving the integrity and reputation of the Church and the ministry of word and sacrament.

13. Ministry of word and sacrament and the conduct of worship

Ministers have specific responsibilities in preaching, leading worship, and administering sacraments. These duties require both compliance with Church order and, where appropriate, with civil law obligations. Careful attention to preparation, proper procedures, and record-keeping is essential for the orderly conduct of ministry.

- 13.1 A minister must lead worship and administer sacraments in accordance with the Church's teachings and prescribed order.
- 13.2 A minister must prepare thoroughly for the preaching of the Word and the administration of the sacraments.
- 13.3 A minister serving a congregation must ensure that both infant and adult baptism is available within their congregation.
- 13.4 A minister must ensure that accurate records of baptisms, confirmations, marriages and other pastoral acts are maintained.
- 13.5 A minister must only solemnise marriages that are between a man and a woman.
- 13.6 A minister must diligently comply with all civil law requirements regarding the solemnisation and registration of marriages.

14. The pastoral relationship

The pastoral relationship is a sacred trust that involves an inherent imbalance of power. Ministers are placed in positions of authority and influence over people at their most vulnerable moments. This relationship must never be exploited for personal advantage or gratification. Sexual conduct or contact within the context of a pastoral relationship is always a grave betrayal of trust and causes profound harm.

Pastoral relationships may be formed in various contexts. Ministers have pastoral relationships with those to whom they provide pastoral care, support or spiritual guidance. A minister should be presumed to have pastoral relationships with all members and adherents of a congregation in which they serve. While pastoral relationships should not be confused with a minister's other professional relationships (such as employment or collegial relationships), particular care is needed if these different roles intersect with the same person.

- 14.1 A minister must conduct all pastoral relationships with integrity, maintaining appropriate professional boundaries at all times.
- 14.2 A minister must not engage in any form of exploitation, manipulation, sexual conduct or abuse within pastoral relationships. The focus must remain on the wellbeing and needs of those receiving care rather than the minister's own needs or interests.
- 14.3 A minister must maintain appropriate emotional and physical boundaries when touch or gestures of comfort are offered in pastoral care.
- 14.4 A minister must not manage pastoral relationships in ways that remove the autonomy given to individuals. The person seeking care must be allowed the freedom to make decisions, even mistaken decisions.
- 14.5 A minister must limit or conclude pastoral relationships that:
 - 14.5.1 Are no longer beneficial to the person seeking care;
 - 14.5.2 Compromise or are likely to compromise professional boundaries;
 - 14.5.3 Risk creating inappropriate dependencies;
 - 14.5.4 Are beyond their competence; or
 - 14.5.5 Conflict with other pastoral or professional relationships.
- 14.6 A minister must ensure appropriate alternative pastoral care is available when limiting or concluding a pastoral relationship.
- 14.7 A minister must maintain appropriate records of pastoral care while protecting confidentiality.

15. Confidentiality

Confidentiality is essential for establishing trust and enabling ministry. Ministers are entrusted with sensitive or confidential information both in pastoral relationships and in the course of Church governance, and sharing this information with spouses, family members, friends or others violates the sacred trust placed in them. However, absolute confidentiality cannot be guaranteed as there may be circumstances where disclosure is required by law or to prevent harm.

- 15.1 A minister must maintain confidentiality regarding all information shared in the course of a pastoral relationship.
- 15.2 A minister must maintain the confidentiality of confidential information obtained outside of pastoral relationships, including in the course of Church governance.
- 15.3 A minister may only disclose confidential information when:
 - 15.3.1 The person receiving pastoral care has given permission for the particular disclosure;
 - 15.3.2 The disclosure occurs within an established pastoral care team where:

- 15.3.2.1 The person receiving pastoral care has consented to information sharing;
- 15.3.2.2 Members of the pastoral care team have committed to confidentiality; and
- 15.3.2.3 The disclosure is necessary for providing pastoral care to the person seeking it.
- 15.3.3 Required by law;
- 15.3.4 Necessary to prevent serious harm to another person, including serious physical, emotional, or financial harm; or
- 15.3.5 Required by Church disciplinary processes.
- 15.4 A minister must ensure that, when sharing information with supervisors, church council members, deacons, or other involved colleagues, only necessary information is shared and appropriate confidentiality is maintained.
- 15.5 A minister must not seek to gain sensitive or confidential information to which they are not entitled or which would require another person to breach a confidence.
- 15.6 A minister must implement appropriate security procedures for maintaining and disposing of confidential records.
- 15.7 A minister must inform those receiving pastoral care about the limits of confidentiality.

16. Child protection and safeguarding

The protection of tamariki and rangatahi is both a legal obligation and a sacred responsibility. Ministers have a particular duty to ensure that children and young people in their care are safe from harm, and that the Church is a place of safety and nurture for the vulnerable.

- 16.1 A minister must comply with the Church's policies and procedures relating to children and young people, including any child protection policy currently in force.
- 16.2 A minister must maintain current police vetting and any required working with children certifications.
- 16.3 A minister must ensure that all those working with children and young people in their ministry context:
 - 16.3.1 Are properly screened and vetted;
 - 16.3.2 Receive appropriate training; and
 - 16.3.3 Follow relevant Church policies and procedures relating to children and young [Te Kahui Whanaugatanga Workgroup](#) people.
- 16.4 A minister must immediately report to appropriate authorities and the Complaints and Disputes Manager any:
 - 16.4.1 Allegations of harm to children or young people;
 - 16.4.2 Reasonable grounds for suspecting risk of harm to children or young people; and
 - 16.4.3 Known breaches of child protection policies or procedures.

- 16.5 A minister must maintain appropriate professional boundaries with children and young people at all times, including in relation to physical contact, online and electronic communications, and one-to-one situations.

17. Professional Competence

Ministry requires a complex set of skills and knowledge, including theological knowledge, pastoral care capabilities, leadership skills, and administrative competence. Effective ministry depends on continual development and a clear understanding of one's abilities and limitations. Recognising and respecting these boundaries is essential, as attempting to provide care beyond one's competence may inadvertently harm those served.

- 17.1 A minister must maintain and develop their ministry skills through continuing education and professional development, including through compliance with any standards set by the General Assembly.
- 17.2 A minister must be honest and accurate in representing their professional affiliations, qualifications, and experience, and not make unjustifiable claims about their competence.
- 17.3 A minister must not provide specialised services such as formal counselling, psychological treatment or financial advice for which they are not qualified and currently competent.
- 17.4 A minister must make appropriate referrals when faced with matters beyond their professional competence. Where urgent circumstances require providing temporary care beyond their normal competence, they must seek supervision and guidance from appropriately qualified persons.

18. Personal conduct and public ministry

As public figures, ministers' lives are watched by others: their conduct is viewed as an example of Christian living and their opinions can carry significant weight. Ministers' conduct in any part of their lives can impact the credibility and integrity of the Church's ministry and public witness. While perfection is not expected, ministers are called to demonstrate wisdom and authentic Christian living in all aspects of their lives, including family relationships, financial dealings, public behaviour, and online presence.

- 18.1 A minister must conduct all aspects of their personal and public life in a manner that upholds the integrity of ministry and does not bring discredit to the Church.
- 18.2 A minister must maintain appropriate professional boundaries between their ministry and their personal lives.
- 18.3 A minister must exercise careful judgement when communicating in public forums, including on social media, ensuring the content is accurate and appropriate to their role as a minister.
- 18.4 A minister must not engage in bullying, harassment, or intimidating behaviour. This includes repeated unwelcome behaviour to any person, abuse of power or authority to cause distress, shouting in meetings, creation of a hostile environment, and discriminatory conduct based on any personal characteristic.
- 18.5 A minister must give adequate priority to their family life and relationships.
- 18.6 A minister must attend to their own wellbeing though taking regular leave and recreation time, managing stress appropriately, and seeking support when needed.

- 18.7 A minister must observe the highest professional standards in any employment outside of Church ministry.

19. Collegial relationships

Presbyterian ministers do not exercise their leadership as independent agents, but collegially with other ministers and elders within a community of mutual accountability. Non-ordained church workers and volunteers also play a central role in the Church's ministry. Healthy collegial relationships strengthen the Church's witness and effectiveness. Ministers have a particular responsibility to support and encourage their colleagues, recognising that the Holy Spirit distributes gifts without regard to gender, age, culture, or background.

- 19.1 A minister must respect the ministry of their colleagues by neither interfering with established pastoral relationships nor publicly criticising or undermining their ministry.
- 19.2 A minister must be willing to support, equip and encourage both women and men in all forms of ministry in the Church.
- 19.3 A minister must contribute to the wider life of the Church through participation in presbytery activities, collaboration with colleagues, and sharing of ministerial resources.
- 19.4 A minister must challenge colleagues who appear to have behaved unethically and must, where appropriate, report unethical conduct to the Complaints and Disputes Manager.
- 19.5 A minister must report without delay to the Complaints and Disputes Manager any allegations of sexual misconduct relating to a colleague, church worker or volunteer, as well as any allegations relating to harm or risk to children or young people. The minister must not attempt to investigate such allegations themselves or inform the person accused of the allegations.
- 19.6 A minister must not attend worship at a former congregation or exercise ministry amongst its members and adherents for a reasonable period following the termination of a ministry settlement, except with the express permission of the current minister or interim moderator.

20. Financial integrity and conflicts of interest

Ministers occupy positions of influence that must never be used for personal financial advantage. While gifts and koha often reflect everyday-life courtesies and can be expressions of cultural respect, they also have the potential to distort pastoral relationships and compromise ministerial objectivity. Commercial interests and poor financial boundaries similarly risk exploiting pastoral relationships and damaging the Church's witness.

- 20.1 A minister must not seek or accept payments for pastoral services such as weddings, funerals and pastoral visits beyond authorised stipends and fees.
- 20.2 A minister must not accept gifts or koha that could compromise, or appear to compromise, their professional judgment or pastoral relationships.
- 20.3 A minister must respond to gifts and koha with cultural sensitivity while maintaining professional boundaries.
- 20.4 A minister must maintain separation between personal and Church finances.

- 20.5 A minister must not use their position, influence or pastoral relationships to promote personal or family business interests, recruit clients for private practice, or solicit donations for unauthorised purposes.
- 20.6 A minister must declare any actual or potential conflicts of interest to appropriate Church authorities and follow Church guidelines regarding related decision making.
- 20.7 A minister must not borrow money from, or lend money to, those with whom they have a pastoral relationship.

21. Church governance and order

Presbyterian ministers exercise their leadership within a framework of Presbyterian polity. Understanding and participating in this system of governance is essential to ministry, as is the fundamental responsibility to preserve the order, peace and unity of the Church. This requires knowledge of and compliance with Church laws and traditions, active participation in Church councils, and willing submission to Church discipline and oversight.

- 21.1 A minister must maintain a general working knowledge of the Book of Order, the Church's supplementary provisions and policies, keep current with changes to them, and ensure compliance in their ministry practice.
- 21.2 A minister must:
 - 21.2.1 Apply Presbyterian polity appropriately in their ministry context;
 - 21.2.2 Teach and model proper processes to others;
 - 21.2.3 Seek clarification when uncertain about governance or polity requirements;
 - 21.2.4 Not act unilaterally in matters requiring approval from a council of the Church; and
 - 21.2.5 Not circumvent proper Church processes.
- 21.3 A minister must engage constructively and with good faith in Church decision-making processes and implement decisions of Church councils faithfully.
- 21.4 A minister must participate fully in the councils of the Church, including through regular attendance at presbytery meetings and accepting appropriate appointments to Church committees or working groups.
- 21.5 A minister must not use their position to escalate or inflame conflicts within the Church or between congregations and Church councils.
- 21.6 A minister must inform their presbytery of:
 - 21.6.1 Significant conflicts within their congregation;
 - 21.6.2 Potential legal issues affecting the Church; and
 - 21.6.3 Personal circumstances affecting their ministry.
- 21.7 A minister must maintain accountability through regular supervision and continuing ministry development, including compliance with any requirements set by the General Assembly.
- 21.8 A minister must submit to and participate candidly in the Church's disciplinary processes when required.

22. Legal compliance and reporting

Ministry is also exercised within the framework of civil law. Proper reporting of legal issues that may affect fitness for ministry is essential for maintaining trust and protecting both the Church and those it serves.

- 22.1 A minister must comply with all applicable laws in both their ministry practice and personal conduct.
- 22.2 A minister must immediately inform their presbytery if they:
- 22.2.1 Are arrested or charged with any criminal offence;
 - 22.2.2 Become subject to any court orders;
 - 22.2.3 Become bankrupt or enter into any formal insolvency process; or
 - 22.2.4 Become subject to investigation by any professional or regulatory body.

Appendix 6: Assembly Review Task Group

If the Assembly adopts the Assembly Review Task Group's proposals, the following amendments to the Book of Order and the Supplementary Provisions are proposed:

1. That ch.14.29 of the Book of Order be amended by adding in a new section (5) as follows: A General Assembly may be held with a proportion of participants joining by electronic means in accordance with the rules imposed under standing orders.
2. That the amendment to ch.14.29 of the Book of Order be accepted and remitted to presbyteries and church councils under the special legislative procedure.
3. That the amendment to ch.14.29 of the Book of Order be adopted as an interim provision having force until the next General Assembly meets.
4. That paragraph 8 of the Standing Orders be amended by adding the words in bold type, the amendments to the Standing Orders to take effect for the next Assembly meeting. "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. **Up to 25% of commissioners of each presbytery may participate in the Assembly meeting by electronic means. The list of commissioners must identify whether the commissioner is to participate in person or by electronic means.** 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."
5. That paragraph 16 of the Standing Orders be amended by adding in the words in bold type and deleting the words struck through. "When Assembly meets electronically **in full or in part**, commissioners **joining by electronic means must be enabled to participate as fully as if they were physically present.** ~~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.~~ **The Assembly Business Work Group must develop protocols for how commissioners joining by electronic means can fully participate.**"

Appendix 7: Leadership Sub-committee report

If the Assembly adopts the proposals relating to Local Ordained Ministry in the Leadership Sub-committee report, the following amendments to the Book of Order are proposed.

1. That chapter 9.15 (2) of the Book of Order be amended as follows (delete strikethrough, add bold)

After **the presbytery has accepted** ~~acceptance of~~ a ministry settlement board recommendation by the congregation or the recommendation of a ministry context oversight body, **the candidate for local ordained ministry must be assessed by the national assessment selection process to determine** ~~the presbytery must examine whether the a~~ candidate ~~for the local ordained ministry~~ meets the criteria for local ordained ministry as set out in the supplementary provisions.

2. That chapter 9.15 (3) be amended as follows:

After a candidate has been accepted under subsections (1) and (2), ~~presbytery must ensure that~~ **the presbytery must refer the candidate to the Knox Centre for Ministry and Leadership which must**

- (a) **appoint** a training advisor for the candidate ~~is appointed by the Knox Centre for Ministry and Leadership, and~~
- (b) ~~it approves and~~ appoints a training enabler for the candidate, and
- (c) **adopt** the candidate, training adviser, and training enabler agree upon a training agreement and probationary programme for the candidate **following consultation with the candidate, presbytery, training advisor and the training enabler**, and
- (d) ~~specify the presbytery specifies~~ the period of probation, after consultation with the training adviser, the training enabler, the candidate, **the presbytery** and the church council or other ministry context oversight body, and
- (e) **advise the presbytery when the period of probation has been completed.**

3. That chapter 9.18(2) of the Book of Order be amended as follows: If the presbytery is not satisfied with the final review, it may, in consultation with the ~~training adviser~~ **Knox Centre for Ministry and Leadership**, (a) extend the probation period, or (b) terminate the training agreement."

4. That chapter 9.20 of the Book of Order be amended as follows: A local ordained minister must undertake regular and on-going training relevant to his or her ministry as specified by the presbytery **and the Knox Centre for Ministry and Leadership.**

Kerry Enright

Convener, Book of Order Advisory Committee

E4: Commission of Assembly

Variation of Trusts

Recommendations

1. That General Assembly amend the purposes of the James Mackay Drummond Trust as follows:

To apply the capital and income of the Trust for the purpose of providing financial assistance to any former student of St. Andrew's College of Christchurch for the training or study of any trade, profession or calling for which they show aptitude or talent.

2. That General Assembly amend the purposes of the Thorton Blair International Travelling Scholarship Fund as follows:

- (i) *The fund and the income arising therefrom shall be held and administered by The Presbyterian Church Property Trustees (Trustees).*
- (ii) *A Scholarship Fund Committee shall be established consisting (for the time being) of at least three representatives taken from the following parts of the Church: a) Knox Centre for Ministry and Leadership; b) Presbyterian Support; c) Presbyterian Family and Children's Ministry; d) Presbyterian Youth Ministry; and e) Te Aka Puahou, provided that each part is limited to one representative. The Scholarship Fund Committee shall be chaired by a representative from The Presbyterian Church Property Trustees.*
- (iii) *If at any time any of the parts of the Church mentioned in the preceding clause (ii) shall cease to exist, then and in each such case, the General Assembly of the Presbyterian Church shall have power to appoint another person to the Scholarship Fund Committee in that place.*
- (iv) *The Trustees, following recommendations from the Scholarship Fund Committee, shall grant scholarships from both the capital and income of the Scholarship Fund for the purposes of assisting those:*
 - a) *Training for service (both lay and ordained) within the Presbyterian Church of Aotearoa New Zealand or those in service undertaking further study, and*
 - b) *In the areas of Children and Family Ministry, Youth Ministry, and Social Services Ministry, and*
 - c) *With a preference (but not a requirement) for training or study overseas.*
- (v) *In making their recommendations to the Trustees, the Scholarship Fund Committee shall consider, among other things:*
 - a) *The benefactors desire for scholarships to be divided as equitably as possible among the three fields of children's ministry, youth ministry, and social services ministry, and*
 - b) *The extent to which the study is subject to supervision and contacts with the best possible world sources, and*
 - c) *The need for a meaningful scholarship value, and*
 - d) *That scholarships can be granted for a period of no more than two years, and*

- e) *If study is undertaken overseas, an expectation that the recipient will return to New Zealand for a period of service within the Presbyterian Church of Aotearoa New Zealand or an organisation supported by the Church, and*
- f) *A requirement for the recipient to report to the Committee at the end of the study period, or if the period of study is longer than one year, at the end of each year.*
- (vi) *It shall be a condition of each scholarship that if the recipient fails to comply with all the terms and conditions of such scholarship he or she shall, if required by the Scholarship Fund Committee, repay the whole or such part as the said Committee may think fit of the amount of the scholarship paid to that recipient.*
- (vii) *The Trustees may make such rules and regulations in all respects in connection with the Scholarship Fund and the administration thereof as the Trustees shall from time to time in its absolute discretion think fit.*
- (viii) *The Trustees may charge against the income of the Scholarship Fund all costs charges and expenses of and incidental to the administration of the said Fund, including meetings of the Scholarship Fund Committee and attendance of members thereat.*
- (ix) *In the event of there being at any time organic union between the Presbyterian Church of Aotearoa New Zealand and any other Church or Churches the administration of the trust shall pass to the united church.*

Introduction

Part 1 (Variation of church trusts) of the Presbyterian Church Property Amendment Act 1996 (1996 Amendment Act) provides the means by which the General Assembly can amend the terms of a trust.

Section 6 of the 1996 Act provides that the trustee of the trust may prepare a scheme to provide for the application or disposal of the trust property for some other charitable purpose if:

- a. it becomes or has become impossible or impracticable or inexpedient to carry out the object or purpose of the trust on which any trust property is held; or
- b. the amount of any trust property available is inadequate to carry out the object or purpose on which the trust property is held; or
- c. the object or purpose on which any trust property is held has been effected already.

We would often say such a trust is frustrated, because it's not possible to achieve the purpose of the trust.

Section 7 requires any such scheme prepared by then trustee to be submitted to a commission authorised by the General Assembly (or a legal adviser appointed by the Assembly). In these cases, the schemes were presented to a commission authorised by the Assembly.

Sections 8 and 9 set out some requirements for the scheme, and that the trustee, commission and General Assembly must act in accordance with the rules of law that would be applied by the High Court if the matter was dealt with under the Charitable Trusts Act 1957.

Sections 10 and 11 require the commission to instruct the trustee to whom notice about the proposed scheme must be given, the format of that notice, and how those to whom the notice is given can lodge an objection in writing.

Section 12 requires the commission to submit to the Assembly the scheme, a report from the commission, and any objections (including any from the Attorney General as below).

Sections 13 and 14 provide that if the scheme relates to trust property held for a charitable purpose, it must be sent to the Attorney General, and the commission must consider any objections from the Attorney General.

Report pursuant to Part 1 of Presbyterian Church Property Amendment Act 1996 the on the scheme to vary the terms of the James Mackay Drummond Trust

1. The James Mackay Drummond Trust (Trust) was created by the will, dated 3 December 1940, of Mary Anna Temple Drummond, of Christchurch. Funds were left to be held by in trust by The Presbyterian Church Property Trustees (Trustees) for the purpose of:

... assisting or helping by money grants or otherwise former inmates of the Boys' Presbyterian Orphanage and the St Andrews Presbyterian College at Christchurch of whatever creed or race in learning or making a study of any trade, profession or calling for which they show aptitude or talent.
2. Part 2 (Orphanage trusts) of the Presbyterian Church Property Amendment Act 1996 provides that any trusts held by the Trustees for the purposes of Presbyterian orphanages or children's homes in New Zealand shall be held and administered for the welfare of children in New Zealand.
3. The Trustees registered a charitable trust with Charities Services (CC24692) in the name of The Presbyterian Church Property Trustees James Mackay Drummond Trust.
4. In August 2023, the Trustees met with Rev Paul Morrow, Chaplain at St Andrew's College, Christchurch, to discuss possible amendments to the operation of the Trust. The Trustees also liaised with the Old Collegians Association and Presbyterian Support Upper South Island, who had prior involvement with the Trust.
5. In November 2023, the Trustees, having reached the view that the amount of trust property is inadequate to carry out the purpose, agreed to approve a variation to the purpose of the James Mackay Drummond Trust:

... to apply the capital and income of the Trust for the purpose of providing financial assistance to any former student of St. Andrew's College of Christchurch for the training or study of any trade, profession or calling for which they show aptitude or talent.

And to approve the presentation of the scheme for the disposal of the Trust property as presented to a Commission of General Assembly pursuant to Part 1 of the Presbyterian Church Property Amendment Act 1996.

The proposed Scheme will ultimately result in the wind up of the Trust.

6. In November 2023, the Trustees forwarded the scheme of disposal to the Assembly Executive Secretary.

7. In December 2023, the Assembly Executive Secretary forwarded the scheme of disposal to the commission authorised by the General Assembly to consider the scheme under the 1996 Amendment Act.
8. In March 2024, the commission met to consider the proposed scheme of disposal, the explanation for the proposal, and a draft notice prepared by the Trustees. The commission agreed to proceed and instructed the Trustees to place a notice in the Christchurch Press.
9. In March 2024 a copy of the notice attached to this report was placed in the Christchurch Press by the Trustees. In accordance with the 1996 Amendment Act, those in receipt of the notice had 60 days with which to lodge a written objection. No written objections were received.
10. In July 2024, the Trustees sent a copy of the proposed scheme of disposal to the Attorney General, who was required to respond within 90 days.
11. In October 2024, Crown Law advised the Trustees in writing that the Attorney General did not object to the scheme. The Trustees subsequently advised the Assembly Executive Secretary that the Attorney General did not object to the proposed scheme of disposal.
12. In December 2024 the commission met and resolved that: The Commission submits to the General Assembly the scheme and its Report – including recommendations to vary the purpose of the James Drummond Trust pursuant to Part 1 of the Presbyterian Church Property Amendment Act 1996 (Act).

PROPOSED SCHEME TO DISPOSE OF THE TRUST PROPERTY OF THE JAMES MACKAY DRUMMOND TRUST

Prepared pursuant to Part 1 of The Presbyterian Church Property Amendment Act 1996

The Trust

- 1 By her Will bearing the date of 3 December 1940, Mary Anna Temple Drummond of Christchurch, Widow, bequeathed the residue of her estate to The Presbyterian Church Property Trustees upon the following trust.
- 2 *"I DIRECT the said Presbyterian Church Property Trustees to hold the capital of the said moneys to form a trust fund to be known as the 'James Mackay Drummond Trust'. I DIRECT that said Presbyterian Church Property Trustees to invest the said moneys in or upon such trust securities or investments in or upon which they are authorised by any statute or law for the time being in force in New Zealand to invest trust funds and to apply the annual income thereof in such manner and at such times and in such proportions as they in their absolute discretion shall think fit in helping or assisting by money grants or otherwise former inmates of the Boys' Presbyterian Orphanage and the St Andrews Presbyterian College at Christchurch of whatever creed or race in learning or making a study of any trade, profession or calling for which they show aptitude or talent."*
- 3 The trust fund was duly paid by the executors to The Presbyterian Church Property Trustees (**Trustees**), which is a body corporate under the provisions of the Presbyterian Church Property Trust Act 1885. The Trustees registered a charitable trust with Charities Services (CC24692) in the name of The Presbyterian Church Property Trustees James Mackay Drummond Trust (**Trust**).

- 4 The capital of the trust fund, being \$53,204 as at 30 June 2023 (represented by \$10,343 original capital and \$42,861 of capital reserves), is held in the Presbyterian Investment Fund (formerly the Amalgamated Investment Fund) of The Presbyterian Church Property Trustees pursuant to the authorities in the Presbyterian Church Property Trustees Empowering Act 1957, and the Presbyterian Church Property Amendment Act 1974. In addition, the Trustees hold the sum of \$5,218 accumulated income, which has not been distributed for the reasons later disclosed.
- 5 The Will directs the Trustees to apply the trust income in assisting former inmates of the Boys' Presbyterian Orphanage at Christchurch and the St. Andrew's Presbyterian College at Christchurch in training or study for a trade, profession or calling.

Orphanages

- 6 As at the date of her Will and at the date of the death of Mary Drummond, there was a Boys' Presbyterian Orphanage at Christchurch administered by the Christchurch Presbyterian Social Services Association (Inc.). This orphanage was closed in 1966. The remaining boys were moved into foster care arrangements, as per government policy at the time.
- 7 The Christchurch Presbyterian Social Services Association (inc.), who had previously run the orphanage, continued to facilitate care for children via a foster care programme. In 1979, Presbyterian Support Services Christchurch noted that, "over the last decade, very few orphans have come into the care of Church agencies, but we still continue with a Child Care Programme for children who need help because their parent(s) are unable to adequately care for them".
- 8 Presbyterian Support Services Upper South Island (the successor organization to Presbyterian Support Services Christchurch) currently provides a Youth Service under its Family Works banner. This service works with young people aged 16 or 17 who can't live with parents or guardian, or can't be supported by them any longer. The service includes providing assistance to assess and access education options.
- 9 The Presbyterian Church Property Amendment Act 1996 (sections 16 and 17) provides that *"All trust funds that ... are vested in the Trustees (i) For the purposes of Presbyterian orphanages or children's homes in New Zealand; or (ii) For the care, welfare or benefit of persons being cared for or formerly cared for in Presbyterian orphanages or children's homes in New Zealand ... shall be held and administered for the welfare of children in New Zealand ... Where any trust fund to which this Part of this Act applies is held by the Trustees for the purposes of or in connection with a specific Presbyterian orphanage or children's home, ... this section shall apply in relation to that trust fund only where it is impossible or impracticable or inexpedient to give effect to those original purposes."*
- 10 The Trustees have concluded that, given the closure in 1966 of the specific orphanage mentioned in the will, and the subsequent passage of time, it is now "impossible or impractical or inexpedient" to give effect to that part of the original purpose that is tied to that specific orphanage. Consequently, pursuant to sections 16 and 17 of the Presbyterian Church Property Amendment Act 1996, the Trustees are now reading that part of the original purpose as being for the benefit of "the welfare of children in New Zealand" alongside the still operative more specific purpose of benefitting "former inmates" of "St Andrew's Presbyterian College at Christchurch," in each case with the focus on training.

Distributions

- 11 Since 1980, grants have largely been given former students of St. Andrew's College of Christchurch. Grants were made on the recommendation of the St. Andrew's Old Collegians Association.

- 12 Grants were made as follows:

Period	Number of grants	Value of grants
1980 – 1989	17*	\$18,844
1990 – 1999	6	\$22,200
2000 – 2009	6	\$26,500
2010 - 2014	7	\$19,000
2015 - 2019	2	\$4,900
2020 - 2023	-	-

* In 1985, one grant was made to a student in the care of Presbyterian Support Services Foster Care programme to assist in the payment of school fees at John McGlashan College.

- 13 In May 2015, the Trustees determined that no further applications would be accepted until such time as the funds available for distribution exceeded \$4,000. There were no grants in 2016, with the last grant made in 2017.

- 14 The Trustees have provided for capital reserves by setting aside 15% of gross income. While this has ensured that the capital balance increases over time, the capital balance has not retained its purchasing power. If the Trust was to reserve as per inflation (CPI), the original capital of \$10,343 in Q2 1978 would require \$80,761 in Q2 2023. It is worth noting that if the reserving mechanism had been aligned with inflation, less money would have been available for granting. That is, the reserving process has provided for more grants in the past, but it has also contributed to the Trust's inability to maintain sufficient income.

Power to vary a trust and dispose of trust property

- 15 Part 1 of the Presbyterian Church Property Amendment Act 1996 gives the General Assembly the power to vary certain charitable church trusts and sets out the process required to enact change. Section 6 provides that *"If (a) It becomes or has become impossible or impracticable or inexpedient to carry out the object or purpose of the trust on which any trust property is held; or (b) The amount of any trust property available is inadequate to carry out the object or purpose on which the trust property is held; or (c) The object or purpose on which any trust property is held has been effected already, - the trustee of the trust property may prepare or cause to be prepared a scheme in writing for the application or disposal of the trust property for some other charitable object or charitable purpose or for a combination of charitable objects or charitable purposes or charitable objects and charitable purposes."*

- 16 The Trustees have determined that the amount of trust property is inadequate to carry out the purpose on which trust property is held. Income earned on the Trust's

capital is inadequate to provide for effective financial assistance after meeting costs and capital reserving requirements. It is impracticable to continue the Trust.

- 17 Despite providing for either one or two grants each year, in the period from 2010 to 2015, the Trust recorded deficits in each year except for a small surplus of \$271 in 2013. Accumulated income over this period declined from \$17,472 to \$1,736 as the Trustees used past surpluses to maintain grants.
- 18 Despite the last grant being made in 2017, accumulated income as at 30 June 2023 is only \$5,218. This reflects a period of low interest rates and growing compliance costs associated with maintaining a charitable trust.
- 19 Looking forward, at 5% p.a. interest (less 0.75% for capital reserving), the Trust would earn \$2,295 p.a. After allowing for costs, this would leave approximately \$1,000 p.a. for grants, i.e., less than half the Trust's income. We would expect the amount to reduce even further over time as the Trust's purchasing power reduces (because the reserving process is not keeping up with inflation). Providing for inflation at CPI rates would have the same outcome, i.e., insufficient income (5% less 2% for inflation = 3% income = \$1,620 p.a. before costs).

Consideration

- 20 In considering how to dispose of the Trust's property, the trustees gave mind to:
- (a) The purpose of the Trust, being to assist students in Christchurch in training or study for a trade, profession or calling.
 - (b) The amount of Trust property available, which is limited.
 - (c) A scheme design that will be effective and simple to administer.
 - (d) The recent history of providing grants to former students of St Andrew's College.
 - (e) Support for the proposed scheme from St Andrew's College Senior Leadership Team.

Proposed Scheme

- 21 The Trustees propose a scheme to dispose of the Trust's property as provided for in Part 1 of the Presbyterian Church Property Amendment Act 1996.

- 22 The Scheme proposes to amend the purpose of the Trust as follows:

To apply the capital and income of the Trust for the purpose of providing financial assistance to any former student of St. Andrew's College of Christchurch for the training or study of any trade, profession or calling for which they show aptitude or talent.

- 23 The Scheme would be administered, as far as is practicable, as follows:

Financial assistance would take the form of scholarships in the name of James Mackay Drummond. Each scholarship will provide \$2,500 towards the cost of further study or training. Up to six scholarships will be awarded each year to year 12 or year 13 students who are in their final year at St Andrew's College. [As St Andrew's College is now co-educational, scholarships will not be restricted to boys only.]

- (a) Scholarships will be awarded by the College's Senior Management team (and the Chaplain if they are not already a member of the Senior

Management team) to students who will most benefit from the financial assistance.

- (b) Recipients will be required to confirm completion of the first year of study or training, or return the funds.

Winding up of the Trust

- 24 It is expected that the Trust's property will be disposed of over a period of four to six years. Scholarships in the final year of operation may vary in amount according to the value of Trust property remaining.
- 25 The costs of and incidental to this Scheme and its approval will be paid from the accumulated income of the Trust.
- 26 The Trust will terminate and be wound up and dissolved if:
 - (a) None of the Trust property remains; and
 - (b) The Trustees resolve that the Trust be wound up.

Notice

Section 10 of the Presbyterian Church Property Amendment Act 1996 provides that the Commission ... *shall direct the trustee of the trust property as to the person or persons (if any) who shall be served with notice of the scheme and in what manner (if any) public notice of the scheme shall be given.*

In considering this proposal, the Trustees have determined that James and Mary Drummond did not have any children.

The Trustees have also consulted with both St Andrew's College and St Andrew's Old Collegians Association, both of which support the proposed Scheme.

In the event that the Commission directs the Trustees to serve notice, a draft Notice follows:

Take notice that on the [date] day of [month] [year] a Scheme prepared under section 6 of the Presbyterian Church Property Amendment Act 1996 was submitted to a Commission of the General Assembly of the Presbyterian Church of Aotearoa New Zealand in relation to a charitable trust created by bequest from Mary Anna Temple Drummond to The Presbyterian Church Property Trustees.

The purpose of the charitable trust was to apply the trust income in assisting former inmates of the Boys' Presbyterian Orphanage at Christchurch and the St. Andrew's Presbyterian College at Christchurch in training or study for a trade, profession or calling.

The Trustees have determined that the amount of trust property is inadequate to carry out the purpose on which trust property is held. Income earned on the Trust's capital is inadequate to provide for effective financial assistance after meeting costs and capital reserving requirements. It is impracticable to continue the Trust.

The scheme proposes to amend that purpose so that The Presbyterian Church Property Trustees may apply capital and income in providing financial assistance to any former student of St. Andrew's Presbyterian College at Christchurch for the training or study of a trade, profession or calling for which they show aptitude or talent.

This notice is given by The Presbyterian Church Property Trustees pursuant to section 10 of the Presbyterian Church Property Amendment Act 1996 and is dated and published on the [date] day of [month] [year].

Report on the scheme pursuant to Part 1 of Presbyterian Church Property Amendment Act 1996 to vary the terms of the Thornton-Blair International Travelling Scholarship Fund

1. The Thornton-Blair International Travelling Scholarship Fund (Fund) was created by the will of Rev Robert Blair and was constituted by estate funds after the death of his wife (Marion Gilchrist Blair) in 1976. Funds were left to be held by in trust by The Presbyterian Church Property Trustees (Trustees).

The 1977 General Assembly produced guidelines for the distribution of the Fund which replicated the will's directions and wishes, including

The said fund and the income arising therefrom shall be administered by a committee which shall consist of the following officers for the time being of the Presbyterian Church of New Zealand, namely (a) The Chairman of the Board of Education of the said Church; (b) The Convenor of the Presbyterian Social Service Committee of the said Church; (c) The Convenor of the Assembly's Youth Committee of the said Church; (d) The Convenor of the Theological Hall Committee of the said Church; (e) The Chairman of the Presbyterian Church Property Trustees who shall be the Chairman of the said Committee.

The said Committee shall apply the income from the said fund for all time in providing scholarships for the purposes of assisting graduate students ordinarily resident in New Zealand and selected by the said Committee to pursue postgraduate studies outside of New Zealand with the object of helping to provide enlightened consecrated advance leadership in New Zealand in the fields of Christian Education and Social Science (it being understood that these terms shall cover the whole field of activity of the said Church under the Board of Education, the Presbyterian Social Service Committee and the Assembly's Youth Committee of the said Church.

2. The Trustees registered a charitable trust with Charities Services (CC33619) in the name of The Presbyterian Church Property Trustees Thornton-Blair International Travelling Scholarship Fund.
3. On 19 March 2024, the Trustees wrote to Presbyterian Children and Family Ministry, Presbyterian Youth Ministry, Knox Centre for Ministry and Leadership, and Presbyterian Support New Zealand, requesting expressions of interest in possible funding from a refreshed Thornton Blair Fund. Positive responses were received from all parties.
4. On 12 September 2024, the Trustees, having reached the view that it has become impossible or impracticable or inexpedient to carry out the purpose of the Fund, agreed to approve a variation to the purpose of the Thornton-Blair Travelling Scholarship Fund as follows:

A Scholarship Fund Committee shall be established consisting (for the time being) of at least three representatives taken from the following parts of the Church: a) Knox Centre for Ministry and Leadership; b) Presbyterian Support; c) Presbyterian Family and Children's Ministry; d) Presbyterian Youth Ministry; and e) Te Aka Puahou, provided that each part is limited to one representative. The Scholarship Fund Committee shall be chaired by a representative from The Presbyterian Church Property Trustees.

The Trustees, following recommendation from the Scholarship Fund Committee, shall grant scholarships from both the capital and income of the Scholarship Fund for the purposes of assisting those:

- i. Training for service (both lay and ordained) within the Presbyterian Church of Aotearoa New Zealand or those in service undertaking further study, and*
- ii. In the areas of Children and Family Ministry, Youth Ministry, and Social Services Ministry, and*
- iii. With a preference (but not a requirement) for training or study overseas.*

And to approve the presentation of the scheme for the disposal of the Trust property as presented to a Commission of General Assembly pursuant to Part 1 of the Presbyterian Church Property Amendment Act 1996.

The proposed Scheme will ultimately result in the wind up of the Trust.

5. In September 2024, the Trustees forwarded the scheme of disposal to the Assembly Executive Secretary.
6. In October 2024, the Assembly Executive Secretary forwarded the scheme of disposal to the commission authorised by the General Assembly to consider the scheme under the 1996 Amendment Act.
7. In December 2024, the commission met to consider the proposed scheme of disposal, the explanation for the proposal, and a draft notice prepared by the Trustees. The commission resolved:
 - i. The Commission asks the Trustees to advertise the proposal to vary the purpose of the Thornton Blair Trust pursuant to Part 1 of the Presbyterian Church Property Amendment Act 1996 (Act) – as per the draft provided.
 - ii. That advertising be through – but not limited to – the PCANZ website; the PCANZ publication ‘Bush Telegraph’; any KCML newsletter or appropriate publication; email to all ministers – including retired ministers.
 - iii. If no objections to the proposal are received, that the Trustees forward the proposal to the Attorney General in accordance with the provisions of the 1996 Act.
8. In December 2024 a copy of the notice attached to this report had been placed by the Trustees on the PCANZ website and in the Bush Telegraph, a relevant KCML publication, presbytery newsletters and via an email to all ministers. A copy of that notice is attached. In accordance with the 1996 Amendment Act, those in receipt of the notice had 60 days with which to lodge a written objection.
9. In February 2025 one written objection was received (attached below).
10. In March 2025 the Trustees met to consider the objection and resolved:

That the Trustees, having considered the written objection to the proposed changes to the terms of the Thornton Blair International Travelling Scholarship Fund received from Rev Yates, do not believe that the proposal varies from the original Will in the manner suggested by, and accordingly there is no need to change the proposed changes to the terms.

That the Trustees recommend the General Assembly Commission writes to to thank him for his letter and advises that it does not believe that the proposal varies from the original Will in the manner suggested by, and accordingly

there is no need to change the proposed changes to the terms of the Thornton Blair International Travelling Scholarship Fund.

And forwards the unchanged proposed scheme to the Attorney General, along with the objection, and its consideration and determination.

11. In March 2025, the Assembly Executive Secretary confirmed that the commission had agreed to the recommendations of the Trustees.
12. In April 2025 the Assembly Executive Secretary wrote to the objector advising that the Commission and the Trustees had considered the objection and resolved to continue with the proposal as notified on the basis that the proposal does not fundamentally differ from the intent established in the bequests of Rev Robert Blair and his widow, Marion Blair (attached below).
13. In April 2025, the Trustees sent a copy of the proposed scheme of disposal to the Attorney General, who was required to respond within 90 days.
14. In July 2025, Crown Law advised the Trustees in writing that the Attorney General did not object to the scheme. The Trustees subsequently advised the Assembly Executive Secretary that the Attorney General did not object to the proposed scheme of disposal.
15. In August 2025 the commission met and resolved that: The Commission submits to the General Assembly the scheme and its Report – including recommendations to vary the purpose of the Thornton-Blair International Travelling Scholarship Fund pursuant to Part 1 of the Presbyterian Church Property Amendment Act 1996 (Act).

PROPOSED SCHEME TO DISPOSE OF THE TRUST PROPERTY OF THE THORNTON-BLAIR INTERNATIONAL TRAVELLING SCHOLARSHIP FUND

Prepared pursuant to Part 1 of The Presbyterian Church Property Amendment Act 1996

The Trust

- 1 The fund was established by the Will of the late Rev Robert Blair and was constituted by estate funds after his wife (Marion Gilchrist Blair) died in 1976.
- 2 The will stated that . . .

Assets passing to the Presbyterian Church Property Trustees shall constitute a trust fund (hereafter referred to as 'the said fund') to be known as "The Thornton-Blair International Travelling Scholarship Fund in Christian Education and Social Science".

- (i) *The said fund and the income arising therefrom shall be administered by a committee which shall consist of the following officers for the time being of the Presbyterian Church of New Zealand, namely (a) The Chairman of the Board of Education of the said Church; (b) The Convenor of the Presbyterian Social Service Committee of the said Church; (c) The Convenor of the Assembly's Youth Committee of the said Church; (d) The Convenor of the Theological Hall Committee of the said Church; (e) The Chairman of the*

Presbyterian Church Property Trustees who shall be the Chairman of the said Committee.

- (ii) If at any time any of the offices mentioned in the preceding clause (i) hereof shall cease to exist then and in each such case the General Assembly of the said Church shall have power to appoint another person to the said committee in place of the holder of that default office.*
- (iii) The said Committee shall apply the income from the said fund for all time in providing scholarships for the purposes of assisting graduate students ordinarily resident in New Zealand and selected by the said Committee to pursue postgraduate studies outside of New Zealand with the object of helping to provide enlightened consecrated advance leadership in New Zealand in the fields of Christian Education and Social Science (it being understood that these terms shall cover the whole field of activity of the said Church under the Board of Education, the Presbyterian Social Service Committee and the Assembly's Youth Committee of the said Church.*
- (iv) The said scholarships shall be open to graduate men or women in service or in training for service lay or clerical within the said fields of Christian Education and Social Science and are intended to promote studies as wide, varied and thorough as possible. I stress the necessity for accurate supervised practice and contacts with the best possible world sources in each case both in the Old World and the New it being envisaged that the scholarship will lead to the attainment of higher degrees in the chosen fields.*
- (v) I declare but without imposing any restrictions on the absolute discretion of the said Committee that I wish it to divide the scholarships as equitably as possible among the said three particular fields of activity with which the said Board of Education, Presbyterian Social Service Committee and the Assembly's Youth Committee are concerned.*
- (vi) The annual value of each scholarship shall not be less than Three hundred and fifty pounds (£350) as funds accrue and may be increased to any sum greater than Three hundred and fifty pounds (£350) in the absolute discretion of the Said Committee.*
- (vii) Each scholarship shall be tenable for a period of two years but the said committee may in its absolute discretion extend the tenure of any scholarship for a further period not exceeding two years.*
- (viii) I declare but without imposing any legally binding condition in this respect that I wish the said committee as a general rule the holder of each such scholarship to undertake in such form as may be determined by the said committee to return to New Zealand on the termination of the scholarship for a period of service in New Zealand as directed by the said committee on his or her return in such mode of service as may be required by the said committee.*
- (ix) There shall be an obligation on the folder of each scholarship to submit to the said committee at intervals of not more than six months a report on the progress of his or her studies such report to be endorsed by the head of the University College or other seats of learning at which such studies are being pursued and the said committee is empowered to preserve significant results through the publication at the expense of the income of the said fund of outstanding contributions.*
- (x) It shall be a condition of each scholarship that if the holder thereof shall fail to comply with all the terms and conditions of such scholarship he or she*

shall if required by the said committee so to do repay the whole or such part as the said Committee may think fit of the amount of the scholarship paid to that holder.

