



**Presbyterian Church  
of Aotearoa New Zealand**



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**MAKING**  
DISCIPLE-MAKING  
**DISCIPLES**

Minutes of the 2010 General Assembly of the Presbyterian Church of  
Aotearoa New Zealand

Held at St Andrew's College, Papanui Road, Christchurch  
30 September to 3 October 2010



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**Minutes of Session 1 of the 2010 General Assembly  
St Andrew's College, Papanui Road, Christchurch  
Thursday 30 September, 11am**

The ministers and ruling elders of the Presbyterian Church of Aotearoa New Zealand, elected as representative members of the General Assembly, together with associate and observer members, convened pursuant to the appointment of the General Assembly meeting at Wellington, October 2008.

The Assembly was welcomed by representatives of the tangata whenua.

The Right Rev Dr Graham Redding, outgoing Moderator of the General Assembly, by prayer constituted the Assembly in the name of the Lord Jesus Christ, the only King and Head of the Church, and conducted public worship.

The Assembly Clerk, the Rev Martin Baker, moved, it was seconded and agreed:

[10.001] That the roll of the Assembly as laid on the table be accepted.

**Roll of the 2010 General Assembly**

Churches Together in Northland

Elders: Bruce Matheson

Ministers: Peter Dunn, Gideon Hanekom, Kevyn Harris

North Shore Presbytery

Elders: Jean Allen, Tony Georgetti, Fiona Sherwin, Rae Simpson

Ministers: Don Hall, Mark Keown, Ron Mills, Lester Simpson, Uiva Vagana

Youth: Soana Mafi, David Ogden

Auckland Presbytery

Elders: Lesley Aitken, Alyson Atchison, Cunningham Atchison, Nooroa Blenkarn, Judith Brown, Keith Denne, Christine Derrick, Matthew Ensor, Alisa Freeman, Pamela Hopkins, Ione Iosua, Tei Kiliuyi, Marty Lane, Tautia Levi, Sue Matete, Alistair McNaughton, Chris Milham, Blackie Mitimiti, Rob Petterson, Carol Poolman, William Teariki

Ministers: Makesi Alatimu, Asora Amosa, David Connor, Ben Dykman, Kevin Finlay, Lorraine Francis, Caleb Hardie, Fakaofu Kaio, Stuart Lange, Apa Leali'ifano, Doug Lendrum, Kon-Tiki Makani, Andrew Norton, Vaiora Robati, Christine Sorenson, Pauline Stewart, Ere Talagi-Ikitoelagi, Pelu Tuai, Richard Ward

Youth: Zachary Castles, Faleni Stevenson

South Auckland Presbytery

Elders: Toleafoa Aiolutepotea, Phyllis Brock, Linda Plant, Alex Robinson, Muiliaga Saviinaea, Douglas Tanner, Caliope Tolley

Ministers: Steve Millward, Mark Chapman, Margaret-Anne Low, Karen Nelson, Kent Potter, Tony Spadow

Kaimai Presbytery

- Elders: Ron Hayes, Barrie Herring, Leonard Hockly, Jim Hodgson, Evelyn Johnston, James Marsters, Gaynor McCartney, Ray Miller, Pauline Milroy, Shirley Murray, Douglas Patterson, Jocelyn Raymond, Dawne Ross, Symon Stamm, Jocelyn Townshend
- Ministers: David Balchin, Chris Barnard, Ray Coster, Jenny Doyle, Shirley Fergusson, Malcolm Gordon, Fergus Keith, Fogatia Levi, Garry Marquand, Alistair McBride, Simon McLeay, Wilson Orange, Mary Petersen, Jaco Reyneke, Jim Wallace
- Youth: Cate Burton, Mareta Ford

Te Aka Puaho

- Elders: Marina Rakuraku, Millie Te Kaawa, Honey Thrupp
- Ministers: Kay Taitoko, Wayne Te Kaawa, William Te Ratana, Graham Te Rire, Judy Te Whiu, Tukua Tuwairua

Gisborne-Hawkes Bay Presbytery

- Elders: Wendy Dolman, Ian Finlayson, Wayne Rewcastle, Gael Riddiford, Pam Thrupp
- Ministers: Shirley Barker-Kirby

Taranaki Presbytery

- Elders: Susan Case, Don Gillbanks, Lynette Hodge, Gary Mattock, Wayne Ogden, Neil Walker
- Ministers: David Anderson, Dennis Flett, Kim Francis, John Mattock

Manawatu-Wanganui Presbytery

- Elders: Colin Baird, Ron Gibson, Nancy Hazelegar, Patricia Saunders, Jenny O'Leary, Carol Teutscher
- Ministers: Philip Bettany, George Dempster, Steve Jourdain, Silvia Purdie, Rilma Sands, Ron Townsend, Tom Waight
- Youth: Jeff Odhiambo

Wairarapa Union District Council

- Elders: Linda Allan
- Ministers: John Cromarty, Jim Veitch

Wellington Presbytery

- Elders: Ian Aldersley, Katenari Auelua, Donald Clement, Margaret Donaldson, Robert Hopkirk, Teuru Kekena, Sandra Kirby, Tom Law, Heather Macfarlane, Denis Mundt, Ellen Murray, Neil Skene, Pam Southey, Elizabeth Tamati
- Ministers: Allister Lane, Clare Lind, Peter MacKenzie, Richard McLean, Lionel Nunns, Robin Palmer, Nathan Parry, Fraser Paterson, Douglas Pa'u, Hana Popea-Mauigoa, Monika Redman
- Youth: John Atkinson, Gina Williamson

West Coast Uniting Church Council

- Elders: Lyn Heine



Nelson-Marlborough Presbytery

Elders: Elizabeth Campbell, Kay Jones, Ron Peterson, Patricia Pringle  
Ministers: Peter Norman, Brendan O'Hagan, Jonathan Parkes, Ralph Penno,  
Douglas Reid,  
Youth: Conrad Demmocks

Christchurch Presbytery

Elders: Lynnmaree Ariki, Joe Bruerton, Marion Christie, Ruth Churcher, Helen  
Clyde-Smith, Michael Cooke, David Dally, Lindsay Evans, Dorothy  
Haywood, David Hodder, Marion Judge, Roger Keey, Ann McMillan,  
Annette Paterson, Keren Ritchie, David Troughton, Liz Whitehead  
Ministers: Sally Carter, Joshua Choi, Laurence Ennor, Phyllis Harris, Peter Jackson,  
Neil Keesing, Phil King, Martin Stewart, Aii Taimataora, Murray Talbot,  
Nancy Jean Whitehead, Sandra Wright-Taylor  
Youth: Andrew Howley

Ashburton Presbytery

Elders: Michael Oliver, Alex Wright  
Ministers: Luisa Fruean, Alan Judge, Rachel Judge  
Youth: Jason Fruean

South Canterbury Presbytery

Elders: Judith Begg, Gillian Cochran, David Howell, Margaret Johnson, Alastair  
McLean, Alistair Young  
Ministers: Les Gosling, Ian Hyslop, Chris Konings  
Youth: Shannon Hansen

Central Otago Presbytery

Elders: Christine Hansen, Bronwyn Hartley, Diane Jamieson  
Ministers: Diane Gilliam-Weeks, Martin Oh

Dunedin and North Otago Presbytery

Elders: Bill Dawson, Janice Miller, Keni Moeroa, Marion Partridge, Paul Paton,  
Bruce Plant, Alan Richardson, Beth Scarlet, Elaine Scurr, Fergus Sime,  
Andrew Smith, Avis Williamson  
Ministers: Richard Dawson, Ian Guy, Helen Harray, Tokerau Joseph, Alofa Lale,  
Roseanne Luxford, Henry Mbambo, Sarah Mitchell, Nancy Parker,  
Cameron Sinclair, Selwyn Yeoman, Martin Macauley  
Youth: Jordan Redding, Andrew Scott

Clutha Presbytery

Elders: Campbell Brown, Eric Gordon, Judith Maslin  
Ministers: Chris Burgin  
Youth: Michael Frost

Mataura Presbytery

Elders: Robin Cowie, Gwennyth Grimm, Bronwyn McCall, Doug McDonald,  
Murray Shallard  
Ministers: Tau Ben-Unu, John Coutts, Karima Fai'ai, George Kopa  
Youth: Jason Barron, Marty Redhead

Southland Presbytery

Elders: Murray Black, Keith Cameron, Joyce Campbell, Bruce Findlater, Nola Fleck, Doug Harrington, Roger Harrington, Wallace Harrington, Neil Livingstone, Russell Morton, Peter Noble, Zona Pearce, Blake Soper, Lisa Wells  
Ministers: Ian Crawford, Tony Dawson, Richard Gray, Heather Kennedy  
Youth: Rachel Hawkes

Association of Presbyterian Women

Elders: Mary McIntyre

Pacific Island Synod

Youth: Alexander Makani, Gary Mauga, Patricia Sila, Pearl Vaipaata

**Installation of the Moderator**

The Assembly Clerk reported that, pursuant to the election process of the Church, the Rev Peter Cheyne had been elected to be the next Moderator of the General Assembly, to hold office until the induction of his successor at the next ordinary meeting of the Assembly. The Assembly affirmed Mr Cheyne's election by acclamation.

The outgoing Moderator, the Very Rev Dr Graham Redding, inducted the Rev Peter Cheyne by prayer to the office of Moderator, and presented to him the Moderator's Korowhai. Mr Cheyne signed the Centennial Bible.

The new Moderator addressed the Assembly on the theme "Making Disciple-Making Disciples".

**Act of Commemoration**

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

**Welcome to Overseas and Ecumenical Guests**

The Moderator welcomed those attending the opening service. He acknowledged overseas guests, ecumenical observers and other invited guests.

Overseas Guests:

Rev Te Chien (Andrew) Chang – Presbyterian Church of Taiwan, Rev Hsien-Chang (Benjamin) Lai – Presbyterian Church of Taiwan, Ps Kalsakau Urtalo and Mrs Winni Zacharie – Presbyterian Church of Vanuatu, Ps Phillippe Capoa – Evangelical Church of New Caledonia & Loyalty Islands, Rev Arthur Faua – Maohi Protestant Church of French Polynesia, Mr Fei Tevi – Pacific Conference of Churches, Bishop Apimeleki Qiliho – Pacific Conference of Churches, Rev Terrence Corkin – Uniting Church in Australia, Rev Tae-Jin Bae – Presbyterian Church of the Republic of Korea, Rev James Marsters – Cook Island Christian Church, Mr Teariki Tangiiti – Cook Island Christian Church

The Moderator led the Celebration of the Sacrament of Holy Communion.

The opening service concluded with the benediction. Assembly adjourned at 1.15pm, to resume at 2.30pm.

Peter Cheyne, Moderator

Martin Baker, Clerk



**Minutes of Session 2 of the 2010 General Assembly  
St Andrew's College, Papanui Road, Christchurch  
Thursday 30 September, 2.30pm**

The Moderator constituted the new session with prayer.

The Moderator welcomed commissioners to the Assembly. He acknowledged in particular those ministers and elders who were attending their first Assembly.

**Introduction and Standing Orders**

The Revs David Coster and Brett Johnstone, Assembly Business Work Group Co-conveners, explained Assembly procedures.

Mr Coster moved, it was seconded and agreed:

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

Mr Coster moved, it was seconded and agreed:

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

**Facilitation Group**

Mr Coster moved, it was seconded and agreed:

[10.005] That the Facilitation Group under Standing Order 15.1 (ii) comprise the Revs Chris Elliot, Hugh Perry and Anne Stewart.

**Timekeepers, Scrutineers and Deputy Assembly Clerk**

Mr Coster moved, it was seconded and agreed:

[10.006] That the timekeepers for this Assembly be Vivienne Boyd and John Willis.

The Assembly Clerk moved, it was seconded and agreed:

[10.007] That the scrutineers for this Assembly be Simon Cornwall, Martin Fey, Margaret Garland, Rory Grant, Andrew Harrex, William Kang, Sun Mi Lee, Nyalle Paris, Ryhan Prasad, Blair Stirling, Peter Temita, Arona Tusega and Marty Van't Wout.

The Assembly Clerk moved, it was seconded and agreed:

[10.008] That Mrs Heather McKenzie, Book of Order Advisor, be appointed Deputy Assembly Clerk until the close of this Assembly meeting.

**Memorial Minutes**

The Assembly Clerk moved, it was seconded and agreed:

- [10.009] That Memorial Minutes for the following be placed in the records of the Assembly:  
Very Revs: Neil Churcher, Tom Corkill, Michael Thawley.  
Revs: Stewart Anderson, Col Angus, Leslie Brame, Dr Nan Burgess, Mark Farmer, Tu'i Fatialofa, Newton Fink, Adam Floyd, Larry Grosse, James Gunn, Joseph Highet, Dr Alan Kerr, Reita Linklater, Graham Mansell, John McDougall, Alastair McKenzie, Dr Albert Moore, Lawrie More, Rowlatt Rogers, Norman Sheat, Leao Si'itia, Ronald Simpson, Aubrey Stevenson, Dr Harry Swadling, Desmond Turnbull, Margaret Wilkinson.  
Mrs Margaret Inch, Mr Anthony Scott, Mr Ian Todd.

**Angus, Rev George Colville (Col) Menpes**

10 April 1916 – 17 June 2010

We give thanks to God for Col's long life and his service to the Church and to his parishioners wherever he ministered.

Col was born in Dunedin and grew up in Anderson's Bay, where he became an active member of the Anderson's Bay Presbyterian Church. He was educated at Musselburgh School, Otago Boys' High School and then the University of Otago, where he graduated BSc in chemistry.

As a conscientious objector during World War II, Col was manpowered to work for the Ministry of Works on the West Coast and in Wellington. After the war, he returned to Dunedin, was denied entry to Medical School, and then was accepted as a student for the ministry. He completed his training at the Theological Hall in 1947. Col married Janet (Jen) Cowan in 1948, the same year in which he was ordained at Fortrose. In 1955, they moved, with a young family, to Palmerston. A major redevelopment of St James Presbyterian Church was undertaken during Col's time there. The interior was redesigned and rebuilt to a high standard. He also oversaw the amalgamation of the Palmerston and Dunback parishes.

Col served at Grants Braes Parish, in Dunedin, from 1966 and then at Strath Taieri (Middlemarch) from 1975, before retiring in 1979 to live at Waikouaiti, where he and Jen played an active and much appreciated part in the life of the local Church and community for many more years. Being ecumenically-minded, they also enjoyed regular attendance at a mid-week service at St John's Anglican Church just a short distance down the road. Col and Jen had 4 children (John, Hugh, Cathryn and Tim) and a wonderfully rich and loving marriage. His children testify that he was a good father and subsequently a good grandfather.

Col was a keen gardener who always left behind him a fine, improved and productive garden. Even in his final years, as his physical strength deserted him, he would still struggle to do some weeding and planting until that became quite impossible. As an eager seeker of knowledge of all sorts, Col was an avid reader, mainly of non-fiction. He gained a reputation of being able to talk knowledgeably to anyone about anything. He had a liberal approach to theology and knew his own mind, yet was tolerant of those who disagreed with him. He was prepared to explore new more radical possibilities, as he and Jen often attended Dunedin Sea of Faith meetings without fearing any threat to their basic faith.

Col loved people and had the knack of making real contact with those he met so that very soon they were on friendly terms and able to chat and share confidences freely. This made him a wonderful pastor to his parishioners. For instance, one practice he adopted during his ministry was to send a card to all those he'd married on the anniversary of their wedding day. This became a highly organised on-going task requiring (a) a card file of names and addresses kept up to date, and with notes about children, separations and deaths; (b) a standard set of envelopes and pre-printed cards; and then (c) the timely, appropriate, personal message for each couple each year written in his own clear hand along with the address on the envelope and the instruction on the back about when to open it. He must have disciplined himself to ensure that each card was posted in good time to get there before its opening date. Some couples who lived far away responded warmly to his genuine kindness and concern for them by calling in for a visit when they were travelling nearby. Likewise, Col and Jen would catch up with some couples when they went on trips about New Zealand themselves. This card practice is just one example of Col's remarkable links with all sorts of people. He had a great ability to see the good in them, to draw it out and to enjoy the relationships that followed.

By the time old age really began to take its toll on both Col and Jen, the local folk at Waikouaiti showed how much they had come to love these two by their willing care and support as needed. This was especially so after Jen died in 2006, and Col was left on his own, becoming frailer and frailer with a very bent back and a walker frame to help him get around. Through all these trials Col's spirit was not broken. His faith remained strong. The same keen mind was still as active as ever to the end. Nothing could stop his refreshing sense of humour from bubbling out every now and again, and his genuine interest in the people around him never faded away.

In mid May 2010 he became ill and needed hospital attention for a week or two until he was moved to Ross Home where he died on 17 June 2010. His family led the celebration of his long rich life at the funeral, conducted by Tim, the youngest son who followed his father into the ministry. The other children and one granddaughter shared in a combined eulogy. The whole service reflected so clearly the many aspects of Col's character that endeared him to those who knew him.

The whole Church shares in the family's sense of loss. Col was a loyal servant of God who did not seek the limelight for himself, but nevertheless shone with Jesus-inspired love wherever he went.

### **Brame, Rev Leslie Alfred**

26 October 1914 – 14 April 2009

Leslie Brame was born in Stowupland in the County of East Suffolk, England. He was brought up in the harsh conditions of World War I and suffered from double scoliosis, a condition which he endured to the end of his days. In spite of his condition he had a great childhood which prepared him to become a very worthy scholar.

Leslie loved all things pertaining to the country. He wrote of his father "I learned about all aspects of nature, plants and animals, domesticated animals, all growing things... my father was a jobbing carpenter, skilled in building, cabinet-making, wheelwright, wainwright, painter, and paper-hanger. He was also a first-class gardener." This background set the stage for a son whose life was remarkable, whose dedication to the

spread of the Gospel was quite astounding and whose practical approach to life was manifold. All of this in spite of his physical condition about which he seldom complained.

Leslie grew up in a busy Congregational Church setting which gave him the flexibility and warm ecumenism that was to serve him well in the life ahead.

Leslie was accepted as a candidate for Ministry in 1934 and became a student of Cambridge University, Fitzwilliam Hall, resident at Cheshunt College. He was a brilliant student who gained BA (Hons) and was awarded a scholarship for researching overseas mission work, language and philology. He qualified for an MA (Hons).