- (xi) *If at any time any income from the said fund surplus to the requirements for providing a scholarship as aforesaid shall be available either because no candidate whom the committee considers suitable for a scholarship is offering or because the income from the said fund is more than sufficient to provide a scholarship the said committee is empowered to apply such surplus income at its discretion towards all or any of the following purposes and in any order it shall think fit that is to say:*
 - (a) *Increasing the amount of the scholarship*
 - (b) *Extending the period for which the scholarship is tenable*
 - (c) *Arranging for publication of worthy thesis in the fields of Christian Education and Social Sciences*
 - (d) *Sending members of the said committee for travel, study and contact with the whole field*
 - (e) *Laying the foundation of a second scholarship*
 - (f) *Dedicating a major sum towards a major work in the said fields*
 - (g) *There is amply material for a doctorate these in the late Mr Blair's unfinished doctorate thesis "A Proposed Synthesis of General and Religious Education in New Zealand" and related papers.*
- (xii) *I empower the said committee to make such rules and regulations in all respects in connection with the foregoing trust and the administration thereof as the said committee shall from time to time in its absolute discretion think fit.*
- (xiii) *I expressly empower the said committee to charge against the income of the said fund all costs charges and expenses of and incidental to the administration of the said fund including meetings of the said committee and attendance of members thereat.*
- (xiv) *I declare that the receipt of the General Treasurer of the Presbyterian Church of New Zealand or of any person appearing to my trustee be entitled to receive moneys on behalf of the said Presbyterian Church Property Trustees shall be a good and sufficient discharge to my trustee in respect of the portion of my estate hereinbefore directed to be paid and transferred to the said Trustees any my trustee shall not be bound or concerned to see to the application thereof.*
- (xv) *I declare that in the event of there being at any time organic union between the said Presbyterian Church of New Zealand and any other Church or Churches the administration of the foregoing trust shall pass to the united church.*

- 3 The trust fund was duly paid by the executors to The Presbyterian Church Property Trustees (**Trustees**), which is a body corporate under the provisions of the Presbyterian Church Property Trust Act 1885. The Trustees registered a charitable trust with Charities Services (CC33619) in the name of The Presbyterian Church Property Trustees Thornton-Blair International Travelling Scholarship Fund (**Scholarship Fund**).

Value of the trust

- 4 Total assets of \$163,168 as at 30 June 2024 were held for the Scholarship Fund in the Presbyterian Investment Fund (formerly the Amalgamated Investment Fund) of The Presbyterian Church Property Trustees pursuant to the authorities in the Presbyterian Church Property Trustees Empowering Act 1957 and the Presbyterian Church Property Amendment Act 1974. This comprised capital of \$137,933 (represented by \$23,869 original capital and \$114,064 of capital reserves) and Accumulated Surpluses of \$25,235. The Accumulated Surpluses have not been distributed for the reasons later disclosed.
- 5 The Trustees have provided for capital reserves by setting aside 15% of gross income. While this has ensured that the capital balance increases over time, the capital balance has not retained its purchasing power. If the Trust was to reserve as per inflation (CPI), the original capital of \$23,869 in March 1976 would require \$257,553 in June 2024. It is worth noting that if the reserving mechanism had been aligned with inflation, less money would have been available for granting. That is, the reserving process has provided for more grants in the past, but it has also contributed to the Trust's inability to maintain sufficient income to continue effective granting into the future.

Distributions

- 6 From 1980 to 2015, grants have made to ministers undertaking study programmes overseas. Between 2016-2018 grants have been made to research projects.
- 7 Grants were made as follows:

Period	Number of grants	Value of grants
1980 – 1989	19	\$23,800
1990 – 1999	3	\$11,850
2000 – 2015	2	\$12,500
2016	3	\$74,000
2017	0	No grants
2018	2	\$5,635
2019-2024	0	No grants

Power to vary a trust and dispose of trust property

- 8 Part 1 of the Presbyterian Church Property Amendment Act 1996 (1996 Amendment Act) gives the General Assembly the power to vary certain charitable church trusts and sets out the process required to enact change. Section 6 provides that *“If (a) It becomes or has become impossible or impracticable or inexpedient to carry out the object or purpose of the trust on which any trust property is held; or (b) The amount of any trust property available is inadequate to carry out the object or purpose on which the trust property is held; or (c) The object or purpose on which any trust property is held has been effected already, - the trustee of the trust property may prepare or cause to be prepared a scheme in writing for the application or disposal of the trust property for some other charitable*

object or charitable purpose or for a combination of charitable objects or charitable purposes or charitable objects and charitable purposes.”

The Changing Nature of Ministry Training

- 9 The nature of ordained ministry within the Presbyterian Church of Aotearoa New Zealand has changed over time. There are now four strands of ordained ministry: 1) National Ordained Ministry; 2) Local Ordained Ministry; 3) Amorangi Ministry; and 4) Local Shared Ministry. In addition to ordained ministry, it is now possible to be called to a variety of ministerial vocations, such as children’s and youth ministry.
- 10 The manner in which ministers are trained has also changed over time. Of the four strands of ministry, only National Ordained Ministers are required to hold an undergraduate degree in theological studies. Local Ordained Ministers may hold a graduate degree, but are more likely to pursue a Diploma. After completing their foundation studies (theological degree or diploma), students must then complete a two-year internship (National Ordained Ministers) or a tailored formation studies course (Local Ordained Ministers) under the oversight of the Knox Centre for Ministry and Leadership. The internship and formation include a mix of practice and theory.
- 11 Not only has the nature of ministry training changed, but so has the number of people training for ministry. The number has declined over time. As of June 2024, there are six people completing the second year of their internship training for National Ordained Ministry. There were no new interns in 2024, with two people who have completed their foundation studies ready to commence the internship training programme in 2025. A further four people are currently in the process of completing their theological undergraduate degree.
- 12 In addition to the small number of people training for ministry with a graduate degree, the Rev Dr Geoff New, Principal of Knox Centre for Ministry and Leadership, advises that of that group there is little interest in undertaking post-graduate study, and even less interest in overseas post-graduate studies.
- 13 Based on the very limited interest in graduate students pursuing post-graduate studies overseas, the Trustees are of the view that it *has become impossible or impracticable or inexpedient to carry out the object or purpose of the trust on which any trust property is held*.
- 14 In reaching this view, the Trustees note that rule (xi) provides for an alternative use of trust income *because no candidate whom the committee considers suitable for a scholarship is offering*. Notwithstanding this provision, the Trustees are of the view that the primary purpose of the Scholarship Fund is the granting of scholarships and that it has become impossible or impracticable or inexpedient to carry out this purpose

Insufficient Size

- 15 The Trustees anticipate that a diversified trust invested in a balanced risk profile might earn 5% p.a. Based on capital of \$138,000, this equates to annual income (before fees and costs) of around \$7,000. After allowing 15% of income for modest inflation-proofing (approximately \$1,000) and the costs of administering the Scholarship Fund (approximately \$2,500), this leaves annual income available for granting of approximately \$3,500. If we were to properly account for inflation at 2% p.a., the net surplus available for granting would be even lower.

- 16 The Trustees note the high costs associated with overseas post-graduate studies. In addition to course fees, students must meet travel and living costs. Even short-term block courses for an individual can cost a substantial amount. Given some of those training for ministry have families, the cost of overseas studies are prohibitive. Against these costs, the annual income of the Scholarship Fund does not go very far at all.
- 17 As a result, the Trustees are also of the view that the *amount of any trust property available is inadequate to carry out the object or purpose on which the trust property is held.*

Consideration

- 18 The Trustees note that the will gave powers to the Committee to make rules and regulations concerning the administration of the Fund, but that the challenges faced by the Fund could not be addressed by changes to administrative rules and regulations.
- 19 The Trustees are therefore, of the view, that it is appropriate to use the provisions of the 1996 Amendment Act to propose a scheme for the disposal of the trust property for some other charitable purposes.
- 20 In considering how to dispose of the Scholarships property, the Trustees gave mind to:
- (a) The purpose of the Scholarship Fund, being to provide scholarships to support post graduate students (in training for ministry) to continue their studies overseas with a focus on Christian Education and Social Science.
 - (b) The different types of service, ministry, and leadership training within the Church.
 - (c) The number of people training for ministry and the expectation of future student numbers.
 - (d) A scheme design that will be effective and simple to administer.
 - (e) Support for the proposed scheme from the Knox Centre for Ministry and Leadership and Presbyterian Youth Ministry.

Proposed Scheme

- 21 The Trustees propose a scheme to dispose of the Scholarship Fund's property as provided for in Part 1 of the Presbyterian Church Property Amendment Act 1996.
- 22 The Scheme proposes to amend the purposes of the Scholarship Fund as follows:
- (x) *The fund and the income arising therefrom shall be held and administered by The Presbyterian Church Property Trustees (Trustees).*
 - (xi) *A Scholarship Fund Committee shall be established consisting (for the time being) of at least three representatives taken from the following parts of the Church: a) Knox Centre for Ministry and Leadership; b) Presbyterian Support; c) Presbyterian Family and Children's Ministry; d) Presbyterian Youth Ministry; and e) Te Aka Puahou, provided that each part is limited to one representative. The Scholarship Fund Committee shall be chaired by a representative from The Presbyterian Church Property Trustees.*

- (xii) *If at any time any of the parts of the Church mentioned in the preceding clause (ii) shall cease to exist, then and in each such case, the General Assembly of the Presbyterian Church shall have power to appoint another person to the Scholarship Fund Committee in that place.*
- (xiii) *The Trustees, following recommendations from the Scholarship Fund Committee, shall grant scholarships from both the capital and income of the Scholarship Fund for the purposes of assisting those:*
 - a) *Training for service (both lay and ordained) within the Presbyterian Church of Aotearoa New Zealand or those in service undertaking further study, and*
 - b) *In the areas of Children and Family Ministry, Youth Ministry, and Social Services Ministry, and*
 - c) *With a preference (but not a requirement) for training or study overseas.*
- (xiv) *In making their recommendations to the Trustees, the Scholarship Fund Committee shall consider, among other things:*
 - a) *The benefactors desire for scholarships to be divided as equitably as possible among the three fields of children's ministry, youth ministry, and social services ministry, and*
 - b) *The extent to which the study is subject to supervision and contacts with the best possible world sources, and*
 - c) *The need for a meaningful scholarship value, and*
 - d) *That scholarships can be granted for a period of no more than two years, and*
 - e) *If study is undertaken overseas, an expectation that the recipient will return to New Zealand for a period of service within the Presbyterian Church of Aotearoa New Zealand or an organisation supported by the Church, and*
 - f) *A requirement for the recipient to report to the Committee at the end of the study period, or if the period of study is longer than one year, at the end of each year.*
- (xv) *It shall be a condition of each scholarship that if the recipient fails to comply with all the terms and conditions of such scholarship he or she shall, if required by the Scholarship Fund Committee, repay the whole or such part as the said Committee may think fit of the amount of the scholarship paid to that recipient.*
- (xvi) *The Trustees may make such rules and regulations in all respects in connection with the Scholarship Fund and the administration thereof as the Trustees shall from time to time in its absolute discretion think fit.*
- (xvii) *The Trustees may charge against the income of the Scholarship Fund all costs charges and expenses of and incidental to the administration of the said Fund, including meetings of the Scholarship Fund Committee and attendance of members thereat.*
- (xviii) *In the event of there being at any time organic union between the Presbyterian Church of Aotearoa New Zealand and any other Church or Churches the administration of the trust shall pass to the united church.*

Winding up of the Trust

- 23 It is expected that the Trust's property will be disposed of over a period of three to five years. This would allow for annual scholarships of between \$35,000 and \$55,000 to be awarded. This would provide for \$10,000 - \$20,000 p.a. to be offered to 2 – 3 recipients each year. Scholarships in the final year of operation may vary in amount according to the value of Trust property remaining.
- 24 The costs of and incidental to this Scheme and its approval will be paid from the accumulated income of the Trust.
- 25 The Trust will terminate and be wound up and dissolved if:
- (a) None of the Trust property remains; and
 - (b) The Trustees resolve that the Trust be wound up.

Support

- 26 In considering this proposal, the Trustees consulted with the Knox Centre for Ministry and Leadership, Presbyterian Support New Zealand, Presbyterian Youth Ministry, and the Presbyterian Church of Aotearoa New Zealand Children and Family Ministry.
- 27 Responses in favour of amending the terms of the trust as set out in this proposal were received from the Knox Centre for Ministry and Leadership, Presbyterian Youth Ministry, and the Presbyterian Church of Aotearoa New Zealand Children and Family Ministry. No response was received from Presbyterian Support New Zealand.

Notice

- 28 Section 10 of the Presbyterian Church Property Amendment Act 1996 provides that the Commission ... *shall direct the trustee of the trust property as to the person or persons (if any) who shall be served with notice of the scheme and in what manner (if any) public notice of the scheme shall be given.*
- 29 The Trustees believe that a Notice in the Presbyterian Church of Aotearoa New Zealand Bush Telegraph would serve the purpose associated with section 10.
- 30 In the event that the Commission directs the Trustees to serve notice, a draft Notice follows.

Take notice that on the 11th day of December 2024 a Scheme prepared under section 6 of the Presbyterian Church Property Amendment Act 1996 was submitted to a Commission of the General Assembly of the Presbyterian Church of Aotearoa New Zealand in relation to a charitable trust created by bequest from Rev Robert Blair to The Presbyterian Church Property Trustees.

The purpose of the Thornton-Blair International Travelling Scholarship Fund in Christian Education and Social Science was to use income from the fund to provide scholarships to assist graduate students ordinarily resident in New Zealand training for service (whether lay or clerical) to pursue postgraduate studies outside New Zealand within the fields Christian Education and Social Science with the object of helping to provide enlightened consecrated advance leadership in New Zealand in the fields of Christian Education and Social Science.

Based on the very limited interest in graduate students pursuing post-graduate studies overseas, the Trustees are of the view that it has become impossible or impracticable or inexpedient to carry out the object or purpose of the trust on which any trust property is held.

The Trustees are also of the view that the amount of any trust property available (being approximately \$160,000) is inadequate to carry out the object or purpose on which the trust property is held.

The scheme proposes to amend that purpose to provide for scholarships from both the capital and income of the Scholarship Fund for the purposes of assisting those:

- a) Training for ministry leadership (both lay and ordained) within the Presbyterian Church of Aotearoa New Zealand and those undertaking further study, and
- b) In the areas of Children and Family Ministry, Youth Ministry, and Social Services Ministry, and
- c) With a preference (but not a requirement) for study or training overseas.

This notice is given by The Presbyterian Church Property Trustees pursuant to section 10 of the Presbyterian Church Property Amendment Act 1996 and is dated and published on the 11th day of December 2024.

Any person who wants to oppose the Scheme may, no later than 60 days after the date of publication, lodge with the Commission written objections to the Scheme or make written representations concerning the Scheme to the Commission.

Written objections or representations must be sent to the Assembly Executive Secretary at wayne@presbyterian.org.nz or PO Box 9049, Te Aro, Wellington 6141.

Further particulars may be obtained from the office of The Presbyterian Church Property Trustees at trustees@presbyterian.org.nz.

Objection

4th. February, 2025

Revd Wayne Matheson,
Assembly Executive Secretary, PCANZ,
PO.Box 9049
Te Aro,
Wellington 6141.
Dear A.E.S.,

OBJECTION to suggested **WORDING** of the **Thornton Blair International Scholarship Travel Fund Bequest.**

I write to raise a **formal objection** to the notification concerning the alterations to the above named Trust fund usage.

My objection is **NOT** to the reasons for the proposed changes: i.e. Study abroad is now expensive, and no longer a viable option to the Trustees.

My objection is to the proposed uses to which the Capital (of some \$134,000:.) is likely to be subverted without the serious consideration of On-going Training for **the Ordained Ministry of PCANZ.** (I personally have no personal or beneficial interest other than concerns expressed below.)

I have studied the proposed clauses which we have been asked to consider, and would **suggest minor amendments** to keep closely the original Bequest intentions.

CLAUSE (a)

This wording seeks to change the conditions **from the intended Graduate “Ordained Ministerial personnel”** .. to a ...“Student OR Leadership” inclusive-definition. **The word “... and,” at the end of the clause, incorporates ANYONE in the subsequent (b) Clause.**

This latter inclusion specifically defeats the purpose of the original bequest and substitutes ‘open season’ for ANY applicants or USE.

REASON FOR MY SUGGETSED RE-WORDING AMMENDMENT

[1] There are many available, and useful Post-Graduate Courses of Theological Study within New Zealand (including ON-LINE resources;).

[2] **Existing and future Graduate Ordained Ministry Leaders** [NOMs and LOMs:] might avail themselves without encouraging - as the present wording suggests, an open-door slather of *prospective “-wanna-be” counsellors and non-pastoral* applicants.

CLAUSE (b) IFF clause (a) above OBJECTION is sustained, AND SUITABLY RE-WORDED;

THEN Clause (b) would be redundant and struck-out.

CLAUSE (c) states the notified new rule succinctly.

My OBJECTION allows the **additional flexibility WITHOUT** revising the purpose of the Bequest’s **‘Theological Study’** intention.

I remain, Yours sincerely

[Redacted signature]

Response to Objection

[Redacted response text]

Dear [Redacted]

Thornton-Blair International Travelling Scholarship Fund – Change of Terms

Thank you for your recent objection to the proposed changes to the Thornton-Blair International Travelling Scholarship Fund.

The General Assembly Commission and the Trustees considered your objection, and both have resolved to continue with the proposal as notified. In doing so, they note that the proposal does not fundamentally differ from the intent clearly established in the bequests of the late Rev. Robert Blair and of his widow, the late Marion Blair, which constituted the Fund.

In particular, the bequest stated that, *“The said scholarships shall be open to graduate men or women in service or in training for service lay or clerical”*. That is, the Fund is not solely for theological training for ordained ministry as you seem to suggest. The proposed terms are almost identical, providing for scholarships for those, *“Training for service (both lay and ordained) within the Presbyterian Church of Aotearoa New Zealand or those in service undertaking further study”*.

In addition, the original bequest stated that the scholarships were for, *“... within the said fields of Christian Education and Social Science and are intended to promote*

studies as wide, varied and thorough as possible ... which the said Board of Education, Presbyterian Social Service Committee and the Assembly's Youth Committee are concerned". The proposed scheme provides for training in the same fields as we now know them, "... *In the areas of Children and Family Ministry, Youth Ministry, and Social Services Ministry*".

Thanks again for your ongoing interest in and commitment to the work of the Church.

Wayne Matheson
Assembly Executive Secretary

E5: Doctrine Core Group

Recommendations:

1. That the statement titled 'A Theology of Ordination' be adopted by the Assembly.

Report

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 2023, the Doctrine Core Group has considered the feedback received from congregations, presbyteries and individuals to the statement 'A Theology of Ordination' presented to the 2023 General Assembly and has made substantial revisions in light of the feedback received. We thank all those who offered comments on the 2023 draft statement. The revised statement appears in the Appendix to this report and is now presented for the approval of the General Assembly.

The Doctrine Core Group has also:

- Provided a response to a request from the Book of Order Advisory Committee to offer comment on its proposed revisions to the Supplementary Provision on Services of Ordination and Induction.
- Provided a response to a request from the Book of Order Advisory Committee to offer comment on the work the BOAC had done on clarifying the need for Presbytery Oversight of Congregations.
- Reordered and provided a preamble to the Confessional Documents affirmed by the PCANZ that are listed and made available on the PCANZ website.

Murray Rae
Convenor

E5: Appendix: A Theology of Ordination

Introduction

At the 2021 General Assembly, the Doctrine Core Group was asked to prepare a statement '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.' This request follows the work undertaken by the Theological Education and Leadership Task Group (TELT Group) which signalled the need for a new Order of ministry beyond that of the ministries of Word and Sacrament and of eldership.

It is clear that the rapidly changing context of church life in Aotearoa New Zealand requires new thinking about the best ways to sustain and nurture the life of the Church and its service to the wider community. Such new thinking includes consideration of the roles currently

undertaken by ordained ministers and elders, and of whether, as suggested by the TELT Group, a new Order of ministry is needed to sustain and nurture the life and mission of the church. The role of the Doctrine Core Group in preparing this statement on ordination is not to propose any new or adapted form of ordained ministry but to articulate the theological and biblical rationale for the practice of ordination upon which any new forms of ordained ministry may be based.

The form that ordained ministry takes has always been shaped by context and yet the foundation of Christian ministry always remains God's calling, commissioning, and equipping of the church for service under the headship of Christ. Adaptation to meet the changing needs of our present context is essential and requires spiritual wisdom and imagination, prayerful theological discernment, and the guidance of the Holy Spirit. A degree of freedom and creativity are clearly needed as we respond to the challenges of the present time while also building on the best in our traditions and upholding a broader ecumenical understanding of what ordination consists in.

In preparing this statement, the Doctrine Core Group has drawn upon and incorporated parts of previous statements on ordination prepared by the Presbyterian Church, especially 'A Brief Statement of Ordination' prepared by the Doctrine Core Group of the Church in 2011. The fact that we have been called on to do further thinking at this stage demonstrates that change has gathered pace and there is a continuing need to re-evaluate and restate a theology of ordination.

This paper offers commentary on the Church's theology of ordination but none of what follows should be taken to imply that the life and ministry of the Church is not sustained by the whole people of God exercising the variety of gifts given by the Spirit for the building up of the whole Body. The priesthood of *all believers* is a fundamental doctrine of the Reformed tradition that must be maintained.

Reasons for Ordination

This document sets out the biblical and theological foundations for the practice of ordination and explores the nature of ordination to various ministries. Ordination is to be understood within the context of God's calling the Church to proclaim the gospel, to make disciples, to teach, and to baptise in the name of the Father and of the Son and of the Holy Spirit (cf. Matthew 28:19). While all members of the Body of Christ participate in this mission of God, the rite of ordination involving due training and preparation and confirmed through prayer and the laying on of hands has been developed by the Church to provide oversight for and nourishment of these ministries.

The Priesthood of All Believers

Through the Spirit Christ gives gifts to build up the whole Body, and to equip the church for mission and for service (Eph. 4:7-12; 1 Cor. 12:1- 11). All those who are baptised and members of the body of Christ are summoned to participate in Christ's continuing ministry for the world, are given gifts, and have roles to play for the good of the whole. Thus, all the members of the Body of Christ are equal, and share in the priesthood of all believers. This does not mean, however, that everyone will undertake the same roles. Discernment is required to identify the gifts given to particular individuals and their suitability for particular roles within the Body.

New Testament Precedent

Although no single pattern of church leadership is evident in the New Testament, we see people being appointed to particular tasks and in some cases their commissioning to those tasks is accompanied by prayer and the laying of hands (e.g. Acts 6:1-7, 13:3; 1 Tim 4:14; 2 Tim 1:6). This is the New Testament precedent for the ordination of some to exercise particular roles within the Body of Christ. Within the early church three particular roles emerged to which

people were ordained, the bishop, the presbyter, and the deacon, but these roles appear to have been rather fluid and were adapted over time to meet changing circumstances.

Evolving Practice

As the church grew in size and geographic extent the bishop (*episcopos*) took on the role of oversight (*episcopate*) and sought to express and safeguard the unity of the Body of Christ. Presbyters became leaders of local worshipping communities while deacons assisted the bishops and presbyters and also served the wider community. Within the Presbyterian Church, the role of oversight is exercised by the presbytery and the role of presbyter, assisted by elders, is performed by ministers of Word and Sacrament. The roles of the deacon and of deaconess in the Church has been more fluid. The term has been used for those who have served on boards of managers and, prior to the ordination of women, for women who were trained and commissioned for service in the community. Deaconesses were not ordained but they were authorised to lead worship, to teach, and to preach. The practice of not ordaining deaconesses had nothing to do with the roles they performed but was based solely on their gender as women. The Presbyterian Church has subsequently recognised that any objection to ordination on account of gender has no theological validity.

Various Forms of Service – Various Contexts

The Presbyterian Church currently ordains those whose sense of a call of God to the ministry of Word and Sacrament and to eldership is confirmed by their brothers and sisters in Christ. Many who are ordained exercise their ministry within congregations of God's people, but the Church recognises that the ministry of Word and Sacrament, along with other ministries of service, both ordained and non-ordained, are often exercised beyond the bounds of the regular church community through chaplaincies of various kinds, in teaching, in evangelism, and in various kinds of missional service to the world.

In the rapidly changing context of the contemporary world, the Church is increasingly called to engage in new and creative forms of ministry and mission. This is to be encouraged for there are many people today whose journey of faith takes place outside of traditional congregations. Ordained ministers of Word and Sacrament often exercise ministry beyond the bounds of the traditional congregation and some have been specially commissioned to do so. These are legitimate and vital forms of ordained ministry but these too rely on God's gifts of Word and Spirit and ought to be nourished and sustained, therefore, through the active participation of ministers in the life of local congregations and under the authority of the local presbytery.

Accountability

Since all are priests under the headship of Christ and since it is the Body as a whole that is called to participate in the mission of God, no individual may take it upon him or herself to exercise the roles of minister, elder, or deacon without the consent, commissioning, and support of the whole body. These are corporate ministries of the whole Body which are to be exercised representatively by appropriately gifted, appointed, and commissioned members. Ordination involves a commitment to be accountable for the exercise of particular ministries and subject to the guidance and discipline of the wider Body of Christ. For the purposes of accountability and discipline, the wider Body is represented in the Presbyterian Church of Aotearoa New Zealand by the presbytery and the General Assembly.

The Ministry of Word and Sacrament

The practice of ordination to the ministry of Word and Sacrament is to be understood in the broader theological context of God's creative and redemptive purposes for the world and of God's calling and commissioning of the church to proclaim and participate in the working out of God's purposes. The Bible tells of God bringing the world into being, of God giving life to the creature, and of God's creation of human beings in God's own image. God gives life to the world as an act of sheer unmerited love and calls human beings to live in communion with God and to tend and care for creation so that it might flourish and be brought to fulfilment in

loving relationship with God. The Bible tells also of humanity's defiance of God's call and of humanity's determination to be its own master and lord. Our rejection of divine sovereignty and our defiance of God's good purposes for the world leads to the disruption of God's good ordering of things and damages our relationships with God, with one another, and with the rest of creation. Because God is the sole author and giver of life, our rejection of God can lead only to death.

Because God's creation of the world is an act of love and not some arbitrary experiment undertaken for God's amusement, God refuses to abandon the world to dissolution and death. God's covenant promise that all the families of the earth shall be blessed (Genesis 12:3) remains sure, and, like a shepherd who searches out the straying lamb or like a loving parent who will not forsake a wayward child, God nurtures, chastises, and protects God's people and is at work in the world to restore human beings to that loving communion for which they are made. This work of restoration is undertaken first through Israel who is called into covenant relationship with God precisely in order to be a herald and exemplar of the life promised to all creation. Within the life of Israel, God appoints prophets, priests, and kings, to be ministers of the covenant relationship, to remind Israel of its vocation as God's covenant people and to call Israel to faithfulness when it goes astray.

While Israel is itself prone to the defiance, weariness, and misunderstanding that afflicts all humanity, it is from within Israel's midst that the truly righteous one arises, Jesus of Nazareth, Son of David and Son of God. It is Jesus the Messiah who faithfully undertakes the tasks of prophet, priest, and king, who takes up and fulfils first Israel's and then the whole of humanity's calling to live in faithful relationship with God, and who thus offers on behalf of all creation the appropriate sacrifice to God of obedience and praise. Undertaken on our behalf, the Son's faithful offering of his life to the Father in the power of the Spirit frees humanity from its bondage to sin and death, and directs the world again toward fullness of life in reconciled communion with God. Jesus exercises this ministry among us and for us as truly human, as one with us, and as truly divine, for it is humanity that is called to live as God's faithful covenant partner, but God alone who can overcome sin and death and give the gift of new life.

In all of this, Christ is the mediator and the true high priest. He is the one in and through whom God restores and reconciles the whole of creation. Christ continues this mediatorial and priestly work as the living head of the Church and by giving his Word and Spirit to enliven and guide the Church in its ministry to the world. This work of Christ is crucial to the understanding of ordination in the Reformed tradition. Ministers of Word and Sacrament are appointed as servants of the Word. It must be stressed again that there can be no suggestion of special status or hierarchy for those ordained to this ministry. Rather, their vocation is to be undertaken with the greatest humility and awe. They are called to proclaim and serve the divine Word rather than a word of their own making. Just as Isaiah confessed during his commissioning as a prophet, 'Woe is me. I am lost, for I am a man of unclean lips...' (Isaiah 6:5), so those called to the ministry of Word and Sacrament must be ever mindful of their own unworthiness for the task and of their reliance on the power and the grace of God.

Precisely for this reason, the special tasks of preaching and teaching the Word and of administering the sacraments ought not to be undertaken except with the utmost care, nor without the prayer and the laying on of hands that signals both the church's gratitude and reverence for the gifts of Word and Sacrament, and also the minister's confession of his or her constant need of the guidance and empowerment of the Spirit and of divine grace.

The Reformed tradition of which the Presbyterian Church is a part has emphasised, following John Calvin, that the church is to be found wherever the Word of God is 'sincerely preached' and the Sacraments are celebrated 'according to Christ's institution'. Out of concern that the church be a place where particular standards of faith and life are maintained, Calvin and other Reformers also pointed to the responsibility of the church to exercise discipline. We might

express this as the responsibility of the church to 'make disciples' (cf. Matthew 28:19). Through these practices God renews, nourishes, and sustains the church in ministry and mission. While all members of the Body of Christ participate in these ministries in various ways, ministers of Word and Sacrament play a key role in 'equipping the saints' (2 Tim 3:17), because they have themselves been equipped for the task through appropriate processes of training and formation. It is again important to stress here that these ministries of Word and Sacrament and of disciple-making can and do take place beyond the bounds of traditional congregations. New expressions of church life are emerging that are resourced and nourished by God's Word and Spirit. Ordained ministry whether exercised within or beyond the bounds of traditional church life is committed to nurturing and supporting people to grow in their relationships with God, with neighbours, with others seeking to journey in faith, and with creation.

It is the special calling of the whole people of God to be involved in such ministry to and for one another but the Presbyterian Church also considers it important that the people are served by ministers of Word and Sacrament for whom the church has prayed, upon whom it has laid hands, and who, through disciplined devotion to prayer and study, are gifted and empowered to share the news of God's love made manifest through Christ and the Spirit, to baptise, and to help people to attend to Christ's presence among them in the breaking of bread. Ordained ministers are commissioned to take public responsibility for, and to declare, that which all believers have in common.

The practicalities involved in providing the ministry of Word and Sacrament are challenging at times, and adaptations of traditional practice, with the supervision and support of Presbyteries, have been and will continue to be necessary. The Presbyterian Church currently provides for the preaching of the Word and the celebration of the Sacraments through the offices of National Ordained Ministry, Local Ordained Ministry, the Amorangi Ministry undertaken within Te Aka Puaho, and, with more limited capacity and scope, by Local Shared Ministry teams and by elders authorised by the presbytery to celebrate the sacraments.

Ordination for service not status

Because the Church takes seriously the plurality of gifts, each being indispensable for the building up of the Body, there is no place for the privileging of one form of ministry within the church or for according those who exercise it a greater status within the Body. A person ordained to the ministry of Word and Sacrament is a servant of the Body of Christ and not its Master or Head. Headship belongs to Christ alone. Equally, however, the plurality of gifts distributed across the whole Body does not mean that there is no place for ordained ministry. To dispense with it would relativise the importance, not of the person holding the office who is to be understood as a servant along with other members of the Body, but of the preaching of the Word and the administration of the Sacraments through which the church is formed and by which its life is sustained. While ordained ministry can be and is properly exercised in other spheres of service as well – in teaching, in chaplaincy, in evangelism, and in missional service, for example – all of these other ministries are anchored in the church's regular gathering together in the presence of God to attend to the Word and to be nourished by the Sacraments. To abandon these would be to abandon the church's very existence.

Two Sacraments

The Reformed Church recognises two Sacraments: Baptism and the Lord's Supper or Holy Communion. Both arise from the memory of Christ's life and his commands to his disciples. Through Baptism, a person is given the sign of membership and incorporated into the life of the Body of Christ. Members of the Body promise to support and nurture all who are baptised as they grow in faith and call upon the Spirit of God to bring those who are baptised into the fullness of life in Christ. As a sign, Baptism also symbolizes a person's participation in Christ's own death and resurrection, and marks the entry into new life.

The Lord's Supper is at the centre of our ongoing participation in the new life of Christ. It originated with Jesus breaking bread and sharing wine with his disciples before his death and using the symbols of bread and wine to speak of the giving of his life for our sakes and the new covenant with God established through him. The command to remember Jesus, to celebrate his presence, and to anticipate his coming again through the sharing of bread and wine is a reminder of the very foundation of the church's existence and its calling to follow him. In maintaining this practice the Church calls upon the Holy Spirit to continue the work of forming all believers into the likeness of Christ and equipping them to serve as disciples of Christ.

Through its attentiveness to the Word of God given in Scripture and its sacramental communion with God which is the source of its life, the church is formed for mission and service in the world.

The Eldership

The Reformed understanding of the church affirms that every Christian is called by God to a life of faith and service and is commissioned to that task through Baptism. All Christians are baptised into a royal priesthood (1 Peter 2:9). This priesthood is not of our own making but a humble participation in the priesthood of Christ brought about through grace. To equip the saints for priestly work, some among them have been gifted by Christ to be 'apostles, some prophets, some evangelists, some pastors and teachers (Ephesians 4:11-12). Scripture refers also to elders who 'rule', 'teach' and 'preach' (1 Timothy 5:17) and to those who exercise leadership (1 Corinthians 12:28).

Within the Presbyterian form of church government, some members of a congregation in whom are discerned the gifts of leadership and of pastoral care and spiritual oversight and who are of good character, are elected by the congregation to the office of elder. They are ordained to that office by the minister through prayer. That elders are elected by the congregation indicates that they exercise their role on behalf of the whole congregation which entrusts to the elders who are members of the church council the responsibility to guide and govern the church's life. (See *Book of Order* 1.4 (4)).

Elders are ordained to the further task of providing pastoral and spiritual oversight of the congregation and discipline within the church. While the exercise of discipline by elders is a concept that may be resisted within the context of contemporary culture, it should be remembered that *discipline*, in a church context, is concerned with the formation of *disciples*, of people whose lives are ordered by the gospel. Nurture, encouragement, pastoral care and even correction, sensitively and prayerfully exercised, and determined always by love, are appropriate means of strengthening faith and forming disciples within the Christian community. The eldership is conceived, therefore, as an instrument of God's transforming work, nurturing and encouraging the church's participation in God's new creation.

Increasingly in the Presbyterian Church today, elders are called upon in the absence of an ordained minister of Word and Sacrament to exercise leadership in these areas too. The Church has made provision for such situations but needs to ensure that opportunities are provided for all elders to engage in appropriate training and spiritual formation so that they may exercise their particular ministries in service of the people of God.

The governance of the local church by elders is a spiritual calling and task. Whatever may be learned from other human communities about the principles of good governance, the church is to be ordered, above all, by the truth of the gospel. Elders have a responsibility therefore to attend diligently to the Word of God and, with the assistance of ministers of Word and Sacrament, to seek the guidance of the Spirit in interpreting that Word for the life of the

congregation. This is a task requiring the special blessing of God, a fact acknowledged in the prayer of ordination, and a reason for ordination to take place.

The ordination of elders thus signifies and confirms

- a. their appointment to a corporate ministry of governance, pastoral and spiritual oversight, and discipline within the Body of Christ;
- b. that they are instruments of God's transformative work;
- c. the need for God's blessing and the enabling of the Holy Spirit for the execution of their tasks.

From the above, it is clear that a complementarity of function exists between eldership and the ministry of Word and Sacrament. Both serve the life of the church through the power of the Holy Spirit; neither should dominate the church at the expense of other ministries and vocations.

The Diaconate

There can be no dispute that the principle of service, *diakonia*, lies at the heart of what it is that the people of God are called to do or that that same principle lies at the heart of biblical conceptions of leadership. The principle is articulated by Christ himself who declares that, 'I am among you as one who serves' (Luke 22:27). The church encourages a life of service to others among all its members. But it has also at times appointed particular people to the office of deacon, *diakonos*. In the Presbyterian Church in New Zealand, deacons have served in an order of deaconesses – prior to the Presbyterian Church's agreement to ordain women to the ministry of Word and Sacrament – and, continuing still in some congregations, in a ministry of service akin to that undertaken by boards of managers.

In Acts 6:1-6, we read of seven people being chosen on account of their 'good standing, wisdom, and fullness of the Spirit' to undertake the daily service (*diakonia*) of distributing food among those who had need. The apostles laid hands on the chosen seven and prayed for those appointed to this office (*chreias*). The laying on of hands and the prayer, constitutive of ordination, indicates the early church's seriousness in undertaking this ministry of service to those who have need. It is a ministry of no less importance than the ministry of the Word to which 'the twelve' referred to in Acts 6 had dedicated themselves.

Elsewhere in the New Testament, the term deacon is used by Paul to refer to his fellow workers in evangelism, to describe his own ministry (e.g. 1 Corinthians 3:5), and to describe the ministry of Christ (e.g. Romans 15:8). Paul seems to employ the term in a generic sense to describe the posture of service that is the foundation of all ministry in the Body of Christ. It has thus been applied to various roles of service undertaken in the church through the course of Christian history, including assisting bishops in the administration of communion, pastoral care, provision of aid to the poor and vulnerable, and the reception and management of the offerings of the people.

The ordination of deacons in the early church may constitute a precedent for the exploration of a new Order of ministry within the Presbyterian Church, but, if the term deacon is to be used for any new Order, the office must be clearly distinguished from that of deacons who currently serve on deacons' courts.

Conclusion

This document has provided an account of the reasons for and the nature of ordination to particular ministries in the life of the Christian church. Central among these ministries are attentiveness to and proclamation of the Word of God, the celebration of the Sacraments, pastoral care, and discipline (disciple-making). These are the means by which God through the power of the Spirit renews, nourishes, and sustains the church in ministry and mission. Although the gathered community of God's people is the primary setting for the exercise of

these ministries, they have regularly been adapted to a wide range of contexts beyond the church community itself.

While a certain degree of freedom, creativity, and adaptation will continue to be required as the church exercises, preserves, and sustains these ministries in ever changing circumstances, the need for prayer, the discernment of appropriate gifts, and the blessing of God upon those called to undertake the tasks of ordained ministry will be ever present.

As we live into the future, we will continue to need those whom God has called to various ordained ministries in order to 'equip the saints'. While it is important to learn from the wisdom of our tradition and to maintain the unity of faith with Christians from other church traditions, we must be open as well to the Spirit of God doing a new thing amongst us. We must seek the guidance of the Spirit as the church continues to be formed and transformed for service in the contemporary world.

Doctrine Core Group, 2023 (Revised 2025)

E6: Inter-Church Tertiary Chaplaincy Council

Report

The Inter-Church Tertiary Chaplaincy Council (ITCC) is a national body which brings together all the interdenominational Christian tertiary chaplaincy boards. They provide chaplaincy for all the universities and all the polytechnic regions except the West Coast, Nelson-Marlborough and the Bay of Plenty. The Council met last in November 2024, at Ramsay House, Wellington.

We are very pleased to report that Rev Heather Kennedy from Invercargill has taken up the reins as chair of the Council in succession to Rev Terry Wall, who led us so very well for the last fifteen years. Heather is very experienced with hospital chaplaincies and is a Presbyterian minister. The executive also includes Hamish Smith, Keita Hotere and Terry McGrath.

The Polytechnic sector remains an area of significant need. The current government has announced the end of the Te Pukenga national organisation of polytechnics, although six of the sixteen polytechnics remain uncertain of their future. There have been large reductions in programmes and staffing at many polytechnics, and our chaplains have been called upon to provide significant pastoral support in this process. We also know of some polytechnics which have cut support to chaplaincy, and in one case the part-time chaplain resigned because of the uncertainty. It is vital to our work that we maintain and seek to extend our impact, and because of the dissolution of Te Pukenga, we need to make individual approaches to every Polytechnic.

In the universities there have been some significant developments, and we note especially the appointment of Māori chaplains on three campuses, and significant ministry among overseas students on many campuses, as numbers of international students have begun to grow. We are deeply appreciative of the vital work done in cooperation with chaplains by the International Student Ministry organisation. Universities generally tie our work into their student welfare structures, and they expect us to work cooperatively with chaplains from other faiths, who do not have the support structures which we have developed.

The chaplains have their own body, the Aotearoa New Zealand Tertiary Chaplaincy Association, which incorporates chaplains from all faith traditions. They are developing training modules which will form a basis of accreditation of chaplains and ensure that all chaplains are able to show their competence in the critical situations which sometimes trouble campuses, and our chaplains have received good commendations from secular university leaders for the value of this work, but there are also constant challenges in navigating occasional hostility to their work.

Another side to the challenge we face is ensuring that our boards are kept refreshed and alert to the environment, and we are feeling the need to support regional boards which are often fragile. We were grateful at our last annual meeting for input from Steve Moe, a partner at the Christchurch law firm of Parry Field, who provided good advice on the changing scene for Trust Boards and especially for Incorporated Societies. There can be little doubt that there are significant pressures on voluntary boards today, and it is our desire to ensure that we can ensure that the ministry of chaplains is not undermined by such pressures. We are considering the possibility of promotional material for boards.

Financially some of our boards now have to finance a team of chaplains, and know that all chaplaincy organisations are struggling as denominations have a reduced capacity to support such specialist ministries. The ITCC has modest reserves and is able to help out chaplaincies with short-term cashflow issues. We have been in discussion with a Christian trust which is supportive of new initiatives on campus, including planting chaplaincies on campuses which do not currently have chaplains.

Heather Kennedy, Chair
Peter Lineham, Secretary

E7: Board of Knox College and Salmond College

Recommendations:

That the revised Constitution of Knox College and Salmond College Incorporated be approved.

Report

Introduction

The Board of Knox College and Salmond College is pleased to report on a successful year at both Colleges and to confirm that the Colleges continue to provide an excellent standard of residential accommodation and support services for students of the University of Otago and Otago Polytechnic. The University of Otago is still in the process of building student numbers back up to pre-Covid levels and that has created a challenging environment for the fifteen residential Colleges either owned by or affiliated to the University. Despite these challenges our two Colleges maintained a level of occupancy in 2024 well above our budgeted figure of 98% and remain therefore in a strong financial position. The welfare of students and the provision of a safe and supportive residential environment while they are studying in Dunedin remains our highest priority.

Staff

Our two Colleges are very well served by the Senior Management teams ably led by Nick Bates at Salmond College and Caroline Hepburn-Doole at Knox College. We express our gratitude again for the leadership they provide and for the contributions made by all staff.

Both Colleges welcomed a second Deputy Head to the respective teams in 2024, Rachael Carson joined Salmond College as Deputy Head, Pastoral and Wellbeing, while Dan Crossley took up the same position at Knox College. Marketing and Events Specialist Emma Turner, Maintenance Officer Simon Aspinall and Groundsman Zach Shepherd joined the team working across both Colleges.

The appointment of a Marketing and Events Specialist followed extensive work done on the development of a new marketing strategy during 2023 and an overhaul of the websites for both Colleges. Emma has responsibility for profiling the Colleges on social media with a view to increasing the number of prospective students who select Knox or Salmond as their first choice of residential College, and increasing the use of College facilities by external users, especially out of semester time when students are not in residence. The Colleges have benefitted from a very busy conference season over the summer break thus creating a valuable income stream that enables us to maintain residential fees at competitive levels while also making improvements to College facilities and infrastructure.

Financial

The Colleges are in a strong position financially and continue to make good progress in building up a reserve fund in order to cope with unexpected eventualities such as the Covid pandemic. This has been achieved while also purchasing houses adjacent to the campus to house the two new Deputy Heads who have joined the leadership teams.

The Board again records its thanks for the generous financial support given to the Colleges by the Synod of Otago and Southland. This has included grants from the Education Fund to support the salary of our pastoral assistant Richie Brown who works across both Colleges in leading chapel worship and providing pastoral support for students, and grants from the College Fund toward replacement of the boiler chimneys at both Colleges, and upgrading of CCTV infrastructure.