In 1939, Leslie was appointed a missionary under the auspices of the London Missionary Society (LMS) to work in North China, which was under Japanese occupation. At midnight, on 29 December 1939, Leslie embarked in strictest secrecy on a blacked out ocean-liner (later he discovered it was the Viceroy of India) which took a zig-zag course through the Mediterranean to Hong Kong. He took a coastal boat to Shanghai and Tientsin, then the train to Peking where he telephoned the Mission and made the last part of his journey in a rickshaw. So began a remarkable ministry.

In June 1941 Leslie married Judy (Gladys) Worthington a young missionary from the Society for the Propagation of the Gospel (Anglican). Judy was born in 1910 in the United Kingdom. Leslie and Judy were married in Beijing Cathedral. After their marriage, the LMS advised them to flee from the Japanese invasion. Their surviving daughter Gillian was born in China in 1942. The story of their journey through China is the stuff of movies. They ended up in Jiading, where they stayed for five years.

Leslie and Judy established a very strong relationship with Wuhan University. A portion of the following letter (which was read at the funeral) from the Chinese People's Association for Friendship with Foreign Countries dated 14 October 2008 says "Your choice to stay in China through the most difficult years during the World War II is the best example to show what true courage is. Against the social chaos and white terror, you put aside your personal safety and fight against the unjust force with all you have. Your great courage has inspired people around you and still remains an inspiration for our generation in the peace time. Your excellent work at the Wuhan University is absolutely impressive. Your knowledge and humanitarianism have passed to the students.....your great love has marched across the border and will pass on from generation to generation." (Li Xiaolin)

In 1945, Leslie Brame was on furlough in the UK, recovering from the ordeals of the years spent in China. It gave him time with family and was an opportunity to refresh his studies. He worked in the Selly Oak Missions' Library in Birmingham in the Mingana Collection of Arabic Scripts and cuneiform tablets. Whilst in Eltham, the Brame's second child was born but the privations of the journey out of China had taken their toll and Margaret only lived for 24 hours.

In 1946 the LMS appointed Leslie to serve the Samoan Church as Principal of Leulumoega Fou High School – Malua where he exercised a ministry that ranged from fixing the generator to instilling theological insight in students who remember him with great affection.



After their time in Samoa, Leslie moved to New Zealand in 1959 and was first called to set up a new Congregational Church in Papatoetoe (St Phillip's). After that, he was called to be minister of the Mount Eden Congregational Church. Whilst there he was appointed Lecturer in the Old Testament to the Congregational College of New Zealand and in 1966 he was acting Principal for the year. Then, in 1968 when the Mt Eden Congregational Church joined with the St James Congregational/Presbyterian Church Beresford Street, he became part of the joint ministry team. In 1969, the Congregational Churches joined with the Presbyterians at a national level and Leslie became a Presbyterian minister with a Congregational heart. The ecumenical spirit was strong within him.

In his latter years, Leslie remained strongly associated with the life and work of St James' Church and Community in Auckland City CBD. He was a gracious man who entered into the life of the congregation with great enthusiasm especially enjoying the hospitality outings. He was always a wise encourager and enabler. Whenever he rose to take the readings for the day the congregation held their breath (not only because he was so frail) but because they knew that they were in for a treat. Leslie always read the Word as though it was truly living and active.

Leslie's wife Judy died quite suddenly in 2004 and so ended a partnership that had brought colour and vitality and love into so many lives. After Judy's death Leslie began to concentrate in earnest on his memoirs which ran to three volumes and over 600 pages. "As I Remember It" is a superbly written story, and will be published in due course.

In his last months, Leslie remained cheerful and determined to finish his story. His love for the Gospel was never diminished and he died on 14 April 2009, after Easter Sunday, sure of the hope of the resurrection. His funeral took place in the View Road Church and was an outstanding tribute to his life and work.

The General Assembly gives thanks for the life of Leslie Alfred Brame and extends its sympathy to his daughter, Gillian.

### **Burgess, Rev Dr Nancy Joan**

Nan Burgess was born and grew up in rural Waikato, receiving her secondary education at Hamilton Technical College, where she excelled academically and at sport. In pursuit of her life-long ambition to become a teacher, Nan trained as a primary teacher at Auckland Teachers' College where she was also able to study English at university, a subject that soon became an absorbing interest for her.

As a recently graduated teacher, the experience of teaching at primary schools in London and Middlesex during her two-year OE, made Nan realise that traditional teaching methods were condemning some children to a life of illiteracy. On her return to New Zealand, she taught English and organised the sports programme at her former school, Hamilton Technical College, for two years. Belonging once again to the Bible Class of First Church, Frankton, Nan became aware of the need to deepen her spiritual understanding, so applied and was accepted for training as a Deaconess.

Nan's years at Deaconess College, 1956-58, were especially challenging and stimulating as she was permitted to do the non-language Theological Hall Course alongside the trainee ministers, a background that was to prove invaluable in future years. On completion of her training, Nan was invited to become the Deaconess of Knox

Church, Christchurch, in partnership with minister, the Very Rev Mac Wilson, a position which gave her a wide variety of opportunities to live out the motto of the Deaconess Order, "By Love Serve". After six years, Nan felt the need for further university study so returned to Dunedin and completed her MA, living during this time in Deaconess College once again and becoming its gardener in lieu of board.

An invitation to become Principal of St Oran's Girls' College in Lower Hutt in 1969 was accepted and Nan remained there for thirteen and a half years of wise and mind-opening leadership which shaped the futures of all who came under her care. She delighted in encouraging the girls' to explore the unfamiliar and organised many educational and sporting trips, including taking senior girls to different parts of Australia. During this time Nan was also involved in several General Assembly committees, wrote 'Except a Grain of Wheat', the story of the last fifteen years of the Deaconess Order of the Presbyterian Church of Aotearoa New Zealand, was ordained as a minister of the Word and Sacrament in 1972, and represented New Zealand deaconesses at Diakonia Conferences in Germany and the Philippines.

After leaving St Oran's in 1982, Nan was appointed Parish Development and Mission Co-ordinator to the Presbytery of Dunedin and a half-time lecturer in Christian Education at Knox Theological Hall. The following year, the retirement of the Professor of Pastoral Theology required Nan to become a full-time lecturer at the Hall until the appointment of a new professor, after which she assumed responsibility for the organisation of fieldwork for the students, along with her lecturing. During her 13 years at the Theological Hall Nan was Acting Principal on three occasions, enjoyed study leave in Israel, became the facilitator of the Dominican Community at Teschemakers, and completed studies for her PhD.

Retirement in 1996 saw Nan move to Waikanae, where she bought a house overlooking the beach and estuary, and quickly turned her very sandy section into a colourful all-year-round garden. She became fully involved in the life of the Otaki-Waikanae Presbyterian Church and the local community, and her interest in the Association of Presbyterian Women (APW), which stemmed from her time in Christchurch and the amalgamation of the former Presbyterian Women's Missionary Union and Women's Fellowship, saw her involved at parish, presbytery and national levels, serving on the National Executive for three years as Programme, Prayer and Study Convener. She also gathered together women's faith stories, many originally written at the time of the centenary of women's suffrage in 1993, and acted as editor for the publication of three volumes of "A Braided River of Faith". At the time of her death, she was editing stories for a fourth volume. Nan's many skills saw her much in demand as a supply preacher, interim minister, leader of workshops, inspirational speaker, and as a facilitator for groups or parishes needing to find new ways of remaining relevant, where her ability to 'think outside the square' proved invaluable. Retirement also gave Nan the opportunity to indulge in her favourite pastimes – golf, visiting, reading, gardening, travel and photography.

Nan died peacefully in her Waikanae home on 18 February 2010 following a period of illness. Her funeral, held in a packed Waikanae Presbyterian Church, and attended by many of her former pupils and students, as well as ministry colleagues and members of the parish, was tribute to the lasting influence she had on the countless lives she touched in the course of her varied ministry, in all of which she remained true to the motto of the Deaconess Order, "By Love Serve".

**Churcher, Very Rev Neil Gordon**

Neil was accepted as a student for the ministry by the Presbytery of Christchurch and attended the Theological Hall from 1958-960. He was ordained and inducted in 1960 to the parish of Te Kuiti, where both the parish session he worked with and his colleagues in the presbytery of Waikato contributed to his rapid growth from a recently ordained student minister to one widely regarded as a wise and thoughtful mature servant of the church. The same respect and gratitude was given Neil by his neighbours and parishioners in Greymouth, Khandallah and Knox Church, Dunedin.

Especially during his time in Wellington and Dunedin, Neil was used by the national Church in committees and as one who could contribute support and advice both to senior and junior colleagues. This advice and help was sought because Neil always was seeking the good of the Church and not simply his own. It was for this reason that his contribution to presbytery debates were always listened to carefully. They were wise and not ambitious for himself.

Neil's last official parish in Lower Hutt exemplified this reputation. The Lower Hutt parishes of St Stephen and St Aidan were looking for guidance into co-operation and this would have been impossible if the primary guide had been seeking status for himself.

Neil is remembered for two particular interests. As a young man he was interested in drama and the actor's use of the voice. He earned a fellowship in voice from the Trinity College London. His reading of scripture, preaching, and public speech was always memorable.

In later years his interest in prayer and spirituality developed both his own devotional practice and his acting as a spiritual director in co-operation with those with similar commitment in our own and in sister denominations. Many who have attended spiritual growth groups highly valued Neil's humble and perceptive guidance.

Neil was elected moderator at the General Assembly in 1988, and his conduct of the Assembly and of himself in the following year as he visited presbyteries and represented the Church on public occasions was typical of his not seeking anything for himself but insistent on the worth of the God he served and represented.

Neil himself would have given much credit for the person he was and the work he was able to do to his wife Muriel. Muriel is an able, perceptive and gracious person but so gentle and unselfish she may not have been recognized by many as having the value that Neil himself gave her.

We give thanks for the distinctive service to the church given by Neil and we commend both Muriel and her sons to the comfort of the God he helped many of us better to understand and follow.

**Corkill, Very Rev Tom M**

We give thanks to God for Tom Corkill who exercised a 59-year ministry within the Presbyterian Church. He gave the best of his mind and a sterling graciousness of manner to parish ministry and wider church leadership including Moderator of the General Assembly.

Tom was first and foremost a parish minister: He ministered to the parishes of Westport, Maori Hill, Dunedin, Trinity Timaru, Napier West, and Moutere Hills Co-operating. He was especially proud to be part of the Ministry Team of Ngaio in early retirement years. The stand-out features of his parish ministry were his preaching, his collaboration with parishioners, his focus on courageous decision-making and his capacity to himself practice what he preached.

Tom Corkill was an understated pastor. He was emphatic that pastoral care was a necessary and essential component of ordained ministry. For him the very essence of ministry was direct engagement with people when significant things were occurring in their lives. Tom practiced the cliché: he sat where they sat, bringing to those situations a remarkable touch of benediction. Tom placed himself as minister in the Presbyterian Church that was reformed and reforming. He was proud to call himself liberal and evangelical together – meaning love of scripture, thirst for new knowledge, and a passion for infecting others with a desire for Christian discipleship.

Tom Corkill was given national leadership responsibility as Convener of the Theological Education Committee 1963-69, and the Church Union Committee 1975-80, and then was elected as Moderator of the General Assembly in 1980. He convened the Commission on Theological Hall & Education for Ministry 1992-1993. Throughout these onerous responsibilities, he practised the classic Presbyterian virtues, insisting that dignity, respect and careful attention be attached to people and also to Church procedures. They were demanding times where the Church not only had deep differences within itself, but was also very much in the public eye. Issues of theology, race-based rugby tours and church union were occupying the hearts and minds of New Zealand citizens as well as church. Tom Corkill gave outstanding leadership to Church and society during those times.

Tom was a modest man, a person who has been first and foremost humble, together with a patent warmth about him. We salute him as a minister who has left us a legacy of wise, compassionate and committed service, and we give prayerful greeting to his wife Mary and family Bruce, Sue, Gill, Ruth, and Alison.

#### **Farmer, Rev Mark Alexander Colthurst**

An enduring memory of Mark is of a big, tall presence, advancing on you with his welcoming arms open wide inviting a hug that was such a sign of his innate hospitality.

Mark trained at the Theological Hall 1984-1986. As a student, Mark and Martha already had a large family of boys, and not long after one more baby was on the way. Martha (and Mark) hoped for a girl, but the odds were against them and it was another boy – he was showered with love like the rest of the family.

Even back then, Martha was a tower of strength for Mark, and with Mark a significant part of the Theological Hall community. Mark came to the Theological Hall after a career in the merchant shipping, with life-shaping experience of serving with Doulos and Logos.

Mark was ordained at St James' Union Church in Masterton from February 1987, serving until January 1996. He then moved to take up his successful ministry in Warkworth at the Mahurangi Presbyterian Church; from where he retired in 2009. Mark is remembered for his humility, his strength of character and his genuine love for people, even for those he disagreed with on theological issues. His was an irenic style in presbytery, especially as

Moderator (2001), without ever yielding ground on issues he felt to be important. He was a gracious person, never one to blow his own trumpet. Mark grew theologically during his time at the hall, but he never departed from his evangelical roots and his huge heart for mission. Nonetheless Mark willingly took his part in presbytery life even though aspects of it drove him crazy. He convened committees, assessed candidates for ministry, and lent his quiet strength to encouraging and inspiring those who knew him well.

The way Mark developed a mission to Uganda testifies to his huge heart for mission. His enthusiasm was infectious, often drawing others into the work alongside him. Mark was someone who did what his convictions made him believe was the right thing to do. This wasn't always what church protocol expected, but in so acting he did so without any malice, even if it did leave him open to criticism from time to time. Mark was not one to hold grudges, he had more important things to do.

Mark had a very real passion for reaching the lost, whether they were citizens of the Mahurangi district or the poor and vulnerable people of Uganda. The secret of the vitality of the congregations at Warkworth is at least in part due to those being added to Kingdom of God because of Mark's passion to see many saved. This vitality is also due to a theology of the Holy Spirit that believed in a living and active presence who addressed as persons deeply loved and treasured by God. Mark ardently believed in the validity of the gifts of the Spirit for the church today and was used in those gifts with a Christ-like grace and confidence. This was witnessed as he took time in his own illness to visit and pray for the wives of two of his colleagues in their respective illnesses. Visitations to the Mahurangi parish revealed that Mark would be one of the few ministers who had the ability and grace to embrace fools and critics "gladly" even though he was often puzzled that people seemed not to grasp the vision that drove and empowered his ministry in the Lord's name.

When Mark retired in Warkworth, a huge turn out from both church and community was a living testimony to the respect with which was held by those both in and beyond the church. Further testimony to this arose at Mark's funeral when the College Gym overflowed with people, many of whom had travelled some distance to pay their respects to Mark and to Martha. Mark died on Saturday 23 January 2010 after a hard fought battle with cancer. For many, he still had a lot to offer at the time of his untimely death. He wanted to give his retirement to mission work and to encouraging church communities to become more outward thinking and to embrace the work of the Holy Spirit in their communal life.

The following is a quote from the announcement of his death to the wider church: *"He was a very popular minister and leader in the Warkworth community, with his energy and commitment to Christian mission and ministry evident, even during his illness, with his leadership of a mission to Uganda last year. Though a person of strong conviction, he had a gentleness of spirit and a human warmth that many others greatly appreciated."*

#### **Fatialofa, Rev Tu'i Alofa**

The Rev Tu'i Alofa Fatialofa died on 3 June 2010. Tu'i was a widow with seven grown children.

Tu'i Fatialofa responded to her sense of call to enter the ordained ministry. She was a mother and grandmother and a woman who had the heart of Christ as her mission and

life purpose. Tu'i entered the ministry after a long tradition of ministers in her family. Her father and grandfather were ministers in the Congregational Christian Church of Samoa. However, this was not the reason behind her drive and passion to venture out into this pioneering ministry. At age 51, she was told she was too old to train for the ministry and that Pacific Island tradition did not accept women into the ordained ministry. *"People struggled with my age initially and the fact that I was a widow and a woman. My children were all grown up and were able to look after themselves"*. According to Tu'i, she believed that *"all things work together for good to them that love the Lord"*.

Tu'i was a lay preacher in Auckland Presbytery and was licensed in 1980. One time when she attended lay preachers class in Auckland Presbytery one of the lecturers recommended to her that she should consider entering the ministry. He was impressed with her preaching ability. They believed her talent was to preach. She was a shy person and they told her that when she preached she was strong and confident. Because she was so quiet they thought that perhaps she could not speak English. After hearing her, they said to her that this was her gift to be a minister.

Tu'i first felt the call to enter the ministry when her youngest daughter Rita went to training college. All her children were now independent which meant that she could begin her training. She felt that entering the ministry was her response to God for His love and for looking after her in the bringing up of her seven children.

Living at Knox was quite an experience. She was the first woman to live in residence at Knox College. Prior to Tu'i's arrival women students traditionally stayed at Salmond Hall but by the time Tu'i left Knox College, it consisted of about 50 percent men and 50 percent women. She was fortunate to live in the senior common room and was known throughout the college as 'mum' but, for Tu'i, even this status of seniority didn't exclude her from being water bombed while walking through the quad.

Tu'i completed her training in 1984 and was ordained on 30 May 1985 as a part-time hospital chaplain at Greenlane and National Women's Hospitals, and as an honorary minister at Newton Pacific Islanders' Church, with special ministry for the youth. In 1989 she became an ecumenical chaplain at the same hospitals. She offered a wealth of experience in visiting patients, offering pastoral care and love to mothers, babies and all age groups as well as their families in times of celebration, uncertainty and grief. Sadly, due to overwork, Tu'i suffered a stroke in April 1992.

Even amidst opposition to her following her call into ordained ministry Tu'i believed that humility and faith in God was what helped her as one of the pioneer women in ordained ministry. For her, being single in ministry gave her much freedom to do her work and carry out her ministry. She retired in 1996 aged 65.

At an interview in 2000 for "Pacific Women in Ministry", when asked for some concluding words of encouragement, she said *"having faith in God gives us strength and all things work together for those who love the Lord. If God is for us who can be against us?"* We thank God for her humility and ministry of love.

#### **Fink, Rev Newton M.**

Newton retired from full-time parish ministry in 1985, to live in Waikanae, but one could be excused for not being aware that he was retired because he continued to be so active and busy. He was always willing to take services when the parish minister was away

and during periods of vacancy Newton was regularly rostered to lead morning worship at both Waikanae and Otaki, the most recent vacancy being just three years ago. When he was not taking the service, Newton was a faithful and regular attender at the Waikanae services, always sitting in the same pew at the front of the congregation, contrary to the normal Presbyterian trend of sitting at the back of the church. Newton was also a great encourager to others who led worship, giving them an affirming word as he shook their hand at the church door.

When evening services began at Waikanae, during the ministry of the Rev Paul McGregor, both Newton and Jean assumed leadership roles and Newton conducted the monthly evening Communion services, a task he relinquished only 18 months before his death. He was also active in the parish's rest home ministry. In December 2006, the parish honoured Newton's 60 years of preaching the Gospel, first as a lay preacher in South Africa, then as an ordained minister in South Africa, the United States and New Zealand – a record of service not many achieve.

Newton is remembered not only as a preacher but also as a teacher. He delighted in encouraging others to read and understand scripture and, almost from the moment he set foot in Waikanae, leading a Bible Study Group has been part of his weekly routine. As recently as the day before he was admitted to hospital, he led the Monday morning prayer and study group at Waikanae. He was widely read and continued to study and keep abreast of modern theological thinking.

On one occasion, as part of a celebration of Pentecost, it was decided to have the words "Come, Holy Spirit" said in a variety of languages. Newton was asked if he would say it in Greek, and his response was "I could say it in seven different languages if you like!" As well as being a fluent speaker of seven languages he was also able to read several more, and right up to his death he kept his brain agile by reading scripture in a language other than English every day, or by listening to tapes of other languages.

The Ministry of Healing through the Order of St Luke the Physician was very dear to the hearts of Newton and Jean, and for four years Newton was Chaplain to the Order of St Luke in Waikanae. Many can testify to the ministry of prayer which they exercised. Newton's pursuits were not all intellectual. He was also actively involved in the running of the parish fairs, where, not surprisingly, he would found behind either the Book Stall or the Plant Stall, and he was a convincing salesman.

Newton's passing left a huge gap in the life of the Otaki Waikanae Presbyterian Church, but rather than dwell on what we have lost, we give thanks to God for everything he has done for our church, and for us individually. Newton will be missed, but we are all the better for having known him and shared in the ministry he exercised here in so many ways.

The opening verse of a hymn that used to be sung at the Ordination of Presbyterian ministers comes to mind at this time.

*Pour out your spirit from on high;  
Lord your ordained servants bless;  
Graces and gifts to each supply,  
And clothe your priests with righteousness.*

Newton was the embodiment of everything those words express. "Well done, good and faithful servant, enter into your eternal rest."

**Grosse, Rev Lawrence Albert (Larry)**

19 Feb 1925 to 11 June 2010

Larry began life as an abandoned baby, but grew to become a man of passion and compassion. Larry's early life was ecumenical, attending as a young boy both the Presbyterian and Anglican Churches each Sunday. Then, as a young man, he came under the influence of Cyril Roberts, in Hawera. Cyril was one of several men who had a profound influence on Larry's life.

Throughout his life, Larry continued to read the scriptures and to explore new challenges in matters theological and ecumenical. He moved to Melbourne in the early 1950s and boarded at Glen Iris College. The minister of Glen Iris Presbyterian Church had a major influence on young Larry. It was from here that Larry moved into Home Missionary work in Burney, Tasmania.

After three years at Burney, Larry moved to New Zealand, in 1956, and served as a Home Missionary at Te Atatu for three years. This move was quite significant for several reasons. Worship was held in the manse lounge while he lived in two rooms. The smell of roast dinner often accompanied worship. He saw the building of the first of two churches built during his ministry. The completion of the hall enabled Valerie and Larry to marry and live in the manse. The most significant event was the marriage to Valerie, his life's partner and help-mate.

In 1959, Larry and Val moved to Titoki where he served several preaching places. At both Te Atatu and Titoki, Larry continued his studies; mostly by correspondence. Titoki saw the arrival of two daughters, Susan and Janet. In 1964, Larry entered the Theological Hall in Dunedin to begin three years of study, and was ordained at Otaki - Waikanae in February 1967. The two centres of Waikanae and Otaki were quite different in character but were part of one parish. Otaki was the market gardens and farming centre, while Waikanae was a popular retirement place for Government officials and public servants. In his twenty years at Otaki-Waikanae, Larry extended a church, and sold one.

He enjoyed a very fruitful ministry. He was a founding member of Birthright in the district, he became advocate for the patients of Kimberley Psychopedic home at Levin for which he was awarded the QSM,, he was Moderator of Wellington Presbytery, and chairman of the Wellington Council of Churches, he enjoyed the company of people such as Ormond Burton, Jack McKenzie, George McLeod of Iona, the Rt Hon Sir John Marshall, among others and the challenge of their thinking. He developed excellent relationships with the Maori folk of Ngati Raukawa, at Otaki, and he enjoyed the camaraderie of fellow ministers of all denominations.

Three months short of 20 years at Otaki-Waikanae, Larry was called to Devonport. Parish In Dec 1986, he was inducted into St Paul's where he served for 5 years before retiring in 1991. At St Paul's, Larry again took his full part in the life of the presbytery while faithfully serving the people of Devonport. He was known as a people person. In a presbytery visitation report the following comments were made:



*"Acknowledgement must be made of the ministry of the Rev Larry Grosse, and his wife Valerie. Larry describes himself as a 'people person', an aptitude which his QSM eloquently underlines... The Session spoke enthusiastically of Larry's personality and abilities. They appreciate his ability to communicate, his clarity of expression and forthrightness, the stimulation he provides, and his leadership style whereby he involves people and opens the way for individuals to grow spiritually. However, let no one imagine everyone agrees with Larry! At times he provokes people to respond rather warmly! Sometimes of course, stimulation of this nature produces antagonism, but no evidence of this came to light. Instead the team found office-bearers at one in their appreciation of their minister. As one elder put it, there was a "very high level of satisfaction" among office-bearers and congregation alike. For her part Valerie not only supports Larry but has also had a ministry of her own. Her quiet, but nonetheless effective contribution is highly appreciated by the Congregation."* Visitation Report 11 November 1988 by Presbytery of North Shore

In retirement, Larry continued his ministry of providing pastoral care where it was needed. He gave support for the bereaved, supply to vacant parishes, ministerial support to St James, Auckland, and was Interim Moderator for parishes a number of times. He enjoyed his association with the Mission to Seafarers, and twice went to Norfolk Island to provide supply. Even while his own health was deteriorating he cared for those who cared for him.

After nearly 60 years Larry's ministry is now complete. Many were touched by his humanity, pastoral sensitivity and deep spirituality. He kept the faith, he fought the fight and he has run his race. May he rest in peace.

Larry, we are richer for having known you and poorer for your departure.

### **Gunn, Rev James (Jim) Thomas**

Jim's father was due to take a funeral. It was mid-1919 and the Rev Jim Gunn senior was ministering at Pleasant Point, Canterbury. On the way to the service, he stopped to help a motorist and happily saw him on his way. However Jim senior never arrived to take the funeral. He was later discovered beside the road, having suffered a heart attack. His widowed wife Anne was pregnant at the time and four months later James Thomas Gunn was safely delivered.

The family moved from Pleasant Point to Wellington where Jim attended school. Jim found success in the academic environment becoming dux of Wellington High School. After high school, Jim trained as a teacher before his life was interrupted by World War 2.

Jim's military record was unique in that held the position of commissioned officer in the Army, Navy and the Air Force at one time or another. While serving with the Fleet Air Arm, he flew fighter planes off English Aircraft carriers supporting Russian convoys. The equipment was basic and the North Atlantic conditions were atrocious. It is a reflection of Jim's character that he acquitted himself so well under such circumstances.

After the war, Jim married Margaret and settled into a teaching career, until a sense of call led him to train for the ministry in Dunedin (1951-53). Jim was subsequently called to Titirangi where he was ordained and inducted in 1953.

Jim was the first minister of the new Titirangi Parish which had until his induction been attached to New Lynn and Glen Eden. Consequently there were many areas of service to develop and Jim applied himself with dedication and vigour. Jim is remembered not only for his preaching and teaching, but for the community involvement which he shared with Margaret – notably their establishment of the Titirangi repertory society.

In 1966, after thirteen years in Titirangi, Jim was called to Mornington, Dunedin. Under his care, the congregation grew in numbers and energy. During this nine year period, Jim also oversaw the establishment of a new church and served a term as moderator of Dunedin Presbytery.

In the mid seventies Jim was approached by Orakei Presbyterian Church. He turned them down at first, but their persistence paid off and in 1975 Jim and the family arrived to take up parish work in the Eastern Bays. He found this transition a challenge and wrote how homesick he was for Mornington. But the people at Orakei were faithful and he settled in to a season of steady and faithful ministry. During this time, he also served as Moderator of Auckland Presbytery and as Presbytery Clerk. Jim continued his long time Bible in Schools involvement and in 1980 began taking services at Waiheke Island, in addition to his Orakei commitments.

Jim retired in 1985, but this did not slow him down. Bible in Schools was still a keen focus and he became Chaplain at St Andrew's Retirement Village, Glendowie. Early in the morning, he would catch a train and then bus across to St Andrews from Titirangi. On the return journey, Jim needed to keep sharp because, after a long day, he might doze off and miss his station.

Once this became too much, and as age continued to slow Jim down, he became a resident at St Andrew's. As well as attending the weekly St Andrew's Chapel services Jim attended the adjacent Glendowie Presbyterian Church on a regular basis.

Jim passed away on 20 September 2008. His funeral was conducted in the Oratia Combined Church where he had often led worship. Situated amongst the striking native bush of the Waitakeres, Jim was laid to rest in historic Oratia Cemetery – a place close to his heart and his family.

#### **Highet, Rev Joseph Malcolm Henry**

Prior to his death, Malcolm Highet, reflecting on his long life, commented to one of his family members *"I have had a fabulous life and have done more than I dreamed of. I have a great family, great friends, and have had great health. I am so thankful."*

Malcolm was one of six children and was born in Dunedin on 22 September 1917. Malcolm went to Otago Boys High School and then onto university to complete a law degree. Throughout his life Malcolm valued the importance of good education. Following a brief stint in law, Malcolm went off to serve in the Second World War. In the First Echelon of the New Zealand Expeditionary Force, he was exposed to active service whereas his brilliant neurosurgeon brother, Bremner, in his post in Oxford, was in complete safety. Bremner was however asked by the New Zealand Government if he would take over the post at the New Zealand armed forces hospital in the Middle East and agreed. He was sent in convoy to Africa, only to have his ship torpedoed and all hands were lost. Malcolm had a mate in camp with him who asked if he would swap the day leave that each was due. When Malcolm went off on his leave the friend who took

his place was killed, bizarrely, by a single stray shell fired out of the blue into the camp. He began to think as he returned to New Zealand that he just could not go back to a life on a Government law department but must offer himself for a life of service to God and to others. When home on furlough in 1943, Malcolm married Margaret.

Malcolm entered the Theological Hall in 1949 and was ordained at St Paul's Oamaru in 1952 then serving at Eveline from 1953, Trinity Timaru from 1955, St Paul's Invercargill from 1961, Knox Gonville from 1969, Johnsonville Union from 1974 and then at Maheno-Incholme from 1978 until his retirement in 1981. Malcolm was a reader and thinker who had strong pastoral ministries. He undertook his ministry seriously and competently and worked hard. He was a much loved minister in the parishes where he served.

Malcolm and Margaret retired to Geraldine and were both actively involved in church and community. Malcolm enjoyed involvement with the Friday morning golfers, the Probus Club and the RSA. In fact, Malcolm was a member of the Geraldine RSA for 28 years and a life member for 14 years. The hospitality that Malcolm and Margaret shared with others during their years of ministry continued through into retirement, with an open home being shared openly and warmly with others. Malcolm also exercised a remarkable pastoral ministry with many people in the Geraldine community. During the retirement years there was more time for family and a number of overseas trips which were enjoyed by Malcolm and Margaret.

With the death of Margaret in 2005, failing eyesight and other medical issues, life was not been easy for Malcolm in his last years, but he remained courageous, bright and caring toward others. Malcolm was in the care of the Geraldine Retirement Home. Malcolm died on 14 March 2010 and is survived by his six children and 11 grandchildren.

Malcolm was a true gentleman and a faithful minister of the Gospel. He embodied many of the best Presbyterian qualities, including a breadth of thinking, a pastoral heart and a genuine concern for others. Our church give thanks for his life and example. In the words of older Paul to younger Timothy it can be said of Malcolm Highet – he has *“fought the good fight, finished the race, kept the faith-now there is in store him the crown of righteousness...”*. Well done good and faithful servant – enter into the joy of the Lord.

#### **Inch, Mrs Margaret Lorraine**

We acknowledge the death of Margaret Inch in Johnsonville, Wellington, on 18 November 2008. Margaret was the immediate past moderator of Wellington Presbytery and had an active involvement with the wider church.

Margaret Elms was raised in Southland - and maintained a strong connection with her *alma mater* through the Southland Girl's High School Old Girl's Association. When Margaret met and married Doug Inch a long-lasting and highly productive partnership was formed.

Margaret completed a degree at Otago University and teacher training. She took teaching posts throughout New Zealand as Doug moved positions within the Ministry of Works. On coming to Wellington Margaret took leadership roles in schools there, culminating in her position as Principal at St Oran's College (1982-1989). Margaret was a teacher - she loved learning, children and challenges - attributes that were gifts of her personality.

When Margaret and Doug moved to Johnsonville, Wellington, in the early 1970's they joined the local church, Johnsonville Union. Margaret became involved in the local parish as organist, singer, parish councillor, finance convenor, white elephant stall runner and wider church advocate. She was most widely known for her involvement with the catering project of the parish (Unicat) that provided food for funerals and weddings, as well as the Council of Assembly, church committees and community groups.

Margaret served the Presbyterian Church on the Church Property Trustees, the Glen Innis Farm Committee, the Beneficiary Fund Work Group, the Council of Assembly and the Business Committee. She was also the person who took a large part in local arrangements when Assembly met in Wellington over the last ten years. Her knowledge of the church was broad and her service was great.

Margaret was also involved with Altrusa from 1974, being elected as the International President in 1995 (the first New Zealander). She was also a keen handbell player and attended national and international symposiums. She taught handbell playing at schools and churches, and taught international players about New Zealand.

At home, Margaret busied herself with craftwork, cooking, and jigsaws. She was a Justice of the Peace and willingly gave her time to serve the community. Margaret and Doug also welcomed a number of international exchange students or visitors, and often returned visits during their retirement travels overseas.

The Southland Girls' High School motto is "*Non scholae sed vitae discimus*" (we learn, not for school, but for life). Margaret understood that life is ever changing, and we are therefore ever learning. Her funeral service celebrated the fullness of her life and the commitment that she gave to her church and community. We thank God for the life of Margaret Inch, and continue to offer our prayers for Doug.

#### **Kerr, Rev Dr Alan Richard**

Alan Kerr was born in Matura in 1942. He grew up in Gore, attending Gore Main Primary School and Gore High School. Alan met his future wife, Marion, at University where Marion was studying chemistry and they married on 9 December 1967. Alan was a mathematics and science teacher at Mairehau High School in Christchurch for three years and then at Owaka District High School for four years before, leaving to study for the ministry.

Alan studied at the Theological Hall in Dunedin 1973-75 where he received a Begg Travel Scholarship which he put towards his masters degree in Theology (rather than travel overseas). Alan was ordained at Woodlands Parish on 5 February 1976 where he remained until 31 January 1982. From there, he went to Lumsden-Balfour-Kingston Parish and then to Otago Peninsula Parish where he ministered for 14 years. For eight of those years he studied part-time towards his Doctorate in Theology which he attained in 1999. After completing his Doctorate, Alan took study leave and went to Ethiopia to teach and share the fruits of his study with others at the Evangelical Theological College of Kale Heywet Church in Addis Ababa for two months.

Alan was moderator of Dunedin Presbytery 2000-01, leaving to serve at Knapdale/Waikaka Parish in Matura Presbytery until his retirement as a minister emeritus in 2004. Alan moved back to Dunedin Presbytery, to Allanton, where he later

became moderator of the Synod of Otago and Southland (2006-07). He was a founding member of the Christian Youth Camps at Waihola.

Alan had a caring eye for everybody, whether they were a church member or not, everyone from all walks of life was unconditionally accepted. A lot of his pastoral work was carried out with his wife and he made a point of visiting everybody in his country parishes and would spend days travelling around farms. It was not just books and studying that Dr Kerr loved, he was also an active sportsman who enjoyed running, tramping and cycling. He ran the Kepler Challenge Mountain Race 10 times. Alan died 30 June 2009, aged 66 years, as the result of a cycling accident near Mosgiel.

**Linklater (nee Wilson), Rev Reita Jessep**

Rev Reita Linklater was born in 1927 and trained at Deaconess College, Dunedin, during 1953-59. Reita was ordained a deaconess at St David's Palmerston North on 23 November 1955 before resigning in 1959 to marry Jock Linklater.

Reita later became a librarian at Cherry Farm Psychiatric Hospital and it was while there that Reita rejoined the ministry, this time as a minister. She was inducted as honorary assistant minister at Waikouaiti Presbyterian Church in 1977. Reita served the parish faithfully for 16 years, most of this being alongside the Revs RG McKenzie and EA Hildreth. During this time, Reita was an instructor in the Bible in Schools programme, conducted services of worship with a sincerity and clarity greatly appreciated by the congregation, assisted with youth work and gave valuable guidance to the women of the parish, while her visits to homes were warmly welcomed.

In the last three and a quarter years of Reita's term at Waikouaiti Presbyterian Church, the senior minister role was vacant leading Reita to take on the role of chairing session meetings on behalf of the Interim Moderator. On her retirement, Waikouaiti Presbyterian Parish noted she had done this with ability and wisdom and that she conducted funeral services with a sympathy and expression of understanding and comfort that belied the fact that she found this aspect of ministry difficult.

Reita's husband, Jock, supported Reita in all of her activities so that she was able to attend various conferences, seminars and retreats – some Presbyterian, others interdenominational – keeping up with trends, in the Christian church and being able to advise on all sorts of situations, whether simple or difficult.

Reita died in a nursing home in Palmerston on 9 April 2009.

**Mansell, Rev Graham P.**

Graham was born in 1955 and grew up in Karaka, near Pukekohe, where attended the Methodist Church with his family. Graham attended Papakura High School and graduated as Dux. He completed a Bachelor of Science degree in 1976 and a Diploma in Agricultural Science at Massey University in 1977. Graham went on to work as a Soil Scientist for the Ministry of Agriculture and Fisheries in Palmerston North for six years.