Relationship with KCML and PRC

Knox Residential College continues to share the campus with the Knox Centre for Ministry and Leadership and the Presbyterian Research Centre and appreciates the relationship with both entities. Knox residents are regular users of the Hewitson Library. A cost-recovery arrangement is in place for building maintenance and other direct costs but the Colleges also provide a number of services to KCML and PRC amounting to approximately \$80,000 per annum which are not charged for.

Strategic Priorities and Performance Highlights

The Board adopted a new Strategic Plan at the beginning of 2024 focused on five key areas:

- Student Experience
- College Ethos
- Staff
- Stakeholder Engagement
- Finance and Infrastructure

Particular areas of strategic focus are reported on by the Heads of College at each meeting of the Board.

Both Colleges achieved excellent results across all categories in the Annual Colleges Survey conducted by the University. Of particular note was the 1st and 2nd placings achieved in the all-important food service category.

The provision of pastoral support and counsel for students making the transition from school to university life and facing the challenges of living away from home continues to be a demanding feature of the work undertaken by our College Heads and Deputies. Although there is occasional need for some discipline to be applied among students who transgress the boundaries of acceptable behaviour, 2024 evidenced a marked improvement in the behaviour of students, particularly at Knox College which has made very good progress in its transition away from some undesirable 'traditions' and behaviours of the past. Regular expressions of appreciation offered by parents are one measure of the Colleges' success in undertaking this all-important work.

A busy schedule of social, cultural, and sporting events is provided throughout the year, and complements the academic support offered through tutorials and through academic support plans developed for students who are not performing as well as they had hoped. The Colleges are committed to providing a place of belonging and respect for the wide range of cultures represented in the student community.

The 'Knoxie Nerds' club established in 2023 by Ross Fellow Mia Boothroyd has continued to flourish and hosts a range of speakers on a weekly basis throughout the year, while the Pacific Talanoa hosted by Board member Patrick Vakaoti at Salmond College continue to be well attended.

The Board and both Heads of College are strongly committed to maintaining and enhancing the special Christian character of the Colleges. Richie Brown continues his good work as pastoral assistant arranging regular meetings with residents and providing support through various pastoral challenges. Chapel services marking special occasions are held at both Colleges. At Salmond College a strong tradition of student volunteering and community service has developed in recent years including letter-writing to elderly residents at Ross Home, helping at the Salvation Army Op-Shop, serving at the SPCA, teaching young people how to make lanterns for the mid-winter festival, collecting for Red Cross and the Cancer Society, and setting traps on the Salmond site for City Sanctuaries. Perhaps the biggest volunteering success was the formation of the Salmond Baking Club, a group which bakes

on Sunday evenings and donates the baking to the Dunedin Night Shelter, and to elderly neighbours.

An accessibility audit for both Colleges was undertaken during 2024 and changes are progressively being made to the campus environment to improve the accessibility and ease of use for students, staff, and other users with disabilities.

The relationship between the Colleges and the Presbyterian Schools was strengthened further through the attendance of Nick Bates and Pastoral Assistant Richard Brown at the Annual Presbyterian Schools conference hosted in Auckland in 2024 by St Kentigern School and St Cuthberts College. The Board Chair also attended and gave two addresses at the Conference.

Nick Bates also attended an Australian Conference for Heads of Residential Colleges and will continue to build relationships with the Australian network of Colleges. The conference included visits to five Colleges in Adelaide and speakers across a range of topics from Neurodiversity to Student Leadership, Cultural Competence, and Wellbeing.

The year ended with news that Petra Fisher, a sub-master in 2022 and 2023, was awarded a Woolfe Fisher Scholarship to pursue doctoral studies at Cambridge University and Ben McMorran, the College organ scholar and chapel organist, was awarded a Six60 Scholarship to continue his music studies at the University.

Revised Constitution

In 2022 a new Incorporated Societies Act was introduced by Parliament along with the requirement that existing Incorporated Societies re-register under the new Act by April 5, 2026. The new Act required that some amendments to be made to the Constitution of the Society before re-registration. Following appropriate legal advice to ensure that the Revised Constitution confirms to the requirements of the new Act, and after consultation with the Council of Assembly, the Revised Constitution has been approved by an AGM of the Incorporated Society and is now submitted for approval by the General Assembly. See Appendix below.

Board Membership

Board members bring a wide range of expertise and experience to the Board and give generously of their time on a voluntary basis. The Colleges are indebted to them for their service and their shared commitment to the flourishing of the Colleges and the well-being of students and staff. We record our appreciation as well for the excellent support provided by the Board Secretary, Vivienne Seaton.

First name	Surname	Role	Term start	Term end
Murray	Rae	Chair / Synod Rep	21/06/2018	21/06/2027
Margaret	Garland	Board Member	2/10/2019	2/10/2025
Jessica	Higgins	Board Member	12/08/2020	12/08/2026
Andrew	Hamilton	Deputy Chair	11/11/2020	11/11/2026
Jo	van der Linden	Board Member	8/8/2021	8/8/2027
Patrick	Vakaoti	Board Member	7/9/2022	7/9/2028
Corey	Farrell	Board Member	8/2/2023	8/2/2029
Judith	Forbes	Board member	1/6/2023	31/5/2026*
Ed	Masters	Board Member	1/6/2025	31/5/2028*

* Renewable for a further three-year term.

Alisha Jefferis is currently undertaking a one year internship on the Board. Such internships are promoted by the Institute of Directors to assist younger people to gain experience in Governance. Alisha is a Social Worker employed by Red Cross and has been a member of the Parish Council at Knox Church in Dunedin.

Professor Michelle Thompson Fawcett completed her second three-year term on the Board in February 2025 and has retired from the Board. She has been replaced by the Revd Ed Masters.

We note with sadness the death in 2024 of Dr Margaret Wallace who served for two years as Head of Salmond College from 1988-90.

Murray Rae (Board Chair)

Appendix: Knox College and Salmond College Inc

CONSTITUTION

THE CONSTITUTION OF KNOX COLLEGE AND SALMOND COLLEGE INCORPORATED

1. DEFINITIONS

1.1 In this Constitution and in any Regulations made under this Constitution unless the contrary intention appears:

“**Act**” means Incorporated Societies Act 2022.

“**Board**” means the Board of the Society and the Colleges appointed under clause 4.1 of this Constitution.

“**Board Member**” means a member of the Board for the time being appointed under clause 4.1 (including the Chairperson unless the context otherwise requires).

“**Centre**” means the Knox Centre for Ministry and Leadership.

“**Chairperson**” means the person for the time being appointed to that office by the Council of Assembly under clause 4.1.1.

“**Church**” means the Presbyterian Church of Aotearoa New Zealand.

“**Colleges**” means Knox College and Salmond College.

“**Constitution**” means this constitution of the Society, as amended from time to time.

“**Council of Assembly**” means the Council of Assembly of the Church.

“**Deputy Chairperson**” means the person for the time being elected to that office under clause 4.3.

“**Fellows**” means the members of the Senior Common Room of either Knox College or Salmond College duly elected and admitted in accordance with the constitutions of such Senior Common Rooms.

“**General Assembly**” means the General Assembly of the Church.

“**Head**” means the person for the time being appointed by the Board as Head of Salmond College or Knox College.

“**Office Bearer**” means any person holding the office of Chairperson, Deputy Chairperson, Secretary or Head.

“**Officer**” includes a Board Member and an Office Bearer.

“**Regulations**” means regulations made by the Board pursuant to this Constitution.

“**Secretary**” means the person for the time being appointed by the Board to undertake the duties of Secretary of the Board.

“**Society**” means Knox College and Salmond College Incorporated.

“Students” means all those persons who are currently enrolled as students at either of the Colleges in accordance with the Regulations.

“Synod” means the Synod of Otago and Southland.

“Trust Board” means the Otago Foundation Trust Board established under the Otago Foundation Trust Board Act 1992.

“University” means the University of Otago.

“Year” means the period from 1 January to 31 December in each year.

- 1.2 Where a word or phrase is given a defined meaning, any other part of speech or other grammatical form in respect of that word or phrase has a corresponding meaning.
- 1.3 Unless the context otherwise requires, a word which references:
 - 1.3.1 the singular refers to the plural and vice versa;
 - 1.3.2 a person includes any individual, body corporate, partnership, firm, unincorporated association or institution, government body or any other entity recognised by law; and
 - 1.3.3 a notice refers to any publication or other written communication.

2. AFFILIATION WITH THE UNIVERSITY AND ASSOCIATION WITH THE CENTRE

- 2.1 The Colleges were founded by the Church and are affiliated with and connected to the University under terms set out in the University’s Affiliated Colleges Statute 2022 and amendments to that Statute.
- 2.2 Knox College from its foundation was the location of the Theological Hall of the Church and is the location of the Centre.

3. OBJECTS OF THE COLLEGES

- 3.1 The Colleges are established as part of the mission of the Church to carry out the following spiritual, charitable or educational purposes:
 - 3.1.1 to provide a living and learning environment that develops students into leaders who make a positive difference to the community wherever they are in the world and across all sectors of endeavour, reflecting the ethos and values of the Church;
 - 3.1.2 to provide suitable accommodation and pastoral care for students to reside in conditions compatible with the faith and ethos of the Christian Church. Religious faith, race, gender identity, or sexual orientation shall not be barriers to accommodation;
 - 3.1.3 to provide an environment in which the students may optimise their academic and personal potential and develop leadership capacity and skills;
 - 3.1.4 to enhance student learning by ensuring that academic support and assistance is provided;
 - 3.1.5 to have due regard and care for accommodation of the Hewitson Library, the Centre, and the Archives of the Church, including as agreed from time to time the provision of appropriate services and support.
 - 3.1.6 to achieve public recognition of the Colleges’ distinctive quality and leadership as residential colleges;
 - 3.1.7 to provide facilities, services, board and lodging for fellows, staff and other persons;
 - 3.1.8 to purchase or otherwise acquire or sell or otherwise alienate or lease any real or personal property, and to maintain, improve and otherwise manage property owned by the Colleges;
 - 3.1.9 to raise money by way of loan on the security of the Colleges’ property or in such other manner as may be deemed expedient and for the purchase of any such loan the Colleges may seal and issue debentures secured on the property of the Colleges both present and future and may also seal and execute any deed of mortgage or other instrument for securing payment of money raised;
 - 3.1.10 to prosecute and defend legal or other proceedings relating to the Colleges or the property of the Colleges; and

- 3.1.11 to do all such other acts and things as are incidental to or will further or conducive to the attainment of the forgoing objects or any of them PROVIDED THAT nothing hereinbefore contained shall authorise any objects that are not charitable in law.
- 3.2 Subject to this Constitution, the Society has full rights, powers, privileges and capacity to achieve the above objects under section 18 of the Act. Notwithstanding any other provision, the Society may not be carried on for the personal benefit or financial gain of any member of the Society or any unlawful purpose.
- 4. MEMBERSHIP OF THE BOARD**
- 4.1 The Board shall consist of up to 10 Board Members, comprising:
- 4.1.1 the Chairperson appointed by the Council of Assembly, who must be a member of the Presbyterian Church;
 - 4.1.2 six members appointed by the Council of Assembly following consultation with the Chairperson;
 - 4.1.3 one member appointed by the Council of Assembly after that person has been nominated by the committee of the Church responsible for leadership and ministry training;
 - 4.1.4 one member appointed by the Council of Assembly after that person has been nominated by the Synod; and
 - 4.1.5 one member appointed by the University (if the University chooses to appoint such a member at its discretion).
- 4.2 All Board Members are appointed for a term of 3 years and are eligible for reappointment for one further term of 3 years. In certain circumstances identified by the Board and confirmed by the Council of Assembly, a Chairperson who has served 3 plus 3 years either as a Chairperson or other Board Member or any combination of Board Member and Chairperson totalling 6 consecutive years, may be reappointed for one further term of up to 3 years as Chairperson.
- 4.3 The Board shall elect a person to be the Deputy Chairperson and appoint a person to be the Secretary, who shall each have the role, function, and powers determined by the Board from time to time. To avoid doubt, a person may hold more than one office.
- 4.4 The office of a Board Member becomes vacant if:
- 4.4.1 the Board Member dies or resigns from that office by notice in writing to the Chairperson; or
 - 4.4.2 the Board Member ceases to be a member of the Society; or
 - 4.4.3 the Board Member's appointment is terminated by:
 - (a) the person who appointed it (being the Council of Assembly or the University, as the case may be); or
 - (b) the Board, under clause 4.5.
- 4.5 A Board Member's appointment may be terminated immediately by the appointing party or the Board should it be determined by them that the Board Member is no longer fit for office on the grounds of illness, criminal conviction, failure of integrity, bringing the Colleges into disrepute, or the Board Member otherwise being disqualified from being an officer under section 47(3) of the Act.
- 4.6 Any vacancy in the office of a Board Member shall be filled after consultation and discussion with the Chairperson by the Council of Assembly or the University of Otago according to which of those bodies was responsible for the appointment of the Board Member whose place is to be filled.
- 4.7. A person appointed to fill a casual vacancy will commence their three year term on their date of appointment on the same basis as any other current Board Member.
- 4.8 As a condition of their appointment, every Board Member must consent in writing to be a Board Member in accordance with the Act and certify that they are not disqualified from holding office as a Board Member under the Act.
- 4.9 Board Members shall be members of the Society and are deemed to consent to also be members of the Society by consenting to be a Board Member.

5. MEMBERSHIP OF KNOX COLLEGE AND SALMOND COLLEGE INCORPORATED

- 5.1 The Society is an incorporated society under the Act.
- 5.2 In addition to the Board Members, the other members of the incorporated society are the Heads and Deputy Heads of the Colleges and up to three other persons nominated by the Board.
- 5.3 No member of the Society shall be appointed without his or her written consent.
- 5.4 Any person ceases to be a member of the Society when he or she is no longer a member of the Board or no longer holds a current nomination from the Board under clause 5.2 to be a member of the Society.
- 5.5 A register of members of the Society shall be kept and maintained by the Secretary in accordance with section 79 of the Act. The register shall contain:
 - 5.5.1 Name and last known contact details of each current member and the date that they became a member; and
 - 5.5.2 Name of each person who has ceased to be a member of the society within the previous 7 years and the date they ceased to be a member.
- 5.6 A member of the Society shall promptly notify the Society of any changes to their details recorded on the register (including name and contact details), to ensure that the register remains up to date.

6. CONTACT PERSON

- 6.1 The Contact Person (as defined in the Act) for the Society shall be the Chairperson of the Board from time to time. The Board may at its discretion appoint up to two other Officers to be the Society's Contact Person, subject to those persons meeting the eligibility criteria set out in the Act. The Board must advise the Registrar of Incorporated Societies of any change in the Contact Person or that person's contact details as required from time to time in accordance with the Act.

7. FUNCTIONS OF THE BOARD

- 7.1 The welfare, business affairs, concerns and property of the Colleges are the responsibility of the Board. The Board shall administer, manage, and control the Colleges and the Society, and their respective operation and affairs and has full rights and powers to do so. The Board may exercise all powers of the Colleges and on behalf of the Colleges do all such acts as may be exercised and done by the Colleges and as are provided for in this Constitution.
- 7.2 The Board shall be a standing committee of the General Assembly and shall act as the governing body of the Colleges.
- 7.3 The Board shall have the power to conduct its business as it sees fit, to formulate procedural rules and appoint committees.
- 7.4 The Board shall have the power to delegate all or any of its powers and functions to individuals or committees.
- 7.5 The Board shall control, manage and invest the Colleges' funds.
- 7.6 The Board shall:
 - 7.6.1 take the steps necessary or appropriate to achieve the objects of the Colleges as set out in clause 3 and for the welfare and good government of the Colleges; and
 - 7.6.2 report regularly to the Council of Assembly and to each General Assembly of the Church and to each Annual General Meeting of the Synod.
- 7.7 Without limiting the generality of the provisions of clauses 7.1 and 7.5, the Board shall:
 - 7.7.1 control and manage the finances of the Society and ensure the financial sustainability of the Colleges through raising funds and by seeking, encouraging and accepting gifts, grants, donations and endorsements;
 - 7.7.2 obtain or procure by contract or otherwise, intellectual property rights, professional, administrative, technical or other services for the purposes of the Colleges;
 - 7.7.3 fix the fees to be paid by students;

- 7.7.4 appoint the Heads of the Colleges;
- 7.7.5 review, manage and evaluate the performance of the Heads;
- 7.7.6 collaborate with the Knox Centre and the Presbyterian Resource Centre with a view to mutual participation and enhancement of each other's activities;
- 7.7.7 oversee financial and human resource management, compliance and risk, including by adopting an annual budget, business plan and pastoral care plan, and receiving and reviewing an annual audit and management report, ensuring they are carried out to standards which reflect best practice;
- 7.7.8 ensure that the Colleges meet the requirements of the University's Affiliated Colleges Statute 2022 and amendments, and also ensure that the Colleges maintain a close collaboration with the University;
- 7.7.9 take any other action to satisfy itself that the Colleges are being properly managed in a manner which reflects best practice in similar traditions and their special character;
- 7.7.10 promote the Colleges so they receive public recognition of their distinctive character and leadership;
- 7.7.11 support effective engagement with key stakeholders including the Synod;
- 7.7.12 make and amend Regulations for any of the purposes of this Constitution; and
- 7.7.13 admit Fellows in accordance with the Regulations.

8. REVIEW

- 8.1 The Council of Assembly shall review the performance of the Board in terms of its efficacy and achievement of the objects of the Colleges set out in clause 3 including objectives directly related to the ownership of the Colleges by the Church, every four years commencing on 1 April 2027.

9. PROCEEDINGS OF THE BOARD AND SOCIETY

- 9.1 The Board shall convene and hold:
 - 9.1.1 an Annual General Meeting not later than the 30th day of June in each year (being within 6 months after the end of each financial year of the Society) and no later than 15 months after the date of the previous Annual General Meeting.
 - 9.1.2 a Special General Meeting if requested to do so at any time by at least 50% of Board Members or the Board otherwise determines it appropriate to hold a Special General Meeting.
- 9.2 All members of the Society shall be notified in writing of the Annual General Meeting or Special General Meeting, including the date, time and location of the meeting, and of the business to be transacted at the meeting not less than seven days before the date of the meeting.
- 9.3 The quorum for the Annual General Meeting, Special General Meeting or any meeting of the Board shall be 50% of Board Members who shall be personally present.
- 9.4 At every Annual General Meeting the Statement of Financial Performance and the Statement of Financial Position for the last financial year shall be submitted and considered for adoption.
- 9.5 All questions and matters brought before the Annual General Meeting, Special General Meeting or any meeting of the Board shall be decided by a majority of the votes of the Board Members present. Postal, electronic or proxy votes are not permitted. Each Board Member has one vote and the Chairperson also has a casting vote.
- 9.6 Aside from the special requirements set out in clauses 9.1 to 9.5 above, the Board shall have the full power to make rules regarding the mode of conducting its own proceedings.
- 9.7 The Annual General Meeting and any Special General Meeting shall normally take place in person, but where exceptional circumstances preclude the meeting taking place in person, an online meeting may be held. At an online meeting, a quorum includes any member participating in the meeting by electronic means in the manner permitted by the Board.

- 9.8 Written resolutions in lieu of an Annual General Meeting shall not be permitted.
- 9.9 The Board shall determine when minutes are required to be kept and ensure that minutes are kept as the Board determines appropriate.
- 9.10 The Board will comply with the requirements set out in the Act in relation to conflicts of interests and disclosures of interests by Board Members. However, to the extent permitted under section 67 of the Act, no Special General Meeting is required under section 64(3) of the Act (in the event that 50% or more of the Board members are prevented from voting on any matter due to them being interested in the matter).

10. THE HEADS

- 10.1 The Board shall appoint and employ the Heads on such terms, conditions and remuneration as the Board determines. The Heads will have the rights, powers and obligations set out in this Constitution and as otherwise determined by the Board.
- 10.2 The Heads have the obligation to further the objects of the Colleges as set out in clause 3 of this Constitution.
- 10.3 The Heads are responsible for the welfare of the communities of the Colleges and are the chief executive officers of their respective Colleges.
- 10.4 The Board may from time to time and upon such terms and conditions and with such restrictions as it deems fit, for the operational function of the Colleges, confer upon the Heads all or any of the powers, authorities, delegations and discretions vested in the Board generally. Any powers, authorities, delegations and discretions so conferred may be concurrent with, or be to the exclusion of, the powers of the Board.
- 10.5 The Board may at any time or times, alter, revoke, withdraw or vary all of any of the powers delegated to the Heads. If the Board reasonably considers a Head is not adequately performing their duties, the Board may remove the Head from office by giving written notice of termination to the Head in accordance with their terms of appointment.
- 10.6 The Heads are required to reside in the Colleges unless otherwise provided in his or her terms of appointment, or agreed by the Board.

11. ACTING HEAD

- 11.1 The Board may appoint a person as Acting Head during the absence or following the death, retirement or personal disability of a Head. The person so appointed has, during the period of that appointment, all the powers and duties of such Head.

12. PROPERTY OF THE COLLEGES

- 12.1 The property of the Colleges which is vested in the Trust Board pursuant to the Otago Foundation Trust Board Act 1992 shall be administered by the Colleges for the purposes of the Colleges in accordance with this Constitution.
- 12.2 All other property of the Colleges shall be administered by the Colleges for the Objects of the Colleges in accordance with this Constitution.

13. ACCOUNTS AND AUDIT

- 13.1 The Board shall cause proper accounting and other records to be kept of the Colleges.
- 13.2 The Board shall cause to be prepared an annual set of accounts of the operations of the Colleges.
- 13.3 The Board shall appoint and maintain the services of an auditor to audit the accounts of the Colleges. The auditor may only be removed by the Board.
- 13.4 The Board shall consider the audited annual set of accounts and if considered appropriate adopt them.

14. INDEMNITY FOR OFFICERS OF THE COLLEGES

- 14.1 To the extent lawfully permitted, every person who is or has been an Officer of the Colleges is indemnified out of the assets of the Colleges against any liability arising out of the execution of the duties of their office which is incurred by them in defending

any civil proceedings, in which judgment is given in their favour or in connection with any application in which relief is granted to them by a court in respect of any negligence, default, breach of duty or breach of trust.

- 14.2 To the extent lawfully permitted the Society and/or the Colleges may indemnify and/or effect insurance for any person who is or has been an Officer or employee of the Colleges or the Society against liability to another person (other than the Colleges) incurred by such a person as an Officer or employee (as the case may be), as permitted by sections 94 to 98 of the Act, unless the liability arises out of conduct involving a lack of good faith.
- 14.3 The Colleges may pay the premium for a contract insuring a person who is or has been an Officer or employee against:
- 14.3.1 any liability incurred by that person as an Officer which does not arise out of conduct involving a wilful breach of duty in relation to the Colleges; and
 - 14.3.2 any liability for costs and expenses incurred by that person in defending proceedings relating to that person's position with the Colleges, whether civil or criminal, and whatever their outcome.

15. DISPUTE RESOLUTION

- 15.1 The Society adopts the dispute resolution process set out in Schedule 2 of the Act for resolving disputes, including how a complaint may be made. Such procedures shall be deemed to be set out in this Constitution.

16. DISSOLUTION

- 16.1 If any property remains after the winding up or dissolution of the Society and the settlement of all of the Society's debts and liabilities that property shall be disposed of for charitable purposes to another not-for-profit entity or entities as the General Assembly may decide after consultation with the Trust Board.

17. ALTERATION OF CONSTITUTION

- 17.1 This Constitution may be altered, added to, or rescinded only if the changes are in writing and have first been approved at a general meeting of the Society and at a meeting of the Council of Assembly and with the subsequent approval of the General Assembly and, where necessary, the Registrar of Incorporated Societies in accordance with section 30 of the Act.
- 17.2 The Board shall ensure that any approved change to the Constitution is promptly filed with the Registrar of Incorporated Societies in accordance with the Act. No change to the Constitution shall take effect until this has been done.

18. COMING INTO FORCE OF CONSTITUTION

- 18.1 This Constitution commences and comes into force on the date that the Society becomes re-registered under the Act.
- 18.2 This Constitution repeals and replaces the previous constitution of the Society from that date.

(To be signed by three members of the Society and Board, including the Chairperson of the Board.)

E8: Nominating Committee

Recommendations

1. .That the Council of Assembly undertake a review of the Assembly nomination processes and report back to the 2027 General Assembly with recommendations.
2. That the Nomination processes review include:
 - a) identifying the barriers to availability of nominations to committees of the church.
 - b) considering whether it is time to move away from pure volunteers, to using more of the Assembly and Presbytery employees in the committee work of our church.
 - c) investigating whether the numbers of members on each committee could be reduced.
 - d) reviewing the roles of those committees and workgroups.
3. 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

The role of the Nominating Committee is to make nominations to the General Assembly for appointments and election to the Church's national committees, work groups and other nationally appointed bodies.

This is done by seeking nominations from presbyteries and church council's in Assembly years and from these nominations select nominations to bring to the Assembly. Although most nominations are approved for a 4 year period each Assembly is asked to approve the full membership of each national committee. Nominating Committee is able to recommend a 2 year extension where an initial 4 year term is ending and the experience of the person is needed for the committee.

In making recommendations for appointment to national committees, work groups and other Church bodies, the Nominating Committee must act fairly and transparently to ensure, where possible, a balanced representation of appropriately skilled and experienced people who encompass the diversity of the Church.

Balanced representation has been understood as a balance reflective of men and women, ministers and elders and other church leaders. We seek people of different ethnic backgrounds and age groups as well as from different Presbyteries. In the Book of Order Advisory Committee we also seek a balance between those with a legal background and those with other perspectives and experiences.

We have noted that some groups of people are more likely to be nominated by their presbyteries and churches than others. We are thinner with women, non-Pakeha and younger nominations. This has been drawn to the attention of church council's and presbyteries.

The Council of Assembly has spoken to us about the low numbers of women in their membership. This has arisen as presbyteries have not nominated women for their Council of Assembly members in recent years. Both Northern and Southern presbyteries are currently seeking Council nominees and have been asked to include several women among their nominees.

In 2025 we are reporting to Assembly that the process of nomination is not working so well.

- The majority of presbyteries are under represented on the Nominating Committee – only 2 presbyteries have the expected number (2 members each).
- The quantity of nominations received by Nominating Committee continues to fall short of the vacancies that arise, leaving gaps to be filled at the last minute or left vacant.
- Where multiple nominations are needed, as the case of the Council of Assembly and Nominating Committee, often presbyteries struggle to identify a single nominee.
- Nominations for women, non-pakeha and younger people are sparse
- There appears to be a general reluctance for Church leaders to serve on national committees and workgroups and this is particularly noticeable among women, non-pakeha and younger people.
- The intention *‘to ensure, where possible, a balanced representation of appropriately skilled and experienced people who encompass the diversity of the Church’* is becoming more challenging.
- Our workgroups are formed by volunteers who often put their daily work aside to serve the wider church – an alternative might be to form workgroups with a mix of Assembly and presbytery employees and volunteers. We note Assembly and presbytery employees often demonstrate a wider experience of the church, a valuable gift to the Church.

Is it time for the nomination processes to be reviewed to identify what the barriers to accepting nomination are around the Church?

Perhaps it is time to move away from pure volunteers, to using more of the Assembly and presbytery employees in the committee work of our Church?

Given the lower numbers making themselves available to serve national committees, should the numbers needed by each be reduced, or the roles of those committees be revised?

2025 Nominations

The list of nominations for the 2025 Assembly to consider will be made published as an appendix to this report, either in the Late Papers or during Assembly.

E8: Nominating Committee appendix

Nominations for appointment to national church committees and other bodies

Report

The Nominating Committee notes the following supplementary provisions of the Book of Order. In doing so, it observes that some committees are currently incomplete as they should have “comparable numbers of ministerial and lay members”.

BALANCED MEMBERSHIP OF CHURCH COURTS, COMMITTEES AND OTHER BODIES

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.**

Nominations

Council of Assembly:

Convenor: Katerina Solomona (2023-27)

Deputy Convenor: Rev Andrew Scott (2025-29)

Members:

Grant Holland (Alpine Presbytery 2023-27), Rev Micah Tang (Asian Congregations 2023-27), Marion Sanders (Kaimai Presbytery 2021-25, extension to 2027), Honey Thrupp (Te Aka Puahou 2021-25, extension to 2027).

New members:

Rob McIntosh (Central Presbytery 2025-29), Rev Elama Maea (Pacific Presbytery 2025-29), Mata'aga Hana Fanene-Taiti (Southern Presbytery 2025-29),

Vacancy for Northern Presbytery – currently awaiting nominations

Rev Nikki Watkin (Convenor Leadership Sub-committee), Craig Donaldson (Convenor Resource Sub-committee), Right Rev Peter Dunn (Moderator of General Assembly)

Associates:

Moderator of Te Aka Puahou, Moderator of Pacific Presbytery, Assembly Executive Secretary, Church Property Trustees representative, Synod of Otago & Southland representative.

Nominating Committee

Convenor & Deputy Convenor - to be nominated by Council of Assembly

Executive members 2025-27: Rev Jonathan Barb (Alpine), Molly Foai (Pacific), Rev Phil Bettany (Kaimai)

Additional members 2025-27: Rev Lorraine Francis (Northern), Rev Lyn Heine (Alpine), Helen McLeish (Southern)

Leadership Sub-committee

Convenor: Rev Nikki Watkin (2025-29),

Deputy Convenor: Rev Tom Mephram (2025-29)

Continuing members: Dr Andrew Hill (Northern Presbytery 2023-27), Sharon Spragg (Alpine Presbytery 2023-27), Honey Thrupp (Te Aka Puahou, 2021-25, extension to 2027), Brad Kelderman (Southern Presbytery, 2021-25, extension to 2027), David Dally (Alpine Presbytery, 2021-25, extension to 2027).

New members: Andrea Telea (Pacific Presbytery 2025-29), Rev Josh Olds (Alpine Presbytery 2025-29), Rev Craig Allan, (Alpine Presbytery 2025-29), Rev Andrew Cox (Northern Presbytery 2025-29), Rev Rachael Masterton (Southern Presbytery 2025-29).

Associates: Assembly Executive Secretary, KCML Principal, Synod of Otago & Southland representative.

Resource Sub-committee

Convenor: Craig Donaldson (2021-25, extension to 2027)

Deputy Convenor: *vacancy*

Continuing members: Fritsen Kristiano (Northern Presbytery 2023-27), Ann McMillan (Alpine Presbytery 2023-27).

New members: Pelema Aukuso (Pacific Presbytery 2025-29), Barbara Carston (Southern Presbytery 2025-29), Colin Print (Northern Presbytery 2025-29)

➤ *Nominating Committee is seeking additional members including ministers to form a balanced committee and a deputy convenor . Resource Sub Committee is incomplete as it should have comparable numbers of ministerial and lay members*

Associates: Synod of Otago & Southland; Church Property Trustees; PCANZ Finance Manager, Assembly Executive Secretary.

National Assessment Work Group

Convenor: Margaret van Ginkel (2025-29),

Deputy Convenor: Rev Mike Kirkby-Sing (2023-2027)

Continuing members: Rev Jin Sook Kim (Northern Presbytery 2023-27), Amanda Guy (now Kaimai Presbytery 2023-27), Rev Rob Williams (Kaimai Presbytery 2023-27), Rev Brent Richardson (Alpine Presbytery 2021-25, extension to 2027), Rev Paula Levy (Presbytery Central 2021-25, extension to 2027),

New members: Rev Lynne Hall (Southern Presbytery 2025-29), Rev Ieriko Afamasaga (Pacific Presbytery 2025-29), Dr Daniel Pettigrew (Southern Presbytery 2025-29)

Associates: Principal KCML, Leadership Sub-committee representative.

Book of Order Advisory Committee

Convenor: Rev Peter MacKenzie (2025-29)

Deputy Convenor: *vacancy*

Continuing members: Andrew Irwin (lawyer, Presbytery Central 2023-27),

New members: Julie Mander (lawyer, Southern Presbytery 2025-29), Frazer Barton (lawyer, Southern Presbytery 2025-29), Kate Wilson (moving to Kaimai Presbytery 2025-29)

Associates: Assembly Executive Secretary, Book of Order Advisor

➤ *Nominating Committee is seeking three more church leaders, including ministers, who are not lawyers, to form a balanced committee, plus a lawyer as nominee for Deputy*

Convenor. The Book of Order Advisory committee is incomplete as it should include comparable numbers of ministerial and lay members

Personnel Work Group

Convenor: Rev Stuart Simpson (Presbytery Central 2023-27),

Deputy Convenor: Rev Christine Sorenson (Northern Presbytery 2025-29)

Continuing members: Anesi Tauasili (Pacific Presbytery 2023-27), Rev Gene Lawrence (Southern Presbytery 2023-27), Rev Nathan Parry (Presbytery Central 2021-25, extension to 2027).

New member: Very Rev Rose Luxford (Southern Presbytery 2025-29)

Assembly Business Work Group (for Assembly 2027)

Convenor: Rev Dan Spragg (2023-27).

Deputy Convenor: *vacancy*

Continuing members: Rev Anne Stewart (2023-27), Gerald Bradfield (2023-27).

Associates: Clerk of Assembly, Deputy Clerk of Assembly

➤ *Nominating Committee is seeking Northern-based new members for early 2027*

Doctrine Core Reference Group

Convenor: Rev Dr Jordan Redding (2025-29)

Deputy Convenor: *vacancy*

Continuing members: Rev Dr Timothy Lim (2023-27), Rev Mark Maney (2023-27), Rev David Williams (2023-27).

New members: Rev Dr. Jonathan Ryan (Southern Presbytery, 2025-29), Rev Dr Carolyn Kelly (Presbytery Central, 2025-29), Rev Karima Fai'ai (Pacific Presbytery, 2025-29)

➤ *Nominating Committee is seeking several female church leaders to form a balanced committee and notes all current members are ministers. Doctrine Core Reference Group is incomplete as it should include comparable numbers of ministerial and lay members.*

Church Architecture Reference Group

Northern, Pacific and Kaimai: Polisi Faumuina, Daniel Alemann

Presbytery Central: John Grant, Ric Slessor

Alpine Presbytery: Rev Stephanie Wells, Rev Dugald Wilson, Gordon Dalkie

Southern Presbytery: Michael Ovens, Michael Marron, Rev David Anderson

➤ *Nominating Committee is seeking female church leaders - to join each reference group (except Alpine).*

PressGo Board

Current maximum board members is six.

Note: Following the PressGo Review report to Assembly, new members may be sought.

Chair: Very Rev Hamish Galloway (Alpine Presbytery 2023-27)

Deputy Chair: Anne Overton (Northern Presbytery 2021- 25, extension to 2027)

Continuing members: Hannah Dunne (Presbytery Central 2023-27), Rev Won Hyuk Joung (Northern Presbytery 2023-27).

New members: Rev Winston Leilua Timaloa (Northern Presbytery 2025-29), Rev Mitch Jaram (Te Aka Puahou 2025-29)

Associate: Assembly Executive Secretary

UCANZ Standing Committee

Current Member: Rev Hana Popea-Dell (Presbytery Central, 2023-27)

In light of the UCANZ Review, the Nominating Committee invites the Council of Assembly to appoint one of their members as a Presbyterian representative to the UCANZ Standing Committee alongside current Presbyterian member Rev Hana Popea-Dell.

Judicial Panel 2025

Nominated by the Assembly Executive Secretary in consultation with the Book of Order Advisory Committee Convenor and others.

Makesi Alatimu, Wendy Aldred, Barry Ayers, Frazer Barton, Liliias Bell, David Carden, Vivian Coleman, Bruce Corkill KC, Rebecca Dudley, Mavis Duncanson, Rachel Dewar, Kerry Enright, Richard Fowler KC, Lorraine Francis, Carol Grant, Richard Gray, Bruce Hansen, Tausala Iosefa, Andrew Irwin, Brett Johnstone, Tokerau Joseph, Fakaofu Kaio, Allister Lane, Alistair McBride, Robyn McPhail, Sylvia Miller-Hardie, Nyalle Paris, Nathan Parry, Lauren Pegg, Stephanie Pettigrew, Alex Robinson, Michaela Ryan, Alastair Sherriff, Alison Tait, Pamela Tankersley, Ikipa Tongatule, Marilyn Wallace, Nicola Watkin, Peter Whiteside KC, Dugald Wilson, Virginia Wilson.

Church Property Trustees

Additional trustees nominated by the Church Property Trustees

Lynne Dovey (Wellington), Carolyn Lints (Akaroa), Simon Lints (Akaroa), Rev Mitch Jaram (Whakatane.)

E9: Presbyterian Church Property Trustees

Terms of Reference

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 2025): Mr Andrew Souness; (Chair), Mr Brian Dangerfield (Deputy Chair), Rev Dr Ron Mills, Mr Roger Gyles, Dr Margaret Galt, Mr John Harvey, Mr Paul Barber, Mr Alan Jamieson, Rev Winston Timaloa, Mrs Helen Carter, Rev Rose Luxford (leave of absence).

Associate Trustees: None

Associates: Rev Wayne Matheson (Assembly Executive Secretary), Rev Dr Colin Marshall (Council of Assembly representative), Rev John Daniel (Synod of Otago and Southland representative).

Associate Specialists/Directors: Mr Doug Crombie (Farms), Mrs Ruth Rainey (Farms), Mr Jim Spall (Farms), Mr Robert Ervine (Farms), Mr Warren Potter (Presbyterian Beneficiary Fund Trustee Limited and Investments), Rev Sharon Ross-Ensor (Presbyterian Beneficiary Fund Trustee Limited), Mr Graeme Thomlinson (Presbyterian Beneficiary Fund Trustee Limited), Mr Hao Hoang (Property), Mr Tim Griffith (Property).

Staff: Mr Russell Garrett (Executive Officer), Mr John White (Property and Administration Manager), Ms Tracy Setters (Office Manager), Ms Robyn Taylor (Accountant).

Thanks: We thank the following for their service to the Trustees: Ms Marie Burgess (Trustee) and Mr Lyn Murray (Trustees & Synod of Otago and Southland Rep), who retired from the Board in December 2024. Mr Roger Gyles, Mr Paul Barber, and Mr Alan Jamieson who have indicated they will retire as at December 2025.

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.

Report

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, together with the annual report and financial statements for the Presbyterian Investment Fund (PIF). This report summarises the significant matters involving the Trustees in the two years to 30 June 2025 and any financial information is subject to audit.

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:

- In May 2024, the Trustees Office moved into new premises, along with the Assembly Office. The new space in Dixon St, Central Wellington, is an improvement on the old location and the team is enjoying a closer relationship with the Assembly team. The

move was complemented by the appointment of a new IT provider and a cyber governance review.

- A successful strategy meeting in 2024 hosted by Te Aka Puahou at the Ohope marae.
- The completion of a number of stakeholder surveys, including PIF users, Beneficiary Fund members, recipients of Burnett Loans and Benevolent Fund grants, property applicants, and Insurance Collective claimants. The Trustees want to make sure the work we do and the way we do it is helping build up the Church.
- Work on the Fit for Purpose Property project has continued. We have been pleased with the extent to which presbyteries have engaged with us and the project.
- The completion of some exciting projects, including Hope (Rolleston), Mahurangi, Whakatu, Rangiora, Te Awamutu, and St Margaret's Bishopdale. Congratulations to Westmere Memorial for its architecture award.
- Implementing a new express approval process for Mission Enterprise Fund transfers following a review. Since its establishment, \$4.9m (including interest) has been transferred to the MEF. \$2.8m of this remains as at 30 June 2025.
- The PIF provided \$18.9m interest to account-holders over the last two years, nearly three times the amount for the two years to 2023. In addition, \$3.2m was added to Long Term Fund account balances to inflation-proof the capital.
- PIF reserves were replenished from just over 3% of balances in 2023 to just under 5% by 30 June 2025. Reserves underwrite returns to account holders and help to smooth returns.
- The McNutt Trust took full possession of the recently purchased Kokomoko station on 1 July 2024, upgraded the house on the property and installed new cattle yards. The Trust is now operating across both Glen Innis and Kokomoko, and the synergies are already starting to provide benefits.
- The Christina Clark Estate Trust (Flaxburn dairy farm) renewed its sharemilking arrangement with Keith and Jo Dennis for a further three years. The Trust has enjoyed a successful lengthy relationship with Keith and Jo.
- Use of the Presbyterian Church Property Amendment Act 1996 to bring schemes before the General Assembly to vary the terms of two frustrated trusts: the James Drummond Trust and the Thornton Blair International Travelling Scholarship Fund.
- The 50th celebration of Te Whaiti-Nui-A-Toi Trust scholarship in September 2023 as part of a weekend of events at Lindisfarne College.
- The Presbyterian Benevolent Fund granted \$150,000 p.a. for five years to subsidise member costs in the Presbyterian Beneficiary Fund.
- Increased engagement from congregations in the insurance process. This was evident from the number of congregations attending Zoom calls, engaging with the broker, and securing valuations for their buildings.
- A new Moderate investment option was added to the range of Presbyterian Beneficiary Fund investment options, sitting between the Conservative Fund and Balanced Fund on the risk/return spectrum.
- The Beneficiary Fund's investment options generated good returns for both years, with the Growth Fund up close to 20% over the period.

Lowlights over the last two years include:

- The year to 30 June 2024 was tough for sheep and beef farmers, with high costs and suppressed meat prices. The McNutt Trust (Glen Innis) was also hampered by the ongoing effects of Cyclone Gabrielle. As a result, the farm has been operating at a loss over the last two years.
- The sudden death in March 2025 of Mr Pere Maitai, longtime Chair of the Te Whaiti-Nui-A-Toi Trust management committee. Pere's contribution to the scholarship cannot be overstated.
- A sharp increase in property insurance costs, up over 20%, for the 2023-24 insurance year as insurers restricted the availability of cover. We were fortunate to secure a modest discount for the 2024-25 year and expect to reduce the price of cover once again for the 2025-26 year.
- A review of trusts within the Church eco-system has revealed a number that are either not being used at all, or are being barely used, and not because they are frustrated. In other words, there is a material risk that the Church is 'sitting on' funds that it could be using for mission.

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 Specialist Associates. 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.
- Increasing use of the Holiday Houses. Efforts to date, including expanding the number of ministers that can use the houses, have proven fruitless. The Trustees have elected to undertake a review of the operations of the Trust to explore all the options available to it to improve outcomes for the beneficiaries.
- More work is required to ensure we are insuring the right properties for the right type of cover. We also need to improve our risk management practices to reduce claims and therefore the cost of property insurance.
- Addressing the impact of declining Beneficiary Fund membership. 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.
- Identifying other frustrated trusts that could benefit from schemes to amend their terms so they can be better used for the general purposes for which the funds were given. Identifying other trusts (that are not frustrated) that are not 'being used to their fullest extent and encouraging those who administer them to honour the wishes of the benefactor and put the funds to work.

Working in harmony

Following recent decisions of the General Assembly, the Trustees sought a review of the interaction between decisions of the General Assembly and its governing legislation. The advice concluded that the Presbyterian Church Property Act 1885 sits atop the governing hierarchy of authorities for both the Church and the Trustees. Decisions of the General Assembly must not conflict with the 1885 Act. The Book of Order, Supplementary Provisions and the Property Handbook are subordinate to the 1885 Act. The 1885 Act not only sets out the Trustees' powers and rights but also gives powers and rights to congregations, presbyteries and the General Assembly. Decisions of the General Assembly must respect these powers and rights. This has implications for a variety of property-related activities.

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 859 buildings located on 626 properties on behalf of 234 congregations/presbyteries with an estimated total value of \$1.5b. Land and buildings represent about 4/5^{ths} 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 119 applications from congregations to buy, sell, build, renovate, strengthen, lease, borrow against, apply for lottery funding for property and buildings. (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.) These applications represented over \$106m of activity.

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:

- Hope (Rolleston) Presbyterian Christchurch
- Mahurangi Presbyterian
- Whakatu Presbyterian
- Rangiora Presbyterian
- Te Awamutu Presbyterian
- St Margaret's Bishopdale, Christchurch

Award-winning projects

Congratulations also to the congregation of Westmere Presbyterian Memorial Church (Whanganui) for its Te Kāhui Whaihangā NZ Institute of Architects 2024 Local Architecture Award for Public Architecture for its redevelopment project.

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 (excluding manses), new build or renovation/strengthening projects in excess of \$1m each for the following congregations:

- St John's Mt Roskill
- St Ninian's Riccarton, Christchurch

- Christchurch Korean
- Papakura and Districts First Presbyterian
- Avondale Union
- St Gile's Te Atatu

As at 30 June 2025, live (incomplete) major transactions (including sales) totalled \$41.2m, with a further \$14.8m concepts approved.

Fit for Purpose project

The Trustees have provided a separate Fit for Purpose report for the Assembly to follow up our 2023 Assembly report. However, it is important to note that the fit for purpose project has been a key part of our property activity over the last two years.

In that time, we have succeeded in raising the mission profile for property decisions involving buildings, and provided presbyteries with a checklist for improving decision-making entailing spending money on buildings. We have placed the Church on notice that it needs to encourage congregations and presbyteries to focus their energies on investing in or developing fit for purpose buildings to facilitate mission.

Funds approved for mission

The Trustees also oversee capital proceeds from property sales, which make up nearly a third of funds in the Presbyterian Investment Fund. Capital funds may be used for certain property transactions, and may also be used for new mission initiatives. The Trustees are saddened to report that they only received (and approved) one application to use property capital on new mission projects in the last two years. At the same time, we note that presbyteries are using the proceeds they receive from the sale of property held for dissolved congregations to support mission in their region.

Mission Enterprise Contributions

As at the 2023 Assembly, the Trustees were seeking advice regarding their role in the deduction of Mission Enterprise Fund (MEF) contributions. Based on the advice received and an examination of historic deductions, the Trustees concluded that they were legally justified in making MEF deductions based on implied approval.

Notwithstanding this position, the Trustee determined that future deductions should rely on express approval, except in limited circumstances.

The Trustees had held MEF deductions in suspense since September 2022 pending the outcome of the advice. Following clarification of its position in early 2024, the Trustees continued to hold contributions in suspense while the Council of Assembly considered the future operation of the MEF. Funds were finally transferred from suspense to the MEF account in September 2024.

Since the introduction of the express approval process, responses from congregations and presbyteries have been mixed. It would seem that some presbyteries have elected to continue to support the MEF, whereas others have determined otherwise. It is less clear to what extent, if any, these presbyteries have influenced their congregations. Around half the eligible contributions (both in terms of numbers and value) have been expressly approved, and half either not approved or where the seller has not responded (which is assumed to be a decline).

Since its first contribution in 2016, the Trustees have transferred \$4.2m to the MEF, with a further \$170,000 transferred from partner church property trustees, and \$510,000 earned in

interest. Some \$2.1m has been drawn down for grants. The PIF MEF balance as at 30 June 2025 is \$2.8m.

Right of First Refusal

The Trustees worked with the Council of Assembly and Book of Order Advisory Committee on the development of Guidelines pursuant to Supplementary Provision Chapter 16 4.5A, which requires those involved in the sale of property on the open market to first invite relevant Māori entities to purchase the property. We note some church entities are not obliged to do so, but to date the Trustees are aware of **only one** congregation that has done so (in which case the relevant Māori entities declined the invitation to bid) and another that has started the process.

Property Transactions

Property applications* for the last two years are detailed below:

Type	2024			2025	
	Number	\$ Value		Number	\$ Value
Sales	20	24,721,560		9	15,155,000
Purchases	4	3,510,000		2	2,125,000
New Builds	8	14,327,000		6	15,915,500
Renovations	11	4,528,672		10	11,287,992
Strengthening	8	1,989,200		5	4,053,385
Lotteries	1	137,000		3	75,000
Borrowing	3	4,700,000		3	1,400,000
Leases	3	28,470		5	72,600
Mission	1	305,000		0	0
Gifting	0	-		0	0
Earthquake Policy (exemptions)	0	-		0	-
Other	7	1,898,752		9	121,000
Total	66	56,145,654		53	50,205,477
MEF Contributions Approved	6	439,412 [^]		5	403,119
MEF Contributions Declined	5 ^{^^}	223,209		3	253,483
MEF Contributions TBC	3 ^{^^}	130,830		2	75,573

* 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. Values shown are those used in the application process and may differ from the actual values associated with those transactions.

[^] MEF Contributions for the year to 30 June 2024 were transferred to the Trustees' MEF Suspense account pending confirmation from the Council of Assembly regarding the future operation of the MEF. As at 30 June 2024, the Trustees held \$739,109 in its MEF Suspense account. These funds were transferred to the MEF in September 2024.

^{^^} Includes some prior transactions that were pending at the point the Trustees Report was completed

In addition to processing property applications and transactions, over the last two years the Trustees have issued and / or updated the policies:

Earthquake Prone Building Policy Update

The 2023 General Assembly asked the Trustees to consider amending the Earthquake-prone Buildings Policy to align the strengthening targets and timetables with those set out in the Building (Earthquake-prone Buildings) Amendment Act 2016 (EPB Act). The Trustees agreed to do so.

Under the revised Policy, church councils (and presbytery councils for presbytery property) will be solely responsible for meeting the obligations under the EPB Act. This includes obligations to ensure buildings are safe and carry out seismic strengthening in accordance with the standards and timetable set out in the EPB Act

The Trustees are pleased to note that seismic strengthening continues across the Church, and that some congregations are choosing to strengthen to at least 67% New Building Standard (above the statutory minimum of 34%) because they want to ensure staff, parishioners, and users feel safe, and that the buildings can continue to be used by the community after an earthquake.

The current Earthquake-prone Buildings Policy can be found [here](#).

Property Handbook Update

The Trustees issued a 5th edition of the Property Handbook early in 2025. 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 included key changes to the following:

- Sales – Right of First Refusal
- Sales – Mission Enterprise Fund
- Use of Capital
- GST on sales and purchases – congregations and presbyteries are now to use their GST number on all sale and purchase agreements
- Gifting (outside the PCANZ)
- Insurance
- Earthquake-prone buildings

The Property Handbook can be found [here](#).

3. Presbyterian Investment Fund

Total account balances in the PIF have increased from \$179.1m (30 June 2023) to \$194.3m (30 June 2025). Reserves as at 30 June 2025 stand at \$9.3m (\$5.6m 2023).

The PIF is overseen by the Trustees' Investments Committee. Apex Group (formerly 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:

- The PIF provided \$18.9m interest to account-holders, nearly three times the amount for the two years to 2023. In addition, \$3.2m was added to Long Term Fund account balances to inflation-proof the capital.
- Reserves were replenished from just over 3% of balances in 2023 to just under 5% by 30 June 2025. Reserves underwrite returns to account holders and help to smooth returns. For instance, reserves were utilised to support returns in 2021 and 2022 when interest rates were very low.
- The PIF supported property development with \$2m in new loans to two congregations and lent a further \$2.75m to existing borrowers. A new loan to Presbyterian Support

was approved and drawn down in July 2025. These loans also provide good returns to PIF account holders.

- The Trustees carried out a PIF user satisfaction survey during in 2024, with 90% of users happy with the facility. The survey reinforced how important responsible and sustainable investment is to the Church. It also highlighted that the Trustees have some work to do to ensure everyone receives our communications.
- The PIF has also elected to invest some funds (commencing in July 2025) with Christian Savings to enhance its ability to support major projects that are beyond the reach of the PIF's loan portfolio.

Future **challenges** for the PIF include:

- The introduction of multi factor authentication for PIF users
- Lifting investment in the Long Term Fund.
- Exploring expansion of the lending facility to include unsecured loans.
- Improving our communication channels.

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, along with a modest loan portfolio. 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). The PIF On Call rate started the period at 5.0% p.a. before creeping up to a high of 5.50% at the beginning of 2024, where it remained until October 2024 (which is why the interest income is so much higher than the prior two-year period). From there, the PIF rate followed the OCR down to 3.50% in June 2025. Over this time the Trustees have replenished the reserves to close to around 5%.

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 2025 there were six loans outstanding to five congregations and one loan to the Clark Estate Trust, totalling \$9.0m. Over \$2m in loans were repaid during the period.

PIF Long Term Fund

A new Long Term Fund option was introduced during 2019 and has since grown to \$53.4m (up from \$44.7m in 2023). As at 30 June 2025, 19 congregations have invested in the Long Term Fund, alongside the Trustees (on behalf of a number of trusts), the General Assembly (via a number of accounts), and two Presbyteries.

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 own capital 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. It also seeks to invest in companies with a positive impact on society and the environment – and actively engage to promote this.

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, Reserve interest will be negative.

Strong returns from global shares has helped the Long Term Fund generate good total returns to account holders for the last two years: +8.9% in 2024 and +7.2% in 2025. Falling inflation has meant that the Fund has been able to inflation-proof capital balances, pay Regular Interest of 3% p.a., and top-up returns with positive Reserve Interest.

Fund Returns

A summary of returns across both PIF options over the last three years follows:

	On Call Fund				Long Term Fund		
	2023	2024	2025		2023	2024	2025
Start	1.75%	5.0%	5.5%	Regular	3.0%	3.0%	3.0%
End	5.0%	5.5%	3.5%	Inflation	6.0%	3.3%	2.7%
Average	3.1%	5.4%	4.8%	Reserve	-5.0%	2.2%	1.5%
				Total*	4.1%	8.9%	7.2%

* The Total Return assumes regular interest is withdrawn and other interest is compounded. The actual return is slightly higher as inflation interest is applied to capital balances (which are higher than total balances).

Interest Payments

A summary of interest paid across both PIF options over the last three years follows:

Accounts	2023 \$	2024 \$	2025 \$
On Call	4,259,831	7,155,653	6,861,252
Long Term			
Regular Interest	1,303,715	1,395,280	1,509,113
Inflation Interest	2,936,226	1,755,750	1,468,718
Reserve Interest	(2,224,691)	1,223,236	734,914
	2,015,250	4,374,266	3,711,745
Total	6,275,081	11,529,919	10,572,997

Balance Breakdown

A breakdown of PIF balances as at 30 June 2025 follows

:

Accounts	On Call Fund \$	Long Term Fund \$	Total \$	%
Parish Property	46,932,849	18,105,045	65,037,894	32
Parish Other	34015623	1,777,203	35,792,825	17
Presbyteries/Synods	33,248,268	5,224,373	38,472,642	19
General Assembly	17,289,136	10,502,319	27,791,456	14
Other	3,384,742	0	3,384,742	2
Trustees	5,967,458	17,794,546	23,762,004	12

Reserves	9,298,430	0	9,298,430	4
Total	150,136,506	53,403,486	203,539,993	100

4. Farms

The Trustees' Farms Committee oversees the management of two farming Trusts: the Martha and Samuel McNutt Trust and Christina A Clark Estate Trust.

4a. McNutt Trust – Glen Innis Station

The Trustees have a beneficial interest in "Glen Innis", a sheep and beef farm consisting of two farming blocks situated near Waipukurau, Hawkes Bay: the 617ha Glen Innis station and 554ha Kokomoko station. 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 children 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.

	In the year to:	Guests	Nights
Use of the holiday homes over the last two years is shown here:	30 June 2024	141	846
	30 June 2025	122	747

Highlights over the last two years include:

- We took full possession of the recently purchased Kokomoko station on 1 July 2024, upgraded the house on the property and installed new cattle yards. The Trust is now operating across both stations and the synergies are already starting to provide benefits.
- We commenced a tree-planting programme on parts of the farm that are not suitable for grazing. Carbon units available from these trees, and existing trees on Kokomoko, provide a modest diversified income stream.
- Ongoing maintenance of the holiday houses, including painting and new curtains.
- The Trust has made a modest distribution of \$10,000 p.a. to the children of New Zealand. This has been distributed to the Presbyterian Children and Family Ministry and Presbyterian Youth Ministry.

Lowlights over the last two years include:

- The year to 30 June 2024 was tough for sheep and beef farmers, with high costs and suppressed meat prices. We were also hampered by the ongoing effects of Cyclone

Gabrielle. This included work to repair culverts and fences. As a result, the farm has been operating at a loss over the last two years.

Future **challenges** include:

- More work is required to lift production on Kokomoko station so that we can take advantage of improving meat prices. This will involve improving grass cover, the introduction of some crops (for grazing) and fencing waterways.
- Increasing use of the Holiday Houses. Efforts to date, including expanding the number of ministers that can use the houses, have proven fruitless. The Trustees have elected to undertake a review of the operations of the Trust to explore all the options available to it to improve outcomes for the beneficiaries.

4b. 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 2025, Flaxburn itself comprised 305ha, with an additional 149ha leased as support land. Apart from some small annuities, the proceeds from the farming operation benefit the Church’s global mission (75%) and home 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 Consulting Ltd. The sharemilking arrangement reduces risk associated with owning livestock and operational equipment, and with staff management. Sidekick Lawson Avery provides accounting services to the Trust.

Distributions

The Trust is managed for the benefit of the Church.

	In the year to:	Global Mission	Home Mission
Distributions to the Church over the last two years are shown here:	30 June 2024	\$151,500	\$50,500
	30 June 2025	\$166,500	\$55,500

Highlights over the last two years include:

- The Trust completed a series of property transactions with a neighbour, purchasing two blocks of land that the Trust had been leasing, and selling a block of land that it now leases back. It also leased a further support block to secure a supply of winter feed.
- We renewed our sharemilking arrangement with Keith and Jo Dennis for a further three years.
- Following the construction of the new homestead, the (very) old one was sold and moved down the road to a neighbour’s property, and the new one rented out. This brought a successful end to a longstanding project.
- The Trust installed an underpass between the recently purchased block and the milking shed. This provides for better working conditions, improves stock health, and makes the farm a better neighbour. It also commenced a project to upgrade the farm’s irrigation system.
- High global demand for dairy products in 2025 pushed the milk price up, which enabled the Trust to lift its distribution to the Church and underwrite further development on the farm.

Future **challenges** include:

- The Trust has a tree-planting programme and plans to establish a new wetland area.

- The sale of two houses located on the newly purchased farm. The proceeds from the sale of these properties will be used to reduce debt. An additional house is being kept for the Trust and is being brought up to healthy homes standards.
- An upgrade of the farm's irrigation system will take several years as funding permits. This will improve water use and reduce the amount of labour required each day.

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:

- Use of the Presbyterian Church Property Amendment Act 1996 to bring schemes before the General Assembly to vary the terms of two frustrated trusts: the James Drummond Trust and the Thornton Blair International Travelling Scholarship Fund.
- The Trustees assumed the administration of a few small trusts that had been struggling elsewhere in the church eco-system.
- The Presbyterian Benevolent Fund granted \$150,000 p.a. for five years to subsidise member costs in the Presbyterian Beneficiary Fund.
- In September 2023, the Trustees were delighted to participate in the 50th jubilee celebrations for the scholarship over a special weekend of events at Lindisfarne College.

Lowlights over the last two years include:

- The sudden death in March 2025 of Mr Pere Maitai, longtime Chair of the Te Whait-Nui-A-Toi Trust management committee. Pere's contribution to the scholarship cannot be overstated.
- A review of trusts within the Church eco-system has revealed a number that are either not being used at all, or are being barely used, and not because they are frustrated. In other words, there is a material risk that the Church is 'sitting on' funds that it could be using for mission.

Future **challenges** include:

- Identifying other frustrated trusts that could benefit from schemes to amend their terms so they can be better used for the general purposes for which the funds were given. Identifying other trusts (that are not frustrated) that being used to their fullest extent and encouraging those who administer them to honour the wishes of the benefactor and put the funds to work.
- 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.

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.

Net assets as at 30 June 2025 were \$14.6m.

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.

There are three grant categories available to beneficiaries:

1. Special needs – a one-off payment for extraordinary expenditure, typically capped at \$6,000 per grant (or more for families).
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.

In the last two years, grants have been made as shown here:	In the year to:	Grants	Amount	Beneficiary Fund
	30 June 2024	8	\$38,980	\$150,000
	30 June 2025	12	\$64,473	\$150,000

In addition to special needs and sickness/disability grants, the Trustee also approved a grant of \$150,000 p.a. for five years (to 2028) to subsidise fees for Beneficiary Fund members. The fee subsidy will keep costs of the Beneficiary Fund down and as a result, boost returns for members (which in turn should mitigate future claims on the Benevolent Fund).

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 PCANZ Ministers Loan Fund, administered by the Trustees since September 2012, was amalgamated with the Burnett Loan Fund.

Net assets as at 30 June 2025 were \$1.3m. 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 2024	7	\$58,700	17	\$102,823
30 June 2025	6	\$47,554	18	\$91,197

In order to minimise compliance costs, the Trustees elected to make all Burnett Loans interest free. No loans were written off and no bad debt provisions were established during the period.

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 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 of Auckland. The Presbyterian Church Property Trustees is the trustee of the Trust. Following the dissolution of the congregation of St James, the Trustees are assisted by a Management Committee appointed by Northern Presbytery.

Net assets as at 30 June 2025 were \$2.55m.

	In the year to:	Grants	Amount
In the last two years, grants have been	30 June 2024	6	\$57,814
authorised as shown here:	30 June 2025	5	\$33,500

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 2025 were \$60,500. No grants have been authorised in the last two years.

Variation of terms (and wind up)

In 2023 the Trustees determined that the amount of trust property is inadequate to carry out the purpose of the James Drummond Trust. Part 1 of the Presbyterian Church Property Amendment Act 1996 gives the General Assembly the power to vary certain charitable church trusts and sets out the process required to enact change.

The work, as prescribed in the Act, to vary the terms of the Trust in a manner consistent with the original terms (but which will ultimately result in the wind up of the Trust) was carried out during this period alongside a commission authorised by the Assembly. The process and Scheme of Disposal recommendation is included in the Commission's report to the Assembly.

5e. Thornton-Blair International Travelling Scholarship Fund

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 2025 were \$170,000. No grants have been authorised in the last two years.

Variation of terms (and wind up)

In 2024 the Trustees determined that it had become impossible or impracticable or inexpedient to carry out the purpose of the Thornton-Blair International Travelling Scholarship Fund. Part 1 of the Presbyterian Church Property Amendment Act 1996 gives the General Assembly the power to vary certain charitable church trusts and sets out the process required to enact change.

The work, as prescribed in the Act, to vary the terms of the Fund in a manner consistent with the original terms (but which will ultimately result in the wind up of the Fund) was carried out during this period alongside a commission authorised by the Assembly. The process and

Scheme of Disposal recommendation is included in the Commission's report to the Assembly.

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 Presbyterian Support organisations.

Net assets as at 30 June 2025 were \$415,000.

	In the year to:	Grants	Amount
In the last two years, distributions have been authorised as shown here:	30 June 2024	7	\$8,515
	30 June 2025	7	\$12,675

5g. 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 Māori boys and girls and young Māori men and women within New Zealand. The Trustees are assisted by a Management Committee.

Net assets as at 30 June 2025 were \$1.35m.

	In the year to:	Scholarships	Amount
In the last two years, scholarships have been authorised as shown here:	30 December 2024	15	\$30,750
	30 December 2025	18	\$29,000

In September 2023, the Trustees were delighted to participate in the 50th jubilee celebrations for the scholarship over a special weekend of events at Lindisfarne College. The celebration was attended by current and past scholars, and highlighted the positive impact it has had and continued to have on many rangatahi.

In contrast, the Trustees were saddened by the sudden death in March 2025 of Mr Pere Maitai, former Te Whaiti scholar and longtime Chair of the Management Committee. Pere was instrumental in the cementing the prominent place the scholarship has at Lindisfarne Collage. He was a strong advocate for the values of whānau, whakapapa, and the responsibility that comes with opportunity provided by the scholarship.

Before his death, Pere was working on re-establishing the scholarship for young Māori women, something the Trust will be proud to work on in his memory.

Moe mai rā e te rangatira. Moe mai, moe mai, moe mai rā.

5h. Robert Malcolm Estate

During this period the Trustees took over the administration of this estate. The Will of the late Robert Malcolm, dated 12 August 1929, provides distributions to PCANZ Home Missions, PCANZ Global Missions, the welfare of children of NZ and St Pauls Trinity Pacific Presbyterian Church.

Net assets as at 30 June 2025 were approximately \$390,000 (shares held in ANZ & Westpac)

	In the year to:	Amount
In the last two years, distributions have been authorised as shown here:	30 June 2024	\$59,322
	30 June 2025	\$32,285

5i. **Stewart Mackay Sanderson Trust**

The Trust was established pursuant to the Will of James Sanderson, dated April 1924, provides distribution to scholarship to recipients who bear the name 'Stewart', 'Mackay' or 'Sanderson'. The Trustees took over the administration of this Trust during the period.

Net assets as at 30 June 2025 were \$92,000.

	In the year to:	Amount
In the last two years, distributions have been authorised as shown here:	30 June 2024	\$0
	30 June 2025	\$2,000

5j. **James Wigston Shannon Assistance Fund**

The Fund was established pursuant to the Will of Alastair D S Whitelaw, who died in July 2015. The Fund provides distributions for the benefit of spouses and partners of deceased PCANZ ministers. The Trustees took over the administration of this Fund during the period.

Net assets as at 30 June 2025 were \$201,000. There have been no distributions in the last two years.

5k. **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 year to:	Gifts and Legacies	Amount
In the last two years, gifts and legacies were received as shown here:	30 June 2024	9	\$115,088
	30 June 2025	11	\$265,038

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 PCANZ, 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 2025, the members of the Presbyterian Insurance Advisory Group were: Mrs Naomi Lane (Chair), Mr Martin Stewart, Mr Cunny Atchison (PCANZ), Mr Fergus Syme (Synod of Otago and Southland), Mr Andrew Souness and Mrs Helen Carter (PCPT). Associates: Mr Roger Gyles (PCPT), Rev Wayne Matheson (PCANZ)

Insurance Cover

The Collective requires two main types of cover: property (including business interruption) insurance and liability insurance. This cover is placed by Gallagher (formerly Crombie Lockwood), the insurance broker appointed by PBST. In addition to arranging the insurance cover, Gallagher 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.

Up until 31 July 2024, property cover was underwritten by a syndicate of global insurers through Concordia, a NZ-based underwriting agent. For property cover from 1 August 2024, the Collective moved to a panel led by local insurer, AIG. Liability insurance continues to be provided by Vero. The Collective also arranges travel, motor vehicle, cyber and crime cover for the PCANZ.

It has been a very busy period for the teams working on insurance for the Church.

Highlights over the last three years include (the insurance year is 1 August to 31 July):

- The Collective used some of its reserves to subsidise the high cost of insurance for the 2023-24 insurance year.
- Fortunately, the insurance market turned a corner before the 2024-25 year with more competition from insurers. We took advantage of this and moved the property cover to a panel of local insurers and in the process secured a discount on the premium.
- The Collective fell from the default position that required all properties to be insured for replacement, to allow congregations to select the appropriate cover for their property. A pricing sheet was provided for the 2024-25 year to help congregations assess the cost implications of the different options. A number of Zoom calls were held ahead of the 2024-25 renewal to allow congregations to ask questions about the choices available to them.
- The Group was pleased with the increased engagement from congregations in the insurance process. This was evident from the number of congregations attending the Zoom calls, engaging with the broker, and securing valuations for their buildings.
- We completed a survey of members of the Collective who have made a claim. The results were pleasing. Most respondents found the process easy and payments timely. We will continue to survey claimants to ensure this part of the process is working well.

Lowlights over the last three years include (the insurance year is 1 August to 31 July):

- Payment of over \$2.8m in claims to congregations in the year to 31 July 2023, including a number of large claims arising from flooding in Auckland and Cyclone Gabrielle.
- A substantial (23%) increase in the cost of insurance for the 2023-24 insurance year. This reflected a tough market, with a number of insurers reducing or withdrawing their cover. The position was so tight that the Collective needed to purchase two separate policies, with large value properties under a different policy.
- The 2024-25 renewal, although positive because of the lower cost, was not handled well by the broker following a change in personnel. Substantial work has gone into the 2025-26 renewal process in an effort to improve the experience.

In the last three years, the Collective's insurance cover and claims were as follows:

In the year to:	Participant s	Perils value (\$m)	Natural disaster value (\$m)	Number of Claims	Cost of cover (\$m)	Claims paid (\$)
31 July 2023	332	\$1,401	\$978	76	\$3.47	\$2,856,222
31 July 2024	325	\$1,484	\$1,050	34	\$4.26	\$417,143
31 July 2025	315	\$1,605	\$1,156	33	\$3.94	\$481,087

Significant challenges ahead

- Insuring our properties remains an expensive exercise. The Trustees see property insurance as an important component of its Fit for Purpose project. We have some work to do to ensure we are insuring the right buildings for the right amount. We want to focus our scarce insurance budget on those buildings that are most fit for mission. We had hoped that presbyteries might be able to facilitate conversations between congregations, particularly where there are multiple buildings in a localised area. We are no longer convinced this is realistic. Instead, we hope to work with presbyteries in a more targeted fashion.
- The best way to reduce insurance costs is to reduce our claims. The best way to do this is to improve our risk management. We can do this by improving our maintenance (cleaning gutters reduces the risk of water damage), our use of security systems (to prevent theft), and our management (turning off the water to unoccupied properties to prevent internal water damage).
- Lower claims have two benefits. First, the insurers will view us a lower risk and price their premiums accordingly. Secondly, most claims are paid from our self-insurance fund. Any self insurance funds that are not paid out in claims come back to the Collective and are available to offset future costs. Unfortunately, for the last few years, our claims have exceeded our self insurance total.

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 (PIF audit, Beneficiary Fund audit, and Trustees operational accounts review), BDO (McNutt Trust audit), and Crowe (Clark Estate Trust review) have continued to provide audit/review services to the Trustees and the Beneficiary Fund Board during the period under review.

Andrew Souness
Chairperson, The Presbyterian Church Property Trustees

E9.1 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 2025, the directors were: Dr Margaret Galt (Chair), Mr Roger Gyles, Mr Alan Jamieson, Mr Russell Garrett, Mr Warren Potter (Licensed Independent Trustee), Rev Sharon Ross-Ensor and Mr Graeme Thomlinson (appointed December 2023).

Very Rev Rose Luxford resigned as a Director in October 2023, to undertake her duties as Moderator of the Presbyterian Church.

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:

- A new Moderate investment option was added to the range of investment options, sitting between the Conservative Fund and Balanced Fund on the risk/return spectrum.
- A member survey carried out in early 2025 revealed that 67% of members are very satisfied with the Fund, with a further 31% satisfied.
- The appointment of a Graeme Thomlinson as a new director. Graeme brings extensive experience in the funds management industry to the Board table and has made an immediate contribution to our deliberations.
- The Trustee (The Presbyterian Church Property Trustees) of the Presbyterian Benevolent Fund agreed to a grant of \$150,000 p.a. for a period of five years by way of a Beneficiary Fund fee subsidy. This helps keep costs to members down and ensure the Beneficiary Fund remains viable in the face of declining membership.
- The Fund's investment options generated good returns for both years, with the Growth Fund up close to 20% over the period.

Future **challenges** include:

- Addressing the impact of declining membership. 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.
- While the member survey suggests the Fund is working well, the Board will be working on some initiatives to improve understanding of the how it works and the choices facing members.
- 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.

Membership

Membership is compulsory for all nationally ordained ministers, whether under the standard terms of call or a contract of employment, with limited exceptions.

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.

The total number of members continues to decline, from 478 on 1 July 2023 to 442 on 30 June 2025. That said, the number of contributing members has held up over the last two year, rising slightly from 180 in 2023 to 184 as at 30 June 2025.

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 paid (\$m)	Total Balances (\$m)
30 June 2024	467	\$1.0	\$3.7	\$48.8
30 June 2025	442	\$1.1	\$3.7	\$49.9

Investments

The Fund offers members a choice of five 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 was introduced in late 2023.

The last two years to 30 June 2025 have been good ones for investors. The table below shows returns (after fees and costs) for each of the last two years:

Annual returns (after fees and costs)	Cash	Conservative	Moderate	Balanced	Growth
30 June 2024	5.2%	6.2%	NA	8.9%	10.5%
30 June 2025	4.6%	5.8%	7.0%	8.1%	8.8%

Returns over this period were led by global shares, which rose by around 35% over this period despite plenty of geopolitical and economic turmoil. Large US technology stocks continued to provide much of the positive momentum, with investors expecting the huge investment made in artificial intelligence (AI) to pay dividends.

NZ shares did not perform anywhere near as well, reflecting the moribund state of the local economy. In fact, NZ shares fell in value over the year to 30 June 2024 before a reasonable return of 8% in the year to 30 June 2025. Bonds returns were more stable over the period, after suffering meaningful losses in 2022.

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	Moderate	Balanced	Growth
30 June 2025	2.9%	2.6%	NA	5.7%	7.4%

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

E9.2: Fit for Purpose Property Report

Introduction

The 2023 Assembly approved the following recommendations:

1. That the Assembly endorses 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.

Purpose of this report

The purpose of this report is to share progress on the fit for purpose project, share details of the reports received from presbyteries, and outline what we see as the next steps.

The report includes reports from four presbyteries. We would love to see reports from the other presbyteries.

There are no recommendations.

Remind me: what is fit for purpose?

The Church is fortunate to have inherited a capital base from past generations. Much of this is represented by land and buildings. These properties are at the core of much of our mission and ministry. But they can also detract from or constrain our mission and ministry. They cost a lot of money and demand lots of attention. We need to ensure we are focusing our scarce people and financial resources on our fit for purpose properties.

A fit for purpose property is:

- Integral to mission. We could say the building is "mission critical". Without it, the congregation would not be able to carry out a key element or elements of its mission. This is the most important feature of the fit for purpose framework.
- In good condition. The building should be seismically sound. There should be a maintenance plan and budget, and the building should be fully insured.

- In the right location. We are fortunate that many of our properties are in prime locations, but as communities and demographics change, this won't always be the case.
- Futureproof. When thinking about mission, we need to think about our future mission. Some of our buildings are constrained because they are fit for yesterday's mission and ministry.

Reports from Presbyteries

We have been working with presbyteries on the fit for purpose project for some time now. To facilitate this work, we provided presbyteries with a Fit for Purpose checklist to assist them in decision-making. We have appreciated the engagement and support from presbytery property convenors and Executive Officers. We now hold regular meetings, mostly via Zoom, to share progress on the project and discuss all things property.

We received reports from four presbyteries: Alpine; Central; Kaimai; and Northern. We concluded that the best way to convey where we are at, is to attach these as an appendix to this report. Each presbytery is approaching fit for purpose in their own way. Some are further along the path than others, as the reports illustrate. This is to be expected. Presbyteries are blessed with different contexts, challenges, and resources.

That said, we are some way from getting to the point where we might say that presbyteries have a fit for purpose plan that can guide key property activity in their region over the next 10-15 years.

We note that Northern Presbytery's report benefited significantly from work undertaken by a volunteer, who surveyed the majority of properties in the region. Having information on the state of a property is the first step in making a fit for purpose assessment. This assessment involves bringing together information about the state of a building and its mission use.

We note with interest that the Synod of Otago and Southland has recently employed someone who will support congregations to develop their properties for mission.

Resourcing remains critical

We have already commented about how our properties demand time and money, whether it's managing and maintaining a manse or rental property, through to a major development. Our GA23 report noted that many of our congregations do not have the necessary skills to deal with their properties. We suggested that presbyteries might play a more prominent role, but we note that with the exception of the Synod area, presbyteries are continuing to rely on volunteers. In many cases, those people are also struggling to keep up with the demands on their time.

Given the millions of dollars at stake with our properties and the burgeoning financial resources available to presbyteries (from the sale of properties belonging to dissolved congregations), we would love to see presbyteries making more use of professionals, whether as staff or as consultants. We think such an investment would easily pay for itself.

We are not aware of any conversations between the Council of Assembly and presbyteries addressing the invitation from GA23 for 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.

Next steps: what does fit for purpose mean in practice?

Our aim is to help the Church:

1. Use its property assets to the fullest extent possible.

2. Spend the right time, effort and money on the right properties.
3. Have buildings that enhance the life and mission of the Church.

Some of the things we see happening that we want to avoid include:

- Selling properties that we spent lots of money on just a few years ago.
- Selling properties that might have been fit for purpose but have been allowed to deteriorate through a lack of maintenance to the point where it simply costs too much to return the property to a good state.
- Spending money renovating buildings that are not fit for purpose.
- Paying for full insurance on a building that is not fit for purpose.

We think this can be achieved by:

- Focusing our scarce financial and people resources on buildings that are fit for purpose and carefully considering where we can free up resources in our other buildings so they can be used for future mission.
- Using the fit for purpose framework when making property decisions. The Trustees will be doing this with its processes and incorporating them into application forms, but we want everyone involved in property decisions to think along the same lines.
- Ensuring that our fit for purpose buildings meet seismic standards, are well-maintained, and fully insured.
- Thinking not only about our current needs, but also our future building needs. Where do we need these buildings to be and what should they look like?

Appendix: Presbytery Fit for Purpose Reports

Northern Presbytery - updated June 2025

Northern Presbytery has developed a database of parish buildings. This involved Mr Tim Griffith, an elder of the Otahuhu parish with expertise in property and accounting, visiting our parishes and compiling an Information schedule for each parish's property. The information collected included legal titles, addresses, land area, for each building construction the year of construction and additions, floor area, types of construction, seismic rating as %NBS, Council valuation of land and building, insurance valuation, usage of buildings, comments of the level of maintenance, photographs of each building internal and external and an overall comment on the suitability of the property.

We have used the database along with other information and knowledge of the presbytery's Property and Finance Committee to determine and provide a Fit for Purpose Property review for the presbytery. We have also used the Church Property Trustees' guideline of Fit for Purpose buildings to assist in this review.

Northern Presbytery has 75 parishes (Presbyterian 57, Co-operative Ventures 18 plus 1 Presbytery property). We have surveyed all the Presbyterian parishes and have yet to complete the review of Co-operative Ventures.

We have analysed 71 properties where they have one or more significant buildings. We have a mixture of church complexes that comprise all the activities in one building whereas for others there may be more than one building on a site.

Classification of Presbytery Buildings

We have used the Trustees' guideline for Fit for Purpose Buildings of:

Classification	No.	Note
Prime	17	Excellent 10, Very Good 6, 1 Major rebuild under construction and nearing completion
Under Major Repair /Refurb.	3	Will be Very Good once construction completed
Good	9	
Marginal	33	Flood-prone 2, Location and/or inadequate land 3 Inadequate buildings due to size 3 Low NBS 2 Tired 15 Marginally constrained due to heritage and low NBS 4 Plans to upgrade marginal 4
Unsuitable - not fit for purpose	2	Buildings in very poor condition
Small Historic known as chapels (would not replace)	4	
Selling	3	Application with CPT to Sell 2 Considering to Sell 1
Total	71	

Prime (Excellent and Very Good) - 17

Excellent - 11

We have 11 buildings considered to be excellent in that they have very good locations, meet the building criteria of Fit for Purpose, have high seismic ratings, the layout, facilities and building construction are suitable for a 21st century congregation.

4 of these church complexes were built by the parishes and one where an existing commercial building was purchased and reformatted to combine as a church with commercial space for income.

1 new building erected in 2017 which comprises a hall, lounge and offices and serves as an adjunct to the older historic church.

2 are church complexes constructed since 2000.

2 are Historic and Heritage buildings that were earthquake prone that have been earthquake strengthened, reconfigured and enhanced as able to make them suitable for a 21st century congregation.

1 church complex is under construction with a planned opening of June. This building replaces most of the former ad-hoc constructions of the 1950's and since.

Very Good - 6

These parish buildings were all constructed between 1970 and 2000 and we believe meet the Church Property Trustees' criteria of Fit for Purpose.

Very Good once repaired and refurbished - 3

1 is having a major reconstruction

1 is being progressively repaired

1 is being repaired after a fire – it is both historic and heritage meaning refurbishment is constrained.

Good - 9

7 of these parish buildings were all constructed after 1960 and are suitable to meet the Church Property Trustees' criteria of Fit for Purpose.

For 2, there are concerns of location (using the Trustees' Fit for Purpose criteria)

- One is rural and does not have infrastructure including social adjacent but is entirely adequate for the parish which is in good heart. There is also room for expansion should this be required.
- Another is hidden away and not visible to passing traffic.

It is most unlikely either parish would contemplate a move to another more suitable location as the buildings more than adequately satisfy their congregations needs.

3 of these parishes are a mix of old and newer buildings, are in good locations and while requiring some refurbishment, are suitable for their congregations.

Marginal - 33

Flood-prone - 2

We have two churches that were flooded from the exterior during the 2023 Auckland Anniversary floods. Repairs have / are being carried but there is still risk in a 100-year event.

Location issues and Inadequate land area - 3

We have 1 church, that is on a major Auckland intersection, has inadequate parking which could reduce further, as there the possibility of acquisition of land for roading.

1 church is on a section that is ideally located but too small for extending as is required.

1 church is in decline and there is another Presbyterian parish in same suburb

Inadequate buildings due to size - 3

The worship space for 2 churches is inadequate but they have sufficient land to extend.

1 is on a small section and there are plans and the funding available to extend the building.

The location of the church is superb.

Low NBS (below 33%) - 2

Both these buildings were built post 1950s.

Parishes with tired buildings and, in some cases, no longer adequate - 15

All these parishes have buildings are still in use and serving the congregations reasonably well. In the event they were to be destroyed e.g. by fire they would be replacement with a newer more Fit for Purpose building(s).

Some require repair and / or refurbishment and once done will be able to serve their congregations reasonably well.

Some have buildings that should be replaced in a manner suitable for a 21st century congregation.

Marginally constrained due to age, heritage, NBS - 4

4 Historic Church buildings which are classified as Heritage by the Historic Places Trust and / or the Auckland Council and have low NBS.

Unsuitable not fit for purpose - 2

2 are in a serious state of disrepair and are no longer being used

Marginal buildings with plans to upgrade to - 4

1 to replace present church complex with larger one on same site

2 to undertake major repairs and refurbishment including seismic strengthening

1 a Strategic Review has been done and now is considering the next phase

Small historic chapels - 4

Being used and serving their purpose but would not be replaced if destroyed e.g. by fire

1 is used for worship

2 for Youth and small weddings

1 for weddings

Selling - 3

2 Application to Sell with Church Property Trustees

1 Considering a Sale

Other property support considerations

- Fit-for purpose buildings review is now included in the 5 yearly review cycle of individual churches.
- Presbytery's Property and Finance Committee supports parishes with members allocated to various projects etc. to give guidance and support.
- We are still to consider how more support can be provided as are aware expertise can be limited when considering major repairs, refurbishments, upgrades or new buildings. This includes the project cycle of visioning, concept plans, resource consent, presbyterian architecture approval, church governance approvals, presbytery and Church Property Trustees approvals, detailed plans, building consent, fundraising, building project management, reporting etc.
- We are ensuring experienced project managers are appointed to more complex upgrade projects.
- A review of Co-operating Venture properties not reviewed to date will be conducted in the next two years.

Cunny Atchison and Tim Griffith

Northern Presbytery Property and Finance Committee

Kaimai Presbytery June 2025

Some time ago, the Kaimai Presbytery Property Committee sent to all parishes in its area, including union and cooperating parishes, a questionnaire covering the information then sought by the Church Property Trustees.

There were at that time 47 Parishes in the presbytery comprising 27 Presbyterian and 20 Union/Cooperating Parishes. Of the later, 9 had no property held in a Presbyterian title. Of the 47 parishes, 13 did not reply and their properties were assessed on what information we could obtain – including aerial and street photos.

In total, 102 buildings were included covering church and halls. The information was entered into a Spreadsheet, and each property assessed as suggested by the Trustees. The spreadsheet includes all buildings whether under Presbyterian title or otherwise, and is updated as further information becomes available.

The presbytery then entered into an association with the City-to-City organisation based in Australia who wanted to include an assessment of the suitability of all buildings in the presbytery for future ministry purposes – and to recommend disposal options for what they considered were surplus land or buildings.

They initially stated this assessment would cost \$30,000 but would only regard 2 adjacent buildings as one building. Many parishes had multiple buildings that were not adjacent and one parish had 23, many of which were residential buildings where the income supported the ministry in the parish.

It was estimated the cost of this assessment would actually be about \$90,000 and would both duplicate much of the information already known to the Property Committee from the earlier survey, but also the disposal options were to be undertaken by Australian specialists who would be unfamiliar with NZ requirements.

Recently, after much discussion, this proposal was dropped by Presbytery and property concerns brought to the attention of City-to-City would be referred to the Property Committee.

Once the City-to-City have been in contact with all parishes as part of other work the presbytery has agreed to, the Property Committee will undertake a further questionnaire aimed more at the additional information the Church Property Trustees want.

It is, however, noted that very little apparently surplus land can be sold due to zoning and other restrictions and while some buildings may well be not fit for desirable future ministry, it is all many isolated parishes have, and they are making the best use they can of what they have.

There are also a number of instance where union or cooperating parishes do not actually own the church they are using, but this is owned by a sperate organisation with its own constitution and conditions.

A further complication is that a number of actual or possibly unsuitable buildings have a Heritage rating and cannot be readily demolished.

Presbytery Central March 2025

1. Presbytery Central reviewed all buildings using the fit for purpose framework in 2023. The general conclusion was that most buildings were adequate for the purpose for which they were being used. However, it was also recognised that most buildings, if destroyed in some manner, would not be replaced as they were or where they were.

2. Where congregations have been unable to strengthen buildings above 66%NBS there is a restriction on money for upgrades and a relaxation of insurance obligations. A few congregations will benefit from the lowered minimum seismic strengthening levels, now to be at least 34% rather than 67% NBS. Most of Presbytery Central's buildings lie within the highest seismic risk zone which is reflected in higher insurance premiums.
3. It was recognised that the decision on buildings is dependent on the local congregation and where there is a viable, functioning congregation there is no incentive for presbytery to interfere in property matters.
4. The process of church attrition across the rural parts of the presbytery has meant that there are fewer isolated rural churches. Presbytery has been open to the disposal of buildings that are no longer used for worship on a regular basis.
5. We recognise that in small towns many traditional denominations are struggling to maintain congregations. There is a commitment to support local churches that want to continue if they have stable leadership and viable finances.
6. City congregations are burdened by higher costs in maintaining a building and need a larger base of members to be financially viable and have adequate leadership.
7. Presbytery Central has explored the development of regional clusters but this has not progressed beyond an initial exploratory stage. Presbytery does not see merging churches as a development strategy nor for Presbytery to assume responsibility for some aspects of property management.
8. We have actively sought to invigorate a renewed sense of purpose among congregations and consider whether buildings are fit for the emerging purpose.
9. Presbytery Central seeks to proactively work with congregations that are considering dissolution and involve neighbouring congregations where appropriate.

Peter MacKenzie

Executive Secretary - on behalf of the Presbytery Central Council

Alpine Presbytery

May 2025

Alpine Presbytery has undertaken initial classification of the church buildings under its purview and as expected there is a range of outcomes regarding their Fit for Purpose as mission- critical properties. At this stage, it is not appropriate to identify specific locations.

Alpine Presbytery has several sites where there has been recent new builds in developing areas or as replacements for earthquake or fire losses. These are well-placed to take these areas into the future with, in the main, multi-purpose buildings very suitable for mission focussed activities.

In addition, several other sites have had extensive strengthening since the earthquakes which has often involved significant upgrades at the same time. These properties are also well-placed to take us into the future.

We have further work to do with several parishes where more discussion and thinking is required to identify their buildings fitness for purpose into the future and whether or not there should be time and money spent to upgrade them.

Several parishes have sold, or are in the process of selling, buildings which they have identified (often in consultation with Presbytery) are surplus to requirements. This is freeing up people and financial resources.

Presbytery itself is also carefully assessing buildings from parish closures and divesting Alpine Presbytery of those not considered critical or which are impractical to retain, thereby focussing on how we are able to utilise the ones retained to progress new and emerging missions.

Action plan

Our next step is to survey all the parishes directly for them to assess their properties and then we will work to facilitate conversations with them about building priorities based around mission and future needs. After this we will have more detailed outcomes to report.

We are also hoping to be able to facilitate some regional collaboration with insurance information, so that the mission critical buildings in an area are fully covered and the insurance cover aligns with building classifications.

Ann McMillan

Convenor Property and Finance Team, Alpine Presbytery

E10: PressGo

Report

The Vision

The PressGo Board was established by General Assembly in 2008 to support church growth by facilitating a process that provides resources for new and innovative mission and outreach. The objectives of PressGo set by General Assembly are to work alongside presbyteries, offering the skills, resources and training they need to plant, grow and nurture innovative mission initiatives. In doing this PressGo seeks to grow both the ecosystem for imagination, creativity and adaptability and a culture of change across the Presbyterian Church. Key work strands for PressGo are:

- Inspiring Mission
- Building Capacity
- Providing and facilitating Seed Funding

Funding for the work of PressGo comes from the following places:

The Presbyterian Foundation

This fund presently has \$3,432,900 available. Grants from the Presbyterian Foundation funds are usually under \$10,000 and for new projects such as:

- Community focused projects – people to people mission
- New ministry opportunities
- Research and investigation of opportunities
- “Give it a Go”

The Mission Enterprise Fund (MEF)

This fund presently has \$2,756,342 available.