Graham Mansell grew in faith at St Alban's Presbyterian Church under the ministry of Rev John Niven. It was as a musician, playing the piano for the worship team at St Alban's, that he answered a call to go to Bible College. He met Janet (nee McKenzie) there and they married in 1987, when Graham was aged 31.

Having left Palmerston North after eight years, Graham was surprised to find himself being asked by David Stewart, the principal of Bible College and another significant mentor, to consider returning to Palmerston North to take up the role of lay pastor for Milson Combined Church. It was very much a sense of falling on his feet there, with a group of people from across three denominations who had decided to work together instead of competing against one another. Their team ethos suited Graham, who had a strong belief in body ministry and the importance of harnessing the gifts that people had. Graham's gifts in music and youth were well used there, and helped provide additional leadership for the Boys Brigade and Youth Group. The church grew over this time, including two additions to Graham's own family.

While there, Graham received a strong sense of call to work as an ordained minister within the Presbyterian Church, and went to Knox for further theological training.

In 1994, the family, now one of five, moved to St Andrew's, Stratford, where Graham ministered for seven years, ably supported by Janet and their three children. Leading worship and preaching were key ministries. A key Stratford parishioner had this to say: "It wouldn't be the whole truth to say that Graham's very genuine preaching and inviting manner were solely responsible for hooking us in, but we were indeed hooked – right from the start. You see, for us, Graham was always part of an attractive package. He was a family man. In his team were Janet, Scott, Lachlan and Erin. For us, they were very much a part of his strength in ministry, because his work always included them and was influenced by them and their needs and relationship with God."

Both here, and subsequently at Ellesmere, Graham greatly valued the Scripture Union material which allowed for a children's programme that moved in tandem with the main worship service. His skills in drama were useful for children's talks, all age worship services and some more dramatised sermons.

Graham taught Bible in Schools at two schools for most of his time at Stratford, facilitated Alpha, chaired the Stratford Ministers' Association for several years and was the moderator of the Taranaki Presbytery for one year. His friendly, laid back style was appreciated by many, especially the younger newer members of the congregation.

Graham moved with his family to the Ellesmere Cooperating Church in 2001. Key involvements included Boys Brigade at Dunsandel, running Alpha and other such courses, working with other Ellesmere churches in Youth work, taking three classes of Bible in Schools each week as well as two services most Sundays.

Graham's involvement with grieving families was always greatly appreciated. He had special empathy for those suffering from grief as both his parents died while he was in his 20's. Graham was also an active member of Presbytery, being a member of the Presbytery ministry committee and assisting the congregations at Halkett, and Akaroa.

In 2005, Graham left Ellesmere suffering from exhaustion. He spent the next year working on a strawberry farm, landscaping and labouring before becoming employed as a Funeral Director. He was developing a vocation as a Funeral Celebrant. To keep himself fit Graham would bike for 30kms three times a week. It was during one of these bike rides on 11 February that Graham suffered a heart attack from which he never recovered. He is survived by Janet and their three children.

We give thanks to God for a faithful, caring, and nurturing pastor, for whom Sunday worship was the central part of his ministry, with the effect of drawing people near to God.

**McDougall, Rev John Norman**

John McDougall died on 21 February 2009 aged 98 years. He was born in Auckland, graduated from Auckland University at a young age; felt called to the ministry, but did his theological training in Glasgow. After graduation and a short period of post-graduate work in Germany, he was ordained by the Presbytery of Glasgow on 23 June 1935.

Although a New Zealander and a Presbyterian who later served in some New Zealand parishes, he was not regarded as our longest surviving minister since he was ordained by the Church of Scotland and served under the Church of Scotland Board of Missions.

He was sent to a small mission station in the Punjab, in Northern India, and later transferred to a larger station where he met Betty, also on the staff. They married and had three sons. The eldest was born in New Zealand when they were on furlough, the second in India. In 1947 Partition took place and the part of the Punjab where John was serving became Pakistan. The third son was born in Pakistan. Three sons, three countries!

John said their work after Partition was not very different. The effort was to have Hindus travel to India from Pakistan and Muslims to travel from India to Pakistan.

Many very poor Hindus could not afford to travel. Many would have been classed as outcasts. Christian missionaries in the Punjab had always served outcasts in particular and this continued in Pakistan. Apparently not too much notice was taken of the Christian minority and their work. After 24 years of missionary service John resigned and settled in New Zealand serving for about five years in the parish of Pokeno and about three in Greytown until it became a Union parish.

While a missionary, John had become interested and skilful in accounting and auditing, learning from another missionary. These skills enabled him to obtain a position with the Auckland Regional Council where he worked until retirement age.

He became a member of the Mt Albert Presbyterian Church about 40 years ago and served for many years on the Session. He was a very fine pastoral elder, took part in discussions with good information and wise counsel and put his financial skills to good service in the church and in the Opportunity Shop.

A very restricting stroke deprived him of active participation for about five years, but his brain stayed interested and alert. The chaplain at the rest home hospital, who cared for him, said he gave her as much care as she gave him.

A very long life, well lived and leaving many good memories.

**McKenzie, Rev Alastair Seaforth**

As a child and young man, Alastair grew up in Christchurch. His early career was as an educational officer in the Air Force. A keen organist and pianist, he met Janet (herself a violinist) at a music school at Craighead in Timaru. They subsequently embarked on a

married life which was to take them many places before finally settling back in Christchurch.

Alastair studied for ministry at Knox Theological College in Dunedin. At the completion of his studies he was ordained and inducted into the Knapdale parish in the Matura Presbytery where they served for four years and where their son, David was born, a much loved addition to their family. Alastair then took up chaplaincy with the Ministry of Defence. From 1962 to 1977 he served as padre at Waiouru, Papakura and Burnham (including a nine month tour in Vietnam) and, along with Janet and David, a two-year stint in Singapore with the Australian, British and New Zealand forces. The itinerant life of a chaplain is not always an easy life, but Alastair thrived on the challenge and scope of this calling, offering services, care, comfort and guidance to many soldiers and families.

Alastair retired from the Army in 1977. He continued to maintain close links with the Army, either as an officiating chaplain at Waiouru, or as an instructor for officer courses and the training of chaplains. Alastair had always been well prepared when he took services. He contributed lesson plans for chaplains and provided technology training as he believed strongly that all chaplains should be well trained and take great care with their services and public duties. He had very much enjoyed broadcasting Christmas and Easter services whilst he was in Singapore.

Even with his post-retirement Army activities, Alastair had time to complete his science degree at Canterbury, update his teaching qualifications and teach in the Transition to Work field at Pitcaithly House.

The Rev Alastair McKenzie was inducted as Rangi Ruru's first fulltime teaching chaplain on 16 April 1981 and served the school until his retirement in 1984. He then served as part-time chaplain at Craighead Diocesan School in Timaru before returning to help out at Rangi Ruru for a period of time from 1988.

During his time at Rangi Ruru, he was known for his boundless energy and enthusiasm. He lived every moment to the full, modelling "a world of opportunities" long before it became the school catchphrase. As a teacher he had an ability to engage students, especially the more difficult ones. Whether it was teaching thinking skills before it became regular teaching practice, demonstrating how to drive in a skid by bringing in a baby walker and a pile of gravel, building the Rangi aeroplane (now housed in the Air Force museum at Wanaka), preparing highly creative family services, teaching photography, painting backdrops for the school productions, going on tramps, introducing his own extended lyrics for the hymn *Jubilate*, or caring for the sorrowing or hurting, Alastair McKenzie gave of himself over and beyond the call of duty. His enthusiasm and energy were contagious.

Colleague, the Rev Lynne Russell, has this to say of Alastair -

"It was a joy to work with someone with the breadth of knowledge that Alastair had. He was a theologian, a psychologist, a sociologist, a musician, an artist, an engineer. Alastair was at his best with the senior students and he provided innovative programmes in which students were encouraged to look at their lives in ways that were outside the square. Many students are indebted to Alastair for the way he helped them with their study skills. We all enjoyed his enthusiasm for the pipe organ and some of the music we shared in this church was wonderful. And, of course, there was the building of the



aeroplane. Not many girls in New Zealand can say that they helped to build a plane and that it flew successfully. Alastair cared about people - he was a pastor. He stood with people in their tough times. It was a challenge working with him in that he was always challenging us to move outside our comfort zone. We found ourselves considering ways of living our lives that we may rather have ignored. He challenged us to know ourselves better than we may have wanted to."

Finally Alastair did retire! He spent his retirement building and flying his own single-seater plane, keeping up with theology and, in recent years, facing the challenge of ill health.

A scientist, organist, photographer, teacher, chaplain, pilot, husband and father, lifelong learner, avid and wide reader, Alastair McKenzie was all these and more. He was a man of faith who modelled an openness and willingness to journey alongside people from all walks of life, with joy and laughter, wise counsel and comfort.

### **Moore, Rev Dr Albert C**

Albert Moore, minister, historian, theologian and religious studies pioneer, is remembered for his curiosity, empathy and encouraging ways. The Rev Dr Moore (or Albie as he was known to friends), was born in Wellington on 26 February 1926 and died in Dunedin on 23 January 2009. He studied at the Theological Hall, Knox College from 1949 to 1951 and completed his doctorate at Manchester University, on a Begg Travelling Scholarship, before ministering in Tapanui, South Otago, from 1955 to 1964. There, alongside his warm friendly concern for individuals, he brought a sharp and wide ranging perception of the gospel. It was at Tapanui that he met his wife Alexa Hancox and where their two children, Rachel and Jonathan, were born.

After further study in Chicago and teaching at Indiana University, Dr Moore was appointed as the first lecturer in Phenomenology at the University of Otago in 1966. He retired 25 years later as the associate professor of a thriving area of intellectual endeavour. His interest in religious iconography, where he became a world authority, grew from his passion for art and its role in religious expression and experience. He particularly enjoyed the religious art of Marc Chagall, Sidney Smith and Sadao Watanabe – a Japanese printmaker. Albie also believed life was enriched by music, in his case jazz. Albie was a loyal, involved member of the Opoho Parish from 1967, notably leading a weekly adult study group for more than 30 years. We extend our sympathy to Albie's wife, Alexa, and their family and we give thanks for his life and ministry.

### **More, Rev Lawrence**

The son of home missionary Jimmy More, Lawrence More (known to most of his friends as Lawrie), was born on 30 October 1921 and raised in the Eastern Bay Plenty. Following the death of his mother, Lawrence's family moved to West Auckland.

Lawrence attended Auckland Grammar School and after leaving school at the age of fifteen, he undertook a variety of jobs. Towards the end of World War II he undertook a period of service in the army. He met and married Adrienne, before responding to a call to follow in his father's footsteps as a minister. Because he lacked the required academic qualifications to commence full ministry training for the Presbyterian Church, Lawrie served as a home missionary and helped to establish two parishes, Waitara and Central King Country. Six years later, he commenced the full three year course of

theological education at the Theological Hall, Knox College, even though the regulations only required him to complete one year.

At the end of his time at the Theological Hall, Lawrie received a call to the Waihi Parish. During these years, his ministry was marked by a practical “hands on,” “can do” approach which regularly recognized and sought to address the needs of people who were marginalized by mainstream society.

In 1964, Lawrie was appointed as National Council of Churches’ chaplain to Mount Eden Prison. His ministry in that institution was marked by attempts to provide effective pastoral care for prisoners and their families, both while they were serving their sentences and after their release from prison. Lawrie didn’t just talk to others about doing these things. He set the example himself and the More household frequently became a place where prisoners and their families in need of accommodation could find a bed until such time as a more permanent solution could be provided for them. Following the devastation that resulted from the Mount Eden Prison riots in 1965, many of his flock were shifted to other institutions throughout New Zealand. Although chaplains were also appointed to these prisons, there was still something about the sheep knowing the voice of the shepherd. Lawrie’s solution was simple: hire a caravan and go and visit. While he keenly felt his responsibilities during this period, Lawrie also experienced loneliness and a lack of sympathy from ministry colleagues in parish appointments towards the predicament that he faced as a prison chaplain. On a number of occasions he noted that only one Presbyterian minister, Tawhio Tioki, ever visited him to provide pastoral care and support.

In 1969, Lawrie was appointed as the first National Council of Churches’ chaplain to the new maximum security prison at Paremoremo, a position he held for the next eight years. Again there was involvement in a number of critical incidents, including an occasion when together with Father Leo Downie, Lawrie played a key role in defusing a hostage situation and securing the release of a prison officer who was being held captive. Lawrie’s time at Paremoremo was marked by attempts to involve church representatives in the pastoral care of prisoners, a continued willingness to invite released prisoners and their families as guests into the More household, repeated attempts to humanise the harshness of the prison environment and passionate and direct advocacy for men who were regarded as outcasts by the wider community. His ability to recognize the unique God-given talents, abilities and potential of all people irrespective of who they were or where they came from, continued to be a hall-mark of his ministry and a source of inspiration to those who came under his pastoral care.

After eight years service at Auckland Maximum Security Prison, Lawrie was awarded a Winston Churchill travelling scholarship which he used to study prison chaplaincy provision in the United Kingdom, Europe and America. Upon his return he presented a report which advocated the need for churches to become more actively engaged with the pastoral care for prisoners and their families and which again was largely ignored by the mainstream churches. Lawrie’s time as Senior National Council of Churches’ Chaplain was marked by attempts to foster closer relationships with his Roman Catholic Colleagues, - *“prisoners didn’t make these distinctions so why should we?”* a continued drive to reinforce the position of prison chaplains within the Department of Justice, and yet another attempt to engage the wider Church in the welfare of prisoners and their families in the programme of “throughcare.” But again, this latter initiative came to nothing, because by and large, churches were still not interested in the well being of

prisoners and their families. Nevertheless, upon Lawrie's retirement from the position of National Council of Churches' Senior Chaplain, Angus Mcleod, National Council of Churches' General Secretary observed: *"You have been a great battler for the chaplaincy. At times it has not been easy, but you have steered the chaplaincy through a time when the winds of change were blowing fiercely."*

Following his retirement as Senior Chaplain, Lawrie returned to chaplaincy duties at the newly opened Auckland Medium Security Prison at Paremoremo, a position from which he retired in 1982. In 1983, his dedicated service to prison chaplaincy was recognised through the award of a Queen's Service Medal. Retirement for Lawrie, however, became a change in lifestyle rather than the end to his ministry. His concern for the wellbeing of prisoners, their families and the men and women who were engaging in their pastoral care continued to occupy his attention. In 2000, he became involved with the Mahi Tahī Trust and under the auspices of this organisation he continued to provide mentoring and pastoral support for prisoners and their families. A week before his tragic death in a motor accident, he was actively trying to arrange accommodation for a long term prisoner who was about to re-enter the community.

Lawrie More's ministry was unique. He regarded all human beings as being of immense value and he had a keen perception that God's grace that was more interested in unlocking people's God-given potential rather than dwelling on past faults or omissions. He frequently cited the traditions of his Biblical forbears including Moses, the killer who was sent to redeem the captive Hebrews, Rahab the prostitute who saved the Hebrew spies, David the adulterer and murderer who was used by God to lead his people, Peter the betrayer of Christ who became one of the spearheads of the Church's missionary movement and Paul the apostle, who was on his way to harass the early church before his conversion on the Damascus Road. If God could act through these people in this way in the past, why could this action not continue in the present? He frequently spoke in the language of those under his pastoral care by describing Jesus as the one who breaks into our lives so that we can break out of the walls that imprison us.

During his ministry, Lawrie was strongly supported by Adrienne and his children Iona, Malcolm, Steven who were either wittingly or unwittingly involved with in a variety of ways such as assisting with leading worship in prisons or welcoming the many needy guests who became part of the More household. Lawrie was his own man. He could be terse with those who placed institutional priorities above human need. His witness, however, was a living reminder that Gospel imperatives are focused on the wellbeing of all human beings irrespective of their socio-economic, ethnic or gender background and that the implementation of Christian pastoral care provides radical alternatives to those who see harsh treatment of prisoners as a solution to criminal offending. While this memorial minute provides some recognition of his unique ministry, the real memorial to his years of faithful service is found in the changed lives of the many men and women who experienced his work for justice, his enactment of mercy and his humility that recognised the intrinsic value of all human beings. The Prison Chaplaincy Service of Aotearoa New Zealand uses the concept of *pononga* or servant to describe the ministry of prison chaplains. In a practical and down to earth manner, Lawrie epitomised this term throughout many years of dedicated and loyal service to Jesus Christ and to the men and women who came under his pastoral care.

Thanks be to God for his life, witness and example among us.

**Rogers, Rev Rowlatt M.**

1914 – 2009

Ro (as he was known) was born in Palmerston North on 23 November 1914. Fifth in the family of Ted, a primary school teacher, and Mary, who had roots on the Isle of Skye, Ro attended New Plymouth Boys' High School. He began work as an office boy and was then offered a Public Service Cadetship with The Treasury in Wellington and he completed a Bachelor of Commerce.

In 1936 he was accepted as a student for the ministry and continued study part-time for his Bachelor of Arts. In 1939 he began study at the Theological Hall, living in Knox College, Dunedin. In 1940 he enlisted for service in the New Zealand Expeditionary Force, finally serving three years as Regimental Sergeant Major of his unit on the Hospital Ship 'Maunganui' bringing home wounded soldiers from the Middle East.

He married Marjorie in 1943 and had her support through his life and ministry thereafter. Ro is to be acknowledged as a respected and much loved minister. He served with devotion in Taihape, Huntly, St Andrew's Christchurch and at Lincoln.

While he was at Huntly, there was a miner's strike. Ro had both miners and mine managers in his congregation and there was a law forbidding support to striking miners. With Ro's leadership, the church became a depot for food parcels which he and Marjorie would deliver under the cover of darkness. Ro proclaimed God's love for all parties. Mine managers themselves secretly left food at the church.

Ro was a significant churchman. He took Presbytery and Assembly responsibilities. He served as Christchurch Presbytery Clerk for two terms, firstly from 1966 – 1971 and then again in 1976 – 1982. He was on the PSSA Board as chairman for a time and he gave of himself generously on the Board of St Andrew's College for thirty-six years.

I quote from the St Andrew's College Rector, Ian Galloway's Valedictory to Ro.....'fine personal qualities,...kind, with a deep humanity... able to see value in a person without being uncritical...a fair-minded person, tolerant, sympathetic, balanced... Sir Walter Scott wrote of a man 'sage counsel in cumber' a wise man of perception who never 'loses his cool'...' Ian concluded. 'His chuckles well up from deep within him.'