Presbyteries may apply to PressGo for a top-up grant from the Mission Enterprise Fund for parish initiatives that have already received a Presbytery Mission Fund grant. Presbyteries that do not have a Mission Fund established will make application on behalf of the parish. It is expected that the parish will have already contributed significant funds towards the initiative. Purposes for which you can apply include:

- Pilot or introduction of new missional venture
- Redevelopment of existing congregation / turnaround
- New congregation or missional community plant

The MEF Aroha Fund

Aroha Grants are for programmes, services, ministries which benefit identified vulnerable and socially disadvantaged individuals, families and groups in New Zealand. Grants in this category will be funded from the 20% proportion of Mission Enterprise Fund that has been set aside for these purposes. PressGo partners in the first instance with Te Aka Puaho when considering projects and with the relevant regional Presbyterian Support organisation.

Period since 2023 Assembly

In the period since the 2023 Assembly, there has been a time of ferment and change that has created significant challenges for the PressGo Board. This included disruptions to the operation of and long term future of the MEF fund and the disestablishment of the Mission Catalyst role.

The MEF fund has been unavailable for much of the time reported on here and the future of the fund is at best uncertain. Between July 2023 and October 2024 distributions from the MEF were suspended while the CPT and COA considered legal advice on the extent to which the GA could authorize deductions from the net proceeds of the sale of property. The outcome of this advice included the decision that going forward parishes could no longer be directed to provide 10% of the net proceeds of sale to the MEF but rather be given the choice to do so. This meant a significant time period during which the MEF funds were not available, and it effectively means the amount of money going into the fund in the future will be limited. Compounding this was a COA review of the MEF. While the PressGo board input into this review was limited to written responses to a questionnaire and the COA chose not to share the report with the board, at the time of writing this report the board were given an executive summary of the recommendations of the review as follows:

- The Mission Enterprise Fund be wound up no later than 31 January 2026.
- Contribution cut-off date for the Mission Enterprise Fund be 30 June 2025.
- On wind up, the supplementary provision relating to the Fund be revoked.
- Funds on Wind up be distributed as per recommendations.

The Mission Catalyst role was disestablished by the AES effective from the end of June 2024. Lisa Wells had been employed in this role since 2014 was on the PressGo Board from 2008-12. I want to acknowledge the enormous contribution that Lisa made to PressGo over the years. At her farewell in June 2024 many spoke glowingly about the contribution she had made to the mission of the PCANZ in her roles with PressGo. Lisa had a very clear understanding of the vision, mission and objectives of PressGo and was hardworking, perceptive, strategic and collaborative in the ways she worked with the board to achieve those objectives. With the loss of this role and Lisa's input there was a huge gap for the PressGo board in terms of institutional knowledge, capability and capacity. While we have been able to contract some part-time administrative work, there has been a new and demanding workload placed on the board and particularly the board chair.

The changes to the MEF and the disestablishment of the Mission Catalyst role do impact significantly on the future working of PressGo. It was therefore timely that a 5 yearly COA review was due. This review team engaged extremely well with board members both individually and collectively. We certainly felt heard and know that they have consulted widely and well. Their report is an important indicator for the future directions of PressGo. Given all the changes and upheaval, the PressGo board has endeavored to continue to do its work, albeit with reduced capacity. Included in the work done since the last GA has been:

- Playing a major role in planning and funding the Catalysing Christian Communities conference with Sam Wells in Dunedin in August 2025.
- Conversations with KCML about how PressGo might provide grants for research into areas that fit with the missional goals of PressGo including work on how to move the culture of the PCANZ towards "a missional imaginative future", looking at how PCANZ can create, contribute to and nurture a healthy ecosystem for new growth to emerge and flourish, monitoring international trends and learnings around "future church" and providing theological reflection on mission and future church, and the providing healthy disruption.

- Working with Te Aka Puahou through a series of visits and conversations about how to best use the Aroha Fund to build capacity and promote mission.
- Processing numerous funding application, which in many cases involve ongoing conversations, negotiation and support. Included in the list were a major grant to the community orientated missional aspects of a bold new build at St Johns Mount Roskill, funding for an exciting new seedling venture at Iona in Christchurch which includes money for expert help in strategizing around long term sustainability of the project, seed funding for the exploration of an exciting project with Te Aka Puahou land in Whakatane that could include new worship space, offices and a number of social housing units and the provision of an ongoing funding stream for the cutting edge missional work of Forge Aotearoa. PressGo has a newsletter that is available via the PCANZ website that gives more details on these projects and more. The following is the full the list of grants made since the GA 23:

Beneficiary	Presbytery	Project	Year	Amount	Fund
Kaimai Presbytery	Kaimai	Mission Coach position	2023	30,000	MEF (1 of 4 Instalments)
Nawton / Kaimai project	Kaimai	Install 2	2023	31,040	MEF (2 of 5 installments)
Kaimai Presbytery	Kaimai	Mission Coach position	2024	30,000	MEF (2 of 4 installments)
Nawton / Kaimai project	Kaimai	Install 3	2023	31,040	MEF (3 of 5 installments)
Iona New Mission Seedling	Alpine	Support & develop the New Mission Seedling	2025	100,000	MEF
Trinity Presbyterian Church, Temuka	Alpine	"A way Forward" project	2025	65,000	MEF
St John's, Mount Roskill	Northern	Church & Community Centre	2025	300,000	MEF
Iona New Mission Seedling	Alpine	Consultation on alternative funding sources	2025	20,000	MEF
				<u>607,080</u>	
Highrise Mission	Northern	operations and projects	2023	10,000	PF
Hope Whangarei	Northern	Feasibility study and professional fees	2023	9,000	PF
St Andrews Hastings	Central	Bridging Hawkes Bay - disaster pastor	2023	10,000	PF
St Andrews Hokitika	Alpine	Children's programme establishment	2023	1,588	PF
Hope Rolleston	Alpine	Community Pastor	2023	10,000	PF
Hope Rolleston	Alpine	Next Gen Leader	2023	10,000	PF
St John's Mt Roskill	Northern	Community Hospitality Ministry	2024	10,000	PF
Northern Presbytery	Northern	Evaluation Research City to City	2024	10,000	PF
St Andrew's Geraldine	Alpine	Integration of New Attenders Facilitator	2024	10,000	PF
Otara PIC	Pacific	Women's Worth Weekend	2024	8,000	PF
Student Soul	Southern	Out of the Box Jesus	2025	10,000	PF
Forge Aotearoa	Alpine	Continued development of programme	2025	10,000	PF (1 of 5 installments)
				<u>108,588</u>	
Kawakawa Bay Presbyterian	Northern	Health and Wellbeing evening	2023	500	PF - Give it a Go
Rotorua District Presbyterian Church	Kaimai	Regional Youth Camp Oct 2023	2023	500	PF - Give it a Go
St Andrews, Hastings	Central	Maraekakaho mission	2023	500	PF - Give it a Go
Johnsonville Uniting	Central	Xmas lunch	2023	500	PF - Give it a Go

Newton PIPC	Northern	Thanksgiving Xmas Community lunch	2023	500 PF - Give it a Go
St Peter/'s Ellerslie	Northern	Neighbours Day 2024 Picnic in park	2023	500 PF - Give it a Go
Kawakawa Bay	Northern	Easter project	2024	500 PF - Give it a Go
Nawton Community	Kaimai	Men's ministry	2024	500 PF - Give it a Go
St Heliers Church	Northern	Matariki Festival	2024	500 PF - Give it a Go
Hutt City Uniting	Central	Kings Birthday Sports Day	2024	500 PF - Give it a Go
Knox, Whakatane	Kaimai	Light Party	2024	500 PF - Give it a Go
Grey Lynn Presbyterian Church	Pacific	Intergenerational Faith growing	2024	500 PF - Give it a Go
St John's, Rotorua	Kaimai	Haeranga/Pilgrimage	2024	500 PF - Give it a Go
Hutt City Uniting	Central	Engage Youth	2024	500 PF - Give it a Go
Auckland Chinese Presbyterian Church	Northern	Memory Books for Premature Babies	2025	500 PF - Give it a Go
				<u>7,500</u>

Finally, I would like to acknowledge the work of the Board, particularly the Deputy Chair Anne Overton. Anne is a strong supporter of the PressGo vision, she is a strategic thinker and has worked hard for the board. The board has also been blessed by the loyal and insightful contributions of 2 younger members of the board appointed at the last GA, Hannah North and Won Hyuk Joung. Wayne Matheson has been invaluable to the Board in his role as an advisor.

Hamish Galloway
Board Chair

E11: Synod of Otago & Southland

The Synod is very pleased to be able to report to General Assembly on the role it has within the Presbyterian Church of Aotearoa New Zealand. In 1901, the Act of Union brought the southern church and the northern church 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. The Synod continues in the life of the Church in the Otago and Southland region and is part of the national church rather than separate from it, although we have our distinctive roles that were retained in the Act of Union.

Synod contributes significantly to the life of the national church by having representatives on the Council of Assembly, Leadership Sub-committee, Resource Sub-committee, Church Property Trustees, Insurance Advisory Group and other national groups.

It gives significant grants to the national church to support the salaries of the staff at the Knox Centre for Ministry and Leadership and the Presbyterian Resource Centre. In 2025, grants totalled \$350,000; in 2024, \$290,000. Synod's mandate is to support parishes and community groups through its funding committees. This is done annually, with the grants being approved at the Synod Annual Meeting. Funding for Church projects is done by application, with the funds made available coming from the major funding committees of Synod before they consider applications from local applicants. The income that Synod uses for running expenses, including the employment of its own staff (2 FTE), and regional and support staff who are managed by Southern Presbytery (3.4FTE), is generated by the Otago Foundation Trust Board who invest capital reserves held in trust for parishes. The Otago Foundation Trust Board consistently achieves excellent results year by year. However, it should be noted that investment returns do vary year by year, meaning the income Synod receives to distribute also varies year by year.

Over the last few 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 158 Annual Meetings, plus new regulations that address contemporary issues. Following extensive dialogue and feedback to Parish Councils and other people, the final draft was ratified at the 2025 Annual Meeting.

The Synod of Otago and Southland Executive and the Southern Presbytery Council has 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. 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.

We want to thank Wayne Matheson (Assembly Executive Secretary) for very regularly attending our Annual Meetings and fostering excellent relationships between the Synod and the national Church. At our recent Annual Meeting, Moderator Ian Hyslop and Presbytery Moderator Andrew Harrex interviewed him about his time as Assembly Executive Secretary. People found it very helpful and insightful. We pray for God's blessing upon Wayne as he retires from this role in the near future, and we look forward to continuing to work closely with the next Assembly Executive Secretary.

John Daniel & John Willis
Co-Conveners Synod Executive

E12: Uniting Congregations Aotearoa New Zealand

Recommendations

- 1) That the Presbyterian Church of Aotearoa New Zealand renew its commitment to nurturing Cooperating Ventures as a necessary and faithful expression of the Kingdom of God's mission and ministry—especially in a year when we affirm our shared belief in the Nicene Creed and give thanks for the unity it represents across the Church, then and now.

Report

Uniting Congregations of Aotearoa New Zealand (UCANZ) supports 105 Cooperating Ventures (CVs) across Aotearoa New Zealand. Nearly 100 of these involve Presbyterian and Methodist congregations, with additional participation from 30 Anglican, 8 Christian Churches, and 1 Congregational Union.

CVs represent almost one-third of all Presbyterian parishes. While many congregations are small and aging, they remain marked by a vital spirituality and deep commitment to Christ—both in knowing him and making him known.

UCANZ works alongside both partner churches and CVs. A weekly newsletter supports this network with leadership resources, updates, and links to video sermon resources based upon the Revised Common Lectionary. This resource is open to anyone interested; contact Andrew at office@ucanz.org.nz to be added to the mailing list.

2025 Biennial Forum – “Our Future Together”

King's Birthday Weekend, 31 May–2 June 2025, hosted by Onehunga Co-operating Parish. This year's Forum was held on a significant occasion in the Christian calendar. It took place at the start of the Week of Prayer for Christian Unity (1-8 June), and in the year the global Church commemorates the 1700th anniversary of the Nicene Creed, first adopted at the First Council of Nicaea in 325 AD. This historic milestone serves as a grounding reference point for our shared identity and purpose as churches working together in Aotearoa New Zealand for the sake of the kingdom.

The Forum brought together 74 participants from across the motu, including national and regional leaders from partner churches and many CV practitioners. The strong turnout—on a holiday weekend—spoke to a shared commitment to face the tough realities confronting our churches.

Partner churches (Anglican, Methodist, Presbyterian) are all facing varying degrees of structural and numerical decline. Many existing frameworks were designed for a time of greater capacity. While CVs strongly believe in the value and future potential of their model, there is a sense that this confidence is not fully shared by all partner bodies. Nevertheless, two key decisions were made:

Ongoing Support: The Forum and Partner personnel present affirm their on-going commitment to supporting the life of CV parishes and congregations throughout the nation.

Organisational Review: We recognise the need for a broad and thorough review of UCANZ – of the very need for its existence, its purpose, procedures, and basis.

We settled on a process to complete this review within a 2-year period. Alongside these discussions, we shared in rich worship, deep connection, good food, genuine fellowship and friendships developed and were renewed. All serving as reminders that relationships are the foundation of any cooperative work in Christ's name.

E13: Dialogue on sexuality, biblical morality and leadership

Report

At the 2023 General Assembly the following recommendations were carried:

[23.047] 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 issue, using the same model as that for the dialogue set up by the 2022 Special Assembly.

[23.048] That the Dialogue leaders report to the next General Assembly

To facilitate this, invitations were sent to the seven presbyteries, for people to come together for a day to engage in this conversation. It was emphasised that the conversation was not about debating the issue. It was about looking at different ways we might go forward as a church that is divided on this issue – looking at the pros and cons of different ways to progress.

Meetings were held with Presbytery Central (2 November 2024), Southern Presbytery (8 March 2025), Kaimai Presbytery (2 May 2025), Alpine Presbytery (8 May 2025), and Northern Presbytery (13 June 2025). Some members of the national dialogue group helped the Moderator and Immediate Past Moderator to facilitate the discussions. Te Aka Puahou and the Pacific Presbytery stood aside from these dialogues.

To help inform the conversation documents that had been prepared were sent to those attending.

- a. Statement of our present position in the Presbyterian Church and the recent history that has led us to this point – prepared by the Rev Dr Stuart Lange, peer reviewed by the Rev Dr Susan Jones
- b. Across the Spectrum style statement of theological and biblical understanding of views on both sides of this issue. This has been prepared by the Doctrine committee
- c. Report on the options brainstormed at the national dialogue held in October 2022.

In respect to the 14 options that were brainstormed at the national dialogue, as the dialogues progressed, we found that it was helpful to group them:

- A) Status quo (scenario 1)
- B) Becoming inclusive (scenarios 2, 3, 5)
- C) Allowing congregational choice (scenarios 4, 6, 7, 9)
- D) Giving the conversation a break at Assembly (scenario's 10, 11, 12)
- E) Acknowledging and providing care for Rainbow community members in the PCANZ (scenarios 13, 14)
- F) Provision for settlement in case of schism (scenario 8)

Trends that emerged from the dialogues:

There is a both wariness and weariness in all sections of the Church around this issue.

We learnt the importance of establishing a safe and brave place for conversations about this topic to take place. In this respect, first setting clear agreed ground rules and then giving each person a chance to tell their story in small groups are helpful ways of creating the right atmosphere for respectful dialogue between people of differing perspectives.

Where a safe, brave place was established and respected the sharing was deep and sincere, the listening caring and the dialogues were successful and generally appreciated as a positive experience for those attending and in the life of the presbytery.

While a number are not happy with the status quo, no other option clearly emerged as a better option given the present circumstances in the church.

While it was acknowledged that this issue had been repetitively difficult at General Assemblies since the early 1990's, and that many have welcomed not having these debates over the last number of years, we must continue to allow space for it to be discussed. However, there is a strong desire to find better ways to do this in place of the repeated cycle of debate and vote. It may be that the learning from these dialogues can be incorporated into ways this issue can continue to be addressed at all levels of church life.

There appeared very little appetite for separation, except as a last resort. Although it was acknowledged this is a difficult space in our shared church life, many expressed the view that they appreciated what others contributed to the life of the church.

We are grateful to all of those who participated in these dialogues.

Rose Luxford
Moderator

Hamish Galloway
Immediate Past Moderator

E 14: Te Kāhui Whanaungatanga Workgroup

Recommendations

1. That General Assembly encourage an intentional commitment to deepen and grow *whanaungatanga* using the seven specific suggested ways in the report of the Te Kāhui Whanaungatanga Workgroup, guided by the Holy Spirit.
2. That *whanaungatanga* be put into practice across the Church for shaping strategic direction, participation in structures, and how shared challenges, opportunities, conflicts, and decisions are attended to.
3. That strategy be discerned and developed by presbyteries appropriate to their contexts.
4. That General Assembly acknowledge that the documents 'Strategic Directions' (2012) and 'Bringing Clarity to our Mission' (2014) are no longer understood as the current strategy of the Church, and are instead recognised as historical reference resources on our continuing journey.
5. That the Te Kāhui Whanaungatanga Workgroup enable presbyteries and other groups to put into practice the commitment to deepen and grow *whanaungatanga*.

Report

Summary

Full-blown Whanaungatanga: Not Just Another Strategy Document

Can we be honest? If we concoct solutions to 'fix' the church, in a craving for certainty, we give up on the need for faith.

The Body of Christ doesn't exist because of blueprints—it runs on love, relationship, listening, and trust.

So, where has our workgroup been on our journey? Following the call of General Assembly 2022 and with ears tuned to the whispers of the Spirit (and the voices of our people), we've leaned into something deeper than just "what to do next."

We've sat on marae, talked with presbyteries, listened in hui, and rediscovered an old truth with new life: *culture eats strategy for breakfast*.

The rain-soaked hospitality of our national Marae, Te Maungarongo at Ōhope, reminded us that transformation doesn't start with flowcharts—it begins with people. With *whanaungatanga*. That rich, relational glue that binds us in Christ and gives us a collective identity that can weather any storm.

What's emerged isn't a new top-down directive. It's an invitation to *belong*, to be together, to trust God and each other, and to walk forward not just as structures or committees, but as whānau.

Because we're better together—not just in theory, but in the messy, hopeful, Spirit-led reality of Church life.

Rather than simply drafting another plan or producing another document, we've found ourselves led into something deeper, more relational, and more transformational.

So, if you're wondering what the strategy is, it might be this: **less prescription, more presence**. Less about managing the Church, more about *being* the Church—together.

We welcome you into *Te Kahui Whanaungatanga* (connecting together to experience belonging).

Let our journey with God continue.

Te Kāhui Whanaungatanga Workgroup members

Allister Lane (Convenor – Wellington), Tala Fa'amausili (Auckland), Rory Grant (Clevedon), Mose Taumaoe (Auckland), Martin Stewart (South Canterbury), Cate Williams (Rotorua).

The Journey

Following the points of our workgroup's Terms of Reference ...

1. *Continue the discussion on the issues raised by Te Mahi Tahi I te Roopu Mahi (GA22) 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*

These were the important points of consensus from the Strategic Hui in November 2022:

- Recognition of the diligent work previously done to recommend solutions, which were approved by respective General Assemblies:
 - 2012 'Strategic Directions'

https://www.presbyterian.org.nz/sites/default/files/small_file_Strategic_Directions-PCANZ.pdf
 - 2014 'Bringing Clarity to our Mission'

https://www.presbyterian.org.nz/sites/default/files/publications/bt/2014/COA-Mission_Clarity2014.Print.booklet.pdf

These documents contain good thinking and faithful intent. However... the solutions prescribed in them have not been widely adopted and have therefore not addressed the many challenges the Church faces. They didn't take root in our shared culture.

- Culture, relationships, and the building of trust are a key underlying prerequisite for any workable strategic direction. These are not just soft additions to strategy—they are the soil from which everything else grows.
- Fruitfulness is more likely if we work on our culture as a Church. 'Culture eats strategy for breakfast'.
- 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.

So, instead of asking "What's the plan?", our group began by asking, "What kind of people do we need to become?"

3. *Engage with Te Aka Puahou in continuing the discussion*

Our workgroup chose to move forward by engaging in a wide-spread discernment process focused on a reformation of the culture of our Church. We started this process by following through on our commitment to visit Te Aka Puahou first.

Our time at our national Marae, Te Maungarongo at Ōhope with Te Aka Puahou was formative for our work. As well as being gifted with the name for our workgroup (see below), we were given an example of how to model the kind of culture change we imagine:

- Show up, be together, listen, being who we want to be.
 - Engaging with different people in different contexts.
 - Helping us be us.
 - Finding times to 'be' and not just time to debate.
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*

Rather than offering a conventional prescriptive strategy, we have discerned that it is more appropriate to have an aspirational enabling approach that resonates helpfully in all the corners of our Church, recognises the 'water we swim in', and invites us all to find our place and join in.

Romans 12:2

Do not be conformed to this age, but be transformed by the renewing of the mind, so that you may discern what is the will of God

We have heard there is less appetite for re-structuring or technical approaches to the challenges we face, rather than seeking adaptive solutions that arise from collaboration, relationship, experimentation, vulnerability, shared values, and experiences – which are more likely to inspire and motivate us as the Church.

Our Name: *Te Kāhui Whanaungatanga*

This name of our workgroup was gifted by Te Aka Puahou.

The previous name for the workgroup 'Te Haere Tonu' was about 'keeping going', whereas this new name expresses a distinct purpose and direction for our work and for our whole Church.

Whanaungatanga isn't just a Māori word—it's a Gospel truth. It's about family connection through shared experience. It's about belonging. It's about mutual responsibility.

And, maybe most significantly, it's about being a Church that shows up—not just to meet, but to truly be together.

This name is understood to identify those who serve God by developing strong relationships through sharing life together and working alongside one another.

Romans 12:9-18

Love must be sincere. Hate what is evil; cling to what is good. Be devoted to one another in love. Honour one another above yourselves. Never be lacking in zeal, but keep your spiritual fervour, serving the Lord. Be joyful in hope, patient in affliction, faithful in prayer. Share with the Lord's people who are in need. Practice hospitality.

Bless those who persecute you; bless and do not curse. Rejoice with those who rejoice; mourn with those who mourn. Live in harmony with one another. Do not be proud, but be willing to associate with people of low position. Do not be conceited.

So, what is 'whanaungatanga'?

One definition is: "Relationship, kinship, sense of family connection - a relationship through shared experiences and working together which provides people with a sense of belonging."

[From *Te Aka Māori Dictionary*, <https://maoridictionary.co.nz/word/10068>]

Whanaungatanga is committed to connection, cohesion, a sense of unity, with a sense of togetherness and belonging.

The following helpful description is from the network representing *Anglican Schools of Aotearoa New Zealand and Polynesia*.

Whanaungatanga refers to a sense of family connection. It's a relationship through shared experiences and working together which provides people with a sense of belonging.

A simple way to understand whanaungatanga is that it is about relationships and expectations.

Whanaungatanga describes the 'glue' that holds people together in any whānau relationships. In tough times, it's the relationship-glue of whanaungatanga that causes the whānau to gather round, provide support, and put the needs of the group before the needs of individuals.

What it isn't.

It is not about making everyone fit into the same pattern, suppressing opinions, thoughts and ideas which don't match our own, but rather, valuing the unique contribution each person makes to the whole. It is not about pushing others out because they are not part of our whanau, but about welcoming them in.

What makes this a Christian value?

We are called to be a community gathered around and finding our identity in Christ, not divided by societal barriers, prejudices or expectations.

Galatians 3:28-29

There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise.

We constantly see Jesus going to people who were 'on the edge', those who were regarded as sinners and beyond God's grace by the religious leaders and restoring them to their place of belonging within the community, eg Luke 7:36-50 the woman who anointed Jesus, Luke 19:1-10 Zaccheus meets Jesus. Often Jesus used the very people derided by those who considered themselves to be holy as examples of godly behaviour e.g. Luke 10:29-37 the good Samaritan. Everyone has value, everyone belongs.

This a challenge for us! As humans we often want to define ourselves against 'the other', for us to be 'in' and them to be 'out'. Our society also has a strong emphasis on the individual, on 'following your heart' and 'not letting anything get in the way of your dreams'. It is important to be able to stand up and speak out against life-denying and unjust behaviour of others when we see it. It is also good to have dreams and ambitions for our lives. However, if our identity hinges on excluding those 'not like us'

and if the pursuit of our dreams comes at the expense of a commitment to community, as messy and uncomfortable as that can be at times, then we have missed something vital in following the Way of Jesus.

Romans 12:4-5

For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another.

Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everyone. If it is possible, as far as it depends on you, live at peace with everyone.

(from <https://anglicanschools.nz/value/whanaungatanga/> accessed 9th June 2025)

Whanaungatanga reminds us that we are not alone, and that we collectively support, make decisions and take positive actions for the betterment of everyone. Our lives are entwined – what affects one, affects all; when one person benefits, we all benefit. In this way, whanaungatanga reminds us that we share responsibility for each other.

Romans 12:10

Be devoted to one another in love.

Whanaungatanga then reflects something important about our identity as a Church. It reflects who we are, and more closely mirrors *whose* we are as the Body of Christ.

1 Corinthians 12:12-13

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptised into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit.

Our workgroup experienced whanaungatanga as we gathered with Te Aka Puahou, sitting together out the front of the wharenui at our national Marae, Te Maungarongo at Ōhope watching the rain gently falling silently and steadily. Having plenty of time to share with one another – listening, trusting, praying, reflecting, discerning God's Spirit at work amongst us – connections were made and bridges were built. Praise God for this family we are!

What does *whanaungatanga* mean for our context?

We see the encouragement of relationships that are reciprocal, strengthening, and enjoyable instilling a sense of belonging that is extended to others with the invitation to be part of who we are in Christ and how we are to be as followers of Jesus.

To put it simply *whanaungatanga* is about Bringing People Together.

The hope this gives is for us to be led forward as whanau (family), deepening our relationship with God and with one another.

Matthew 5:9

"Blessed are the peacemakers, for they will be called children of God."

We are the Church of the risen Christ following the call of God.

We are the Body of Christ, celebrating the Spirit-led strength and beauty of the diversity of who we are – Asian, Māori, Pacific, young, women, men – different people listening, talking, sharing, journeying together with Jesus.

As the Body of Christ our identity is rooted in Christ's incarnational presence and we participate in God's mission. Our lives, lived in communion, join with the Triune God—diverse Persons in perfect unity and love – and embracing this divine image within the Church, we resist uniformity and celebrate harmony.

This story—the story of the Body of Christ—is not just doctrine, but destiny. It is the unfolding of God's redemptive work through every believer, in every culture and generation. As we live into this calling, we discover that diversity is not a challenge to overcome, but a gift through which we all are strengthened, shaped, and made whole in Christ.

Therefore, our commitment to one another is in response to the call of Jesus.

John 17:21-22

"...that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one."

We recognise we are identified by God as those called to follow Christ.

We are implicated in this. When we have questions about how we be and do Church, we have God's commandment to love as an imperative

Mark 12:30-31

"Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' The second is this: 'Love your neighbour as yourself.' There is no commandment greater than these."

Our challenges as a Church are many. Our ability to meet them creatively and imaginatively is easier in relationship. Like all the parts of the body, we are better together!

Do you also hear these words of Jesus challenging and encouraging us as Church?

John 13:35

"By this everyone will know that you are my disciples, if you have love for one another."

We have listened

Our workgroup has engaged at least once with:

Te Aka Puahou, Northern Presbytery, Kaimai Presbytery, Presbytery Central, Alpine Presbytery, Southern Presbytery, Synod of Otago & Southland, Council of Assembly (at the Te Maungarongo Hui), Church Property Trustees, Assembly Office staff, Knox Centre for Ministry & Leadership, Children & Families Ministry and Presbyterian Youth Ministry, online conversation for anyone interested to talk more.

What we have heard

The following comments are samples of what we have heard in these many discussions we have had throughout our Church.

The sample comments express a variety of experiences and perspectives (which we expect in the rich variety of our Church), and we have been able to follow consistent threads that suggest the direction we are recommending.

Mission & Identity

- “Lots of us now have a strong sense of God’s mission and our part in it; the challenge in recent decades of ‘Maintenance VS Mission’ has been effective.”
- “We celebrate and want to extend our Presbyterian identity: the way the Spirit is discerned through collaborative decision-making; the importance we give to theological education, the commitment to the bicultural journey with Te Aka Puahou and Te Tiriti, our relatively flat and peopled structures.”
- “Being Presbyterian is not prescriptive - there is a great deal of freedom and diversity in being the church.”
- “Strategic plans don’t whip people into shape, and can be a distraction.”
- “Council of Assembly is not a ‘strategic leader’ – the Presbytery IS.”
- “We have opportunities to be more nimble – which means having a strategic mindset, rather than a plan on a piece of paper.”

Structures & Leadership

- “The structures of our Church don’t block mission – decentralised shared leadership models can adapt to the changes. We are not tied to episcopal models and ‘laws’ from on high.”
- “A strength of the PCANZ is the ‘checks and balances.’”
- “Larger presbyteries sometimes seem like the national church, in that they can feel distant and there can be a lack of clarity about the benefits of participation. There is also value in centralised support for compliance, financial and in other operational areas.”
- “We do not need to be conformed to some great pattern; we can work in different ways (just as we live in a family). A top-down approach doesn’t work.”

Community & Relationships

- “In our congregations we enjoy the strong sense of community, getting along with others from different ages and cultural backgrounds.”
- “Working together is a commitment that involves love and trust and vulnerability.”
- “There are many opportunities to live into a greater sense of church fellowship as we are the Body of Christ and need to act in that way. Building the relationships matters.”
- “Culture change starts at the bottom, led by the Holy Spirit.”
- “Trust through relationships in one part of the Church are easily extended to other parts if we choose to do so, and remember we are serving God’s mission together.”

Youth & Vision

- “Our internal debates and divisions are often irrelevant to the wider society.”
- “It is important we hear the voices of young people, hearing their vision for the future of the church and providing support in the decision-making processes.”
- “We value events like *Connect* which bring mostly young people together from across the country.”

Holy Spirit & Discernment

- “We acknowledge the power of prayer and we discern the Holy Spirit at work in our communities.”
- “The Holy Spirit draws us into a greater relationship with God, from there we can focus on relationships with others.”
- “We want to discern how we might make our many resources more available, with the Holy Spirit’s guidance. This needs to be balanced with experimentation and trying new things.”

Challenges & Warnings

- “The geography of New Zealand is a big challenge. The larger presbyteries require more travel, and it is harder to be connected.”
- “Money and buildings can (inappropriately) be the main focus of our attention.”
- “Congregations don’t like being told what to do (that’s in our DNA). Congregations can feel they are being ‘told off’ if they aren’t perceived to be doing the right thing.”
- “Positive change is occurring, being more creative about how we respond to situations and relationships.”

Opportunities & Collaboration

- “We are pleased to see the emerging collaboration between parts of our Church, including congregations, treasurers, Presbytery Executive Officers, Youth Enablers, Mission Coaches/Catalysts.”
- “We can see there are more opportunities for collaboration, locally regionally and nationally, and also the importance of connection cross-culturally as well.”
- “Following the surrounding culture, congregations sometimes take a posture to turn inwards, focusing on the institution. The congregations that are turned outward are more attractive and more likely to be flourishing. This posture to turn outward is also more likely to result in engaging with the wider Body of Christ (neighbouring congregations, other presbyteries, etc).”
- “We have a cluster of Pacific parishes in Central Presbytery choosing to be committed to work together.”
- “We don’t tap into the potential of our people. Sometimes it’s because we don’t know who to go to. Asking more questions at a regional level would help.”

We are encouraged by what we heard in our discussions across our Church. We feel God's guidance to lean into relationships, empower local leadership, prioritise spiritual discernment together, as we seek unity in mission through connection and collaboration.

Conclusion

So, what do we feel is most important?
How does this work serve our Church at this time?
What do we bring to offer hope and help to our Church?

Our workgroup is NOT recommending another plan or producing another document.

Rather, we feel there is an INVITATION for us all.

We believe God is calling us to trust God and one another, encouraging us all to a new phase of togetherness.

Our strategic direction is not grounded in a centralised document, but in a shared commitment to *whanaungatanga*—to relationship, belonging, connection, and discernment together.

The Invitation

- ❖ Our strategic direction for this season is we commit to grow our *whanaungatanga*
- ❖ Our structures be used, and adapted, as God's Spirit guides us with *whanaungatanga*
- ❖ Our challenges, opportunities, conflicts, and decisions are attended to as we more deeply live into *whanaungatanga*

How will change happen?

Change requires a commitment from us all.

The journey of transformation will carry on as we celebrate our strengths and discover the new ways God is guiding us to live together.

Whanaungatanga is a rich and profound reality, but it is already familiar to us. We experience whanaungatanga constantly, and we are invited to commit ourselves more to this experience God offers us.

To make this commitment real we offer the seven specific practices (see below), that we can all be part of.

Whanaungatanga is *formational*. Our plans are contextual.

We see that our Presbyteries are well placed to continue to discern and develop plans and strategies appropriate to their contexts, in ways that are meaningful, authentic and fruitful in their lives.

Therefore, we recommend moving on from the 2012 and 2014 documents (see above) as strategies for the whole Church, and recognise them as historical reference resources.

Seven ways to practice our commitment to growing and deepening whanaungatanga in our life together.

1. Holding an open posture for relational connection with communities, within and beyond the Church. Between congregations, churches, schools, denominations, community organisations and marae, as we seek God's love for our communities.
2. Encouraging in-person participation in Presbytery Gatherings, General Assemblies, One Conferences, being at our national Marae Te Maungarongo at Ōhope, Church Hui, Connect Conferences, regional retreats, KCML regional events, etc. – as we look for where God is at work in our midst.
3. Presbyteries developing contextual and detailed strategies, with whanaungatanga as a defining characteristic of mission. AND to talking with others about their discernment.
4. Church Councils to consider this way of being (whanaungatanga) in discussions with their presbytery and others – supporting and praying for neighbouring congregations.
5. Committing time and energy to use the resource 'Discussion Guide: Metaphors for Whanaungatanga' in discussions with others, foregoing our usual emphasis on 'efficiency' to hear what God is saying to us in our conversation.
6. Finding ways to attend to specific concerns or frustrations with an intentional desire to work together in the unity we have in Christ.
7. Deepening discernment processes for seeking God's guidance together by choosing to trust God and each other more, as we attend to the changes we face and the opportunities for all of us to discover.

Furthermore, our *Te Kāhui Whanaungatanga* workgroup is offering to serve the Church by helping enable the commitment to change recommended.

The workgroup would continue in an enabling capacity by

- Supporting those planning initiatives that bring people together.
- Modelling the use of a new resource 'Discussion Guide: Metaphors for Whanaungatanga' as one practical commitment to listening to God together.
- Developing a resource for presbyteries and other groups to guide planning and enable a living commitment to whanaungatanga.
- Gathering fruitful insights and examples, shaping these into 'living documents' to be shared with all and support change.

With the support of the General Assembly for our recommendations, we would love the first step to be a hui at our national marae with those who plan gatherings and shape the culture of our presbyteries and other groups, to discover and animate whanaungatanga.

Let's return to Jesus' words

John 13:35

"By this everyone will know that you are my disciples, if you have love for one another."

We know what that love looks like.

It looks like whanaungatanga.

It looks like time spent listening, sitting, sharing, praying.

It looks like belonging—and inviting others into that belonging.

We believe God is calling us to trust God and trust one another—to lean into relationships, not away from them. To let go of the need for control, and embrace the messiness of shared life.

Our strategic direction is not a fixed route on a map. It's a way of travelling together.

We commit to growing our whanaungatanga.

We believe we will find the vision and energy together to face the challenges and discern the way forward as Church by reclaiming who we are (the Body of Christ),

...and *Whose* we are (participants in the ministry of God's love for the world) –
together.

Other matters of interest

APPENDIX 1: Presbyterian Church Mission Statement

The strong appreciation of mission by congregations is supported by the *Presbyterian Church Mission Statement* <https://www.presbyterian.org.nz/about-us>

These are also known as the 'Five Faces of Mission'.

Our workgroup collaborated with others who gave their time and expertise to translate our Mission Statement into five of the used languages in our Church, as a way to signal we are all included in this mission together.

ENGLISH

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

1. Teaching and nurturing people in Christian faith
2. Loving service responding to human need
3. Proclaiming the gospel
4. Seeking to transform society
5. Caring for God's creation

TE REO MĀORI

Te Haahi Perehipitiriana o Aotearoa e whakapono ana nga te Atua te kii, me mahitahi kite whāki i a Ihu Karaiti.

- | | |
|----------|---|
| Tuatahi: | Ki te ako, ki te manaaki i nga tāngata katoa e Whakapono ana. |
| Tuarua: | Te aroha, kawea ki ngā tāngata katoa. |
| Tuatoru: | Kauhau i te rongopai. |
| Tuawhā: | Ki te kimi, ki te rapu i tetahi huarahi. |
| Tuarima: | Ki te manaaki i te whenua me te taiao. |

TOKELAUAN

Ko te Ekalehia Pelepeleane o Aotearoa Niuhiia e talitonu e valakaulia ki latou e te Atua ke galulue fakatahi ma te tokalahi o tagata, i te fakailoa atu o lehu Keliho:

1. Te akoakoga ma te tauhiga o tagata uma i te fakatuatua haka Kelihiiano.
2. Te kaukaunanaga alolofa e tali ki te manakomia a tagata.
3. Ko te talakiga o te Tala Lelei
4. Te hakiliga mo te huiga lelei o te atu hohaiete katoa.
5. Te kikilaga haka lelei o na mea uma na faia e te Atua.

VAGAHAU NIUE

Ko e Lotu Peresepateriana Aotearoa Niu Silani kua talia e uiina he Atua ke gahua aulua mo e falu matakainaga ke fakapulua a Iesu Keriso, puhala mai: -

1. Fakaako mo e fakamafanatia e tau tagata ke he agaaga tua he Kerisiano.
2. Fekafekau mo e amaamanaki fakaalofa ke lagomatai e tau tagata.
3. Fakamatala atu e Evagelia (Gospel).
4. Kumikumi e fakafoouaga ma e tau fakapotopotoaga.
5. Leveki e tufugatia he Atua.

SAMOAN

O le Ekalesia Perepereane o Aotearoa Niu Sila e talitonu ua vala'auina e le Atua e galulue ma isi i le fa'ailoaina o Iesu Keriso e ala ile -

1. A'oa'oina ma le fa'afaileleina o tagata i talitonuga fa'aKerisiano
2. Auauna ma le alofa e tali fuaitau i mana'oga o tagata
3. Folafoa ma Tala'i le Tala Lelei
4. Sailiga e fa'afou ai nu'u ma tagata lautele
5. Va'ai ma Tausi le foafoaga a le Atua

KOREAN

아오테아로아 뉴질랜드 장로교단은 예수 그리스도를 나타내기 위해 하나님의 부르심을 받아 아래의 일에 협력합니다.

- 기독교 신앙 교육과 양육
- 섬김의 사랑으로 사람의 근본적 필요에 응답
- 복음 선포
- 사회 변혁
- 피조세계를 아름답게 돌봄

We learned a lot from the translation discussions, including that the metaphor of 'faces' is lost on some non-western cultures.

We see our Presbyterian Church Mission Statement as having enduring currency in expressing our shared mission serving God's purposes. We see this continuing to be used to guide and unify us in across our Church with each part developing strategies suited to their context and relationships.

APPENDIX 2: Understanding our own identity

We have observed widespread misunderstanding about the structures of the Presbyterian Church and offer the following encouragement to access existing resources.

Who holds what responsibilities?

Guidance about our structures is already available:

<https://www.presbyterian.org.nz/about-us/general-assembly>

Why does it matter?

Guidance about what we value about our identity and the structures we have:

<https://www.presbyterian.org.nz/about-us>

The **Book of Order** has vital expressions of who we are, and Whose we are, as the Presbyterian Church of Aotearoa New Zealand.

As a starter, we strongly encourage a re-reading of Chapter 1 of The Book of Order, which expresses **our standards, our identity, our bicultural commitment, our balance in the membership of our groups, and our commitment to unity**:

https://www.presbyterian.org.nz/sites/default/files/council_of_assembly/Book%20of%20Order%202023%20v4.pdf

We enthusiastically commend these existing resources for strengthening who we are as God's Church.

Given the amount of change we have gone through as Church, perhaps we can't assume our traditional structures will take care of everything without our own personal input. So all of us are encouraged not to stand back (perhaps tempted to make pot shots) but do the better thing by approaching and collaborating with those we can.

Section F: Proposals

F1: Ministers' Terms of Call

Recommendations

1. That the Council of Assembly establish a task group to fully review the terms of call for Nationally Ordained Ministers and Locally Ordained Ministers set out in the Conditions of Service Manual, Church Management Support Guide, Accommodation Provisions for Ministers and Church Councils, and any other relevant Guidelines or documents.
2. That the review task group address the specific issues identified in Kaimai Presbytery's proposal, giving serious consideration to the submissions herein.
- .3. That the task group report to the next General Assembly.

Proposal

This proposal is brought to the General Assembly by Kaimai Presbytery.

The proposal was initiated and adopted by the Presbytery Council.

The proposal is: That the Council of Assembly establish a task group to fully review the terms of call for Nationally Ordained Ministers and Locally Ordained Ministers set out in the Conditions of Service Manual, Church Management Support Guide, Accommodation Provisions for Ministers and Church Councils, and any other relevant Guidelines or documents, and in the review to address the specific issues identified in this proposal, giving serious consideration to the submissions herein, and that the task group report to the next General Assembly.

The rationale for the proposal is:

- (a) A thorough review of the stipend and terms of call was considered by the 2006 General Assembly. There was a further update of the Conditions of Service Manual in 2016. However, since then there have been significant changes in the shape of ministry such that a further review is needed. Some parts are out of date.
- (b) The terms of call, as detailed in the relevant documents, need to be clearer about which terms are mandatory and which are negotiable. Given the growing diversity of appointments (e.g. part time, non-congregation or innovative / missional roles) more terms need to be negotiable and be clearly specified as negotiable.
- (c) Where ministers are called to part-time positions, more provisions such as for study leave, allowances and housing should be pro-rata, as is the case for remuneration and the cost of telephone and mobile phones. [Conditions of Service Manual 2.5.5.3(c)]

Set out below are sections of the Conditions of Service Manual and other documents that should be reviewed and the submissions of the Presbytery in relation to those sections.

1. Telephone/internet – technology and service.

This area requires major up-dating. Personal preferences, assessed needs, internet service providers and computer capacities etc. vary considerably across ministers with regard to mobile phones and computer technology. It should be clearly stated that the whole area is to be negotiated. Set out below are examples of provisions that are outdated. Reference to 'tolls', mandatory supply of a printer (some ministers have access to the church's photocopier) etc. should be deleted.

The Conditions of Service Manual presently provides at 2.5.2 for: *'free telephone other than private tolls'*. This relates back to a time of landline telephones with fixed rentals, free local calls and charged toll calls. Mobile phones with highly variable plans present an entirely different scenario.

2.5.5.3(c) provides "Telephone and mobile phone Telephone rental and work-related tolls to be paid by the congregation. In the case of a part-time appointment, the rental should be pro-rated and the work-related tolls paid in full. Where congregations have an expectation the minister will use a mobile phone for ministry purposes, the cost is to be covered by the congregation or an arrangement is to be made for sharing costs.

2.5.5.3(d) provides "Computer Congregations should provide a computer and printer /scanner for the minister's sole use, and have in place a replacement policy, the equipment to remain the property of the congregation, but on leaving a minister may purchase the computer at market value. Congregations pay the cost of computer consumables and internet connections for ministers, with appropriate adjustments for private use."

2. Reimbursing Allowances

These are stated as 'basic expense allowance' in 2.5.2 in the Conditions of Service Manual and as 'reimbursing allowances' in 3.3.1 of the Church Management Support Guide. The latter details this allowance with specific figures for Hospitality, Books, Clothing (vestments) and Other Expenses.

Given the diversity and preferences of ministers today, we submit that it can no longer be justified that all ministers have these costs, and that they are continuing costs, in all these areas.

3. Sick leave

Section 2.5.4.2 of the Conditions of Service Manual states

(a) Sick leave is available on a basis of as and when necessary. A medical certificate will be required for absences longer than one week.

(b) The stipend must continue to be paid for the first two months of continual sick leave, and the church council is not obligated to pay the stipend for the balance of the period of sick leave.

(c) Where a minister has been continuously on sick leave for more than six months, the presbytery may take action under Book of Order 10.27 to terminate the ministry settlement position.

It should be clearly stated that sick leave includes both physical and mental conditions. 'Stress Leave' for example is not a separate category. A sick leave provision of two months (60 days) is extremely generous. It also does not allow for the possibility of repeated two-month absences.

4. Study Leave

Section 2.5.4.4. of the Conditions of Service Manual is about study leave. We affirm the importance of providing for the professional development of ministers. However, the presbytery has several concerns.

[1] Clause 2.5.4.4(g) *Study leave may accumulate to a maximum of 84 days (12 weeks) and may be used in units less than the total accrued. Further study leave can only be accumulated when the balance of leave due is less than 84 days.*

This provision is too generous. The Presbytery submits that the amount of study leave that can be accumulated be reviewed and that the provision for study leave be pro-rata.

[2] Sections 2.5.4.4(h) and 2.5.4.4(i) read:

2.5.4.4(h) Study leave shall normally be taken during the tenure of a call or appointment and will not normally be taken before the expiration of two years' service in the minister's current congregation or appointment or within two years of any agreed conclusion of the minister's current term or retirement.

2.5.4.4(i) Accumulated study leave is transferable from one congregation or appointment to another. However, when a significant period of time has elapsed between appointments the Presbytery shall decide what proportion of any previously accumulated study leave shall be transferable. Presbytery shall ensure that the amount of study leave available to a minister and carried forward from one appointment to another is made known to all parties including the ministry settlement board.

It is noted that 'Study leave shall normally be taken during the tenure of a call or appointment', but what may be defined as 'not normal' is not stated, with the general assumption that any days of study leave not used may be transferred to a new appointment.

The potential for up to 84 days to be transferred to a new congregation is unacceptable, being a significant financial and ministry liability.

The Presbytery submits that study leave accrued in a particular congregation be only available for use in that congregation. It submits that Clause 2.5.4.4(h) be amended to read: *Study leave shall only be taken during the tenure of a call or appointment*". Clause 2.5.4.4(i) should be deleted.

[3] Clause 2.5.4.4(e) *The church council shall be consulted and express its mind on the matter.*

Presbytery submits that the support of the church council is wise and should be required. The Presbytery submits that this clause be amended to read: *The church council shall be consulted and express its support for the study leave.*

[4] Clause 2.5.4.4(n) states: *The minister shall be supported during the period of approved study leave, by the congregation or other employing body at the current stipend rate together with the payment of current allowances.*

The Presbytery submits that liability for accumulated study leave should be recorded in the congregation's annual accounts.

Additional to study leave are the provisions for continuing ministry formation (CMF) courses in 2.5.8.1 to 2.5.8.5.

The Presbytery submits that participation in CMF courses needs to be jointly agreed by the minister and the church council and the requirement for joint agreement be clearly specified in the wording of the provision.

5. Housing

There are serious inequities across congregations and across ministers with regard to housing. These include:

[1] The inequity of cost experienced by congregations that accommodate ministers in a manse compared with those who have to pay for rental accommodation or pay a housing allowance for ministers in their own home.

[2] The inequity of income experienced by ministers by those in a manse compared with those who receive a housing allowance when in their own home.

[3] The potential inequity, depending on negotiations, between ministers who are full time compared with those who are part time. This latter is increasing in ministry positions.

In addition to the above inequities, there are clearly significant variations in the standards of accommodation, with regard to church manses and to what is available for rent locally. The review should address these serious inequities.

In addition, the Presbytery submits, given the increasing frequency of part time appointments, that the pro-rata principle be applied to housing, as is the case with the stipend and the financial allowance in 2.5.5.3(a). It would apply to housing allowances for ministers in their own home, rented accommodation or a manse.

Congregations would remain free to contribute more than the pro-rata portion if they so decided.

Part payment by a minister is already allowed. The following quotation is from the document 'Accommodation Provision for Ministers and Church Councils', paragraph 3: *"The minister, for example, may choose to live in a more expensive locality or in a higher standard house than the congregation is either able or willing to meet. Any rental in addition to that which is required to meet the agreed standard and location will be met by the minister."*

The Presbytery suggests that the pro-rata principle might also be applied to other areas, for example removal expenses and supervision.

Manses

The document titled 'Accommodation Provision for Ministers and Church Councils' states at paragraph 5:

5 Accommodation Standards

Congregations should provide attractive, appropriate accommodation for their ministers.

Minimum requirements are:

- *adequate living space which is separate from the space used for church activities*
- *facilities for offering hospitality.*
- *a study/office with adequate shelving unless this is provided elsewhere*
- *a washing machine and refrigerator with adequate freezer space*
- *floor coverings in all rooms.*
- *wardrobes in all bedrooms*
- *drapes or blinds*
- *adequate heating for all living areas and the study*
- *insulation*
- *smoke detector*

Many ministers want to clearly separate their private and home life from that of the congregation they serve. We submit that expecting ministers to hold church meetings and provide hospitality in their homes is no longer appropriate. Further, is not 'wardrobes in all bedrooms' an anachronism?

The Presbytery submits that at least the first two and the 6th bullet points be deleted.

Question: the provision of housing

The Presbytery submits that a substantial conversation regarding the provision of housing is needed. There was a time when a number of employing bodies provided accommodation (esp. in transient jobs such as police, bank managers, post-masters, some school principals), but this occurs less frequently today. With regard to the church this provision will have partly related to times of very low remuneration and multiple short-term appointments.

Is this provision still appropriate and helpful given the inequities mentioned in 5. above, and the highly variable property values, rental costs and affordability in NZ today. In principle, should the provision of housing for a minister be the responsibility of a parish? To what extent does this provision impact the ability of parishes to call a minister, or a minister to purchase a home?

The proposal will be presented by Very Rev Garry Marquand.

F2 Presbyterian Women successor organisation

Recommendations

1. That a task group be established to facilitate the formation of a successor organisation to Presbyterian Women Aotearoa New Zealand.
2. That the task group have the following terms of reference:
 - Oversee the establishment of the organisation, including its goals and constitution;
 - Engage with the United Nations in relation to consultative status;
 - Comply with the United Nations timeline including if that requires action before the next Assembly;
 - Consult with relevant bodies and persons within the Presbyterian Church of Aotearoa New Zealand;
 - Liaise with the Council of Assembly regarding any issues that might affect the Presbyterian Church of Aotearoa New Zealand, the Council being authorised to resolve such issues on behalf of the General Assembly;
 - Report to the next General Assembly.
3. That the Council of Assembly be asked to appoint the members of the task group.

Proposal

1. This proposal is brought to the General Assembly by Southern Presbytery on its own initiative.
2. **The proposal is:**
 - (a) That a task group be established to facilitate the formation of a successor organisation to Presbyterian Women Aotearoa New Zealand.
 - (b) That the task group have the following terms of reference:
 - Oversee the establishment of the organisation, including its goals and constitution;

- Engage with the United Nations in relation to consultative status;
 - Comply with the United Nations timeline including if that requires action before the next Assembly;
 - Consult with relevant bodies and persons within the Presbyterian Church of Aotearoa New Zealand;
 - Liaise with the Council of Assembly regarding any issues that might affect the Presbyterian Church of Aotearoa New Zealand, the Council being authorised to resolve such issues on behalf of the General Assembly;
 - Report to the next General Assembly.
- (c) That the Council of Assembly be asked to appoint the members of the task group .

3. **Rationale**

- (a) Presbyterian Women Aotearoa New Zealand made a valuable contribution to the life of the Church and global community. Its dissolution was recognised at the 2023 General Assembly.
- (b) It worked hard to attain special consultative status with the Economic and Social Council of the United Nations and participation in the Commission on the Status of Women. That status needs to be retained to ensure continuity of Presbyterian women's engagement in international forums.
- (c) To achieve this, a new successor organisation needs to be established.
- (d) A point of difference from the Association of Presbyterian Women and its successor Presbyterian Women Aotearoa New Zealand will be the connection with Presbyterian Schools through the Presbyterian Church Schools Resource Office, which could enable young people connected with those schools to contribute alongside women more directly associated with the Presbyterian Church.
- (e) This new organisation would enable women associated with the Presbyterian Church, including through Presbyterian schools, to, among other things, engage in activities that enable retention of the special consultative status with the Economic and Social Council of the United Nations previously held by Presbyterian Women Aotearoa New Zealand and to participate in the Commission on the Status of Women.
4. The proposal will be presented and moved by Rev Charissa Nicol

F3: Quorum for Presbytery Gatherings

Recommendation

That, where regulation 8.15 (1) states: 'A quorum for a meeting of the full presbytery held at a physical location is one third of the voting members, representing at least one third of the congregations of the presbytery.', this be altered to read:

- (1) A quorum for a meeting of the full presbytery held at a physical location is either one third of the voting members, or one third of the congregations of the presbytery.

Proposal

1. This proposal is brought to the General Assembly by Alpine Presbytery on its own initiative.
2. The proposal is:

That, where regulation 8.15 (1) states: 'A quorum for a meeting of the full presbytery held at a physical location is one third of the voting members, representing at least one third of the congregations of the presbytery.', this be altered to read:

(1) A quorum for a meeting of the full presbytery held at a physical location is either one third of the voting members, or one third of the congregations of the presbytery.

4. The rationale for the proposal is:
 - (a) It has become difficult in Alpine Presbytery to achieve a quorum for Gatherings where the two criteria of voting members *and* congregations need to be applied.
 - (b) The combination of the Presbytery covering a very large geographical area, there being fewer ordained ministers, and the aging nature of our congregations is making it difficult for sufficient numbers of people to attend Presbytery Gatherings.
 - (c) in 2023 this resulted in all decisions at a Presbytery Gathering needing to be ratified by email. Even then a quorum was barely achieved.
 - (d) a simpler method for calculating the quorum would make things easier
5. The proposal will be presented and moved by Martin Stewart

F4: Taxation of churches

Recommendations

1. That the Assembly, through the Inter Church Bureau, continue to advocate to oppose initiatives to tax the business operations of churches.

Proposal

1. This proposal is brought to the General Assembly by Northern Presbytery.
2. The proposal was initiated by Onewa Christian Community, Birkenhead, Auckland. It was adopted by the Presbytery.
3. The proposal is: That the Assembly, through the Inter Church Bureau, continue to advocate to oppose initiatives to tax the business operations of churches.
4. The rationale for the proposal is:
 - a. The Inland Revenue Department released a consultation document on 24 February 2025 outlining thinking about the possibility of taxing charities. Submissions were invited. The Presbyterian Church of Aotearoa New Zealand, amongst others, presented a submission. The Minister of Finance announced that taxation of charities would not be addressed in the 2025 Government's budget.
 - b. However, in our view this is not the end of the matter. We believe all charities must be aware of the Government's plans and be ready to advocate strongly for the ability to continue to operate without being taxed.

c. Churches have long been recognised as a charity as described in the Statute of Elizabeth or the Statute of Charitable Uses Act 1601. Our objects of operation are all focused on the four key areas generally considered charitable purposes – relief of poverty, advancement of education, advancement of religion and other purposes beneficial to the community. These four heads are enshrined in New Zealand's Charities Act 2005.

d. There is lack of clarity about what can be categorised as a business activity. Is it running an Op Shop, a Coffee Cart, community housing, gaining income from the use of our premises or other fund-raising activities?

e. As with other charities, churches can no longer rely solely on freewill giving or bequests to fund their operations while continuing to deliver on charitable purposes.

The proposal will be presented by ...

Section G: Memorial Minutes

The Reverend Dr Douglas William Anderson

[1935 – 2025]

Douglas (Doug) Anderson was born on 26 October 1936 in Winton, Southland, and grew up on a family farm. He attended Otago University and graduated with a Master of Science (Chemistry) in 1960. He then moved to Wellington to work as a research chemist for several years before hearing the call to ministry.

Doug attended the Theological Hall in Dunedin from 1961 to 1963 and was ordained and inducted into St David's Parish, Woodville, Manawatu Presbytery, on 11 February 1964. He married Beryl Florence Beaton in May 1966.

Doug resigned from his Woodville parish in 1968 and the family moved to Singapore where Doug taught at the Singapore Discipleship Training Centre and ministered at Prinsep Street Presbyterian Church, Singapore (English-speaking Chinese). In 1978, he became the Area Director for Overseas Missionary Fellowship in Kuala Lumpur, Malaysia and the family moved to a new cultural setting.

The family returned to New Zealand in 1981 and Doug accepted a call to St Paul's Trinity Pacific Parish in Christchurch in 1982, as associate minister, before being called to Knox Presbyterian Parish, Lower Hutt, in 1986. Doug resigned in May 1994 from Knox and he and Beryl headed overseas where Doug served as minister at the Union Church of Istanbul, Turkey, from 1 June 1994 until returning to New Zealand in mid-2001. Doug and Beryl also had time in a parish in the north of Scotland, in the Caithness Presbytery.

Doug was granted the status of Minister Emeritus by Wellington Presbytery in December 2001. In retirement, he pursued a PhD through Otago University, graduating at the age of 78 in 2014. His thesis was an in-depth analysis of Matthew 27:51-53.

Doug brought a sharp intellect and a deep love of God and Scripture to his leadership in his various ministries. With a strong pastoral heart, he showed concern for many and was always quick to offer words of encouragement. He enjoyed tramping in the hills, fishing and enjoying the company of family and friends.

Doug "completed his good innings" on 18 March 2025 at Lower Hutt. We give grateful thanks to God for Doug's life and ministry and pray for Beryl and family.

The Reverend David John Balchin

[1956 – 2023]

David Balchin was born on 27 April 1956 in Glasgow, Scotland. He pursued studies that combined intellect and devotion, earning a Bachelor of Arts from the University of Auckland, a Bachelor of Divinity from the Bible College of New Zealand, and a Master of Theology (Romans) from the University of Otago.

Before his ordained ministry, David served in various lay and pastoral roles. He was a Lay Appointee at Waiau Pa, First Church, Papakura for three and a half years, Pastor at Northcross Community (Brethren) Church for three years, and Lay Appointee at Mangatangi/Pokeno for two years. His love for teaching took him abroad, where he taught English at Tercuman Lisesi, Istanbul (1986–1988), and at Trident College, Hiroshima (1989–

1990). He also spent six years working at Glenbrook Steel Mill, demonstrating a dedication to both faith and vocation in diverse contexts.

In November 2005, David was appointed as a Lay Appointee to Tokomairiro Co-operating Parish in Clutha Presbytery and, in June 2006, he was recognised as a Licentiate. His ordination as minister took place at St James, Waihi, Waikato Presbytery, on 14 February 2007, marking a deepening of his commitment to pastoral ministry. Later, he served faithfully at Wellsford Co-operating Parish, Northern Presbytery, from 16 December 2018. David also contributed beyond parish boundaries, serving as a Board Member of Evangelism Explosion, New Zealand, reflecting his passion for sharing the Gospel and equipping others for ministry.

David's life and ministry were marked by steadfast service, humility, and a desire to walk alongside people in their faith journeys. He brought dedication and integrity to every role he undertook, encouraging others to explore the depth of God's Word and live out their faith in practical ways. His journey bore witness to a life shaped by prayer, study, service, and a heart for people.

David was married to Christine Ann (Chris) Balchin on 17 December 1993, sharing life together in partnership and mutual support throughout his ministry.

David passed away on 9 December 2023. He leaves behind a legacy of faithful service, an example of living ministry in both word and action, and the lasting impact of his teaching and pastoral care.

The Reverent Fletcher Roy Christian

[1943 – 2024]

Roy Christian was born on 10 October 1943 in Auckland. His father was from Norfolk Island and mother was born in Vanuatu.

Roy had a strong faith in God and believed in the power of the Holy Spirit to bring healing and restoration. He had known God since he was a little boy when his mother sent him to the Salvation Army Sunday School and Boys Brigade.

Roy grew up in Otahuhu and became a skilled rugby league player, eventually captaining the Kiwis Rugby League team. He was honoured for his service to rugby league by being made a member of the British Empire and he was inducted Legends of League, New Zealand Rugby League in 2007.

Roy married Robyn Cheryl Plant in 1966. He was very involved in church activities, being an elder and youth group leader at St Andrew's Presbyterian Church, Otahuhu, Auckland when he accepted a call into ministry.

Roy began his studies in 1980 with one year at Auckland University and then studied for three years at Knox Theological College in Dunedin from 1981 to 1983.

He was ordained and inducted into Mangere Presbyterian Church in February 1984, where he remained as minister for over 40 years.

Roy served as Moderator of Auckland Presbytery in 2003 and 2004. Within Northern Presbytery, Roy was convenor or member of a variety of different committees and ministry groups, including the Northern Presbytery Healing Group. He was involved in healing services

held at different churches each month and was always willing to assist in other churches at the invitation of their ministers. He went on healing tours of New Zealand with Bill and Delores Winder and he also ministered in the USA with the Winders for two periods in 1990 and 1993.

Roy was on the Board of the Paraclete Trust and Presbyterian Renewal Ministries, he was a chaplain and trustee of Mangere Community Law Centre, and he was chairperson of the Mangere Women's Refuge Trust (1993 to 2005). Roy's wider community involvement was recognised through his appointment as a Justice of the Peace.

Fletcher Roy Christian JP, MBE, passed away suddenly at home on 19th November 2024, aged 81 years old. He was still serving as the minister at Mangere Presbyterian Church when he passed away, having given his notice to the Session a week before, looking to retire at the end of the year.

Roy was faithful and committed to serving God, wherever God send him. He was loved by his family, church and friends. We give thanks to Almighty God for the life, example, fellowship and ministry of Roy.

The Reverend George Martin Cleland

[1932 – 2023]

Martin Cleland was born in Wellington on 28 November 1932. Martin was a proud old boy of Wellington College who went on to complete a Bachelor of Arts in Philosophy and English from Otago University. Later, Martin completed an MA in Social Psychology from Massey University. Martin married Gwendoline Sinclair in December 1955 and studied at Knox Theological Hall from 1956 to 1958.

Martin was ordained as Assistant Minister in the Knox Presbyterian Congregation, Masterton, in February 1959. His main responsibility was to establish a ministry in the south end of Masterton where there was a rapidly growing new housing development at Solway. He also had responsibility for the outlying country districts of Te Whiti, Te Wharau and Flat Point. For a young and newly ordained minister, this was a demanding task.

In 1965 after 6 years in Masterton, he and his wife Gwendoline moved to Otorohanga, in Waikato with their young family. This widespread country congregation, with a large number of preaching places, called for long hours on the road. He would travel to outlying areas, visit parishioners throughout the day and conduct a 'house church' in the evening, concluding with a drive home often over winding country roads.

In February 1970, Martin and his family moved to St David's Parish in Palmerston North where he combined parish work with chaplaincy at the Palmerston North Hospital.

Martin moved to Cashmere Hills Parish, Christchurch, in January 1979, ministering there until his retirement in 1995. He was a loyal and regular attender at Christchurch Presbytery, and was an active member of the national Church Architecture Committee for some years. He also chaired the regional Presbyterian Support Services Board. Martin was regarded by many as the grandfather of the Presbytery. He was always there, he was always interested in people and he was supportive of all.

In his retirement, and until his death, Martin was a loyal and highly respected member of the St Martin's Parish in Christchurch where he was known as being consistently and totally supportive of the ministry offered by the parish ministers.

Martin had a wide range of interests. His skills with wood sculpturing are well known and two of his outstanding pieces are to be found in the Cashmere Hills and St Martin's Parish churches. He had the gift of being able to 'see' in a piece of untamed timber, the life within,

which he then brought to life; his sculptures were always about the people inside the timber whom he called into being. His wood sculpturing abilities were a metaphor for his real time ministry as a pastor.

In his retirement, Martin became an accomplished cook, delighting especially in creating wonderful Asian dishes in his beloved wok. For a number of years, he and Gwendoline enjoyed four-wheel driving in the Canterbury hill country, evenings at the Symphony Orchestra, and crafting wine from grapes grown at his residence.

Martin died on 08 November 2023. He will be remembered as an enthusiastic participant in the community of the faithful. His work and his skills in pastoral ministry were a gift to the church, given wholeheartedly and without reserve. Martin had no pretensions and was a genuinely likeable and generous person.

Rev. Bruce John (Teveli) Deverell

[1930 – 2024]

Bruce Deverell was born on 23 July 1930 at Mairangi Bay, Auckland, educated at Takapuna Grammar School and later at Auckland University, where he completed a Bachelor of Arts. He held a Teacher's 'C' Certificate and in 1958 received his Congregational College Certificate. Further study led him to complete the Doctor of Ministry degree at the Pacific School of Religion, Berkeley, California, in 1986.

In 1952, Bruce was accepted as a provisional candidate for service with the London Missionary Society, and on 19 March 1958 he was ordained as an overseas missionary at Mt Eden Congregational Church. That same year he and his wife Gweneth (Gwen, née Cryer) were commissioned for service in Samoa, where they began a lifelong partnership in mission and education.

Bruce's early ministry included teaching at Leulumoega Fou High School, service as District Missionary at Avao, Savai'i, and later as Director of the Christian Education Programme of the Congregational Christian Church of Samoa. He also represented the church at the first Assembly of the Pacific Conference of Churches (PCC) in Lifou, New Caledonia, in 1966, and was a member of the Continuation Committee for many years.

From 1972, Bruce served with the Pacific Conference of Churches, first as Coordinator of the Christian Education and Communications Programme, and later as Acting General Secretary. In 1979 he was ordained Lecturer at the Pacific Theological College, Fiji, where he served until 1987, shaping future generations of Pacific church leaders.

In 1987, Bruce became Minister of St Andrew's, Suva, where he and Gwen continued their service until their return to New Zealand in 1995. He was deeply engaged in ecumenical and interfaith work, contributing to the Fiji Council of Churches and coordinating Interfaith Search (Fiji). Upon retirement he was granted the title of Minister Emeritus on 31 July 1995.

Back in New Zealand, Bruce and Gwen made their home in Auckland, worshipping and serving for many years at St Andrew's Presbyterian Church, Henderson. Bruce is remembered as a teacher, missionary, pastor, and ecumenical leader whose ministry spanned Samoa, Fiji, and the wider Pacific. His life bore witness to the gospel in service, education, and faithful discipleship.

Bruce died on 22 January 2024, aged 93 years.

The Reverend Sheena Elizabeth Dickson**[1955 – 2025]**

Sheena Dickson was born on 19 February 1955 in Dundee, Scotland, to Elizabeth and James Dickson; the youngest of three children. She attended church from a young age with her Granny. Sheena was involved in leadership positions there from a young adult.

Sheena began her first university degree at age 16, before moving to London at 19 to train as a nurse. Alongside her nursing, she pursued further studies in the field of clinical psychology and served on Ethics committees in the hospital. Over the years, Sheena worked in a variety of roles before answering a deeper call to ministry after being involved in lay leadership at her local United Reformed Church (URC) in Holloway in London.

She commenced study at Oxford University in 2000, completing a Bachelor of Theology with Honours in 2005 and was ordained into the URC in Britain. While training, Sheena was part of the ministry team in Summertown Oxford, and it was during this time that she also undertook a variety of chaplaincy roles: firstly, with the Ghanaian Chaplaincy Team (under the auspices of the Ghanaian Army/Methodist Church), which included working in secure environments and being involved in parish work under the direction of the World Health Organisation (the team conducted courses to educate and raise awareness of HIV/AIDS); secondly, in the Bangalore Diocese, Anglican Church in India, as part of the team training clergy who were interested in becoming secure-environment chaplains; thirdly, in the Campsfield Detention Centre near Oxford, and fourthly, as Associate Chaplain at Mansfield College Oxford University. Some of these roles continued after her ordination, alongside parish work at Bushey. The chaplaincy especially involved working ecumenically with many different denominations and this enriched Sheena's ministry and understanding of many different peoples.

Sheena had visited NZ twice. Her cousin Kathleen lived in Christchurch and was terminally ill, so Sheena was keen to come to here to be with Kathleen and felt a calling to minister in New Zealand.

In 2006, the opportunity arose to serve in St George's/Iona Parish in Linwood/ Aranui, Christchurch. Sheena arrived in February 2007, initially for a 6-month appointment which was extended several times until she gained residency, and the appointment became open-ended. Her ministry with the parish continued until June 2022, a period of 15 wonderful years. Sheena ministered to the parish and the community through the trauma of the Canterbury earthquakes and enabled all manner of support to people.

During her time with this parish, Sheena worked collaboratively and ecumenically with many of the eastern Christchurch ministers/ parishes, encouraging co-operation and sharing of resources. The parish buildings were both unusable by late 2011; this was an unsettling time which Sheena led the parish through creatively, adapting to other spaces. Through all this the parish community engagement continued and expanded to providing food, clothing, blankets and household goods to many in the Aranui and eastern areas of Christchurch.

In an interview published a few years after the initial earthquakes, Sheena said: "I came because a family member was dying and the earthquakes gave a greater reason to stay here. You can't walk away. People who'd never set foot in the church before, ... have adopted the parish rather than the parish adopting them. It's their parish. I'm their minister. That in itself has become a privilege. It's a different ministry altogether. One never knows what one's ministry is going to be, but never in my wildest dreams would I have thought that it would be crisis management and community engagement."

Sheena convened the Church and Society group within the local presbytery for several years and was involved in social justice issues with various organisations, including an

invaluable contribution to Ecu-Action, a Canterbury based interfaith advocacy group. Both before and after the earthquakes many groups around Christchurch asked Sheena to talk to them about her interesting work, both locally and around the world.

After the closure of St George's/ Iona Parish, Sheena regularly provided supply ministry. Sheena has blessed so many people through her practical compassionate, non-judgemental Christianity. She was highly intelligent and well-read and easily able to relate to and get alongside people in any situation, relating appropriately to the specific time and place. Sheena had many talents and passions including keeping up to date with new/emerging theologies, global politics, social justice and equality. She brought her quick wit and sense of humour to every situation along with a love of debate and a gift for exploring life's big questions. From singing to dried flower arranging plus painting in oils and mixed media, she brought creativity and care to everything she did. Sheena was a woman of deep spirit and wide-ranging curiosity - a seeker, a carer, and someone who wasn't afraid to re-imagine her life when new callings emerged.

Sheena died in Christchurch on 7 May 2025. We give thanks to God for Sheena's wide-ranging pastoral ministry and extend our sympathy to her daughter Kelly.

The Reverend David James Douglas

[1950 – 2025]

David Douglas was born 8 March 1950 in Picton. He undertook MA studies in Social Work in Wellington. He was keenly active in his life and enjoyed cycling. David married Margaret in 1976 and felt a call to ministry as a way to serve in the community.

David attended the Theological Hall in Dunedin from 1982-1984 and was ordained as Assistant Minister at St Andrew's Parish, Gisborne, in January 1985. In 1987, he moved to Bulls-Turakina-Fordell Congregation before accepting a counselling role with Catholic Social Services, Palmerston North. David worked part-time at St James' Union Church in Woodville and in other congregations. His other major ministry was through counselling, therapy and social services in various communities including Lower Hutt. He continued to have close links and involvement with congregations and presbytery, reflecting his commitment to his theology and the Church. David was closely involved with the World Christian Community of Meditation and was an Associate of the Kopua Monastery.

David was noted for his compassion for the clients and duty of care – he was driven by an awareness of the mystery of life grounded in God. In his gentle approach he had an expansive view of human life and worked for others, often going the extra mile.

David died peacefully at his home on 10 April 2025. We give thanks for his broad ministry and the impact it had on the wider community.

The Reverend Douglas William Earp

[1928 - 2025]

After a life-time of serving the Presbyterian Church of Aotearoa New Zealand, the Rev Doug Earp died in August 2025 at the wonderful age of 96.

Those who knew Doug in life remember him as a man who was diligent in all that he did. He had a quality of life, filled with meaning and integrity, that impacted many people both in New Zealand and on the mission field in Indonesia. Younger people have described him as a spiritual giant and a pillar of the faith, even though Doug was far too humble a man to ever accept those sentiments for himself.

He was a caring minister, generous, loyal, thoughtful, encouraging, and gentle. He was passionate about the Christian faith and the Kingdom of God. While an introvert by nature, he always had time for people and enjoyed being with them. He was always looking to bring out the best in others.

Doug was born on 29 December 1928. In early life, his family attended St Andrew's Presbyterian Church in Te Puke, where his mother was church organist.

Doug attended Auckland University and graduated LLB and B.Com. He started his legal career as a lawyer in Te Puke in the firm of Hookey and Fenton where he worked for nine years, becoming a partner. Living back in Te Puke, he once again attended the Presbyterian Church and became an elder and led the Youth Group.

He resigned from his legal practice in 1964 to work for the Bible Society. While waiting for his visa to work in Indonesia, Doug undertook missionary training at the All-Saints' Missionary Training College in Sydney. As part of this training, Doug visited the Bible Societies in America, England, Holland and Singapore detouring to France and Israel on his way.

It was at the Missionary Training College that he met Janet Forrester Peak, who was training for mission work in Vanuatu. Doug and Jan were married in All Saints Chapel on 5 March 1966.

Doug worked in Indonesia for three years, based for the first year in Bogor and then in Djakarta. He was head of the Distribution Department so travelled widely throughout the islands.

He returned to New Zealand from Indonesia, for family health-related matters, and began orchard work on a combined apple, kiwifruit, nursery orchard in Te Puna, Tauranga between 1968 and 1974.

The call to mission was never far from Doug's heart. For some of this time he worked as lay-assistant to Jim Milne, at St Columba Church in Tauranga, believing this would be a step back to the mission field.

However, God called him to the ordained ministry and in 1974 he entered Knox Theological Hall, graduating in 1976 with a Bachelor of Theology. He was ordained in Wairoa in 1977, serving there until 1985. While in Wairoa, he held many of the offices in the Gisborne Presbytery. He also attended the co-operating churches meetings in Napier.

He was inducted into Eltham- Kaponga 1985, serving there until 1990.

Doug returned to orchard work in Te Puke, but was soon invited to be the first minister at St Paul's Co-operating Parish in Papamoa. He finished at St Pauls in 1997.

From 1999 until 2004 he served as an assistant to Ray Coster in St Andrews, Mount Maunganui. Ray and Doug were classmates in the Hall. Doug was an ordained minister of the PCANZ for 48 years, retiring aged 76. As an ecumenist, all his ministries were in co-operating or union churches, other than Mount Maunganui.

Doug is survived by his wife Jan, and their children Roger, Warwick and Jenny.

The Reverend Tamatoa (Tom) Etuata Q.S.M.

[1945 – 2023]

Tom Etuata was born in Niue on 14 October 1945, the son of the Rev Etuatatama and Moale Etuata of the Ekalesia Niue. In April 1964, Tom married Akeletama Mokalei and they began their family. It was in 1967 that Tom accepted an Inland Revenue scholarship in Wellington and he and Akele, with two small children, came to Ueligitoni, Niu Silani.

Tom, Akele and the family worshipped with the Niuean congregation at Newtown and then at St James on Adelaide Road. Tom was an advocate for the Niuean community and helped establish Wellington Access Radio in 1986. It was around this time that Tom felt a call to ministry and moved to Dunedin from 1987-1989 for his training at the Theological Hall. At the conclusion of his studies, he was licensed within the Niuean community at St James.

Wellington Presbytery ordained Tom at Tawa Union Congregation in January 1990 and in 1999 he was inducted at St Timothy's, Titahi Bay. In both churches, he connected with the local community while also providing support to the wider Niuean community across the Wellington region. In 2004, Tom was moderator of the Niue Fono Motu and the meeting was held in Titahi Bay. He established Niue Kaufakalataha in 2005 to support smaller Niue community groups and became a member of the Pacific Island Affairs Advisory Group in 2010.

Tom was granted minister emeritus status by Wellington Presbytery in 2013 but continued his wider minister through leading worship and encouraging congregations. Tom continued to be an advocate for the Niue language (Vagahau Niue Trust) and culture, especially supporting young people and women. He received a Queen's Service Medal in the 2015 New Year's Honours List for services to the Pacific community.

After a short illness, Tom died at home on 10 December 2023. We give thanks for the gifts of ministry that Tom has shared with the Niue church, the Presbyterian Church and wider community in Wellington. Fakaaue ma fekafekau ko Tom Etuata ke he haau a tau gahua mitaki ma e Iki.

The Reverend Ionatana Mika (Mika) Fa'amausili

[1955 – 2025]

Mika Fa'amausili was born on 5 July 1955 in Western Samoa. He worked as a clerk in Western Samoa's Statistics Department before graduating in Biblical Studies at Malua Theological College in 1980.

Mika then moved to New Zealand to further his studies. He graduated from Otago University with a Bachelor of Arts and Theology. He attended the Theological Hall from 1985-1988. In 1991, he was awarded a Master of Arts (Hons) by the University of Auckland. That same year, he became an Honorary Assistant Minister at Newton Pacific Island Presbyterian Church.

Coupled with his experience as a social worker, Mika utilised this within the various parishes he served in, especially during his time as the Pacific Island Ecumenical Chaplain at Middlemore Hospital. The Auckland parishes which Mika served included St Paul's Presbyterian Church, Manurewa, Mountain View Congregation, Mangere Bridge, Samoa Presbyterian Church, Onehunga, Interim Minister of Avondale Pacific Islands Presbyterian Church, St Mark's Presbyterian Church, Mangere East, and Avondale Cooperating Congregation. Mika's final calling was to the Ekalesia Perepereane Samoa St Luke, from which he officially retired a day after his 70th birthday, in April 2025. His ministry spanned

over 40 years within the Presbyterian Church of Aotearoa, as well as his links to the Congregational Church of Samoa

Mika served with his shole being, not letting his physical ailments hold back his God-ordained calling to serve those who were less fortunate, misunderstood or on the margins of society. He stood for the downtrodden, often to his own detriment as this fierceness was often misinterpreted.

Mika died on 16 July 2025. He is survived by his wife Liai, their four children and five grandchildren.

The Reverend Robert Phillip Fendall (Bob)

[1934 – 2023]

Bob Fendall was born on 01 June 1934. He began his working life as an electrician.

He attended the Theological Hall 1961-63, at the end of his first year he married Leita Huston. He was ordained and inducted at Clive-Haumoana Parish, Hawkes Bay Presbytery, in January 1964.

From there, Bob was called to St Georges Linwood, Christchurch Presbytery in April 1970. He then accepted a call to St David's Union Parish, Ashburton Presbytery, in February 1977 and then to St Mark's (Upper Riccarton), again in Christchurch Presbytery, in February 1986. Bob retired and was granted the status of minister emeritus, in July 1998. In retirement, Bob continued to lead services and was a parish visitor for Knox Church in Christchurch for some time.

Bob was an enthusiast for the gospel, for people, and for life. His pastoral ministry was warm, caring. His services were creative, he was a great knitter of community, and a fine jovial sense of humour helped people to see the fun side of doing church. He made church fun. He was a lively presence to be around wherever he was. He was also very supportive of younger colleagues in ministry.

In a note to his family, a younger colleague wrote: "His way of being was beautifully the same whenever, wherever. There is a wonderful simplicity in that, and yet it is something formed as well – choices like: the sanctuary of the unconditional support of loved ones; enough confidence to grow enough confidence, while also remaining sensitive and willing to change what needs to change; a lively and thoughtful faith; and, maybe most important of all, the ability to play - laughing at himself, and inviting others into the sphere of raised spirits. He was a spirited man! Bering in his and your company was always a delight, and we always felt that a blessing of sorts had been bestowed on us."

Bob Fendall died on Friday 5 August, 2023 aged 89 years. Leita died just a few months later.

The Reverend Dr Graeme Robert Ferguson

[1935 – 2025]

Graeme Ferguson was born on 18th August 1935, in Richmond, Nelson, son of Rev Arthur and Winifred Ferguson. He was the last surviving member of his graduating year at Knox Theological Hall, attending from 1958 to 1960, and earning his Bachelor of Divinity from the University of Otago. In 1960, he married Mairi Fraser —his lifelong companion.

As the Begg Travelling Scholar, Graeme went on to complete a Doctor of Philosophy at Westminster and Fitzwilliam Colleges, Cambridge, awarded in 1965. His doctoral studies were

preceded by a formative five months of service assisting refugees with Hilfswerk in West Berlin in 1961.

Ordained in October 1965, Graeme's first ministry placement was at Kent Terrace Presbyterian Church in inner-city Wellington where he was praised for his insightful sermons, meaningful and refreshing worship, and his openness to change. It was here that he helped form the ecumenical Inner City Ministry—a pioneering collaboration between Anglican, Methodist, Presbyterian, and later, Quaker and Church of Christ communities.

Graeme's tenure at Kent Terrace lasted nearly a decade before he was called to Sydney in 1975 to serve as the founding Principal of the newly established United Theological College (UTC). His leadership there was marked by bold vision, collegiality, and a commitment to theological depth. Affectionately known as "Ferg," he became a beloved figure among students and faculty.

Beyond UTC, Graeme was instrumental in the creation of the Sydney College of Divinity, forging ecumenical partnerships among mainstream denominations, including the Roman Catholic Church, to establish a shared academic institution. He also initiated gatherings of theological college leaders across Asia and the Pacific, strengthening the global church's theological voice.

In 1989, Graeme returned to Aotearoa New Zealand to serve as minister at St David's Presbyterian Church, Auckland. This final formal ministry placement was, perhaps, his most personal—where Graeme re-immersed himself in congregational life. His co-minister, Rev. Margaret Anne Low, remembered his faithful pastoral presence: "Patiently listening to the down and outs who came for help... interpreting the life of a parishioner in the light of their discipleship..." Graeme's courage in returning to the pulpit following a debilitating stroke was a testament to his character.

Throughout his ministry, Graeme remained deeply engaged in the theological life of the Church. His leadership of the Doctrine Committee during times of great tension was marked by courage and theological integrity.

In retirement, Graeme and Mairi continued their quiet, faithful presence in local congregations—first at St John's Papatoetoe, and later at St Andrew's Henderson, where Graeme continued to lead worship and administer Communion. Graeme led his final services of worship in January 2025.

At his retirement, a prayer written by Rev. Dorothy McRae-McMahon captured Graeme's complex and deeply human spirit: *"Thank you for a minister whose eyes fill with tears when he preaches because he feels and cares... Thank you for his daring imagination, his courage and sense of adventure, his marvellous laugh, his endearing humanness and his great faithfulness to your Gospel."*

Graeme died at Auckland on 28 April 2025, aged 89. He survived by Mairi, his four children Ian, Harriet, Alastair, Caty, his foster daughter Cassie, 8 grandchildren, 3 foster grandchildren, 1 great-grandchild.

The Reverend Ronald (Ron) Wassell Gilder

[1943 – 2024]

Ron Gilder was born on 09 November 1943 in Gore, Southland, and was brought up in the Salvation Army. He was married to his first wife Beverley June nee Bayne, a nurse, from 07 March 1964 until they separated on 29 June 1993. Ron later married Janette who was a Registered Nurse.

Ron worked as a motor mechanic and vehicle inspector for the Ministry of Transport prior to attending the Theological Hall from 1979 to 1981. He was ordained and inducted at Hinds Ashburton Presbytery on 10 December 1981. From there, he was called to Port Chalmers United, Dunedin Presbytery, on 16 April 1985.

Ron then became the minister at Maheno-Otepopo Parish, North Otago Presbytery, for just a few years from February 1994. He preached at Five Forks, Kauru Hill, Kakanui, Herbert and Hampden. He lived in the manse at Maheno. Ron returned for the closing service at Kakanui in November 2019.

Ron resigned from Maheno-Otepopo and became a Minister within the Bounds, Dunedin Presbytery, from February 1997. He worked as an orderly at Dunedin Hospital, which he considered a continuation of pastoral ministry through care for patients. He was granted the status of Minister Emeritus, Southern Presbytery on 13 August 2011.

Ron died on 26 June 2024 in The Grange Lifecare in Mosgiel. We give thanks for his life and ministry.

The Reverend Errol Alton Hildreth

[1931 – 2024]

Errol Hildreth was born 6 March 1931 and ordained into the Baptist Church in 1957. He married Barbara Cliffe in 1958.

In 1982, Errol was received into the Presbyterian Church and initially undertook stated supply for a year in the Heriot Parish, Mataura Presbytery. In 1983, he was inducted into the Waikouaiti Parish, Dunedin Presbytery.

He served at the Kaiapoi Co-operating Parish in Christchurch Presbytery, from 1989 to 1994 when he was granted Minister Emeritus status.

One of his contemporaries described Errol as “more than a colleague...I was really privileged to know him as a most supportive friend.”

Errol Hildreth died in Christchurch on 24 July 2024, at the age of 93.

Rev Richard (Dick) Dawson Holland

[1944 – 2024]

We give thanks to God for the life and service of Rev Richard (Dick) Dawson Holland, a man of wide learning and deep faith who brought his varied gifts into the ministry of the Presbyterian Church of Aotearoa New Zealand.

Born in the United States on 6 February 1944, Dick first pursued a career in finance, banking, economics, and accounting. He completed a Bachelor of Arts at Old Dominion University, Norfolk, Virginia, in 1967. He married Vickie Susan Johns on 3 May 1974, who supported him throughout his life and ministry.

Sensing a call to ministry, Dick entered Theological Hall (1983–1985), and in 1985 he became the first palagi student to study at Malua Theological College, Samoa, earning a

Certificate of Completion. In the same year he gained a Diploma of Ministry from Knox Theological Hall, Dunedin, and a Bachelor of Theology from the University of Otago.

Dick was ordained to Te Puke Parish, Bay of Plenty Presbytery, on 13 February 1986. Further study followed, including a Certificate of Whānau Development, Waiariki Institute of Technology, 1991. He later served at St Stephen's, Ponsonby (Auckland Presbytery) from 18 March 1993, and was recognised as Minister Emeritus on 13 February 2001.

Even in retirement, Dick continued to serve, acting as Supply Minister at St Paul's Waiheke Island from 31 October 2001. His thirst for learning never diminished: he gained a Master of International Communication (UNITEC, 2002), a Certificate of Adult Teaching (Bay of Plenty Institute, 2002), a Graduate Diploma in Secondary Teaching (AUT, 2002), and later a Diploma for Graduates in Anthropology (Archaeology) from the University of Otago (2012). Rev Dick Holland will be remembered as a man of energy, intellect, and vision. He brought dedication to his ministry, compassion to his pastoral work, and a lifelong passion for study and teaching to every context in which he served.

Dick died in Te Puke on 1 December 2024, aged 80 years.

The Reverend John Burton Hunt

[1945 – 2024]

John Hunt was born in Timaru on 2 September 1945. He was an only child and attended the Chalmers Presbyterian Church with his parents. There, under the ministries of the Revs Walter Hendrie and Ed Farr, John first felt the call to ministry.

John was educated at Timaru Boys High School and Otago University, where he completed his BA degree. He was a student in the Theological Hall from 1969 to 1971.

In May 1969, John married Lesley Herbison, the daughter of the Rev Graham and Mrs Joyce Herbison. After John completed his time at the Theological Hall, he and Lesley spent a year teaching in London. During that year they travelled to Iona and John's interest in Celtic theology was strengthened.

On returning to New Zealand, John accepted a call to Te Kuiti Congregation, Waikato Presbytery, and was ordained and inducted into that position in May, 1973. After a very successful ministry in Te Kuiti, John moved to St Giles Parish in Papanui, Christchurch in 1981. St Giles Parish had been through a difficult time before John arrived, and he committed himself to a ministry of healing and reconciliation. It was at this time that his interest in Celtic theology flourished and became integrated into his practice of ministry.

In the 1990's John took the opportunity to return to Iona as part of his study leave. There he studied under John O'Donohue. This culminated in the writing of his first book "We Spirited People" which was published by Caxton Press in 1998. He later returned to Iona where he wrote his second book "We Well People", published in 2003. Over this time John became increasingly involved in presenting workshops on Celtic spirituality across the country and across denominational boundaries.

John exercised his ministry at St Giles for some 30 years before retiring in 2011. It was a ministry of committed pastoral care and careful attention to the needs of his parishioners. It was not without cost to John's health and his later years were accompanied by the continuing effect of Parkinson's disease. John died on 2 January 2024, at the age of 78.