On the occasion of the fifty-fifth anniversary of Ro's ordination, Bruce Hansen as Moderator of the General Assembly wrote, 'Ro has been a major figure in the life of our Church.'

He died on 28 October 2009 (at the age of 94) and is survived by his daughter Margery Anne, son John and four grandchildren. We give thanks to God for Ro's distinguished life and ministry.

**Sheat, Rev Norman Roy**

Norman Sheat was born in Invercargill on 15 July 1926 and was brought up as an only child on a dairy farm near Invercargill. He was educated at Southland Technical College where he was influenced by Christian teachers, one of whom introduced Norman to a Presbyterian Church, even though his mother was Brethren and his father Methodist.

Norman was further educated at Dunedin Training College and the University of Otago and gained the degree of Bachelor of Arts. He attended St Stephen's Church and was influenced by the biblical preaching of the Rev Thomas Miller. Norman taught in four South Island schools but came to the conclusion that teaching was not his vocation. He also worked for a time in the Invercargill branch of the Inland Revenue Department.

Before entering the Theological Hall (1954-56), Norman met Vetia Stewart at a conference. They were married on 20 December 1952 and had three daughters – two of whom sadly predeceased them.

Norman was ordained to the parish of Tuatapere on 5 December 1956 and subsequently ministered to the parishes of Halkett (Kirwee), St James' (South Dunedin) and Palmerston-Dunback. Members of his parishes particularly remember the biblical teaching in his preaching and that the services were interspersed with Bible Class, Youth Group or communicant classes and occasions for spiritual growth. Many of Norman's parishioners have literally marked out their lives (sometimes through three generations) by his baptismal, marriage and funeral services, which left a deep imprint on their imaginations. Both Norman and Vetia are remembered for the friendships they made and kept through pastoral care. It was one of Norman's aims to bring people to work together in the parish.

While in his Dunedin parish Norman also studied part-time for the Bachelor of Divinity degree. One of his teachers remembers that he took note of Norman's judgement with regard to the nature of the courses and Norman himself was later invited to tutor Hebrew exegesis courses.

Norman is also remembered for his music. He joined church choirs himself, taught congregations new hymns and organised musical dramatic performances. In Dunedin he was a long-term member of the Royal Dunedin Male Choir. His ministry did not cease during his retirement in Opoho. He continued to lead services in that parish and others, as well as in Rest Homes. He wrote the Opoho parish history as he had others in the past. Norman continued to take an interest in and encourage young people until his very last days.

### **Simpson, Rev Ronald William**

1916-2009

Ron Simpson died on 17 January 2009 – his 93<sup>rd</sup> birthday. The Simpson family were early settlers from Scotland who located in the country at Southbridge where they were active Presbyterians. His mother's side, the Crowes from England, settled in Christchurch and were active in the Associated Churches of Christ. Both family strands were interwoven into Ron's experience. He was brought up at Southbridge where he was active in the Presbyterian Church and later a member of the Church of Christ in the city.

Feeling he was called to ministry, Ron trained at the Theological College of the Churches of Christ in Dunedin and Otago University. He was ordained in 1936 at Christchurch.

After his marriage to May Lowe (from a well known Church of Christ family) in 1939, they moved to the Church of Christ in Lower Hutt. Next he was appointed General Secretary

of the Churches of Christ in New Zealand (with an office in Wellington). This was a position involving travel around New Zealand and representing his Church on 12 inter-Church committees, consulting with heads of Churches and Government on aspects of the Second World War and the placing of chaplains with the forces. For the last year of the war, he was General Secretary of the Wellington YMCA following which he returned to his parish in Lower Hutt.

Ron's next move was to Christchurch to a three-year appointment as Director of Religious Education. This again involved travel, plus running youth camps, courses for Sunday School teachers and writing Religious Education literature.

After much thought, Ron decided to apply to join the Presbyterian ministry – a move which was welcomed. In 1955 he attended the Theological Hall in Dunedin, joining the third-year students in their final year, before being called to Eveline Church in Oamaru North. This church had previously been a semi-rural parish, a preaching place of St Paul's in the town, but because rapid housing development had come, similar to that in many areas of New Zealand at that time, a new church building was urgently needed. Ron encouraged the people to venture into a stewardship plan adapted from the Wells Organisation in the United States. Direct weekly giving replaced fundraising fairs and the energies of the church people were released to concentrate on evangelism, talents, friendship-making – the total programme. The Sunday School increased to 250, the Bible Class topped 200 and the parish membership increased steadily. Before long the new modern church was built, fully equipped, and filled to capacity for Sunday morning services and with strong evening congregations who were predominantly youthful.

After nine happy years in ministry there, Ron accepted a call to St Giles', Papanui, Christchurch, where he served for 15 and a half years until his retirement in 1980. At St Giles', he introduced the stewardship method of giving – thus putting the church on a sound financial footing which freed up people for other aspects of church life and allowed several essential improvements to be made to the buildings.

Ron's ecumenical interest extended to writing. He wrote a religious column for the Oamaru Mail for 24 and a half years – a total of 1274 articles, and he never missed a weekly deadline through that whole period.

In his retirement years he ministered for five years at the St Andrew's Church, which was then opposite Christchurch Public Hospital. A convenor of the Consultative Committee of St Andrew's Church and Rangi Ruru Girls' School, he played a major part in achieving the various consents that culminated in the transfer of the church to the school site, allowing the building to be both a parish church and a school chapel.

As always, Ron was supported by his wife May, who, sadly, died during this stage of his ministry. He later preached at Hoon Hay parish where he met and married Betty Lanyon, a widely known member in the parishes of southern Christchurch. They were both widowed and this union greatly enhanced their retirement years. For some years, they lived at Hoon Hay and then at Selwyn Life Care Village. Betty died in February 2004.

Ron is survived by son Robin and daughters Merilyn, Ainslee, Sandra and their spouses, 12 grandchildren and 21 great-grandchildren.

Ron believed in the Scottish motto of the Simpson clan "I am ready". All his life he endeavoured to serve Christ with total energy and commitment, to share with others his absolute faith in the Lord, and always to be Christ-centred in his preaching. He looked forward to dying as the great adventure of living. His favourite text was Matthew 28:20 – the words of Jesus "I am with you always".

**Stevenson, Rev Aubrey John William**

18 April 1939 - 6 September 2008

Aubrey John William Stevenson was born in 1939, the eldest son of Norrie and Sybil. Norrie was one of twelve ministers or Presbyterian lay preachers in the family. As an adolescent, Aubrey participated in Bible class activities at Columba Church in Oamaru and played soccer, joined the Sea Scouts and learned to play the cornet which he later played in the Waitaki Boys High School Brass Band. In 1963 Aubrey married Janice Knox Lockie and by 1967 they had three daughters, including twins.

Ron's first career was as a teacher, and he held positions at Heddon Bush and Oreti, in Southland, at Port Levy, on Banks Peninsula, at Blackball on the West Coast and latterly in Christchurch at Rowley School, Aranui Primary, Park View and St Martin's. His specialist interests were country schooling, open plan teaching, bilingual and bi-cultural education and early literacy.

While he and his family lived at North Beach, Ron was a staunch member and elder at Burwood United - St Kentigern's, where his teaching background was put to good use in organising the Sunday School, leading adult Bible study, preaching and leading worship. He also developed an interest in amateur photography and contributed his organising ability and commitment to those he shared this interest with in the New Brighton Photographic Society. It was while at North Beach that Janice was diagnosed with cancer and Aubrey took a break from teaching at Saint Martin's School to care for Janice until she died.

Moving on to new beginnings, Aubrey took an interest in lay preaching. He was Secretary of the NZ Lay Preachers Association and President of the North Canterbury Lay Preachers Association. During this time, he began studying theology and married Sue Swadell and began his journey into ordained ministry, becoming a locally ordained minister at Akaroa. This was a time of growth and change for Aubrey, and he and Sue ended up going their separate ways.

For Aubrey, however, his ministry at Akaroa was a new beginning filled with challenge and opportunity and he gave himself totally to this calling. Perhaps not totally, because he also managed to meet Sarah Geddes whom he married in 2000. Sarah was a support to his ministry and beside him in his illness and death.

Aubrey was a loyal and faithful servant of our Church. He filled a vital role in a unique parish in the Presbytery giving his love and commitment to the Banks Peninsula Parish, providing ministry to the local congregation and the many visitors to Akaroa. This ministry cared for the older members of the parish and also reached out to children and youth. Aubrey was an enthusiastic supporter of Mainly Music and established a Youth Trust and Youth Group which have provided vital new support for parents, children and young people on the Peninsula.

Ministry for Aubrey was not simply caring for an inward focused parish group and his activities seamlessly merged into the wider community in ways that made the church visible in a positive light and brought Christ into the community with no strings attached. His support of the Toy Library, relief teaching, driving the school bus, playing in the brass band, and helping to organize the French Fest and the craft market gained him many friends across the community.

Aubrey was always conscious of the changing world around him and his Christian calling to be part of that change in a positive and caring way. He facilitated the changes in the parish structure and buildings he saw as necessary and challenged the elders and members to plan a destiny for the parish's future. He also involved himself in the community and played his part as a true Christ filled citizen of Akaroa.

The overflowing attendance at his funeral and community leaders and young people who gave tribute testified to a ministry that truly was Christ centered and community facing.

### **Swadling, Rev Dr Harry Campbell**

Harry was born in 1935, educated at Wellington College, grew up in the Island Bay Church youth group and the Island Bay Surf Life Saving Club. Trained in pharmacy, Harry ran his own business, the Karori West Pharmacy. He and his wife Irene were active in St Ninian's Church, Karori, and from there he offered himself as a candidate for the ministry. Harry graduated with a BA from Victoria University in Greek and English in 1970 and proceeded to the Theological Hall where he graduated with a BD in 1972 and was awarded the Begg Travelling Scholarship.

Harry was ordained in 1972 to the ministry of Word and Sacrament by the Presbytery of Dunedin and inducted as stated supply to St Magnus Church, Dunroon.

The family headed for France in mid 1973. Harry studied at the University of Strasbourg, where he graduated with the Doctorate of the Science of Religion 1975, with the thesis: 'Sin and Sinlessness in the First Letter of John.'

Harry's parishes included: 1976 St Luke's Union, Victory Square, Nelson; 1981 Mt Albert exchanging in 1987 with the Protestant Campus Minister from Bloomsburg University, Pennsylvania; 1991 Khandallah, until his retirement in December 2000. Harry was Moderator of the Presbytery of Wellington 1998-99.

In retirement, Harry continued to serve the Church with short term ministries at St Andrew's Hasting and St Andrew's Gisborne, and a return ministry to the Amabel Sauble Church, Ontario in 1996-97.

Harry's concern for the witness of the Church in the community involved his work as a Marriage Guidance Counsellor, Chaplain to the Department of Scientific and Industrial Research, Mt Albert (1980's), along with terms as visiting lecturer at the Theological Hall and St John's College, Auckland. Harry's keen appreciation of Celtic spirituality drew Irene and him to serve eight weeks in as volunteer workers with the Iona Community in 2001. For seven years until his death in 2008 Harry was Senior Defence Chaplain - Presbyterian to the armed forces where his personal insights and wise judgement were held in high regard by the military authorities, as well as the service personnel themselves.



Harry's preaching with its central theological emphases happily melded faith and life for his parishioners. For several years he was valued member of the Assembly's Church Union Committee, the National Assessment Work Group and the Personnel Work Group. Harry's concern for visible unity of the church arose from his conviction as to the New Testament church imperative, rather than simply an economic strategy.

Harry was a keen member of the Wellington North Rotary Club, serving as convener of the scholarship committee. He continued to revel in tramping and skiing with Irene, fostering their love of the environment.

Harry's continuing zest for teaching found scope in latter years through teaching a paper on Luke with the Ecumenical Institute of Distance Theological Studies. He moderated a final assignment for a student when in the hospice. In this he exemplified the insight of the 17th century Scottish Covenanter, Samuel Rutherford, writing from prison to a distinguished lady who lamented to him she was but a poor scholar of Christ: *'Madam, you must go in at heaven's gates, your book in hand, still learning.'*

Harry's wife, Irene, was his constant comrade and partner in faith and life. He is survived by Irene and his children Kirsty, Andrew and Jonathan and seven grandchildren.

### **Thawley, Very Rev Michael David**

1939-2009

The death of Michael Thawley on 3 June 2009 after a short time of illness, brought sadness and grief throughout the Church, and to Michael and Dorothy's extensive and world-wide circle of friends.

Michael was born in Nelson and grew up in Havelock North. Following the completion of his schooling at Hastings High School Michael studied for and qualified as a pharmacist. In 1962 he began his studies for a Bachelor of Arts in Philosophy and Sociology from the University of Canterbury and from 1965 to 1967 was a student in the Theological Hall, Knox College Dunedin. At that time, he also completed a Bachelor of Divinity from the University of Otago.

Michael had a life-long involvement in the Presbyterian Church. He took a leading part in the Bible Class Movement at a local, regional and national level. In 1963-64, he was Vice President of the New Zealand Presbyterian Bible Class Dominion Council. It was through the Bible Class movement that Michael combined his pharmaceutical experience with the missionary outreach of the Church. From 1960 to 1964, he organised and led a project to send medical and pharmaceutical supplies to missionaries working overseas, and in 1964-65 he worked as a volunteer pharmacist with Dr David Gray at the Immanuel Hospital in Bandung, Indonesia.

Michael had a strong commitment to the ecumenical work of the Church. In 1964, he was a member of the New Zealand delegation to the Asian Christian Youth Assembly in Dumaguete City in the Philippines where speakers such as Dr D T Niles, Masao Takenaka, General T B Simatupang and Dr Soritua Nababan made an impact upon him. Michael went on to serve on the national executives of the National Council of Churches and the Conference of Churches in Aotearoa New Zealand. He also represented our Church at assemblies of the World Council of Churches and was an elected member of

a Council for World Mission registered charity in England and Wales. Other international commitments included serving on a five-person Ecumenical Church Leaders' Team to visit inter-church bodies and governments in Japan, Hong Kong, the UK, France, Switzerland and North America to share in conversations on New Zealand's bi-cultural and nuclear-free policies. In 1991 he travelled to meet with our Church's partners in Asia, the United Kingdom, Europe, North America and the Caribbean.

Most of us will, however, remember Michael for his work here in New Zealand. Michael served in ministry in the parishes of North Invercargill (1968-1971), Stokes Valley (1971-1978), Havelock North (1978-1986) and Cashmere Hills (1998-2004). He has also served with distinction as the Assembly Executive Secretary from 1986 to 1996 and more recently as Moderator of the General Assembly from 2002 to 2004. In 1998-1999 Michael was part of the four-member Commission on Diversity that travelled throughout the country meeting with people and seeking a way forward in the debate on the role of homosexual people in leadership within the Presbyterian Church of Aotearoa New Zealand.

Michael faithfully served our Church at a local, national and international level. He led our Church in some of its most difficult and demanding moments and he brought his extensive pastoral and administrative skills to each of the positions that he occupied in nearly 37 years of ordained ministry.

Throughout his ministry Michael enjoyed the strong and unstinting support of his wife Dorothy.

We record our gratitude to God for the life and ministry of Michael Thawley and we extend our prayers and condolences to Dorothy, Jane, Sarah and Stephen and their partners and families in their time of loss.

#### **Todd, Mr Ian Arthur**

A call for assistance had gone out to Christchurch Presbytery to help arrange seating for the General Assembly in the gymnasium at St Andrew's College. Ian, as convenor of the Local Arrangements Committee, was in the thick of things. Row upon row of chairs had to be sorted and assembled. They duly were; those who had come to help went home and the Local Arrangements Committee, with Ian at the helm, kept working.

Ian helped tremendously with many General Assemblies in Christchurch and his expertise, his links with the College, and his organisational skills will be sadly missed.

Prior to this work at St Andrew's at Rangi Ruru Parish, Ian was involved for 35 years as an ordained elder and leader of the St Paul's Presbyterian Church in Christchurch and was active in the church for over 50 years. He was a strong leader in St Paul's when it merged with Trinity Pacific and was instrumental in helping when an Act of Parliament had to be repealed to change the name of the church to St Paul's Trinity Pacific. Loved by Pacific people and Europeans alike, Ian served on numerous committees as convenor and supported many ministers throughout the years.

Ian brought to his service to the Presbytery what he brought to his service to St Andrew's – organisational ability, people skills and a deep understanding of the Presbyterian ethos and polity. He kept before him and before us all the particular ecclesiology on which our Church is built – the Church of elders. The root word of Presbyterian – Presbuteros –

means elder. For Ian, he deeply respected the role of the elders in the parish and, in a quietly determined way, ensured that this was enshrined in parish life.

He also kept before us the traditions that have been built on top of those origins. In many ways, the way he lovingly cared for St Andrew's at Rangī Ruru was a reflection of the way he cared for the Church at large. When undertaking custodial duties at the church, often on his own, he would walk around thinking of the custodian who had gone before him. Always with Ian, he saw before him the Burning Bush of our origins and kept that before us in small and larger ways at parish, presbytery and Assembly level.

In many ways, the Church has lost one of its servant leaders. Certainly those at St Andrew's at Rangī Ruru grieved for the loss of their guide and mentor. Ian was the custodian not only of this parish church but of its special relationship with Rangī Ruru Girls' School. Many in the school were saddened at Ian's loss. He was the magic glue between parish and school. Ian understood how the ethos of both could work together, due to his background in education.

We give thanks to God for the life and service of Ian Todd, whose funeral service was held in St Andrew's Rangī Ruru parish on Friday 5 June 2009. Ian is survived by his wife Elma, parish clerk of St Andrew's, and their son Fraser and his wife Nicola and their son Alexander – all of whom Ian adored. *Nec Tamen Consumeatur* – it was burning yet was not consumed.

#### **Turnbull, Rev Desmond H.**

On 5 September 2008, Rev Des Turnbull died in New Plymouth at 87 years of age. He grew up in Taranaki, attending church and youth group at St Andrew's, Stratford. During the years of World War II he served in both the Army (Victorian mounted rifles) and the Air Force (flying F4U Corsair fighters in the Pacific). Returning to civilian life he served as an elder at St Paul's Wanganui and as Sunday School Superintendent at Durie Hill. Following a call to the ministry of word and sacrament he attended Knox Theological Hall in 1958/59. Upon completion of his studies he entered parish ministry at Matawhero in Gisborne where he served from December 1959 till July 1963, then St James' in Bulls from August 1963 till May 1969. From there he received and accepted a call to St James' New Plymouth and began his ministry there on 22 May 1969 until retirement on 31 January 1987.

Des' ministry was characterised as a strong pastoral ministry, where time with people was readily given, visiting in homes, and hospital, seeking every opportunity to share with people about the Lord. Even to the last, in hospital, he shared with nurses and other patients about God's grace and love despite his own illness and frailty. His love of singing and music, both serious and humorous, filled his life and home, and would often be part of his ministry. His humour and openness to people meant he was much loved in the parishes and communities in which he ministered and where some of his greatest joys were from seeing others coming to a saving knowledge and faith in Jesus Christ, whom he served to the best of his abilities. He also oversaw building projects in all three parishes in which he served, from renewal of a manse in Gisborne, a hall in Bulls and church and hall at St James' in New Plymouth – a feature of which was one of the first churches in the Presbyterian Church to have a permanent baptismal pool.

His service to the church was primarily parish based. At his funeral it was suggested that the majority of those present had been either married, baptised or had a family

funeral conducted by Des. This contact and service for people was his driving motivation. This however did not prevent him from service to the Presbyterian Church through the presbyteries in which he was involved.

Des was a devoted family man, being interested in both his children and grandchildren's activities and lives. Married to Gladys, who passed away in 2004, and who was a loyal, loving and practical support to him in his ministry. Des was a faithful minister of the gospel of Christ within the Presbyterian Church of Aotearoa New Zealand, always to the glory of God our Father and the Lord Jesus Christ.

### **Wilkinson, Rev Margaret Stewart**

1927 to 2009

Margaret Wilkinson, nee Nicol, was born in Dargaville and was educated at Dargaville Primary and Secondary Schools, then at Auckland Girls Grammar School when her family moved to Auckland. She left school during the war years, and worked for the telegraph service, then trained as a nurse.

Margaret met Ross Wilkinson and married in 1948 – the beginning of 61 years of marriage. They lived first in Auckland, then from 1950 to 1958 in Northern Rhodesia. The family, including four children, returned to New Zealand and lived on the North Shore.

Always a committed church member, in her mid-forties Margaret (then at Mairangi Bay Parish) became the Lady Visitor at St George's Presbyterian Church, Takapuna. During this time she became a telephone counsellor at Lifeline, then a Face to Face counsellor and a supervisor.

Margaret offered herself as a candidate for ministry in 1981 at the age of 54. Because of her remarkable qualities she was accepted and trained at Knox College in 1982. She was ordained and inducted to Knox Parnell in 1983, where she served until her retirement in 1988. During this time, she was chair of the Parnell Community Centre.

Retired on the North Shore, Margaret served the Presbytery in many capacities. She was Clerk for more than ten years and convened committees and visitations numerous times. She often preached and led worship in parishes. The Presbytery benefited for over 20 years from her wisdom, steadiness, common sense and commitment to her God and her church.

Margaret was indeed a good and faithful servant, and she is missed.

### **Anniversaries of Ordination**

The Assembly Clerk moved, it was seconded and agreed:

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

**1941 (70 years anniversary as at 2011):**

Rev Crawford W R Madill, 23 January

**1950 (60 years anniversary as at 2010):**

Rev William (Bill) M McLeay, 3 March  
 Rev Nolan R Martin, 28 November  
**1951 (60 years anniversary as at 2011):**  
 Rev Robin G Smith, 8 February  
 Rev E Kenneth Orange, 12 December  
 Rev William I Bacon, 13 December  
**1955 (55 years anniversary as at 2010):**  
 Rev C Arthur Mitchell, 1 February  
 Rev Bryan C Wilson, 13 December  
 Rev Gordon E Hall, 14 December  
 Rev Bruce M Patterson, 15 December  
 Rev Samuel (Sam) J D McCay, 15 December  
**1956 (55 years anniversary as at 2011):**  
 Rev Murray F Hall, 24 January  
 Rev Charles H Naylor, 9 February  
 Very Rev John S Murray, 14 June  
 Rev Donald S Knight, 12 December  
**1960 (50 years anniversary as at 2010):**  
 Rev Isobel J Probert, 29 January  
 Rev Robert Coates, 2 February  
 Rev William R Moore, 11 February  
 Rev Tame (Tom) Hawea, 14 February  
 Rev Alexander (Alex) S Barton, 3 November  
 Rev Ian McCallum, 8 December  
 Rev Ronald A Bichan, 13 December  
 Rev W Thomas Woods, 15 December  
 Rev John C England, 15 December  
**1961 (50 years as at 2011):**  
 Rev Dr John R Brinsley, 2 February  
 Rev Peter N Wedde, 9 February  
 Rev Robert M Paterson, 22 March  
 Rev Hadyn A Pirie, 26 October  
 Rev John R Carruthers, 5 November  
 Rev Glyn E Thomas, 30 November

**Changes to the Ministerial Roll**

1 July 2008 – 30 June 2010

The Assembly Clerk moved, it was seconded and agreed:

[10.011] That the General Assembly confirms the changes to the ministerial roll (as tabled.)

**Licensing**

Mr Jono Ryan	Wellington Presbytery	<b>2008</b> 17 July
Ms Sue Fenton	Wellington Presbytery	17 July
Mr Allister Lane	Wellington Presbytery	27 November
Mrs Silvia Purdie	Manawatu-Wanganui Presbytery	4 December
Ms Phyllis Harris	Nelson-Marlborough Presbytery	7 December

**Licensing**

Mr Nicholas McLennan	Wellington Presbytery	<b>2009</b> 22 January
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Ms Anne Stewart	Christchurch Presbytery	6 December
Mr Brendan O'Hagan	Christchurch Presbytery	6 December
<b>Receptions</b>		<b>2008</b>
Rev Peter Jackson, from Uniting Presbyterian Church in Southern Africa (UPCSA), to Other Recognised Minister, Wellington Presbytery.		18 November
<b>Receptions</b>		<b>2009</b>
Rev Kevyn Harris, received into the PCANZ from the Baptist Church of New Zealand, to Minister St Andrew's Uniting Whangarei, Churches Together in Northland.		4 February
Rev Gideon Hanekom, received into the PCANZ from the Dutch Reformed Church of Republic of South Africa, to Minister Tikipunga - Trinity Uniting, Churches Together in Northland.		4 February
Rev Richard McLean, received by the Uniting Presbyterian Church of Southern Africa, to Stated Supply, St Andrew's Parish Hastings, Gisborne-Hawkes Bay Presbytery.		2 March
Rev Chris Barnard, received from United Congregational Church of Southern Africa.		8 May
Rev Rodney Ramsay, received from the Methodist Church of South Africa.		25 May
Rev Paul Rogers, received from the Church of the Nazarene, to Local Ordained Minister, Mangere East, Auckland Presbytery.		24 July
Rev Adrian Skelton, received from the United Reform Church in the UK, inducted as Minister, St Andrew's Hastings, Gisborne-Hawkes Bay Presbytery.		1 August
Rev Dal Gyoun (James) Lee, received from Presbyterian Church of Korea.		10 September
Rev Warren Howes, received from the Baptist Church of New Zealand to Local Ordained Minister, South Kaipara Co-operating Parish, Auckland Presbytery.		13 October
Rev Lionel Nunns, received from the Baptist Church of New Zealand.		20 October
<b>Receptions</b>		<b>2010</b>
Rev Antony (Tony) Spandow, received from the Afrikaans Church of New Zealand.		14 May
<b>Reinstatement</b>		<b>2008</b>
Rev Dr Mark Keown, to Other Recognised Minister, North Shore Presbytery.		22 July
<b>Reinstatement</b>		<b>2010</b>
Rev Anna Baker, to Other Recognised Minister, Kaimai Presbytery.		18 June
<b>Ordinations</b>		<b>2008</b>
Rev Anne Thomson, Licentiate, Dunedin Presbytery to Minister (stated supply) First Church of Otago, Dunedin, Dunedin Presbytery.		13 July
Rev Heather Kennedy, Local Ministry Team Member, First Presbyterian Church, Southland Presbytery to Local Ordained Ministry, First Presbyterian Church, Southland Presbytery.		25 September
Rev Selwyn Pryor, Licentiate, Te Aka Puaho, to Amorangi Minister, Putauaki Maori Pastorate, Te Aka Puaho.		27 September

Rev Graham Te Rire, Licentiate, Te Aka Puaho, to Amorangi Minister, Putauaki Maori Pastorate, Te Aka Puaho.	27 September
Rev Tom Tupe, Licentiate, Te Aka Puaho, to Amorangi Minister, Putauaki Maori Pastorate, Te Aka Puaho.	27 September
Rev Marino Sherwin Gray, Licentiate, Te Aka Puaho, Amorangi Minister, Auckland Maori Pastorate, Te Aka Puaho.	12 October
Rev Puhī Koia, Licentiate, Te Aka Puaho, to Amorangi Minister, Whakatane Maori Pastorate, Te Aka Puaho.	19 October
Rev Sue Fenton, Licentiate, Wellington Presbytery, to Minister, Presbytery of Wellington Pioneer Mission Ministry Co-ordinator, Wellington Presbytery.	21 October
Rev Heather Mataamua, Licentiate, Te Aka Puaho, to Chaplain Turakina Maori Girls College, Te Aka Puaho.	1 November
Rev Wiremu Te Ratana, Licentiate, Te Aka Puaho, to Amorangi Minister, Wellington Maori Pastorate, Te Aka Puaho.	2 November
Rev Barbara Sanderson, Licentiate, Te Aka Puaho, to Amorangi Minister, Rotorua Maori Pastorate, Te Aka Puaho.	8 November
Rev Wi Te Pairi, Licentiate, Te Aka Puaho, to Amorangi Minister, Rotorua Maori Pastorate, Te Aka Puaho.	8 November
Rev Allister Lane, Licentiate, Wellington Presbytery, to Minister, St John's in the City, Wellington Presbytery.	27 November
Rev Martin Dickson, Licentiate, Auckland Presbytery, to Minister, Community of St Luke's Remuera, Auckland Presbytery.	7 December
Rev Malcolm Gordon, Licentiate, Dunedin and North Otago Presbytery, to Minister, St Paul's Katikati, Bay of Plenty Presbytery.	11 December
Rev Minnie Wilson, Licentiate, Te Aka Puaho, to Amorangi Minister, Ruatahuna Maori Pastorate, Te Aka Puaho.	13 December
<b>Ordinations</b>	<b>2009</b>
Rev Aarii Taimataora, Licentiate, Auckland Presbytery, to Minister, Hoon Hay Presbyterian Church, Christchurch Presbytery.	18 January
Rev Nicholas McLennan, Licentiate Wellington Presbytery, to Associate Minister Mahurangi St Columba Presbyterian Church, North Shore Presbytery.	29 January
Rev Phyllis Harris, Licentiate, Nelson-Marlborough Presbytery, to Minister, Lincoln Union Parish, Christchurch Presbytery.	8 February
Rev Karen Nelson, Licentiate, Auckland Presbytery, to St Aidan's: Conifer Grove/Takanini, South Auckland Presbytery.	30 April
Rev Dr Christine Sorensen, Licentiate, Auckland Presbytery, to Minister Stated Supply, St Peter's Presbyterian Church, Eilerslie/Mt Wellington, Auckland Presbytery.	6 August
Rev Tony Dawson, Local Ordained Ministry Probationer, Richmond Grove Presbyterian Church, Invercargill, Southland Presbytery, to Local Ordained Minister, Richmond Grove Presbyterian Church, Invercargill, Southland Presbytery.	17 September
Rev Judy Amira Hunia Te Whiu, Licentiate, Te Aka Puaho, to Amorangi, Te Taitokerau District, Te Aka Puaho.	17 October
Rev Anne Stewart, Licentiate, Christchurch Presbytery, to Minister, St Stephen's Presbyterian Church, Bryndwr, Christchurch Presbytery.	10 December
Rev Brendan O'Hagan, Licentiate, Christchurch Presbytery, to Minister,	13 December

Wairau Presbyterian Church, Nelson-Marlborough Presbytery.

**Ordinations**

**2010**

**Inductions**

**2008**

- Rev Jacqui Cavit, Other Recognised Minister, Auckland Presbytery, to Ecumenical Hospital Chaplain, North Shore Presbytery. 16 July
- Rev Sandra Warner, Minister Eilerslie/Mt Wellington Parish, Auckland Presbytery to Minister Pt Chevalier Co-operating, Auckland Presbytery. 27 July
- Rev Nancy Jean Whitehead, Minister (Methodist appointment) Morrisonville Methodist Church, Waikato Presbytery, to Minister, Hurunui Combined Parishes of Cheviot, Kowai and Waikari Presbyterian Churches, Christchurch Presbytery. 21 August
- Rev Philip Bettany, MacKenzie Co-operating Parish, South Canterbury Presbytery, to Minister Levin Uniting Church, Manawatu-Wanganui Presbytery. 20 October
- Rev Shona Bettany, MacKenzie Co-operating Parish, South Canterbury Presbytery, to Minister Levin Uniting Church, Manawatu-Wanganui Presbytery. 20 October
- Rev Henry Mbambo, received from the Uniting Presbyterian Church of Southern Africa, to Minister, Dunedin South Presbyterian Church, Dunedin and North Otago Presbytery. 23 October

**Inductions**

**2009**

- Rev Caleb Hardie, Chaplain St Kentigern School to Minister, Epsom Community Church, Auckland Presbytery. 22 January
- Rev Chris Konings, Stated Supply Timaru – St Stephen’s Presbyterian Church, South Canterbury Presbytery to Minister Timaru – St Stephen’s Presbyterian Church and Minister Timaru – Trinity Presbyterian Parish, South Canterbury Presbytery. 26 January
- Rev Mary-Jane Konings, Member, Dunedin Presbytery to Minister Timaru – St Stephen’s Presbyterian Church and Minister Timaru – Trinity Presbyterian Parish, South Canterbury Presbytery. 26 January
- Rev Mark Johnston, Other Recognised Minister Wellington Presbytery, to Auckland Co-ordinator for Knox Centre for Ministry and Leadership, Auckland Presbytery. 1 February
- Rev E.J. (Bert) Schoneveld, Transition Minister, Waiuku and Districts Combined Churches, South Auckland Presbytery, to Minister MacKenzie Co-operating Parish, South Canterbury Presbytery. 10 February
- Rev Jonathan (Jono) Ryan, Minister Stated Supply Dunedin - Highgate Presbyterian Church, was inducted as Minister Dunedin - Highgate Presbyterian Church, Dunedin and North Otago Presbytery. 18 February
- Rev Howard Carter, Ahuriri/Putorino Parish, Gisborne-Hawkes Bay Presbytery, to Minister Student Soul, Auckland Presbytery. 5 March
- Rev Gene Lawrence, Minister St John’s Hastings, Gisborne-Hawkes Bay Presbytery, to Minister St Andrew’s Wanganui, Manawatu-Wanganui Presbytery. 8 March
- Rev Awatea Dawn Tupe, Secretary of Te Aka Puaho, to Amorangi, Taumarunui Maori Pastorate, Te Aka Puaho. 2 April
- Rev Russell Thew, Other Recognised Minister, Dunedin Presbytery, to Chaplain, Aged Concern Presbyterian Support, St Andrew’s Home, 29 April



Taieri Court, Dunedin and North Otago Presbytery.	
Rev Kent Potter, Other Recognised Minister, Bay of Plenty Presbytery, to Minister, Drury Presbyterian Church, South Auckland Presbytery.	21 June
Rev Richard McLean, Stated Supply, St Andrew's Parish Hastings, Gisborne-Hawkes Bay Presbytery, to Stated Supply, St John's Parish Hastings, Gisborne-Hawkes Bay Presbytery.	1 July
Rev Peter Jackson, Stated Supply Minister, Kaiapoi Cooperating Parish, Christchurch Presbytery, to Minister, Kaiapoi Co-operating Parish (part of Waimakariri Shared Ministry), Christchurch Presbytery.	5 July
Rev Makesi Alatimu, Minister, Lawrence/Waitahuna Parish, Clutha Presbytery, to Minister, Owairaka Pacific Islanders, Auckland Presbytery.	9 July
Rev Simon McLeay, Minister, St Columba's, Botany Downs, Auckland Presbytery, to Minister, St Peter's Tauranga, Bay of Plenty Presbytery.	16 July
Rev Tony Spandow, Minister, Afrikaans Christian Church of New Zealand, to Stated Supply Minister, St Paul's Presbyterian Church Manuwera, South Auckland Presbytery.	6 August
Rev Chris Barnard, Other Recognised Minister, Bay of Plenty Presbytery, to Minister, Whakatane Presbyterian Church, Bay of Plenty Presbytery.	1 September
Rev Rodney Ramsay, Chaplain, St Andrew's College, Christchurch Presbytery, to Chaplain, Kristin School, Albany, North Shore Presbytery.	4 October
Rev Roy Pearson, Minister, St Andrew's – St Philip's Presbyterian Church, Birkenhead-Birkdale, North Shore Presbytery, to Minister, St Andrew's Mt Maunganui, Kaimai Presbytery.	6 October
Rev Lionel Nunns, Minister (non Presbyterian Church of Aotearoa NZ), Ngaio Union, Wellington Presbytery, to Minister (part-time), Ngaio Union, Wellington Presbytery.	20 October
Rev James Lee, Minister (non Presbyterian Church of Aotearoa New Zealand), Lord's Church of Auckland, Auckland Presbytery to Minister, Lord's Church of Auckland, Auckland Presbytery.	26 November
Rev Mary-Jane Konings, Minister, Timaru – St Stephen's Presbyterian Church and Timaru - Trinity Presbyterian Church, to Minister, Timaru Presbyterian Church, South Canterbury Presbytery.	29 November
Rev Chris Konings, Minister, Timaru – St Stephen's Presbyterian Church and Timaru - Trinity Presbyterian Church, to Minister, Timaru Presbyterian Church, South Canterbury Presbytery.	29 November
Rev Ian Crawford, Local Ordained Minister, St David's Presbyterian Church Invercargill, Southland Presbytery, to Local Ordained Minister, Windsor Community Church Invercargill, Southland Presbytery.	1 December
Rev Alfred Taylor, Minister, East Coast Bays Methodist Church, to Minister, St Aidan's Presbyterian Church Northcote, North Shore Presbytery.	3 December
<b>Inductions</b>	<b>2010</b>
Rev Stuart Simpson, Global Mission Enabler, Auckland Presbytery, to Minister, St John's in the City, Wellington Presbytery.	21 January
Rev Rose Luxford, Minister, Blockhouse Bay – Iona Presbyterian Church, Auckland Presbytery, to St Paul's Presbyterian Church, Oamaru, Dunedin and North Otago Presbytery.	26 January