We give thanks to God for John's ministry of care, pastoral concern and sensitivity. He will be remembered with affection by the people of St Giles and across the wider spectrum of the church both here in New Zealand and beyond. His three books remain as a memory and witness to his spiritual insight and his love of people.

The Reverend Robin Humphrey Lane

[1935 – 2025]

Robin Lane was born in Timaru on 22 September 1935, the eldest of three children. His family moved to Christchurch where Robin attended St Andrew's College and was influenced deeply by Malcolm 'Mac' Wilson. He attained a BA from Canterbury before entering the Theological Hall from 1960-1962 and gaining a BD from Otago University. Having been awarded the Begg Scholarship, Robin continued his theological studies at McCormick Seminary, Chicago, USA, graduating with a MA. In 1976, he also attained a Master of Social Sciences from Waikato University.

Robin was ordained at St Andrew's on the Terrace, Wellington in December 1964 as Assistant Minister. In 1967, he joined the Presbyterian Church's Christian Education Department and moved to Hamilton, becoming a Field Officer covering the Presbyteries of Waikato, South Auckland, Taranaki and Gisborne. Robin then took on a variety of national church roles, convening the Life and Work Committee 1971 – 1978. Then, having been appointed Deputy Director of Parish Development and Mission, Robin moved to Wellington and worked with the 17.5 staff then employed by PD&M and located in various presbyteries throughout New Zealand.

Following the formation of the Assembly Lay Ministry Committee in 1985, Robin was appointed Director of Lay Ministry, focusing on adapting to the changing structures of the Presbyterian Church, but being closely associated with equipping lay people for leadership roles in parishes as the availability of ordained ministers decreased. During John Murray's term as Moderator, Robin again served as Associate Minister at St Andrew's on the Terrace in Wellington and as an Inter-Church Trade and Industrial Mission chaplain to organisations including the Treasury and State Services Commission.

In 1999, Robin commenced his first time in parish ministry, with First Church, Martinborough. He was granted emeritus status in 2001 and moved to Wellington where he continued to offer ministry to local parishes and particularly groups of interested people exploring more relevant ways of expressing and communicating the gospel equipping them to interact with their various local communities.

Robin had an inquiring mind and an infectious joy at sparking other people to re-think old ideas. He had a strong commitment to teaching everyone in the Church and a heart for proclaiming hope to the world. People appreciated his explanations of the context, both of the historical background of the Bible readings and their current relevance, before getting into the full application for our lives today. The extent of his knowledge and clarity of his message were impressive.

He died peacefully in Lower Hutt on 17 September 2025, just 5 days short of his 90th birthday.

The Reverend David Page Jack

[1941 – 2025]

David Jack was born in Pukekohe. He left school in 1957 and worked as a farm worker at Mangatawhiri. He was introduced to Jesus Christ as Saviour and Lord under the ministry of

Rev Donald Kirkby at St James Pukekohe, where he also married his wife Jacque (Glenice Jacqueline nee Klatt) on 19 February 1966.

David attended the Theological Hall from 1969 to 1971, and was ordained and inducted at Westmere, Wanganui Presbytery, in December 1971. From there, he was called to Titahi Bay, Wellington Presbytery, in August 1974, and then as an associate minister at St Stephen's Invercargill in February 1979. Alongside this role, David served as hospital chaplain at Kew Hospital in Invercargill from May 1983.

David was granted the status 'minister outside the bounds of presbytery', Southland Presbytery, in March 1998. He served in the United Reformed Church in Derby South from 1998 to 2001, and then as chaplain at Crowhurst Christian Healing Centre, East Sussex, from July 2001 to 30 June 2005.

On returning to New Zealand, David served in a Stated Supply role at Orakei, Auckland Presbytery, 2005 to 2007. He was granted the status Minister Emeritus, Southland Presbytery, on 30 June 2007.

David passed away peacefully at home in Invercargill, on Saturday, March 1, 2025, aged 83 years. He is remembered as a devoted husband to Jacque, loving father (and father-in-law) to Paul and Paula, Maree and Jamie, and Liane; and known as much loved "Day" to all his grandchildren and great-grandchildren. We give thanks for his life and ministry.

Rev Fogatia Lavea Levi

[1949 – 2023]

Born on 10 June 1949 at Saleufi, Samoa, Fogatia Levi began his career serving his community as an Agricultural, Fishing, Forestry, and Environmental Advisor (1967–1972). After migrating to New Zealand, he worked as Officer in Charge of Freight for New Zealand Railways (1973–1987) and later as a Section Officer for the Justice Department (1990–1991).

Sensing God's call to ministry, he studied at St John's Theological College (1987–1989) and at the University of Otago, completing a Licentiate of Theology (1989), Bachelor of Theology (1994), and Graduate Diploma (1995).

Fogatia was licensed at St Mark's Pine Hill, Dunedin Presbytery, on 7 August 1994, and was ordained to Oxford District Union, Christchurch Presbytery, on 15 August 1997. He went on to serve faithfully as a Minister Within the Bounds, Auckland Presbytery, and at St David's Otorohanga, and Te Kuiti Parishes, Waikato Presbytery, from 13 July 2006.

After many years of ministry, Rev Levi became Minister Emeritus in Northern Presbytery on 31 December 2013.

He was supported throughout his ministry by his beloved wife, Ioana Tumaua, whom he married on 17 July 1976.

He will be remembered for his pastoral care, his wisdom, and his dedication to both parish and presbytery life. His journey reflects a life of service — in the wider community, in the Church, and to God's people.

Rev Fogatia Levi died on 29th November, 2023, aged 74 years.

The Reverend Janet McKinlay**[1932 - 2024]**

Janet, together with her twin brother John, also destined to become a Presbyterian minister and to serve as a missionary in Southeast Asia, were born in Lawrence, Otago, on 25 September 1932. They were descendants of gold mining families and storekeepers still remembered in the district. The five McKinlay children, including Janet and John, dominated the award of diplomas at Sunday School prize giving in 1938 and no doubt in other years as well. Janet attended Lawrence District High School and had one year at Otago Girls' High School before becoming a student at Dunedin Kindergarten College in 1952.

After teaching in Balclutha for two years, and travelling overseas with her sister Catherine, Janet returned to Dunedin where she studied for her BA and then attended Deaconess College from 1964 to 1965. In 1966, Janet undertook post-primary teacher training at Christchurch Teacher's College before being appointed as a missionary teacher at Hoh Fuk Tong College in the New Territories, Hong Kong, beginning in 1967.

Janet returned to Dunedin in 1977 to support her mother while working part-time with the Chinese Church and teaching at Columba College. Her mother died in 1979 and in February 1981 Janet was reappointed to the overseas staff, teaching at the Kuo Chuang Presbyterian Boys School in Katong Singapore. After returning to Dunedin in 1987, she was appointed to stated supply in St Stephens, Leith Valley where she was ordained in 1992, the first woman minister in the parish's history.

Janet retired in January 1998. In retirement, she remained active in church and community. She worshipped at East Taieri Parish until going into care. Even after dementia developed in her final years, Janet would still lead in prayers before lunch in the rest home. She died in Dunedin Hospital on 27 July 2024.

Janet is well remembered for her quiet, cheerful, and determined spirituality, her sense of humour and welcoming hospitality, pastoral sensitivity and supportive interest in others. The foundations that her ministry laid for others was significant in New Zealand as well as overseas, including through the influence she had on numbers of students for the ministry, which continues to bear fruit.

The Reverend Elizabeth Margaret Mansill (née Livingston)**[1941-2025]**

Elizabeth was born in Millport, Isle of Cumbrae, Scotland, on 14 January 1941. She was a woman of remarkable intellect and creativity, holding an Associate of the London College of Music (1959), a qualification from the Royal Scottish Academy of Music and Drama (1962), and a Licentiate of Theology (1982) from the Joint Board of Theological Studies. Before entering ministry, she worked as a teacher of Educational Speech and Drama in Gorbals, Glasgow; later as a lecturer in Pennsylvania, USA, and at Hamilton College of Education, Scotland.

For thirteen years, Elizabeth was a devoted member of the Iona Community, where her faith and commitment to justice and reconciliation were deeply nurtured. She was ordained to ministry as Stated Supply in Kihikihi on 16 December 1982, and inducted there on 26 June 1983. She later served as Associate Minister at St James, Auckland, from 13 February 1986 until 19 May 1993. From 1993 she ministered within the bounds of Auckland Presbytery, before being called to St Austell's Co-operating Parish, New Lynn, where she served faithfully as Stated Supply from 22 August 1993 and was inducted on 4 May 1995. She was recognised as Minister Emerita in 2007.

Alongside her husband, Douglas Bruce Mansill, Elizabeth shared a lifelong partnership in ministry, faith, and service. Together they were instrumental in founding Te Oritenga, a restorative justice group established in 1995, reflecting their shared vision for peace, healing, and community reconciliation.

Elizabeth's calling was never simply a profession—it was a vocation grounded in compassion, courage, and unwavering faith. She crossed many worlds and cultures with grace and respect, never seeing difference as a barrier but as a bridge. Wherever she went, she listened first, learned always, and loved unconditionally. She saw every person as worthy of dignity, every story as worth hearing, and every pain as deserving compassion. Elizabeth's life was a testimony to service and love. Her legacy is not written in monuments, but in people—in the lives she changed, the bridges she built, and the light she shared. Many, including Magele Oloataua Fa'amamafa, bear witness to her enduring influence. Over thirty years ago, as a young mother, Magele was blessed by Elizabeth's compassion and guidance—an influence that continues through her own daughter, Elizabeth, named in honour of this remarkable woman.

Elizabeth is survived by her daughter, Rev. Morag (Mo) Morgan, who continues her mother's legacy of ministry and faith.

A woman of strong ecumenical spirit, Elizabeth believed that unity in Christ transcends boundaries, and her ministry reflected that conviction in every encounter. Elizabeth has gone from our sight, but never from our hearts. The seeds she planted will continue to bear fruit in lives and communities for generations to come.

The Reverend Professor Peter Clarkson Matheson

[1938 - 2025]

Peter Matheson was born in Scotland on 6 October 1938 and came to New Zealand as a boy when his father, the Rev J G Matheson, became minister at Knox Church, Dunedin.

Peter attended Otago Boys' High School, and graduated with a Master's degree in History from University of Otago. He began study at the Theological Hall, Knox College, prior to returning to Edinburgh where he completed a BD and a PhD. This was followed with postgraduate study in Germany at the University of Tübingen.

Peter taught Ecclesiastical History at the University of Edinburgh from 1965 to 1982. Back in New Zealand, Peter was Professor of Church History, Theological Hall, Knox College, 1982 to 1996, and an honorary lecturer in the Faculty of Theology at the University of Otago, where he served as sub dean from 1988 to 1990, and dean from 1990 to 1992.

Peter taught in the School for Ministry in Dunedin from 1997 to 1998 before moving to Melbourne where he was Principal of the Uniting Church in Australia Theological Hall at Ormond College, 1998 to 2004.

Peter retired back to Dunedin. He spent many happy years at Waitati with his wife Heinke before moving into the city.

A distinguished academic with an international reputation, Peter specialised in Reformation history and the German Church struggle during the Nazi years.

He published extensively in both English and German, with a special interest in the Radical Reformation, seen in his work on Thomas Muntzer, and women - notably his ground-breaking work on Argula von Grumbach.

Peter was a very accessible historian with a great ability to communicate the passion which stirred reformers. He was very able at capturing the underside of the Reformation and giving it a fresh voice in his writing.

Peter was an imaginative and creative teacher, a great mentor and encourager. The passion he identified in the reformers he expressed in his personal life through his deep commitment to social justice concerns, such as the peace movement and environmental issues. This found active expression through his involvement in the St Martin's Island Community.

There was a strong poetical strain in Peter seen in his robust evocative prayers reflecting an expansive view of the holy.

His contributions in retirement to the 'Otago Daily Times' and 'Tui Motu' were often sharp and incisive social commentaries on local and international affairs.

Peter was married to Heinke Sommer-Matheson for nearly 60 years. We remember Heinke, Catriona and Donald and their family.

Peter died on 14 April 2025 in Dunedin, surrounded by his family.

The Reverend Roger Frank Millichamp

[1937 – 2025]

Roger Millichamp was born in Ashburton on 21 May 1937 and raised there in a well-known tree and plant growing family. He worked in the family business and gained a Diploma of Horticulture from Lincoln University. In 1960 he married Jennifer nee Heslop.

Roger trained initially for ministry in the Baptist Church, gaining a Licentiate of Theology from Melbourne College of Divinity, in 1966. After completing a course at the Baptist College in Auckland, he was ordained as a Baptist minister in Whakatane in January 1967 and served there for 2 years.

In 1969, Roger was received by the General Assembly of the Presbyterian Church and completed a one-year course at the Theological Hall in 1970.

He served in three ministries in Christchurch Presbytery: firstly, as the minister of St Aidan's Mairehau, from 1971; secondly as a Hospital Chaplain from 1976, and finally, as the minister of St Andrew's at Rangi Ruru from 1986. He was granted the status of minister emeritus in 2001.

Roger died on 28 April 2025. He is survived by Jenny and their family.

The Reverend William Reuben (Bill) Moore

[1934 – 2024]

Bill Moore was born 30 January 1934 to Charles and Evelyn (Earle) Moore in Wellington. He went to school in Lower Hutt (being Dux of his high school) and gained a B.Sc. from Victoria University in 1955. Bill attended the Theological Hall 1957-1959 and gained his B.D. from Otago University.

Bill and Heather (1938-1993) were married 23 January 1960 and Bill was ordained at Ahuriri-Putorino Parish, Hawkes Bay Presbytery on 11 February 1960. The family grew with two children, Sheena and Kensie. They moved to Waipukurau Parish in 1966, staying in Hawkes Bay. In 1974, Bill moved to Dunedin, firstly called to Anderson Bay Parish and he

then became a hospital chaplain, primarily at Wakari Hospital. Bill helped train many students from the Hall while in that role. Heather had died in 1993 and Bill remarried, to Grace, in 1997. Bill and Grace they retired to Hawkes Bay in 1999 (when they weren't travelling) and moved to Atawhai Retirement Village in 2020.

Bill knew the Book of Order from cover to cover and served in various roles in the Presbyterian Church, assisting the wider church in legal and business procedures. He was Moderator of the Synod of Otago and Southland at the time of its sesquicentennial (150th). He enjoyed singing and was a member of the Dunedin Male Choir and Napier Civic Choir. He also loved Forest and Bird outings – even when they were on Sundays.

Bill's chosen Bible reading was Colossians 3:12-14. "Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. ¹³ Bear with each other and forgive one another if any of you has a grievance against someone. Forgive as the Lord forgave you. ¹⁴ And over all these virtues put on love, which binds them all together in perfect unity."

These qualities exemplified his life. Bill celebrated with joy and thankfulness his 90th birthday and died 13 December 2024 in Hawkes Bay.

Sister Catherine Pearl (Cath) Gillanders Morley

[1927 – 2023]

We give thanks to God for the life and faithful service of Catherine Pearl Gillanders, later Mrs Catherine Morley, who served the Presbyterian Church of Aotearoa New Zealand with devotion and distinction.

Born on 8 March 1927 in Reporoa, Cath received her early education at Reporoa, Tauranga, Taupo, and Te Kuiti schools, before completing a commercial correspondence course. She pursued nursing at Auckland Public Hospital and Cornwall Maternity Hospital, gaining full qualifications in general, maternity, and midwifery nursing.

From 1951 to 1953, Cath trained at the Deaconess College while continuing in nursing. She was licensed and ordained as a Congregational Deaconess at Mt Eden Church, Auckland Presbytery, on 4 July 1954.

Answering a call to mission service, Cath went to the New Hebrides (now Vanuatu) as a Deaconess and Nurse, serving at Epi Hospital from 1958. Ill health forced her return to New Zealand in 1959, though she resumed service in 1961 until 1962. She later continued her ministry in New Zealand as District Health Nurse at Hikurangi and then in parish work in Otahuhu (1963) and Whakatane (1969).

On 31 July 1971, Cath married Rev Charles Henry Morley (1907–1989), and together they shared ministry until his death. She was licensed as a minister in 1974 and gave long service to parishes in Massey and Glen Eden, where she remained faithfully active for 30 years.

Her leadership extended beyond parish life: she served on the Dominion Council of the Bible Class Movement, in the Auckland Hospital Nurses' Club, the Deaconess Association, Girl Guides, Girls' Brigade, the Ministers' Wives Association, and the Association of Presbyterian Women.

Sister Cath was remembered as a woman of deep faith, compassion, and service. Her ministry was marked by care for the sick, dedication to young people, and encouragement of women in leadership within the church.

Cath died on 20 November 2023, aged 96 years.

The Reverend Robert Mackintosh Paterson

[1934-2024]

Robert was a child of the manse. He was born in Darfield in 1934, where his father, Rev Theodore Paterson was the Presbyterian minister. When Robert was five, the family moved to Oamaru, but tragedy struck five years later with the sudden death of his father. His mother moved the family to Christchurch, where Robert attended St. Andrew's College, before going on to study at Canterbury University where he received his MA in 1956.

Robert moved to Dunedin to attend the Theological Hall from 1956– 58 and was the Begg Scholar in 1958. This was followed by a period of study in the United States at the Princeton Theological Seminary where he received his Master of Theology degree in 1960.

He returned to New Zealand and was ordained and inducted at Pukerau, Mataura Presbytery in March 1961 and resigned from there to take up the role of Lecturer in Biblical Studies at the Theological Hall in February 1965 and resigned in January 1972.

Robert was overseas from 1972-1973 and returned to take up stated supply role at Cromwell-Arrowtown, Central Otago Presbytery from March 1974 to April 1975.

Robert was appointed to Overseas Missions Staff in May 1975 – serving as Lecturer in Old Testament at Theological College of Eastern Indonesia (STT Intim). He undertook language study in Auckland and Wellington while waiting for a visa and left for Indonesia in February 1976. He concluded his appointment in September 1999. Upon his return to New Zealand, Robert was granted the status of Minister Emeritus by Dunedin Presbytery in December 1999.

Robert wrote a number of books and resources in the Indonesian language, including a series of Biblical commentaries. His photographs from this time show a fascination with the people and cultures of Indonesia and his images of those he knew convey a real sense of joy and affection.

Some of the books titles he wrote in the Indonesian language include Commentaries on Jeremiah, Malachi, Zephaniah, Leviticus and Daniel (with Dr. SM Siahaan), Leviticus, Lamentations, Exodus, 1 and 2 Samuel; "Firman Hidup" (Living Word) 49 and 58 (a collection of sermons); and The Bible as the basis for the sermon.

He also published A history of the Pukerau Presbyterian Church (1962) and Kowhai and Orchard, Life of two Islands (a 2009 self-published autobiography) in English.

In retirement, Robert was a regular visitor to the Presbyterian Archives and in recent years donated a large collection of photographs from his years in Indonesia.

Rev Robert Paterson died at Ross Home, Dunedin on 15 June 2024 aged 90. We give thanks to God for Robert's life and ministry.

Mr Allan Paulin**[1938-2025]**

Allan Paulin was born on 18 February 1938 and died on 7th April 2025. He was married to Celia and they had two children, Rev Rachel Judge and Alastair Paulin. Both Allan and Celia served Presbyterian churches as Bible class leaders and elders over their lifetimes. Celia died on September 30th, 2025.

Allan was educated at Otago Boys High School and Otago University. He had a love for maths and physics and warmly embraced the life of a teacher in these subjects. He taught at Rangitaiki College in Marton, Waimate High School (South Canterbury), Waitaki Boys High School (Oamaru) and John McGlashan College (Dunedin). In his Waitaki years, Allan was coach of the rugby First 15 and over the years was known for his expertise in the details of rugby rules. He was headmaster of John McGlashan College for 17 years from 1977 and contributed to the school more than doubling in size and the renewal of its Christian ethos.

Allan then served for eight years as the Presbyterian Church's Southern Mission Resource Team Co-Director. This role took him all over Otago and Southland, helping many parishes and their presbyteries with their mission planning and also assisting where there were difficulties. As part of the national mission co-directors' network, Allan liaised with colleagues in other areas of New Zealand doing similar work.

In 2001, as Allan was nearing the end of his time as a Mission Resource Team Co-Director, he was elected Moderator Designate of the Synod of Otago and Southland, becoming Synod Moderator in 2002. Allan served the Synod with distinction, holding roles in major Synod committees. His wise and sound counsel, along with his vast experience of church life meant he was a great help to many and to the Synod committees he served on.

When Allan left the Mission Resource Team Co-Director's role, he undertook voluntary work as an onboard commentator for the Taieri Gorge Railway's train excursions. In later retirement, Allan retained a warm connection with John McGlashan College and with the parishes and presbyteries of the south. His final years were spent with his wife Celia as residents of St Andrew's Rest Home in Dunedin.

Allan is remembered for his kindness and calmness in so many settings. He would quietly make insightful observations on the experience of life in church and society. Allan had this wonderful way of getting alongside people in ways that allowed them to flourish and become the best versions of themselves.

The Reverend Dennis Michael Povey**[1940 – 2023]**

Dennis Povey was born 27 November 1940 in Auckland, the son of Joseph and Nessie Povey. The family later moved to Christchurch where Dennis completed his schooling and was involved with St John's Ambulance cadets.

Dennis graduated with a BA from Otago University in 1964 and studied at the Theological Hall from 1964-1966. It was in May 1966 that Dennis married Lea Taylor and their own family was formed.

Dennis was ordained at St Andrew's, South Canterbury in June 1967, resigning from that parish in 1971 to attend the Presbyterian School of Christian Education in Richmond, Virginia, USA where he completed a Master of Arts in Christian Education.

On return to New Zealand in 1972, Dennis was inducted to the Alexandra-Clyde Union Church where he experienced the practical uniting of Methodist and Presbyterian congregations. He developed a ministry that was community facing – a focus that would remain with him. In 1979 Dennis became the secretary of the Joint Commission on Church Union in Wellington where he helped develop the growing number of Cooperative Ventures across the country. He returned to parish minister at St George's, Takapuna in 1988-1995 and at First Church of Otago in Dunedin from 1995 until 2001.

In 2001, Dennis became the Director of Community Mission with Presbyterian Support Services Otago and committed himself to key pieces of research into poverty, housing and older persons. Dennis convened an Assembly Special Committee researching and proposing changes to the training of Presbyterian Ministers. The recommendations in the report were adopted and have made a significant contribution to recent developments for ministry training. He 'retired' in 2006, taking on a part time role of archivist with Presbyterian Support Otago until 2016. His ministry was noted for social justice, innovation (including new computer technology), thoughtful poetry and a sense of humour.

Dennis and Lea moved to Wellington in 2020. Lea died in April 2021 at Huntleigh Home, Wellington. After his health deteriorated in recent years, Dennis died on 26 October 2023. The twinkle in his eye was dulled but it sparkles when we remember him.

We give thanks for Dennis' long and varied ministry and pray for his family as they mourn his loss.

The Reverend Pamela Mary (Pam) Pruden

[1935 – 2024]

Pam Pruden was born 09 September 1935, in Christchurch.

As an adult, Pam became prominent in the Christchurch Presbytery. Her first husband was Graeme Frew but she was later remarried, in 1988, to Charles Naylor who was the minister at St Andrew's Takaka. Pam and Charles lived in the Golden Bay area from the time of their marriage.

Pam trained for ministry under the Community Based Ministry Training scheme and was ordained and inducted to the Takaka Parish in 1992.

In 1995, Pam was called to Mayfield Parish, Ashburton Presbytery. She served there until she retired in 1999, when she and Charles moved back to Pohara, in Golden Bay. They were both involved in the community there and were deeply committed to issues of social justice.

In retirement, Charles and Pam moved to Pam's hometown, Christchurch. Charlie died in 2021.

Pam was a warm friendly person who enjoyed people.

She died on 10 March 2024 aged 88.

The Reverend Laurence Gilbert Richards**[1935 – 2024]**

Laurie Richards was born on 29 November 1935.

In 1961, Laurie graduated from Canterbury University with a Bachelor of Arts degree. He undertook training for the ministry at the Theological Hall from 1965 to 1967. In early 1968, he married Jennifer Willis, a nurse and midwife.

Laurie was ordained and inducted at the Kaikoura Church, Nelson-Marlborough Presbytery, in late 1968. A feature of his ministry was connecting with the community, especially those who were struggling.

Laurie was called to Leeston Co-operating Church, Christchurch Presbytery, in September 1982 and served there until December 1988.

Laurie then became an associate of Christchurch Presbytery and served as a workplace support chaplain in Christchurch. These were the early days of what was known as ITIM. He particularly enjoyed his connection with the staff at Christchurch Airport.

After retiring, Laurie and Jennifer maintained their link with St Giles Congregation (now The Village), often hosting young travellers and running a small group in the church.

Laurie was a thoughtful and somewhat unregulated character with a heart of gold and an ability to strike up a conversation with anyone.

Laurie died at Christchurch on 2 May 2024.

Rev Shirley Margaret Simmers (nee Johnston)**[1931 – 2024]**

Shirley Johnston was born in Winnipeg, Canada, on 20 July 1931, while her parents, Rev Dr Harry and Jean Johnston were on furlough from missionary service in Manchuria. The family returned to China and Shirley was home schooled until they were forced to leave in 1941. Shirley's father remained behind and was interned for two years before returning to Canada to take on parish ministry.

Shirley attended the University of Manitoba and attained her BSc and moved to Montreal for a job, where she met a United Church of Canada deaconess who aroused a call within her, with a keen interest in Christian education. In 1954, Shirley began training as a deaconess, being ordained in 1956 and taking on a Christian Education role in Montreal. In 1958, she felt called to missionary service and found herself in Northern Rhodesia (now Zambia) working with children.

In 1963, Shirley took furlough and study leave at Princeton – where David Simmers, a Presbyterian minister from New Zealand, was also on study leave. They were married in early 1964 and Shirley returned with David to New Zealand where he ministered at Auckland University, Te Atatu and Silverstream, Upper Hutt. Shirley looked after their four children and supported David in his ministry.

In 1974 Shirley began to work part-time for the Presbyterian Church in Christian Education and then with Department of Parish Development and Mission. When David resigned from Silverstream, Shirley was ordained and called to St Anselm's Union Church in Karori where David became the support person for her ministry. In 1986, Shirley was inducted at Ngaio Union Parish where she served until her retirement in 1991.

Shirley was a trailblazer in women's ministry and a keen supporter for young women to take roles in the church. Her sense of call did not diminish and she was a keen supporter of ministers and children's ministry in the local congregations she attended. Shirley died on 3 March 2024 after a period of ill health

The Reverend John George Sinclair

[1933-2024]

John Sinclair was born in Dunedin on 29 April 1933, to Orcadian parents. His father was a marine engineer, constantly at sea during John's early life; his mother was a master mariner's daughter. Accompanying his mother, he heard good preaching at Roslyn and Knox Churches. Later, at Otago University, he became involved in the Student Christian Movement, and mingled with divinity students from Knox College.

These were strong influences on his early faith, but he once alluded to an experience which set his course towards the ministry. He entered Knox College and attended the Theological Hall from 1956-58. As a student, he provided summer supply in Central Otago and across northern and western Southland. He met his wife, Dorothy Bruce, while working in Roxburgh. They married in 1958, shortly before John was inducted to the Popotunoa Parish, Clinton, Maitua Presbytery.

He remained there until 1969, when he answered a call to St Andrew's Parish, Ashburton Presbytery. At one time, the communicant roll of St Andrew's approached 500 members. The demands of this large parish and associated duties seemed unrelenting, yet John laboured there for nineteen years, striving also to serve the community beyond the church. He said it took at least five years in a place before real progress was possible. Though most at home in a rural parish, his last charge was St Clair Parish in Dunedin, from 1988-1996. On his retirement, John began an association with First Church which lasted until his death.

John's theology was founded upon the excellent teaching that ministers of his generation were privileged to receive. He preached always with conviction and took nothing lightly in preparing for services and funerals; long nights of toil were routine. Latterly, he was often asked to preach at commemorations of various kinds and he had a fine instinct for what such occasions required. He placed great store on pastoral visiting, and compassion for the elderly and those in hospital were hallmarks of his ministry.

John was far from narrowly religious. He read widely and enjoyed learning from practical people. Few could match his knowledge of southern New Zealand. He might almost also be taken as a native Scot, such was his love for his parents' homeland and its history. His interests were multifarious, though even in retirement he lacked the time to pursue them. He took delight in the natural world, and served on the University of Otago Animal Ethics Committee. The Heritage Centre at First Church absorbed many hours. He loved meeting its visitors but also saw the Centre as serving serious purposes: a church which lost knowledge of its origins was rudderless, and the artefacts from Pacific ministries were reminders of a lost concern with Christianity on the world stage.

It is hard to imagine a person more gentle or kindly in spirit. John went about life with good cheer and optimism, but always with steady purpose. He was unafraid to speak out on subjects he thought important, such as university education, the future of the Presbyterian Church, and the fate of theological training. More often, though, he showed the rightness of a course by subtle influence.

John Sinclair died on 22 May 2024. Dorothy died four months later, on 29 September 2024. He described their work together as a true partnership. They are survived by three children and three grandchildren.

The Reverend James Ernest (Jim) Soper**[1935 – 2025]**

Jim was born 14 July 1935 to Ernest and Edith Soper. He described his childhood as challenging and having a life-long impact on him. As a young man, his faith was formed by the Christadelphians and later by Anglican and Presbyterian congregations. He worked as a clerk with various companies in the lower South Island and was a regular lay preacher around northern Southland before responding to an ongoing call to ministry.

Jim attended Bible College in Auckland in the late 1970s and it was there that he met Alison, his partner in life and ministry. Married in 1980, Jim and Alison moved to Dannevirke where Jim worked as a lay assistant in the Presbyterian and Anglican Churches. They then moved to Dunedin for training at the Theological Hall from 1984 - 85 and it was while there that David and Tanya entered the family.

Jim was ordained at Oxford District Union 9 January 1986 and would later also minister to the local Anglican congregation. The Sopers then moved to Pahiatua in 1992 before Jim retired to Palmerston North in 2001. In retirement, Jim and Alison became members of St Andrew's in Palmerston North and were valued members of the congregation.

Jim's ministry was noted for his commitment to prayer, his sense of humour and his deep pastoral care for everyone he met. He was a person who offered encouragement to others in their tasks and willingly took on what he could to help others.

Jim died in Palmerston North on 23 January 2025. We give thanks for his life and ministry.

Mr Peter Bryan Weir**[1952 – 2024]**

Peter Weir's life was deeply intertwined with service and faith, particularly within the Presbyterian Church. Peter was a highly intelligent and qualified man, Dux of his Grammar school in Takapuna, Auckland, an avid sportsperson, a recipient of various international scholarships, his dedication was later applied in the sphere of Law and Arts. His connection to St George's Presbyterian Church Takapuna spanned generations, with his family having fellowshiped there for well over a century. This intergenerational relationship was foundational in grounding Peter and his significant contributions to his faith community.

Peter served St George's as an elder and Session Clerk with dedication and aplomb, demonstrating his commitment to the leadership and administration of the church. His service extended beyond the local congregation to the regional presbytery and also to the national Presbyterian Church, making a notable contribution to the Book of Order Advisory Committee even in his last days. Moreover, Peter shared his faith by leading services and preaching from time to time. His deep engagement with the Word of God brought him joy and satisfaction which he readily and passionately shared as he prepared for services, revealing a profound appreciation for scripture.

Above all, Peter Weir had a genuine heart for God and his faith community. He was described as a good and faithful servant of the church and the wider community, whose life touched many, and not just in his local community, but all around the world. His devotion to easing the burden on others was evident in his willingness to undertake tasks that others might not, benefiting the communities he served in humility. Peter's profound faith was a guiding principle in his life, and his wholehearted commitment to the tasks before him, whether through word or deed, left a lasting impression on those around him. Peter was a wonderful ambassador of Christ, and he is dearly missed.

The Reverent Brian Phillip Williscroft QSO**[1935 – 2025]**

Brian Williscroft was above all a parish minister. In 35 years he ministered in five different parishes – Central Hawkes Bay, St David's Otorohanga, West Dunedin Union, St Andrews Levin and First Church Invercargill. In his retirement in Dunedin, he was an active member of First Church of Otago. Through 60 years of ordained ministry he conducted around 600 weddings and over 1000 funerals.

Brian was born in Auckland on 14 May 1935 and grew up in the Helensville area. After his father died aged 44, Brian milked cows on the family dairy farm as well as driving the school bus, bringing in extra income for his mother and three sisters. He was involved in the local congregation and was Sunday School superintendent.

In 1958, Brian was accepted for ministry training, and from 1959-61 studied at Auckland University. In 1960, he married Noeleen Wall. Brian then studied at Knox Theological Hall 1962-64, with a summer supply in the Massey Parish.

Brian was ordained on 11 February 1965 in Takapau-Norsewood Parish in Central Hawkes Bay. As well as busy parish ministry, Brian was invited by Michael Jackson-Campbell to join the Communications Committee, and began broadcasting "Faith for Today". He was also Moderator's Chaplain to the Rt Rev Bill Watt in 1968, and began a long term of service on the Assembly Ministry Committee. Noeleen and Brian were always wonderfully hospitable, and frequently hosted church visitors in their home, wherever that home was. During this time in Central Hawkes Bay, Brian was commissioned as a Chaplain in the Territorial NZ Army in 1969, undergoing basic training at Linton camp, and taking part in annual camps at Waiouru. He was discharged from the Army Reserve List in 1985.

Five years in Otorohanga, where a church hall was built, were followed by seven years at Halfway Bush, part of West Dunedin Union Parish. In Dunedin, Brian extended his broadcast ministry, regularly providing a "Window on Otago". He also served on the Dunedin Social Services committee for three years. During this time Te Arai Te Uru marae was established in Kaikorai Valley, and Brian was asked to be the chaplain. At Halfway Bush he began his involvement with Girls Brigade, which continued in Levin, where he wrote a handbook for GB chaplains.

Ministry in Levin began in 1983, and was busy, with new ventures like restaurant church on Sunday nights. Three students for ministry spent formative summers working alongside Brian, and learning much from him. Brian was involved with Presbyterian Support, chair of Reevedon Home, and appointed as Presbytery rep to the Presbyterian Support Central Committee in Wellington. There was also work for Assembly committees – Ministry Committee and later the Administration and Finance Policy Group. That all involved a lot of travel – but travel had always been part of Brian's ministry.

Brian's fifth parish was First Church Invercargill, an inner city gathered congregation. Over nine years Brian encouraged the congregation in new areas, like employing a "church nurse". Throughout his time in Invercargill, Brian was on the Presbyterian Support Southland Board, serving as chairman for three years. The Board was involved in four major rebuilding or refurbishment projects in Invercargill, Gore and Frankton over that time. Brian was elected Moderator of the Synod of Otago and Southland for 1999.

In 1997 Brian was appointed by the Queen as a Chaplain in the Order of St John of Jerusalem. In that same year Brian and Noeleen spent time in the UK on exchange in Dursley Uniting Reformed Church Parish, followed by study leave and holiday. While in the UK, Brian had the opportunity to represent NZ at St John events in London.

In 2000, Brian retired from parish ministry, and he and Noeleen moved to Dunedin. Retirement was definitely active, continuing to support ministry in the Dunedin area, particularly at First Church where he was secretary of the Friends of First Church, involved with the Heritage Centre, with Rev John Sinclair, leading tours of the church for cruise ship passengers, for a time conducting 'wedding blessings' for Japanese couples, and broadcasting Radio Church services on Otago Access Radio. In 2008 he also undertook 4 months' stated supply at Wakatipu Parish.

Retirement also gave more time for his wider range of interests - genealogy, Historic Cemeteries Conservation Trust, Mt Cargill Trust (supporting people with intellectual disabilities), and St Johns. In the 2002 New Years Honours, Brian was made a Companion of the Queen's Service Order for Community Service, recognizing his extensive community involvement at a national level.

Brian died on 12 February 2025 and is survived by his wife of 65 years, Noeleen, and three of their four children, Colin, Sarah and Timothy and grandchildren Hemi and Mara.

Throughout his ministry Brian served the congregations he was called to and the communities in which they were set, seeking to make God's love and compassion known to all in words and in deeds. He was always willing to share his experience and wisdom with colleagues in ministry. The warmth of his welcoming smile and sense of humour will be remembered by those who knew him.

Addendum

Note: Memorial minutes were received for the following ministers at the 2023 General Assembly but the wording of the tributes did not appear in the Minutes of that Assembly.

The Reverend Nolan Reginald Martin

[1926 – 2023]

Nolan Reginald Martin was born in Nelson 1 August 1926, the son of Reginald and Elizabeth (Blincoe) Martin. He learnt piano and singing as a boy and his love of music was evident in his ministry.

Nolan completed a BA from Canterbury in 1947 and entered the Theological Hall in 1948, earning a BD. In 1950 he was ordained by the Youth Department of the Presbyterian Church as a youth worker. He married Flora Boyle (1925-2014) in 1952.

Their first parish ministry was in Orari, South Canterbury from 1953-1957 before moving to St Aidan's in Hastings. It was at this time that he began connections with both the church schools and Presbyterian Support. The family moved to Taupo in 1962 and it was in 1966 that Nolan first took on the role of Presbytery Clerk (for Bay of Plenty Presbytery).

In 1968 another move saw the family head south to St Paul's in Oamaru where Nolan enjoyed the organ and choir. After seven years in Oamaru Nolan was called to St Columba, Tauranga in 1975 where he served for 11 years, along with responsibilities for the presbytery again.

A final parish ministry from 1986-1991 at St Andrew's in Hastings brought Nolan back to the Hawkes Bay where he also took on the task of Presbytery Clerk. After his official retirement Nolan became chaplain for Presbyterian Support East Coast from 1992-2008.

Nolan died 9 September 2023 in Lower Hutt. We give thanks for Nolan's rich ministry – his love of music, care for young people and administrative skills.

The Reverend Fania Talagi

[1963 – 2021]

Fania Talangi was born on the 27th November 1963 in the Village of Hakupu Atua, Niue Island.

He is survived by his wife Fiona, children Sheila, Cornelius, Jonathan, Orlando, Heitony and many grandchildren.

Fania was educated in Niue Island. When he completed his high school education, he enrolled in the Police Academy in Niue. He was sent to the NZ Police Academy for further training. In the completion of his training in NZ, he returned to serve in the Niue Police where he worked his way up to being a Senior Sergeant.

When he migrated to New Zealand, Fania took up employment as a Social Worker for Owairaka Boys Home. He also took up employment with Security by Chubb Security as a Prison Escort.

He then trained as a Mental Health Worker and having achieved his Mental Health certificate, he was employed by Masons Forensic Clinic.

All the while, Fania put his whole heart into church ministry. He was ordained and inducted into Eldership and pretty much got involved in many different parts of the Ministry at Knox Presbyterian Church Parnell, teaching Sunday school and Youth ministry. He was the Assistant Parish Clerk for 6 years.

It was while he was involved in the Church Ministry that he became interested in taking up formal studies at Auckland University graduating with a Bachelor of Theology. He was trained as a Local Ordained Ministry. In the completion of that, he was called as an Associate Minister to Knox Presbyterian Church Parnell. He was very instrumental in growing the Youth Ministry and also began a New Venture of Village Based Church. To this day, the success of his ministry continues to thrive among the Youth and Young Adults.

Fania was also well respected in the work he was involved in the Community. His many roles in the wider community included his involvement in the Federation of Niue Rugby and Niue Athletics.

He was an Advocate for Education of the Niuean Language and Culture. He composed songs of both Traditional and Contemporary style. He was a man of many talents.

For all of the above, Fania will be remembered for his Love for His Lord and Ministry in the Church and Community.

Rev Fania Talagi passed away, surrounded by his family, on the 21st of October 2021, at 57 years of age.

Section H: Change in Ministers Status

Changes to Ministerial Roll

Reporting period: 01 September 2023 to 30 June 2025.

Note: This is a cumulative register, listed in order of date within each category. There will be more than one entry for a minister if they had multiple changes in status within the reporting period.

Licensing:

Josh Olds, Alpine Presbytery 3 December 2023
Maugapaia Ropeti-lupeli, Northern Presbytery, 7 December 2023
Jono Lange, Kaimai Presbytery, 8 December 2024
Pauline Hampshire, Kaimai Presbytery, 8 December 2024
Tertius Jacobs, Presbytery Central – Nukuhau Tapu, 8 December 2024
Luke Blackbeard, Alpine Presbytery, 8 December 2024
John Setu, Northern Presbytery, 15 December 2024
Winston Timaloa, Northern Presbytery, 6 January 2025

Receptions to the Roll:

Rev Tony Roberts (Queensland Baptist Union), other recognised minister, Presbytery Central – Nukuhau Tapu, 17 August 2023
Rev Kelly Gilson, (Christian Church, Disciples of Christ, USA), other recognised minister, Kaimai Presbytery, 5 August 2024

Reinstatements to the Roll:

Rev Dr Guy Pilkinton, other recognised minister Presbytery Central – Nukuhau Tapu, 6 December 2023

Ordination and Inductions:

Rev Shirley Spooner, ordained and inducted local ordained minister, Whanganui - St Pauls - St Mark's Presbyterian Church, Presbytery Central – Nukuhau Tapu, 26 November 2023
Rev Josh Olds, ordained and inducted national ordained minister, Christchurch - The Village Presbyterian Church and Leader, Local Shared Ministry Team Prestons New Mission Seedling, Alpine Presbytery, 3 December 2023
Rev Maugapaia Ropeti-lupeli, minister Drury Presbyterian Church, Northern Presbytery, 7 December 2023
Rev Jess Dreadon, ordained and inducted local ordained associate minister, Hope Presbyterian Church, Alpine Presbytery, 3 May 2024
Rev Lyn Heine, ordained and inducted local ordained minister Greymouth District Uniting Parish, Alpine Presbytery, 3 May 2024
Rev Jono Lange, ordained and inducted national ordained minister Tirau Community Church, Kaimai Presbytery, 15 December 2024
Rev Rachael Masterton, ordained and inducted local ordained minister Coastal Unity Parish,

Southern Presbytery, 17 December 2024

Rev Luke Blackbeard, ordained and inducted national ordained minister The Village Presbyterian Church (Christchurch), Alpine Presbytery, 26 January 2025

Rev John Setu, ordained and inducted national ordained minister Otahuhu – St Andrew's Community Presbyterian Church, Northern Presbytery, 27 February 2025

Rev Lynne Hall, ordained and inducted local ordained minister, Knapdale/Waikaka Presbyterian Church, Southern Presbytery, 4 March 2025

Rev Tertius Jacobs, ordained and inducted minister Tuakau Union Parish, Northern Presbytery, 22 May 2025

Rev Pauline Hampshire, ordained and inducted national ordained minister Akaroa Banks Peninsula Community Church, Alpine Presbytery, 29 June 2025

Rev Winston Timaloa, ordained and inducted national ordained minister Auckland Central – Newton Pacific Islanders, Northern Presbytery, 3 July 2025

Changes in Status:

Rev Sue Fenton, chaplain St Oran's College to other recognised minister, Presbytery Central – Nukuhau Tapu, 18 August 2023

Rev Mike Kirkby-Sing, minister Lumsden/Balfour/Kingston Presbyterian Church, Southern Presbytery to minister Bethlehem Community Church, Kaimai Presbytery, 27 August 2023

Rev Mo Morgan, minister Whanganui -St James' Presbyterian Church to other recognised minister, Presbytery Central – Nukuhau Tapu, 17 September 2023

Rev Tony Roberts, other recognised minister to parish minister New Plymouth – St Andrew's Presbyterian Church, Presbytery Central – Nukuhau Tapu, 8 October 2023

Rev Solomon Premkumar Rajan, minister South Kaipara Presbyterian Church to Papakura and Districts First Church, Northern Presbytery, 15 October 2023

Rev Boaz Ko, minister Good Neighbour Church to other recognised minister, Northern Presbytery, 6 November 2023

Rev Paul Loveday, minister emeritus, ended as Moderator Presbytery Central – Nukuhau Tapu, 1 December 2023

Rev Leanne Munro, other recognised minister, inducted as Moderator Presbytery Central – Nukuhau Tapu, 1 December 2023

Rev Ron Bennett, minister Te Awamutu Presbyterian Parish, ended as Moderator Kaimai Presbytery, 31 December 2023

Rev Wilson Orange, minister emeritus inducted as Moderator, Kaimai Presbytery, 1 January 2024

Rev Ivan Martinez, from minister Remuera – Somervell Memorial Presbyterian Church, Northern Presbytery, to Dean of Studies Knox Centre for Ministry and Leadership and other recognised minister, Southern Presbytery, 8 January 2024

Rev Raymond McKie, from other recognised minister to chaplain Te Whatu Ora - Taranaki, Presbytery Central – Nukuhau Tapu, 24 January 2024

Rev Grant Ridout, from minister Ponsonby - St Stephen's Presbyterian Church, Northern Presbytery to minister New Plymouth - St James Presbyterian Church, Presbytery Central – Nukuhau Tapu, 29 January 2024

Rev Fieta Ikitoelagi-Faitala, minister Henderson – Pacific Islanders' Church, ended as Moderator Pacific Presbytery, 31 January 2024

Rev Dan Spragg, from minister The Village Presbyterian Church to Ministries Coordinator – Kaihau Whakatipu, Alpine Presbytery, 1 February 2024

Rev Tengarū Paniora, other recognised minister Southern Presbytery to minister Tokoroa – St Luke's Pacific Islanders, Kaimai Presbytery, 18 February 2024

Rev Christine Sorensen, other recognised minister to minister Papatoetoe – St John's Church, Northern Presbytery, 22 February 2024

Rev Dr Guy Pilkinton, from other recognised minister to minister Waitara – Knox Presbyterian Church, Presbytery Central – Nukuhau Tapu, 15 March 2024

Rev Pennie Otto, Local Ordained Minister Niue Takanini Pacific Island Presbyterian Parish ended as Executive Officer, Pacific Island Presbytery, 31 March 2024.