Rev Cherry Thompson, Minister Stated Supply, Central Southland Presbyterian Parish, Southland Presbytery, to Minister Central Southland Presbyterian Parish, Southland Presbytery.	28 January
Rev Richard McLean, Minister Stated Supply, St John's Presbyterian Hastings, Gisborne Hawkes Bay Presbytery, to Minister, Plimmerton Presbyterian Church, Wellington Presbytery.	28 January
Rev Heather Kennedy, Local Ordained Minister, First Presbyterian Church Invercargill (half-time), Southland Presbytery, was inducted also to Regional Resource Ministry (half-time), Southland Presbytery.	2 February
Rev Ian Crawford, Local Ordained Minister, Windsor Community Church (part-time), Southland Presbytery, was inducted also to Regional Resource Ministry (part-time), Southland Presbytery.	2 February
Rev Mark Wun, Minister of the Presbyterian Church of Taiwan and a recognised Partner in Mission, to Minister, Taiwanese – Auckland Presbyterian Church, Auckland Presbytery	9 February
Rev Dr Susan Jones, Minister, Opoho Presbyterian Church, Dunedin and North Otago Presbytery, to Minister, Timaru Presbyterian Church, South Canterbury Presbytery.	10 February
Rev Anne Thomson, Minister Stated Supply (half time), First Church of Otago, Dunedin, Dunedin and North Otago Presbytery, to Minister (half time), First Church of Otago, Dunedin, Dunedin and North Otago Presbytery.	18 February
Rev Christopher Bedford, Transition Minister, Dargaville Methodist Church, Churches Together in Northland, to Transition Minister, St Andrew's-St Philip's Presbyterian Church Birkenhead/Birkdale, North Shore Presbytery.	18 February
Rev Robert Pendreigh, Minister, Kaitaia Union Parish, Churches Together in Northland, to Minister, Cromwell Presbyterian Church, Central Otago Presbytery.	4 March
Rev Young Jun You, Hospital Chaplain, Kaimai Presbytery, to Hospital Chaplain, Auckland Presbytery.	28 April
Rev Keith Nisbet, Other Recognised Minister, Auckland Presbytery, to New Generations Leader, Howick Presbyterian Church, Auckland Presbytery.	29 April
Rev Jennifer Doyle, Minister, Kawerau Presbyterian Church, Kaimai Presbytery, to Minister, Huntly Presbyterian Church, Kaimai Presbytery.	6 May
Rev John Coutts, Minister Emeritus, Kaimai Presbytery, to Minister, Wyndham Presbyterian, Southern Presbytery.	6 May
Rev Helen Martin, Minister, Trinity Presbyterian Church, Temuka, South Canterbury Presbytery, to Minister, Mosgiel/ North Taieri Presbyterian Church, Southern Presbytery.	27 May
Rev Paul Loveday, Minister, Calvin Presbyterian Gore, Southern Presbytery, to Minister St John's Hastings, Gisborne/Hawkes Bay Presbytery.	22 June
<b>Changes in Status</b>	<b>2008</b>
Rev Chris Konings, Minister (stated supply) Mosgiel-North Taieri Presbyterian Parish, Dunedin Presbytery to Other Recognised Minister Dunedin Presbytery.	7 August

Rev Tino Scanlan, Minister, St Paul's Manurewa, South Auckland Presbytery, to Other Recognised Minister, South Auckland Presbytery.	24 August
Rev Catriona Cairns, Minister, St Andrew's on The Terrace, Wellington Presbytery, to Other Recognised Minister, Wellington Presbytery	1 September
Rev Henry Yau, Minister Taiwanese Auckland Presbyterian Church, Auckland Presbytery, to Other Recognised Minister, Auckland Presbytery.	30 November
<b>Changes in Status</b>	<b>2009</b>
Rev Keith Nisbet, Minister Plimmerton Presbyterian, Wellington Presbytery, to Other Recognised Minister, Wellington Presbytery.	28 January
Rev Dr Jan Calvert, Minister, Hutt City Uniting Churches, Wellington Presbytery, to Ecumenical Hospital Chaplain Waikato Hospital, Waikato Presbytery.	29 January
Rev Linda Hope Stated Supply Minister, St James Church and Community Centre, Auckland Presbytery, to Other Recognised Minister, Auckland Presbytery.	8 February
Rev Kent Potter, Minister, St Andrew's Mt Maunganui, Bay of Plenty Presbytery to Other Recognised Minister, Bay of Plenty Presbytery.	15 February
Rev Fyfe Blair, Minister Highgate Presbyterian Church, Dunedin Presbytery, to Other Recognised Minister, Dunedin Presbytery.	24 February
Rev Toko Ine, Minister, Wellington Cook Islands Presbyterian Church, Wellington Presbytery, to Other Recognised Minister, Wellington Presbytery.	25 February
Rev Ken Baker, Aged Care Chaplain Presbyterian Support Otago, Dunedin Presbytery, resigned from this charge. He continues (half time) as Minister Coastal Unity Parish, Dunedin and North Otago Presbytery.	12 April
Rev Nick McLennan, Associate Minister, Mahurangi St Columba Presbyterian Church, North Shore Presbytery to Minister, Mahurangi St Columba Presbyterian Church, North Shore Presbytery.	30 July
Rev Brian Crane, Amorangi Minister, Opotiki Maori Pastorate, Te Aka Puaho, to Minister in Charge, Opotiki Maori Pastorate, Te Aka Puaho.	27 August
Rev Wayne Te Kaawa, Minister in Charge of the Putauaki Maori Pastorate, Te Aka Puaho, to Member, Te Aka Puaho.	28 August
Rev Graham Te Rire, Amorangi Minister, Putauaki Maori Pastorate, Te Aka Puaho, to Minister in Charge, Putauaki Maori Pastorate, Te Aka Puaho.	11 September
Rev Tala Fa'amausili, Minister, St Paul's Waiheke Island, Auckland Presbytery, to Other Recognised Minister, Auckland Presbytery.	27 October
Rev Marino Sherwin Gray, Amorangi Minister, Auckland Maori Pastorate, Te Aka Puaho, to Other Recognised Minister, Te Aka Puaho.	27 November
Rev Jennifer Doyle, Local Ordained Minister, Kawerau Presbyterian Church, Kaimai Presbytery, to National Ordained Minister, Kawerau Presbyterian Church, Kaimai Presbytery.	2 December
Rev Kenneth Harray, Minister, Mosgiel-North Taieri Parish, Dunedin and North Otago Presbytery, to Member, Dunedin and North Otago Presbytery.	31 December
<b>Changes in Status</b>	<b>2010</b>
Rev Guy Pilkinton, Minister, Browns Bay/Torbay Presbyterian Parish, North Shore Presbytery, to Member, Taranaki Presbytery.	10 January

Rev David Chang Jik Jung, Minister, Full Love Presbyterian Church, North Shore Presbytery, to Other Recognised Minister, North Shore Presbytery.	23 February
Rev Glenn Livingstone, Minister, St Andrew's at Rangī Ruru Presbyterian and St James Presbyterian, Spreydon, Christchurch, Christchurch Presbytery, to Other Recognised Minister, Christchurch Presbytery.	28 March
Rev Sa Si'itia-Asi, Minister, St Ronan's Eastbourne, Wellington Presbytery, to Other Recognised Minister, Wellington Presbytery.	31 March

**Transfers**

**2008**

Rev David Clark, Member, Wellington Presbytery, to Other Recognised Minister, Dunedin Presbytery.	17 July
Rev Dr Alan Kerr, Minister Emeritus, Mātaura Presbytery to Minister Emeritus, Dunedin Presbytery.	29 July
Rev Neil Cowie, Minister Emeritus, Christchurch Presbytery, to Minister Emeritus, Central Otago Presbytery.	17 November
Rev Arthur Barnfather, Minister Emeritus, Nelson-Marlborough Presbytery, to Minister Emeritus, Taranaki Presbytery.	19 November
Rev Alastair Smales, Minister Emeritus, Wellington Presbytery, to Minister Emeritus, Dunedin Presbytery.	31 December

**Transfers**

**2009**

Rev Mervyn Aitken, Minister Emeritus North Shore Presbytery, to Minister Emeritus, Auckland Presbytery.	9 January
Rev Keith Nisbet, Other Recognised Minister Wellington Presbytery, to Other Recognised Minister, Auckland Presbytery.	31 March
Rev Glen Ashton, Minister Emeritus, Waikato Presbytery, Supply, Raglan Union Church, to Minister Emeritus, Auckland Presbytery.	1 April
Rev Setu Masina, Minister Emeritus, Wellington Presbytery, to Minister Emeritus, Auckland Presbytery.	1 July
Rev Alastair Taylor, Minister Emeritus, Southland Presbytery, to Minister Emeritus, Christchurch Presbytery.	8 July
Rev Marilyn Wanden, Minister Emerita, Wellington Presbytery, to Minister Emerita, Manawatu-Wanganui Presbytery.	9 July
Rev John Hodgson, Other Recognised Minister, Manawatu-Wanganui Presbytery, to Other Recognised Minister, Auckland Presbytery.	15 September
Rev Douglas Duncan, Minister, Hanmer Springs – St Andrew's Presbyterian Church, Christchurch Presbytery, to Minister Emeritus, Nelson-Marlborough Presbytery.	5 October
Rev Bruce Hellyer, Minister Emeritus (previously of Churches Together in Northland) concluded his term of Stated Supply, St James Union Parish, Greerton, Kaimai Presbytery, and transferred to Minister Emeritus, Kaimai Presbytery.	9 November

**Transfers**

**2010**

Rev Warwick Hambleton, Minister Emeritus, Kaimai Presbytery, to Minister Emeritus, North Shore Presbytery.	23 February
Rev Russell Denne, Minister Emeritus, Kaimai Presbytery, to Minister Emeritus, Christchurch Presbytery.	15 March

Rev Glenn Barclay, Minister Emeritus, Wellington Presbytery, to Minister Emeritus, Auckland Presbytery.	16 March
Rev Ngatokotoru (Toko) Ine, Other Recognised Minister, Wellington Presbytery, to Other Recognised Minister, Auckland Presbytery.	25 March
Rev Paul Prestidge, St James` Presbyterian Church, Taranaki Presbytery, to Member, Wellington Presbytery.	18 April
<b>Short Term Appointments</b>	<b>2008</b>
Rev Peter Jackson, Minister of the Uniting Presbyterian Church in Southern Africa, appointed to Stated Supply for four months, Tawa Union Church, Wellington Presbytery.	1 July
Rev Ken Smith, Minister Presbyterian Church (USA), appointed as Transition Minister, Timaru –Chalmers Presbyterian Church, South Canterbury Presbytery. This appointment is for four months.	1 October
Rev Glenn Barclay, Minister Emerita, Wellington Presbytery, to Minister Stated Supply, Tawa Union Church, for four months.	4 November
Rev Colin Hay, Minister Emeritus, Dunedin and North Otago Presbytery, to Stated Supply (part-time), St Paul's Oamaru, Dunedin and North Otago Presbytery.	1 December
<b>Short Term Appointments</b>	<b>2009</b>
Rev John Rush, Minister Communion of Evangelical Episcopal Churches, United States of America, appointed as Transition Minister, Mt Maunganui – St Andrew's Presbyterian Church, Bay of Plenty Presbytery.	1 January
Rev Evan Stenlake, Minister Uniting Church of Australia (Brisbane), to Minister Stated Supply, Chalmers Timaru, South Canterbury Presbytery.	1 February
Rev Rodney Ramsay, Minister of the Uniting Presbyterian Church in Southern Africa, appointed to Stated Supply for 10 months, St Andrew's College, Christchurch Presbytery.	1 February
Rev Peter Jackson, Other Recognised Minister, Wellington Presbytery, to Minister, Stated Supply for six months, Kaiapoi Co-operating Parish, Christchurch Presbytery.	2 March
Rev Cherry Thompson, Member, Wellington Presbytery, to Stated Supply, Central Southland Presbyterian Parish Winton, Southland Presbytery, for six months.	26 April
Rev Mervyn Aitken, Minister Emeritus, Auckland Presbytery, to Minister Stated Supply, Tawa Union Church, for three months.	7 May
Rev Vivian Coleman, Member, Auckland Presbytery, seconded for six months, to Eastview Baptist Church.	8 May
Rev Noel Butler, Minister Emeritus, Christchurch Presbytery, appointed as Stated Supply for three months at Columba Presbyterian Church, Oamaru, Dunedin and North Otago Presbytery.	1 June
Rev Silvia Purdie, Licentiate, Manawatu Wanganui Presbytery, to Stated Supply, Foxton – Shannon Co-operating Parish, Manawatu Wanganui Presbytery.	1 August
Rev Lowell Karnes, Minister, United Methodist Church USA, to Stated Supply Minister, St Andrew's Hamilton, Kaimai Presbytery, for one year.	1 August
Rev Dr James Cunningham, Minister Emeritus, Wellington Presbytery, to Minister Stated Supply (part-time), St Andrew's on The Terrace,	7 September

Wellington, Wellington Presbytery, until 31 January 2011.	
Rev Shirley Fergusson, Minister Emerita, Kaimai Presbytery, to Stated Supply Minister (part-time), St Stephen's Presbyterian Church Hamilton South, Kaimai Presbytery.	1 October
The Rev D. Robert (Bob) Reid, Minister Emeritus, Nelson-Marlborough Presbytery, to Minister, Stated Supply, St Andrew's Takaka, Nelson-Marlborough Presbytery, for up to one year.	1 October
Rev Bryan Gilmour, Minister of the Uniting Church in Australia, Transitional Minister, St Paul's Presbyterian Timaru, South Canterbury Presbytery, to Transitional Minister, Timaru Presbyterian Church, South Canterbury Presbytery, until 31 December 2009.	29 November
Rev Evan Stenlake, Minister of the Uniting Church in Australia, Transitional Minister, Chalmers Presbyterian Church, Timaru, South Canterbury Presbytery, to Transitional Minister, Timaru Presbyterian Church, South Canterbury, until 31 January 2010.	29 November
<b>Short Term Appointments</b>	<b>2010</b>
Rev Ken Smith, Minister, PCUSA, to Stated Supply, Hutt City Uniting Churches (Waiwhetu and Wainuiomata), Wellington Presbytery, for 6 months.	31 January
Rev Evan Stenlake, Minister, Uniting Church in Australia appointed as Stated Supply Timaru Presbyterian Church, South Canterbury Presbytery, for six months.	1 March
Rev Helen Wallis, Minister Emerita, Christchurch Presbytery, appointed as Stated Supply, Mackenzie Co-operating Parish, South Canterbury Presbytery, for three months.	1 March
Rev Fraser Paterson, Minister Emeritus, Wellington Presbytery, to Interim Minister (Methodist appointment), Kapiti Uniting Parish, Wellington Presbytery.	14 March
Rev Barrie Keenan, Other Recognised Minister, Wellington Presbytery, to Stated Supply, St Ninian's Karori, Wellington Presbytery.	20 April
Rev Jerry Kelly, Minister PCUSA, to Stated Supply, Khandallah Presbyterian, Wellington Presbytery, for 12 months.	30 April
Rev Ken Irwin, Other Recognised Minister, Wellington Presbytery, to Stated Supply, Khandallah Presbyterian, Wellington Presbytery.	15 May
Rev Mark Wun, Minister of the Presbyterian Church of Taiwan, Auckland Taiwanese Presbyterian Church, Auckland Presbytery, was formally recognised as a Partner in Mission.	20 May
Rev Clive Thomson, Minister, Church of the Nazarene, to Stated Supply, Knox Presbyterian, Hamilton, Kaimai Presbytery, for 9 months.	31 May
<b>Co-operative Venture Appointments</b>	<b>2008</b>
Rev Bob Sidal, Minister of the Methodist Church of New Zealand, to Minister Halswell Union Parish, Christchurch Presbytery.	1 July
Rev Dr Murray Gow, Associated Churches of Christ, completed term as Minister, St Paul's Uniting Kamo Whangarei, Churches Together in Northland.	31 August
<b>Co-operative Venture Appointments</b>	<b>2009</b>
Rev Amos Muzondiwa of the Methodist Church of New Zealand, to	22 January

Minster Inglewood United Church, Taranaki Presbytery.	
Rev Neil Keesing, Minister of the Methodist Church of New Zealand, to Minister Mt Pleasant/ Heathcote/Ferrymead Parish, Christchurch Presbytery.	25 January
Rev Barbara Stephens, Minister of the Methodist Church of New Zealand, completed term at Oxford District Union, Christchurch Presbytery.	31 January
Rev Graeme Mclver, Minister of the Methodist Church of New Zealand, completed term at Sumner/Redcliffs/Lyttelton Union Parish, Christchurch Presbytery.	31 January
Rev Anna Gilkison, Supply Minister (Methodist appointment), Johnsonville Uniting Church, Wellington Presbytery, to Minister, Johnsonville Uniting Church (Methodist Church).	1 February
Rev JooHong Kim, Minister of the Methodist Church of New Zealand, to Minister, North Avon Presbyterian and Shirley Methodist Joint Agreement, Christchurch Presbytery.	3 February
Rev Brian Turner, Minister of the Methodist Church of New Zealand, to Minister, Waimakariri Shared Ministry (Oxford District Union, Rangiora Methodist, Kaiapoi Co-operating Parishes), Christchurch Presbytery.	4 February
Rev Norman West, Minister of the Methodist Church of New Zealand, completed term at Kaiapoi Co-operating Parish, Christchurch Presbytery.	1 March
Rev Andrew Donaldson, Minister of the Methodist Church of New Zealand, to Minister, Sumner/ Redcliffs/Lyttelton Union Parish, Christchurch Presbytery.	1 April
Rev Gary Husband, Minister of the Anglican Church, to Minister, Pio Pio, Aria, Mokau Co-operating Church, Kaimai Presbytery.	26 September <b>2010</b>
Rev Ruth Sandiford Phelan of the Methodist Church, completed her term as Minister, St Paul's Co-operating Parish, Taumarunui, Kaimai Presbytery.	31 January
Rev Darryn Hickling, Minister of Christian Churches of New Zealand, to Minister, Linwood Ave Union Parish, Christchurch Presbytery.	1 February
Rev Linda King, Minister of the Anglican Church, to Minister, Hauraki Plans Co-operating Church, Kaimai Presbytery.	11 April
<b>Retirements</b>	<b>2008</b>
Rev Arthur Barnfather, Minister St Paul's Kaikoura, Nelson-Marlborough Presbytery to Minister Emeritus, Nelson-Marlborough Presbytery.	27 July
Rev Rintje Westra, Minister St Aidan's Presbyterian Church Northcote, North Shore Presbytery, to Minister Emeritus, North Shore Presbytery.	26 August
Rev Rhys Pearson, Minister, St Andrew's Wanganui, Manawatu-Wanganui Presbytery, to Minister Emeritus, Bay of Plenty Presbytery.	8 September
Rev Paul Kim, Asian Liaison Officer, North Shore Presbytery to Minister Emeritus North Shore Presbytery, 23 September 2008.	23 September
Rev Ian Haszard, Minister, St Andrew's Presbyterian Church, Stoke, Nelson-Marlborough Presbytery, to Minister Emeritus, Nelson-Marlborough Presbytery.	28 September
Rev Colin Hay, Minister, St Paul's Oamaru, Dunedin and North Otago	30 November