Rev Greta Muller, other recognised minister to minister New Plymouth – Knox Fitzroy Presbyterian Church, Presbytery Central – Nukuhau Tapu, 7 April 2024

Rev Michelle Shin from chaplain Auckland Hospital to minister Albany Presbyterian Church, Northern Presbytery, 11 April 2024

Rev Richard McLean, minister Plimmerton Presbyterian Church, Presbytery Central - Nukuhau Tapu to other recognised minister and Executive Officer Southern Presbytery, 15 April 2024

Rev Dr Andrew Callander, minister emeritus to other recognised minister, Alpine Presbytery, 20 April 2024

Rev Dr Andrew Callander, other recognised minister to minister, Motueka Uniting Parish, 30 April 2024

Rev Arii Taimataora, chaplain PCSANZ Christchurch Men's Prison and Rolleston Prison to other recognised minister, Alpine Presbytery, 1 May 2024

Rev David Smith, chaplain St Kentigern College to other recognised minister, Northern Presbytery, 3 June 2024

Rev Robert Robati-Mani, minister Gore – St Andrew's Presbyterian Church, Southern Presbytery to minister Kowai-Cheviot Presbyterian Parish and Waikari Presbyterian Church, Alpine Presbytery, 9 June 2024

Very Rev Dr Graham Redding, other recognised minister to minister Dunedin - Knox Presbyterian Church, Southern Presbytery, 20 June 2024

Rev Arona Tusega, minister Otara – Pacific Islanders Church inducted as Moderator Pacific Presbytery, 21 June 2024

Rev Jon Parkes, minister Nelson-Whakatu Presbyterian Church to other recognised minister Alpine Presbytery, 30 June 2024

Rev Ian Guy, minister Wakatipu Community Presbyterian Church, to other recognised minister, Southern Presbytery, 30 June 2024

Rev Brett Reid, community minister to parish minister Ngaio Union Church, Presbytery Central – Nukuhau Tapu, 7 July 2024

Rev Philip Bettany, minister Hamilton – Fairfield Presbyterian Church to other recognised minister, Kaimai Presbytery, 17 July 2024

Rev Iona Su'a, minister Orakei Presbyterian Church to other recognised minister, Northern Presbytery, 28 July 2024

Rev Reece Frith, minister Katikati – St Paul's Presbyterian Church, Kaimai Presbytery to minister Cromwell and Districts Presbyterian Church, Southern Presbytery, 29 July 2024

Rev Ian Guy, other recognised minister Southern Presbytery to minister Eastern Bay of Plenty Presbyterian Parish, Kaimai Presbytery, 4 August 2024

Rev Nimarota Lale, other recognised minister to parish minister Papakura Pacific Islanders Church, Northern Presbytery, 8 August 2024

Rev Dr Bruce Hamill, minister Island Bay Presbyterian Church to other recognised minister, Presbytery Central Nukuhau Tapu, 2 September 2024

Rev David Sang-Joon Kim, minister Avonhead/Upper Riccarton – St Mark's Church to other recognised minister, Alpine Presbytery, 29 September 2024

Rev Dr Carolyn Kelly, other recognised minister Northern Presbytery to minister Napier – St Paul's Presbyterian Church, Presbytery Central – Nukuhau Tapu, 10 October 2024

Rev Dr Mark Johnston, other recognised minister Northern Presbytery to minister Napier – St Paul's Presbyterian Church, Presbytery Central – Nukuhau Tapu, 10 October 2024

Rev Colin Gordon, chaplain and manager, Interchurch Council for Hospital Chaplaincy Northern region, to other recognised minister, Northern Presbytery, 31 October 2024

Rev Kevin Finlay from other recognised minister to minister Reporoa - St Stephen's Cooperating Church, Kaimai Presbytery, 1 November 2024

Rev Andrew Harrex, minister Lawrence/Waitahuna Presbyterian Church, inducted as Moderator Southern Presbytery, 9 November 2024

Rev Hana Popea, minister Karori St Ninian's Uniting Parish to minister Lower Hutt – Hutt City Uniting Congregations, Presbytery Central – Nukuahu Tapu, 14 November 2024

Rev Kelly Gilson, other recognised minister to minister Hamilton – St Andrew's Presbyterian Church, Kaimai Presbytery, 1 December 2024

Rev David Sang-Joon Kim, other recognised minister Alpine Presbytery to minister Glenfield Community Church, Northern Presbytery, 15 December 2024

Rev Craig Allan, other recognised minister to minister Mackenzie Cooperating Parish, Alpine Presbytery, 16 December 2024

Rev Martin Baker, minister Clevedon Presbyterian Church to other recognised minister, Northern Presbytery, 26 January 2025

Rev Dr Timothy T N Lim, other recognised minister to chaplain Hospital Chaplaincy Aotearoa NZ Middlemore Hospital, Northern Presbytery 27 January 2025

Rev Rory Grant, minister Timaru Presbyterian Church, Alpine Presbytery to minister Clevedon Presbyterian Church, 20 February 2025

Rev Dr Marie Ropeti-Apisaloma, minister Owairaka – Pacific Islands Church and Samoan Presbyterian Church Onehunga, ended as Moderator Northern Presbytery 15 February 2025

Rev Dr Colin Marshall, minister Mount Roskill – St John's Presbyterian Church, inducted as Moderator Northern Presbytery, 15 February 2025

Rev Phyllis Harris, minister Lincoln Union Church, ended as Moderator Alpine Presbytery, 9 May 2025

Rev Lynmaree Sopoaga, minister Malvern Cooperating Parish, inducted as Moderator Alpine Presbytery, 9 May 2025

Rev Wilson Orange, minister emeritus, ended as Moderator Kaimai Presbytery, 20 May 2025

Rev Ron Bennett, minister emeritus to other recognised minister, Kaimai Presbytery, 25 May

2025

Rev Ron Bennett, other recognised minister to minister Morrinsville – Knox Presbyterian Church, 22 June 2025

Rev Carlton Johnstone, minister Wakatipu Community Presbyterian Church to minister St John's Arrowtown Presbyterian Church, 1 July 2025

Resignations of Local Ordained Ministers

Rev Sila Tepapauoatua, local ordained minister, resigned from Ekalesia Kelisiano Niutao Tuvalu Presbyterian Church, 30 November 2023

Rev Jim Pearson, local ordained minister, resigned from Belmont – St Margaret's Presbyterian Parish, Northern Presbytery, 1 December 2023

Rev Dr Pennie Togatama, local ordained minister, resigned from Nuie Takanini Pacific Island Presbyterian Church), Pacific Presbytery, 30 June 2024

Transfers:

Rev Judy Bedford, minister emerita Presbytery Central – Nukuhau Tapu to Kaimai Presbytery, 1 December 2023

Rev Rilma Sands, minister emerita Presbytery Central – Nukuhau Tapu to Kaimai Presbytery, 1 December 2023

Rev Ernie Trask, minister emeritus Kaimai Presbytery to Presbytery Central – Nukuhau Tapu, 9 March 2024

Rev Johanna Warren, minister emerita Alpine Presbytery to Northern Presbytery, 20 January 2025

Retirements:

Rev Apa Leali'ifano, minister Glen Eden – Pacific Islanders to minister emeritus, Pacific Presbytery, 10 September 2023

Rev Helen Harray, other recognised minister to minister emerita, Southern Presbytery, 15 September 2023

Rev Tekura Wilding, minister Central Southland Presbyterian Parish to minister emeritus, Southern Presbytery, 27 November 2023

Rev Alan Judge, Presbytery Clerk and Executive Officer to minister emeritus, Southern Presbytery, 20 December 2023

Rev Malutafa Fruean, minister Tokomairiro Cooperating Parish to minister emeritus, Southern Presbytery, 28 February 2024

Rev Perema Alofivae, chaplain Prison Chaplaincy Service Aotearoa New Zealand, Auckland Prison, to minister emeritus, Northern Presbytery, 26 July 2024

Rev Rachel Judge, minister Mosgiel – East Taieri Presbyterian Church to minister emerita, Southern Presbytery, 22 October 2024

Rev Dennis Flett, other recognised minister to minister emeritus, Presbytery Central – Nukuhau-Tapu, 23 October 2024

Rev Andrew Peter Bell, other recognised minister to minister emeritus, Northern Presbytery,

29 October 2024

Rev Lee Kearon, local ordained minister Kurow Presbyterian Parish to minister emerita, Southern Presbytery, 10 February 2025

Rev Luisa Fruean, minister Tokomairiro Cooperating Parish to minister emerita, Southern Presbytery, 28 February 2025

Rev Ron Bennett, minister Te Awamutu Presbyterian Parish to minister emeritus, Kaimai Presbytery, 30 April 2025

Rev Phyllis Harris, minister Lincoln Union Church to minister emerita Alpine Presbytery, 26 May 2025

Rev Vosalevu Fina'i, chaplain Interchurch Council for Hospital Chaplaincy Middlemore Hospital to minister emeritus, Northern Presbytery, 30 June 2025

Rev John Mattock, local ordained minister Stratford – St Andrew's Presbyterian Church to minister emeritus, Presbytery Central Nukuhau Tapu, 7 July 2025

Resignations from Roll of Ministers:

Rev Thomas Kauie, local ordained minister Parnell – Knox Presbyterian Church, Pacific Presbytery, 11 January 2023

Rev Catriona Cairns, other recognised minister, Presbytery Central – Nukuhau Tapu, 18 September 2023

Rev John Wilkie, local ordained minister Hawera Presbyterian Church, Presbytery Central, 26 December 2023

Rev Blair Stirling, other recognised minister, Alpine Presbytery, 29 February 2024

Rev Matt Cave, other recognised minister, Kaimai Presbytery, 17 April 2024

Rev Je Cheol Cook, other recognised minister, Northern Presbytery, 14 May 2024

Rev Helen Harray, minister emerita, Southern Presbytery, 9 June 2025

Removals from Roll of Ministers:

Rev Jae Hyun Kim, Presbytery Central – Nukuhau Tapu, 16 April 2024

Rev Kyle Provan, Kaimai Presbytery, 19 March 2025

Rev Alec Wallis, Kaimai Presbytery, 11 April 2025

Deaths:

Rev Dennis Povey, minister emeritus Presbytery Central – Nukuhau Tapu, 16 October 2023

Rev Martin Cleland, minister emeritus, Alpine Presbytery, 8 November 2023

Sr Catherine Morley, retired deaconess, Northern Presbytery, 20 November 2023

Rev Fogatia Levi, minister emeritus, Northern Presbytery, 28 November 2023

Rev David Balchin, minister Wellsford Cooperating Parish, Northern Presbytery, 9 December 2023

Rev Tom Etuata, minister emeritus, Presbytery Central – Nukuhau Tapu, 10 December 2023

Rev Eric Caton, minister emeritus, Te Aka Puaho, 11 December 2023

Rev John Hunt, minister emeritus, Alpine Presbytery, 2 January 2024

Rev Dr Bruce Deverell, minister emeritus, Northern Presbytery, 22 January 2024

Rev Shirley Simmers, minister emerita, Presbytery Central – Nukuhau Tapu, 3 March 2024

Rev Pamela Pruden, minister emerita, Alpine Presbytery, 10 March 2024

Rev Laurie Richards, minister emeritus, Alpine Presbytery, 2 May 2024

Rev John Sinclair, minister emeritus, Southern Presbytery, 22 May 2024

Rev David Jack, minister emeritus, Southern Presbytery, 26 June 2024

Rev Ron Gilder, minister emeritus, Southern Presbytery, 26 June 2024

Rev David Jack, minister emeritus, Southern Presbytery, 26 June 2024

Rev Errol Hildreth, minister emeritus, Alpine Presbytery, 24 July 2024

Rev Janet McKinlay, minister emerita, Southern Presbytery, 27 July 2024

Rev Opati Kavana-George, Presbytery Central - Nukuhau Tapu, 9 October 2024

Rev Bill Cuthers, minister emeritus, Pacific Presbytery, 25 October 2024

Rev Roy Christian JP MBE, minister emeritus, Northern Presbytery, 19 November 2024

Rev Dick Holland, minister emeritus, Northern Presbytery, 1 December 2024

Rev Bill Moore, minister emeritus, Presbytery Central – Nukuhau Tapu, 13 December 2024

Rev Apa Lealiifano, minister emeritus, Pacific Presbytery, 6 January 2025

Rev Jim Soper, minister emeritus, Presbytery Central – Nukuhau Tapu, 23 January 2025

Rev Brian Williscroft QSO, minister emeritus, Southern Presbytery, 12 February 2025

Rev Doug Anderson, minister emeritus, Presbytery Central – Nukuhau Tapu, 18 March 2025

Rev David Douglas, other recognised minister, Presbytery Central – Nukuhau Tapu, 10 April 2025

Rev Stan Stewart, minister emeritus, Northern Presbytery, 12 April 2025

Rev Dr Peter Matheson, minister emeritus, Southern Presbytery, 14 April 2025

Rev Dr Graeme Ferguson, minister emeritus, Northern Presbytery, 28 April 2025

Rev Elizabeth Mansill, minister emerita, Northern Presbytery, 15 July 2025

Rev Mika Fa'amausili, other recognised minister, Northern Presbytery, 16 July 2025

Ministers' Change of Status: historic corrections

A review of the changes of status for ministers as recorded in the minutes of General Assemblies has revealed that no cumulative register was included in the Minutes of the 2008 General Assembly, and that some omissions have been noted for subsequent assemblies.

Corrections are recorded here.

Addition to cumulative register for 2014 - 2016:Deaths

Rev Setu Masina, minister emeritus, Northern Presbytery, 26 December 2012

Addition to cumulative register for 2016 - 2018:

Deaths

Rev Robert Matthews, minister emeritus, Northern Presbytery, 19 July 2016

Transfers

Rev Ola Tofilau, minister emeritus, Presbytery Central – Nukuhau Tapu, to Pacific Presbytery, 12 December 2017

Additions to cumulative register for 2018-2021Retirements:

Rev Penetekosa Togatama, minister Niue Takanini Pacific Island Presbyterian Church to minister emeritus, Pacific Presbytery, 28 September 2019

Deaths:

Rev Bruce Spence, minister emeritus, Alpine Presbytery, 29 December 2019

Additions to cumulative register for 2021 – 2023:

Rev Jin Sook Kim, minister Gisborne – The Gisborne Presbyterian Parish to other recognised minister, Northern Presbytery, 1 February 2023

Rev Jin Sook Kim, other recognised minister to minister Onewa Christian Community, Northern Presbytery, 4 May 2023

Transfers

Rev Ian Croft, minister emeritus, from Kaimai Presbytery to Presbytery Central – Nukuhau Tapu, 11 November 2022

Rev Ken Harray, minister emeritus, from Southern Presbytery to Kaimai Presbytery, 31 December 2022

Retirements:

Rev Toko Ine, minister Mount Eden Pacific Islanders to minister emeritus, Pacific Presbytery, 31 March 2022

Deaths

Rev Doreen Riddell, minister emerita, Kaimai Presbytery, 2 June 2021

Rev Arthur Palmer, minister emeritus, Northern Presbytery, 23 September 2021

Rev Neville Burns, minister emeritus, Alpine Presbytery, 24 August 2023

Rev Nolan Martin, minister emeritus, Presbytery Central – Nukuhau Tapu, 9 September 2023

Rev Ron Lau'ese, minister Mangere East – St Mark's Presbyterian Church, Northern Presbytery, 19 September 2023

Correction to cumulative register 2021-2023

From: Rev Johanna Warren, minister Hakatere Presbyterian Parish, Alpine Presbytery to minister emerita, *Presbytery Central – Nukuhau Tapu*, 31 January 2023

To: Rev Johanna Warren, minister Hakatere Presbyterian Parish, Alpine Presbytery to minister emerita, *Northern Presbytery*, 31 January 2023

Licensings:2006

Ms Tekura Wilding, South Auckland Presbytery, 30 November 2006
Mr Dennis Flett, Bay of Plenty Presbytery, 28 November 2006
Mrs Alofa Lale, Wellington Presbytery, 3 December 2006
Mr Nimarota Lale, Wellington Presbytery, 3 December 2006
Ms Stephanie Wells, Auckland Presbytery, 7 December 2006

2007

Mr Christopher Konings, Wellington Presbytery, 25 January 2007
Mr Christopher Purdie, Wellington Presbytery, 25 January 2007
Mr Paora Paatu Hunia, Te Aka Puaho, 24 February 2007
Mr Tumihitai George Raerino, Te Aka Puaho, 24 February 2007
Mr Mitchell Lee Jaram, Te Aka Puaho, 24 February 2007
Ms Messina Roberts, Te Aka Puaho, 24 February 2007
Mr John Te Wharetuku Thrupp, Te Aka Puaho, 24 February 2007
Mr Tukua Tuwairua, Te Aka Puaho, 24 February 2007
Mr Mervyn Hoete, Te Aka Puaho, 24 February 2007
Mr Gene Lawrence, Gisborne Hawkes Bay Presbytery 19 April 2007
Mr Robert Pendreigh, Dunedin and North Otago Presbytery, 18 November 2007
Ms Anne Thomson, Dunedin and North Otago Presbytery, 18 November 2007
Mr Douglas Bradley, Bay of Plenty Presbytery, 29 November 2007

2008

Mr Kevin Finlay, Auckland Presbytery, 24 January 2008
Other 2008 licensings are in the GA10 minutes

Receptions:2006

Rev Ben Dykman, Church of England in South Africa, to Other Recognised Minister, Auckland Presbytery, 25 October 2006.
Rev Young Jun (John) Yoo, Presbyterian Church of Korea, to Minister, Wellington Korean Church (inaugurated on the same date) on 29 October 2006
Rev Brian Walker, Baptist Churches of New Zealand, Stated Supply Balmoral/St Andrews Presbyterian, Clutha Presbytery, to Minister Balmoral/St Andrews Presbyterian, Clutha Presbytery, 10 December 2006.

2007

Rev Gene Lawrence, Baptist Churches of New Zealand, to Minister Hastings St John's Presbyterian Church, Presbytery of Gisborne Hawke's Bay, 15 February 2007
Rev Jonathan Pouli-Lefale, Congregational Christian Churches of American Samoa, to Other Recognized Minister, South Auckland Presbytery, 17 June 2008
Rev Hyeen Kim, Presbyterian Church in the Republic of Korea, to Other Recognized Minister, South Auckland Presbytery, 2 November 2007
Rev Donald Harford, Baptist Union of New Zealand, to Other Recognised Minister, Presbytery of Auckland, 2 November 2007
Rev Mahendran Nair, Lautoka Baptist Church (Federation of the Reformed Christian Churches of the Pacific) to Local Ordained Minister, Auckland Presbytery, 9 April 2008

Rev Kwang Jin (James) Woo, Presbyterian Church in the Republic of Korea, to Other Recognized Minister, Presbytery of South Auckland, 17 June 2008

Rev Laszlo Mark, Reformed Church of Romania, to PCANZ (from overseas), 18 November 2008.

Mario Weyers, Dutch Reformed Church of South Africa, to PCANZ (from overseas) 10 March 2009.

Entered in Changes to the Ministerial Roll GA10 as additions not previously recorded:

Rev Henry Mbambo was received from the Uniting Presbyterian Church in Southern Africa, 2 November 2007

Ordinations:

2006

Rev Stephanie Wells, Licentiate, Auckland Presbytery, was ordained and inducted as Minister Maniototo Parish, Central Otago Presbytery, 10 December 2006.

Rev Barry Kelk, ordained and inducted Local Ordained Minister to Highgate Parish, Dunedin Presbytery, 10 December 2006.

2007

Rev Fergus Keith, ordained and inducted Local Ordained Minister Omokoroa Community Church, Bay of Plenty Presbytery, 29 January 2007

Rev Chris Purdie, Licentiate, Wellington Presbytery, was ordained and inducted to Chaplain, Linton Army Base, Manawatu-Wanganui Presbytery, 8 February 2007.

Rev Dennis Flett, Licentiate, Bay of Plenty Presbytery, to Minister Knox Church Waitara, Bay of Plenty Presbytery, 8 February 2007

Rev David Balchin, Licentiate, Clutha Presbytery, to Minister St James Waihi, Waikato Presbytery, 14 February 2007.

Rev Nimorata Lale, Licentiate, Wellington Presbytery, ordained and inducted to Minister PIC Dunedin North, Dunedin Presbytery, 18 February 2007.

Rev Paora Paatu Hunia, Licentiate, Te Aka Puaho, ordained and inducted to Amorangi Putauaki Maori Pastorate, Te Aka Puaho, 10 March 2007.

Rev Tumihitai George Raerino, Licentiate, Te Aka Puaho, ordained and inducted to Amorangi Putauaki Maori Pastorate, Te Aka Puaho, 10 March 2007.

Rev Mervyn Hoete, Licentiate, Te Aka Puaho, ordained and inducted to Amorangi Putauaki Maori Pastorate, Te Aka Puaho, 10 March 2007.

Rev Messina Roberts, Licentiate, Te Aka Puaho, to Amorangi, Whakatane Maori Pastorate, Te Aka Puaho, 18 March 2007.

Rev Chris Konings, Licentiate, Wellington Presbytery, ordained and inducted as Stated Supply Mosgiel-North Taieri Presbyterian Parish, Dunedin Presbytery, 29 March 2007.

Rev Mary-Jane Konings, Licentiate, Wellington Presbytery, ordained and inducted as Stated Supply Mosgiel-North Taieri Presbyterian Parish, Dunedin Presbytery, 29 March 2007.

Rev Tamiana Thrupp, Licentiate, Te Aka Puaho, ordained and inducted as Amorangi Whakatane Maori Pastorate, Te Aka Puaho, 31 March 2007.

Rev Mitchell Jaram, Licentiate, Te Aka Puaho, ordained and inducted as Amorangi Whakatane Maori Pastorate, Te Aka Puaho, 31 March 2007.

Rev Gene Lawrence, Licentiate, Gisborne Hawkes Bay Presbytery, to Minister St John's Hastings, Gisborne Hawkes Bay Presbytery, 26 April 2007.

Rev Alofa Lale, Licentiate Wellington Presbytery, ordained and inducted as Minister Otago Peninsula Presbyterian Parish, Dunedin Presbytery, 29 April 2007.

Rev Tukua Tuwairua, Licentiate, Te Aka Puaho, ordained and inducted to Amorangi, Heretaunga Maori Pastorate, 5 May 2007.

Rev Brian Crane, ordained Amorangi, Opotiki Maori Pastorate, Te Aka Puaho, 14 July 2007.

Rev Jung Hun Choi, ordained Local Ordained Minister, Mt Eden – Greyfriars Parish, 11 October 2007.

Rev Darryl Tempero, Licentiate, Christchurch Presbytery, to Minister Hornby Presbyterian Community Church, Christchurch Presbytery, 9 December 2007.

Rev John Wilkie, ordained Local Ordained Minister, Hawera – St John's Parish, Taranaki Presbytery, 11 December 2007.

Entered in Changes to the Ministerial Roll GA10 as additions not previously recorded:

Rev Jonathan Ryan, Licentiate, Wellington Presbytery to Minister (Stated Supply) Highgate Presbyterian Church, Dunedin Presbytery, 28 July 2007

2008

Rev Robert Pendreigh, Licentiate, Dunedin and North Otago Presbytery, ordained and inducted to Kaitia Union Parish, Churches Together in Northland, 15 January 2008.

Rev Vosalevu Finai, Licentiate, Auckland Presbytery, to Chaplain Middlemore Hospital, South Auckland Presbytery, 11 May 2008.

Rev Douglas Bradley, Licentiate Bay of Plenty Presbytery was ordained and inducted as Minister Glendowie Presbyterian Church, Auckland Presbytery, 31 January 2008.

Rev Stuart Simpson, Licentiate, Auckland Presbytery, ordained and inducted as Global Missioner, Assembly Service Team, by Auckland Presbytery, 21 February 2008.

Rev Kevin Finlay, Licentiate, Bay of Plenty Presbytery, was ordained and inducted as Minister, St Andrew's Presbyterian Church, Howick, Auckland Presbytery, 28 February 2008.

Rev Meletuione Tavelia, Licentiate, Auckland Presbytery, was ordained and inducted as Chaplain, Women's Health Auckland Hospital, Auckland Presbytery, 17 March 2008.

Rev Vosalevu Finai, Licentiate Auckland Presbytery, to Chaplain, Middlemore Hospital, South Auckland Presbytery, 11 May 2008.

Changes in Status:

2006

Rev Selwyn Yeoman, Other Recognised Minister, Dunedin Presbytery, to Minister Coastal Unity Parish, Dunedin Presbytery, on 14 February 2006 (*Not in GA06*)

Rev Don Ikitoelagi, Minister within the Bounds, Auckland Presbytery, changed to Lodged Certificate on 16 May 2006 (*Not in GA06*)

Rev Viv Coleman, Minister St Andrews Howick, Auckland Presbytery to Minister within the Bounds, Auckland Presbytery, 3 October 2006.

John Turton, Minister Owata – St David's, Bay of Plenty Presbytery to Minister, Hutt City Uniting Congregations, Wellington Presbytery, 5 October 2006.

Rev Guy Pilkinton, Minister Browns Bay/Torbay Parish, North Shore Presbytery, to Minister to Waitara Parish, Taranaki Presbytery, 19 October 2006.

Rev Robert Robati-Mani, Minister Grant Braes Union Parish, Dunedin Presbytery to Minister Otara Pacific Island Church, South Auckland Presbytery, 26 October 2006.

Rev Martin Baker, Minister, First Church Dunedin, Dunedin Presbytery was inducted as Assembly Executive Secretary, 14 November 2006.

Rev Martin Baker, First Church Dunedin, transferred to Wellington Presbytery as Minister within the Bounds, on 14 November 2006.

Rev Martin J Stewart, Minister Highgate Presbyterian, Dunedin Presbytery, to Minister St Stephens Parish, Christchurch Presbytery, 23 November 2006.

Rev Bruce Howat, Lodged Certificate, Auckland Presbytery, changed to Minister within the Bounds on 21 December 2006.

Rev Brian Wade, Minister within the Bounds, Auckland Presbytery, changed to Lodged Certificate on 21 December 2006.

Rev Fred Bradley, Minister within the Bounds, Auckland Presbytery, changed to Lodged Certificate on 21 December 2006.

2007

Rev Paul Fransham, Minister with the Bounds, Auckland Presbytery, changed to Lodged Certificate on 4 January 2007

Rev Roy Pearson, Global Mission Project Officer, Port Vila, to Minister Birkenhead St Andrews and St Phillips, North Shore Presbytery, 25 January 2007.

Rev Owen Rogers, Minister Huntly Co-operating Parish, Waikato Presbytery, to Minister St Margaret's Belmont, North Shore Presbytery, on 31 January 2007.

Rev Russell Thew, Minister Columba Oamaru, North Otago Presbytery, to Other Recognised Minister, Dunedin Presbytery, 31 January 2007.

Rev Donald Hegan, Minister St Aidan's Putaruru, Waikato Presbytery, to Minister St Columba Tauranga, Bay of Plenty Presbytery, 1 February 2007.

Rev Dr Kerry Enright, Minister within the Bounds, Wellington Presbytery, to Lodged Certificate, Wellington Presbytery, 1 February 2007.

Rev Peter MacKenzie, Minister Johnsonville Uniting Church, Wellington Presbytery, to Other Recognised Minister, Wellington Presbytery, 4 February 2007.

Rev Cameron Sinclair, NEV Development Unit, Dunedin Presbytery, to Hospital Chaplain, Dunedin and Wakari Hospitals and Otago Hospice, Dunedin Presbytery, 8 February 2007.

Rev Dr Tony Martin, Interim Minister, Otago Peninsula Parish, Dunedin Presbytery, to Hospital Chaplain, Dunedin and Wakari Hospitals and Otago Hospice, Dunedin Presbytery, 8 February 2007.

Rev Dr Graham Redding, Minister St Johns in the City, Wellington Presbytery, inducted as Director, Centre for Christian Leadership, Dunedin Presbytery, 11 February 2007.

Rev Doug Duncan, Stated Supply, Hanmer Springs Presbyterian, Christchurch Presbytery, to Minister, Hanmer Springs Presbyterian, Christchurch Presbytery, 13 February 2007.

Rev Paul Loveday, Minister Richmond St David's, Nelson-Marlborough Presbytery, to Minister, Calvin Community Church, Maitua Presbytery, 25 February 2007

Rev Carol Grant, Minister Mt Pleasant/Heathcote/Ferrymead Presbyterian, Christchurch Presbytery, to Minister Otaki Waikanae Presbyterian, Wellington Presbytery, 1 March 2007.

Rev Glen Ashton, Minister Emeritus, Auckland Presbytery, to Stated Supply Minister Raglan Parish, Waikato Presbytery, 4 March 2007 for two years

Rev Helen Martin, Minister St John's in the City, Wellington Presbytery, to Minister Trinity Temuka, South Canterbury Presbytery, 26 April 2007.

Rev Young You, Other Recognised Minister, South Auckland Presbytery, to Minister, Hospital Chaplain at Waikato Hospital, Waikato Presbytery, 14 May 2007.

Rev Robert Clow, Other Recognised Minister, Manawatu Wanganui Presbytery, to Minister Wyndham Parish, Maitua Presbytery, 24 May 2007

Rev Christine Elliot, Minister St Paul's Timaru, South Canterbury Presbytery, to Minister St Martin's Presbyterian Church, Christchurch Presbytery, 31 May 2007.

Rev Warwick Hambleton, Other Recognised Minister, Waikato Presbytery, to Minister, Huntly Co-operating, Waikato Presbytery, 12 June 2007.

Rev Wayne Matheson, Minister St Andrew's Uniting Church, Churches Together in Northland, to Minister Knox St Columba Lower Hutt, Wellington Presbytery, 28 June 2007.

Rev Dr Michael Schwass, Minister East Taieri Parish, Dunedin Presbytery, to Minister Hornby Parish, Christchurch Presbytery, 29 June 2007.

Rev Richard Gray, Minister St Stephen's Parish Timaru, South Canterbury Presbytery, to Other Recognised Minister, South Canterbury Presbytery, 1 July 2007.

Rev Keith Hooker, Minister St Peter's Tauranga, Bay of Plenty Presbytery, to Lodged Certificate, Bay of Plenty Presbytery on 15 July 2007.

Rev Hilary Beresford, Other Recognised Minister, Central Otago Presbytery to Minister Burwood United St Kentigern's Parish, Christchurch Presbytery on 2 August 2007.

Rev Reuben Hardie, Other Recognised Minister, Auckland Presbytery, to Minister Sommervell Memorial Presbyterian Church, Auckland Presbytery, 27 September 2007.

Rev Les Solomona, Minister Hoon Hay Presbyterian Parish, Christchurch Presbytery to Other Recognised Minister, Wellington Presbytery, 27 September 2007.

Rev Les Solomona, Other Recognised Minister, Wellington Presbytery, to Minister St Christopher's Seatoun-Strathmore, Wellington Presbytery, 27 September 2007.

Rev Karl Lamb, Local Ordained Minister Te Anau Presbyterian Church, Southland Presbytery, to National Ordained Minister Te Anau Presbyterian Church, Southland Presbytery, 2 October 2007.

Rev Catriona Cairns, Other Recognised Minister, Wellington Presbytery, to Minister St Andrew's on the Terrace, Wellington Presbytery, 4 October 2007

Rev Paul Fransham, Other Recognised Minister, North Shore Presbytery to Member, North Shore Presbytery, on 11 December 2007.

Rev Chris Konings, Stated Supply, Mosgiel/North Taieri Parish, Dunedin Presbytery to Member Dunedin Presbytery, 31 December 2007.

Rev Mary-Jane Konings, Stated Supply, Mosgiel/North Taieri Parish, Dunedin Presbytery to Member Dunedin Presbytery, 31 December 2007.

2008

Rev Neville Jackson, Minister Central Southland Presbyterian Parish, Southland Presbytery, to Other Recognised Minister, Nelson/Marlborough Presbytery, 13 January 2008.

Rev Alan Missen, Minister Cromwell Parish, Central Otago Presbytery, to Minister Rangiora Presbyterian Church, Christchurch Presbytery, 7 February 2008

Rev Jonathan Parkes, Other Recognised Minister, Bay of Plenty Presbytery, to Minister, St David's Presbyterian Church, Richmond, Nelson-Marlborough Presbytery, 12 February 2008.

Rev Ross Scott, Other Recognised Minister, Wellington Presbytery, to Ecumenical Chaplain Wellington and Wakefield Hospitals, Wellington Presbytery, 20 April 2008.

Rev Ma'afala Koko, Minister Owairaka-Pacific Islanders, Auckland Presbytery, to Auckland Central, Newton Pacific Islanders, Auckland Presbytery, 22 January 2008.

Rev John Te Wharetuku Thrupp, Amorangi, Whakatane Maori Pastorate, Te Aka Puaho, to Amorangi, Waimana Maori Pastorate, Te Aka Puaho, 10 March 2008.

Rev Robert Te Whaiti, Minister Emeritus, Bay of Plenty Presbytery, to Stated Supply St David's Owata, Bay of Plenty Presbytery for two years from 21 March 2008.

Rev Hugh Perry, Minister St Stephen's Hamilton South, Waikato Presbytery, to Minister St Alban's Uniting Parish Christchurch, Christchurch Presbytery, 1 May 2008.

Rev Martin Macaulay, Minister Katikati St Paul's Presbyterian Church, Bay of Plenty Presbytery, to Minister East Taieri Church, Dunedin & North Otago Presbytery, 8 May 2008

Rev Eric Mattock, Other Recognised Minister, Ashburton Presbytery, to Minister Kurow Presbyterian Parish, Dunedin & North Otago Presbytery, 11 May 2008.

Rev Si'itia Si'itia-Asi, Minister Samoan Presbyterian Church, Onehunga, Auckland Presbytery, to Member Auckland Presbytery, 26 June 2008.

Entered in Changes to the Ministerial Roll GA10 as additions not previously recorded:

Rev Nancy Parker, Local Ordained Minister to National Ordained Minister, Waiareka – Weston Parish, Dunedin and North Otago Presbytery, 11 November 2007

Rev Christopher Bedford, Transition Minister, Ellesmere Cooperating Parish, Christchurch Presbytery to Other Recognized Minister, 1 January 2008

Rev Linda Hope, Other Recognized Minister, Auckland Presbytery, to Minister Stated Supply, St James Church and Community, Auckland Presbytery for one year, 8 February 2008

Rev Bryan Gilmour, minister of Uniting Church in Australia, appointed as Transition Minister, Timaru – St Paul's Presbyterian Church, South Canterbury Presbytery for 18 months, 1 June 2008

Transfers:

Martin Dickson, Licentiate, North Shore Presbytery, to Licentiate, Presbytery of Auckland, 3 September 2006.

Retirements:

2006

Rev Mark Stephens, Minister Burwood United St Kentigern's, Christchurch Presbytery, to Minister Emeritus, Christchurch Presbytery, 11 July 2006.

Rev Winston Marshall, Hospital Chaplain to Minister Emeritus, Christchurch Presbytery, 31 July 2006

Rev Brian Wendelborn, Minister within the Bounds, Christchurch Presbytery, to Minister Emeritus, Christchurch Presbytery, 8 August 2006

Rev Lourdino Yuzon, Lodged Certificate, Christchurch Presbytery, to Minister Emeritus, Waikato Presbytery, 30 August 2006

Rev Don Fergus, Other Recognised Minister, Christchurch Presbytery, to Minister Emeritus, Christchurch Presbytery, 12 December 2006.

Rev Bruce Ralph, Other Recognised Minister to Minister Emeritus, Wairarapa Union District Council, 19 December 2006

Rev Mary Lloyd Shallcrass, Minister Waikouaiti Parish, Dunedin Presbytery, to Minister Emerita, Christchurch Presbytery, 17 December 2006.

Rev Winston Baker, Chaplain Burnham Military Camp, Christchurch Presbytery, to Minister Emeritus, Christchurch Presbytery, 31 December 2006. Note he continues as Chaplain at Burwood Hospital.

2007

Rev Fred Bradley, Other Recognised Minister, Auckland Presbytery, to Minister Emeritus, Auckland Presbytery, 28 February 2007.

Rev Mervyn Aitken, Minister St James' Auckland Central, Auckland Presbytery, to Minister Emeritus, Auckland Presbytery, 8 April 2007.

Rev Neville McGee, Other Recognised Minister, Auckland Presbytery, to Minister Emeritus, Auckland Presbytery, 2 May 2007.

Rev Douglas Mansill, Minister St Giles Mt Roskill South, Auckland Presbytery, to Minister Emeritus, Auckland Presbytery, 20 May 2007.

Rev Elizabeth Smith, Minister Kurow Parish, North Otago Presbytery, to Minister Emerita, Central Otago Presbytery, 20 May 2007.

Rev David Connor, Executive Manager Prison Chaplaincy Services, Auckland Presbytery to Minister Emeritus, Auckland Presbytery, 17 August 2007.

Rev Peter Wishart, Minister Timaru – Chalmers Presbyterian Church, South Canterbury Presbytery, to Minister Emeritus, Dunedin and North Otago Presbytery 6 December 2007.

2008

Rev Dr Susan Werstein, Assembly Service Team, to Minister Emerita, Dunedin Presbytery, 1 January 2008.

Rev Elizabeth Clark, Minister Motueka Uniting Parish, Nelson-Marlborough Presbytery, to Minister Emerita, Nelson-Marlborough Presbytery, 7 January 2008.

Rev Helen Wallis, Minister Special Ministry, Timaru – St Stephen's Presbyterian Church, South Canterbury Presbytery, to Minister Emerita, Christchurch Presbytery, 29 January 2008.

Rev John McKean, Principal Rochester/Rutherford Hall, Canterbury University, Christchurch Presbytery, to Minister Emeritus, Christchurch Presbytery, 10 February 2008.

Rev Tom Millar, Minister Brooklands Co-operating Church, Taranaki Presbytery, to Minister Emeritus, Taranaki Presbytery, 8 March 2008.

Rev Rachelle Brown, Minister Halswell Union Parish, Christchurch Presbytery, to Minister Emerita, Christchurch Presbytery, 8 April 2008.

Rev Dr Jim Cunningham, Minister Tawa Union Church, Wellington Presbytery, to Minister Emeritus, Wellington Presbytery, 25 May 2008.

Entered in Changes to the Ministerial Roll GA10 as additions not previously recorded:

Rev Dr W. John Roxborough, Lecturer and Dean, Knox Centre for Ministry and Leadership, Dunedin and North Otago Presbytery, to Minister Emeritus, Dunedin and North Otago Presbytery, 30 April 2008

Resignations from the roll:

Rev Derrick Hills, Minister, St Andrews Invercargill, resigned from the Presbyterian Church, 1 May 2006.

Rev Barrie MacCuish, Minister Emeritus, resigned from the Presbyterian Church on 25 October 2006.

Entered in Changes to the Ministerial Roll GA10 as additions not previously recorded:

Rev Joung Yeol (John) Kim, Minister Palmerston North Korean Parish Development Unit, Manawatu-Wanganui Presbytery, resigned from the ministerial roll, 11 December 2006.

Removals from the roll:

2006

Rev Bruce Graham, Lodged Certificate, Christchurch Presbytery, removed from the Roll

under Regulation 212, 8 August 2006.

Rev Laurie Chisholm, Lodged Certificate, Christchurch Presbytery, removed from the Roll under Regulation 212, 8 August 2006.

Rev Mike Flavell, Minister within the Bounds, Christchurch Presbytery, removed from the Roll in under Regulation 212, 8 August 2006.

Rev Bryan Taylor, Minister within the Bounds, Christchurch Presbytery, removed from roll on 8 August 2006.

2007

Mrs Mary Prier, Licentiate, Wellington Presbytery, removed from roll on 20 February 2007.

Sr Marilyn Wilkinson, Deaconess, Wellington Presbytery, removed from roll on 20 February 2007.

Rev Ron Gibb, Other Recognised Minister, Wellington Presbytery, removed from roll on 20 February 2007.

Sr Leung Eileen Kwong, Deaconess, Wellington Presbytery, removed from roll on 20 February 2007.

Rev Ron Gibb, Other Recognised Minister, Wellington Presbytery, removed from Wellington Presbytery roll on 20 February 2007.

Rev Brian Weston, Minister Emeritus, Taranaki Presbytery, was removed from the roll on 1 May 2007.

Rev Alex Toleafoa, Other Recognised Minister, Wellington Presbytery, was removed from the roll on 31 May 2007.

2008

None

Deaths:

2006

Rev Ian McBride, Minister Emeritus, Christchurch Presbytery, 18 August 2006.

Rev Richard Dudley Ives, Minister Emeritus, Bay of Plenty Presbytery, 23 November 2006.

Rev Tiakina Manihera, Ruatahuna, Te Aka Puaho, 24 November 2006.

Rev Prof Ian Dixon, Minister Emeritus, Christchurch Presbytery, 11 December 2006.

Sr Dulcie Bluck, Deaconess, Southland Presbytery, 22 December 2006.

2007

Rev Dr David Steedman, Minister Emeritus, Wellington Presbytery, 2 February 2007.

Rev Tom C Wilson, Minister Emeritus, Auckland Presbytery, 23 February 2007.

Rev Dorothy Wallace, Other Recognised Minister, Taranaki Presbytery, 2 April 2007.

Rev George Lynds, Minister Emeritus, Waikato Presbytery 21 May 2007.

Rev Heitapeka Tautau, formerly Chaplain Turakina Maori Girls College, 23 June 2007.

Rev Sonny Ripia, formerly Amorangi Southern Urewa Maori Pastorate, 21 July 2007.

Rev William S. Stuart, Minister Emeritus, Auckland Presbytery 21 July 2007.

Rev Struan Robertson, Minister Emeritus, Auckland Presbytery, 2 August 2007

Rev Ian Provan, Minister Emeritus, Christchurch Presbytery, 4 August 2007

Rev WRM (Ron) Hay, Minister Emeritus, Gisborne Hawkes Bay Presbytery, August 2007.

Rev David Sage, Minister Emeritus, North Shore Presbytery, 29 October 2007.

Rev Eric Uden, Minister Emeritus, Nelson Marlborough Presbytery, 19 December 2007.

2008

Rev Don Fauchelle, Minister Emeritus, North Shore Presbytery, 11 March 2008.

Rev Lagi Sipeli QSM JP, Minister Emeritus, Wellington Presbytery, 16 March 2008.

Rev Dr Frank Nichol, Minister Emeritus, Dunedin & North Otago Presbytery, 19 April 2008.

Rev Boyd Glassey, Minister Emeritus, Wellington Presbytery, 1 June 2008.

Rev Alister Dunn, Minister Emeritus, Churches Together in Northland, 25 June 2008.

Rev Stuart White, Minister Emeritus, Manawatu Wanganui Presbytery, 25 June 2008

Sr Maisie Queale QSO, Deaconess, Dunedin Presbytery, 22 July 2008

Also:

Sr Anne Rudduck (nee McDonald), Deaconess, Christchurch Presbytery, died 2006-2007

Sr Nissa Pooley (nee Tinkler), Deaconess, Waikato Presbytery, died 2007