Presbytery, to Minister Emeritus, Dunedin and North Otago Presbytery. Rev Norman Wilkins, Minister, Kapiti Uniting Church, Wellington Presbytery, to Minister Emeritus, Wellington Presbytery.	25 December
Rev Alastair Smales, Minister, Knox St Columba Lower Hutt, Wellington Presbytery, to Minister Emeritus, Wellington Presbytery.	31 December
Rev Brian Brandon, Minister, St Martin's Papatoetoe Presbyterian Church, to Minister Emeritus, South Auckland Presbytery.	31 December
Rev Fraser Paterson, Minister, Khandallah Presbyterian Church, Wellington Presbytery, to Minister Emeritus, Wellington Presbytery.	31 December
<b>Retirements</b>	<b>2009</b>
Rev Sherri Weinberg, Minister, St Paul's Devonport, North Shore Presbytery, to Minister Emerita, North Shore Presbytery.	20 February
Rev Neil Johnston, Minister, St Andrew's Presbyterian Church Hamilton, Waikato Presbytery, to Minister Emeritus, Wellington Presbytery.	30 April
Rev Alastair Taylor, Minister, Windsor Community Church, Southland Presbytery, to Minister Emeritus, Southland Presbytery.	30 April
Rev R F T (Tala) Simanu, Minister, Manakau – Pacific Islanders (Samoan), South Auckland Presbytery, to Minister Emeritus, South Auckland Presbytery.	3 May
Rev Dr Allan Davidson, Lecturer, St John's College, Auckland Presbytery to Minister Emeritus, Auckland Presbytery.	30 June
Rev Mark Farmer, Minister Mahurangi St Columba Presbyterian Church, North Shore Presbytery, to Minister Emeritus, North Shore Presbytery.	30 July
Rev Judy Bedford, Minister St James Presbyterian Wanganui, Manawatu-Wanganui Presbytery, to Minister Emerita, Manawatu-Wanganui Presbytery.	31 July
Rev Russell Denne, Minister Whakatane Presbyterian Church, Bay of Plenty Presbytery, to Minister Emeritus, Bay of Plenty Presbytery.	17 August
The Rev D. Robert (Bob) Reid, Minister, St Andrew's Takaka, Nelson-Marlborough Presbytery, to Minister Emeritus, Nelson-Marlborough Presbytery.	30 September
Rev John Dalbeth, Minister, Trinity Presbyterian Church, Ngongotaha, Kaimai Presbytery, to Minister Emeritus, Kaimai Presbytery.	4 October
Rev Simatavai Alefaio, Minister, Papakura Pacific Islanders Parish, South Auckland Presbytery, to Minister Emeritus, South Auckland Presbytery.	29 November
Rev Craig Kilgour, Minister, St Andrew's Hastings, Gisborne Hawkes Bay Presbytery, to Minister Emeritus, Gisborne-Hawkes Bay Presbytery.	30 November
<b>Retirements</b>	<b>2010</b>
Rev Brian Walker, Minister, Balclutha Presbyterian Church, Maitai Presbytery, to Minister Emeritus, Maitai Presbytery.	18 January
Rev Desmond Botting, Minister, St David's in the Fields, Auckland, Auckland Presbytery to Minister Emeritus, Auckland Presbytery.	31 January
Very Rev Rob Yule, Minister Mt Eden – Greyfriars Presbyterian Church, Auckland Presbytery, to Minister Emeritus, Manawatu-Wanganui Presbytery.	31 January
Rev Warwick Hambleton, Minister, Huntly Co-operating Parish, Kaimai Presbytery, to Minister Emeritus, Kaimai Presbytery.	1 February
Rev Alexander Sutherland, Other Recognised Minister, Wellington	16 February



Presbytery, to Minister Emeritus, Wellington Presbytery.	
Rev Roger Wiig, Other Recognised Minister, Wellington Presbytery, to Minister Emeritus, Wellington Presbytery.	16 February
Rev Ejimbert Schoneveld, Transition Minister, Mackenzie Co-operating Parish, South Canterbury Presbytery, to Minister Emeritus, South Canterbury Presbytery.	1 March
Rev Colin English, Minister, St Paul's Napier, Gisborne/Hawkes Bay Presbytery, to Minister Emeritus, Gisborne/Hawkes Bay Presbytery.	31 May
<b>Resignations</b>	<b>2008</b>
Rev Ali'tasi Aiona Toleafoa, Other Recognised Minister, South Auckland Presbytery, resigned from the ministerial roll.	28 August
Rev Alison Molineux, Other Recognised Minister, Nelson-Marlborough Presbytery, resigned from the ministerial roll.	14 October
<b>Resignations</b>	<b>2009</b>
Rev Robert Clow, Minister Wyndham Parish, Maitua Presbytery, resigned from the ministerial roll.	6 January
Mr Alan Hawke, member of the Local Ministry Team, St Paul's Presbyterian Church, Southland Presbytery, resigned from the Local Ministry Team.	20 April
Rev Peter Oliver, Other Recognised Minister, Dunedin & North Otago Presbytery, resigned from the ministerial roll.	5 May
The Rev Rintje Westra, Minister Emeritus, North Shore Presbytery, resigned from the ministerial roll.	27 October
<b>Resignations</b>	<b>2010</b>
Rev James Graham Jones, Minister Emeritus, Manawatu-Wanganui Presbytery, resigned from the ministerial roll.	11 March
Rev Graham Ng, Other Recognised Minister, North Shore Presbytery, resigned from the Presbyterian Church of Aotearoa New Zealand.	30 April
<b>Deaths</b>	<b>2008</b>
Rev Alastair McKenzie, Minister Emeritus, Christchurch Presbytery.	1 July
Sister Maisie Queale QSO, Deaconess, Dunedin and North Otago Presbytery.	22 July
Rev Desmond Turnbull, Minister Emeritus, Taranaki Presbytery.	5 September
Rev Aubrey Stevenson, Minister Emeritus, Christchurch Presbytery.	6 September
Sr Rona Collins, Deaconess (Methodist), Christchurch Presbytery.	9 September
Rev James Gunn, Minister Emeritus, Auckland Presbytery.	20 September
Rev Harry Swadling, Minister Emeritus, Wellington Presbytery.	2 October
<b>Deaths</b>	<b>2009</b>
Rev Ronald Simpson, Minister Emeritus, Christchurch Presbytery.	17 January
Rev Albert Moore, Minister Emeritus, Dunedin and North Otago Presbytery.	23 January
Rev Graham Mansell, Other Recognised Minister, Christchurch Presbytery.	11 February
Rev John McDougall, Minister Emeritus, Auckland Presbytery.	21 February
Rev Reita Linklater, Minister Emerita, Dunedin and North Otago Presbytery.	9 April

Rev Leslie Brame, Minister Emeritus, Auckland Presbytery.	14 April
Rev Norman Sheat, Minister Emeritus, Dunedin and North Otago Presbytery.	26 May
Very Rev Michael Thawley, Minister Emeritus, Christchurch Presbytery.	3 June
Rev Dr Alan Kerr, Minister Emeritus, Dunedin and North Otago Presbytery.	30 June
Rev Newton Fink, Minister Emeritus, Wellington Presbytery.	1 July
Rev Adam Floyd, Minister Emeritus, Wairarapa Union District Council.	12 August
Rev Leao Si'itia, Minister Emeritus, Auckland Presbytery.	18 September
Rev Margaret Wilkinson, Minister Emerita, North Shore Presbytery.	25 October
Rev Rowlatt (Ro) Rogers, Minister Emeritus, Christchurch Presbytery	28 October
<b>Deaths</b>	<b>2010</b>
Rev Mark Farmer, Minister Emeritus, North Shore Presbytery.	23 January
Very Rev Thomas Corkill, Minister Emeritus, Wellington Presbytery.	5 February
Rev Dr Nancy Burgess, Minister Emerita, Wellington Presbytery.	18 February
Rev Malcolm Highet, Minister Emeritus, South Canterbury Presbytery.	14 March
Rev Glen Ashton, Minister Emeritus, Auckland Presbytery.	29 May
Rev Tu'i Fatialofa, Minister Emeritus, Auckland Presbytery.	3 June
Rev Larry Grosse QSM, Minister Emeritus, North Shore Presbytery.	11 June
Rev Colville (Col) Angus, Minister Emeritus, Southern Presbytery.	17 June
The Very Rev Neil Churcher, Minister Emeritus, Southern Presbytery.	23 June
<b>Parish Register</b>	<b>2008</b>
Halkett Presbyterian Church, Christchurch Presbytery closed and the congregations merged with Hornby Presbyterian Community Church, Christchurch Presbytery.	1 July
<b>Parish Register</b>	<b>2009</b>
St Andrew's Co-operating Church Geraldine, South Canterbury Presbytery ceased to exist as a co-operative venture and became a Presbyterian Church named St Andrew's Church, Geraldine, South Canterbury Presbytery.	1 January
The Korean Parish Development Unit, Manawatu-Wanganui Presbytery, amalgamated with Presbyterian Parish of St Mark's and St Andrew's, Manawatu-Wanganui Presbytery.	1 March
The Chinese Church of Christ the King, Auckland Presbytery amalgamated with the Auckland Chinese Presbyterian Church, Auckland Presbytery. (Auckland Chinese Presbyterian Church was called Auckland Chinese Christian Church).	26 April
St Mark's Wanganui amalgamated with St Paul's Wanganui and is called St Paul's – St Mark's Parish, Wanganui-Manawatu Wanganui Presbytery.	1 July
Toi Tois Presbyterian Church, Southland Presbytery and St Andrew's Presbyterian Church Invercargill, Southland Presbytery, amalgamated under the name of St Andrew's Presbyterian Church, Southland Presbytery.	1 October
Columba Presbyterian Church, Dunedin and North Otago Presbytery, and Waiareka-Weston Presbyterian Church, Dunedin and North Otago Presbytery, amalgamated under the name of The Columba Waiareka-	1 November

Weston Community Presbyterian Church, for a trial period of three years.

Trinity Presbyterian, Chalmers Presbyterian, St Paul's Presbyterian and St Stephen's Presbyterian, all South Canterbury Presbytery, became the Timaru Presbyterian Church, South Canterbury Presbytery.	29 November
Mangakino Co-operating Parish, Kaimai Presbytery, ceased to be a co-operating venture and continues as an Anglican charge.	6 December
Welcome Bay Presbyterian Church, Kaimai Presbytery, changed its name to Light House – Church on the Hill, Kaimai Presbytery.	16 December

**Additions**

**2002**

The following ministerial roll changes were not reported for previous General Assemblies:

Rev Glenn Barclay, Other Recognised Minister, Wellington Presbytery, to Minister Emerita, Wellington Presbytery.	1 July
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**Additions**

**2006**

Rev Joung Yeol (John) Kim, Minister, Palmerston North Korean Parish Development Unit, Manawatu-Wanganui Presbytery, resigned from the ministerial roll.	11 December
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**Additions**

**2007**

Rev Jonathan Ryan, Licentiate, Wellington Presbytery to Minister (Stated Supply), Highgate Presbyterian Parish, Dunedin Presbytery.	28 July
Rev Henry Mbambo was received from the Uniting Presbyterian Church in Southern Africa.	2 November
Rev Nancy Parker, Local Ordained Minister, Waiareka – Weston Parish, Dunedin and North Otago Presbytery, to National Ordained Minister, Waiareka – Weston Parish, Dunedin and North Otago Presbytery.	11 November

**Additions**

**2008**

Rev Christopher Bedford, Transition Minister, Ellesmere Co-operating Parish, Christchurch Presbytery, to Other Recognised Minister, Churches Together in Northland.	1 January
Rev Linda Hope, Other Recognised Minister, Auckland Presbytery, to Minister (Stated Supply), St James' Church and Community, Auckland Presbytery for one year.	8 February
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
Rev Bryan Gilmour, minister of the Uniting Church in Australia, appointed as Transition Minister, Timaru – St Paul's Presbyterian Church, South Canterbury Presbytery for 18 months.	1 June

**Nominating Committee membership**

The Assembly Clerk moved, it was seconded and agreed:

- [10.012] That Assembly confirms presbytery, union district council, Te Aka Puaho, Pacific Island Synod and Association of Presbyterian Women representatives on the Nominating Committee as listed.

North Shore - Fiona Sherwin, Auckland - Bill Teariki, South Auckland - Margaret Anne Low, Waikato - Wilson Orange, Bay of Plenty - Ben Hockley, Taranaki - Wayne Ogden, Wairarapa - James Veitch, Manawatu/Wanganui - George Dempster, Wellington - Nathan Parry, West Coast - Lyn Heine, Christchurch - Sandra Wright-Taylor, Ashburton - Luisa Fruean, South Canterbury - Mary Jane Konings, Central Otago - David Dittmer, Maitua - George Kopa, Southland - Andrew Bayne, APW - Linda Allen, Te Aka Puaho - Honey Thrupp, Pacific Islands Synod - Ere Talagi-Ikitoelagi

### **Recognition of Associates**

The Assembly Clerk moved, it was seconded and agreed:

- [10.013] That Assembly recognize the following associates:  
Ms Margie Apa, Assembly Business Work Group; Rev David Coster, Assembly Business Work Group; Very Rev Bruce Hansen, The Presbyterian Church Property Trustees; Rev Brett Johnstone, Assembly Business Work Group; Rev Emma Keown, Council of Assembly; Ms Mary McIntyre, Association of Presbyterian Women; Ms Ann Owen, Nominating Committee, Rev Hugh Perry, Assembly Business Work Group; Very Rev Pamela Tankersley, Global Mission Overseas, Rev Reg Weeks, Disciplinary Provisions Review, Ms Lisa Wells, Council of Assembly; Mr Peter Whiteside, Book of Order Advisory Committee.

### **Greetings**

The Assembly Clerk advised that letters of greeting and support had been received from overseas Churches. He also conveyed messages of support from former Moderators.

### **Te Aka Puaho**

The Rev Wayne Te Kaawa presented the report of Te Aka Puaho.

Mr Te Kaawa moved, it was seconded and agreed:

- [10.014] That General Assembly approve a grant of \$300,000 towards the modernisation of Ohope Marae.

Mr Te Kaawa moved, it was seconded and agreed.

- [10.015] That the Association of Presbyterian Women be acknowledged and thanked by General Assembly for their continued support of Turakina Maori Girls' College.

### **Presentation to Millie Te Kaawa**

The work and dedication of Mrs Millie Te Kaawa, retiring Moderator of Te Aka Puaho, was acknowledged by the Assembly.

### **Council of Assembly**

The Council of Assembly Convenor, the Rev Emma Keown, presented the report of the Council and gave an overview of its contents.

Ms Keown moved, it was seconded:

- [10.016] That presbyteries (those still operating within 2008 boundaries) actively and constructively move towards reformation following on from the decision passed at GA08, with the aim of being established and set up by GA12.

Questions of clarification were asked.

There was debate. Voting was 193 in favour and 58 against. The motion was declared carried.

Ms Keown moved, it was seconded:

- [10.017] That the Assembly Executive Secretary and the Presbytery Task Group become active agents in this process to facilitate and encourage those presbyteries in this transition process.

There was brief debate.

The motion was carried.

Ms Keown moved, it was seconded:

- [10.018] That a task group be set up to facilitate discussions with interested parties to consider the possibility and feasibility of forming an "Auckland Hub", in consultation with the Greater Auckland Presbytery Reform Team.

There was debate.

Leave was granted to amend the motion by deleting all words after the words "Auckland Hub". The substantive motion thus read:

- [10.018] That a task group be set up to facilitate discussions with interested parties to consider the possibility and feasibility of forming an "Auckland Hub".

The motion was carried.

### **Assembly Staff Presentation**

The Assembly Executive Secretary gave a brief overview of the national activities of the Church and introduced the Assembly Service Team. The Moderator thanked the Service Team for their work.

The Assembly adjourned at 5pm, to resume at 7pm.

Peter Cheyne, Moderator

Martin Baker, Clerk



**Minutes of Session 3 of the 2010 General Assembly  
St Andrew's College, Papanui Road, Christchurch  
Thursday 30 September, 7pm**

The Moderator constituted the new session with prayer.

**Council of Assembly (resumed)**

The Rev Emma Keown moved *en bloc*, it was seconded:

[10.019] That the General Assembly urges the Government to implement all the recommendations in the Law Commission's "Alcohol in our Lives" report.

[10.020] That the General Assembly endorses the "5+ solution" being recommended by Alcohol Action New Zealand which proposes:

1. Raise alcohol prices
2. Raise the purchase age
3. Reduce alcohol accessibility
4. Reduce marketing and advertising
5. Increase drink-driving counter-measures

[10.021] That the General Assembly urges the Government to provide increased treatment opportunities for heavy drinkers.

[10.022] The General Assembly conveys to the Government that a total ban on the marketing and advertising of alcohol would be more effective than a reduction in these activities.

The motions were debated, then were voted on separately.

[10.019] That the General Assembly urges the Government to implement all the recommendations in the Law Commission's "Alcohol in our Lives" report.

The motion was agreed.

[10.020] That the General Assembly endorses the "5+ solution" being recommended by Alcohol Action New Zealand which proposes:

1. Raise alcohol prices
2. Raise the purchase age
3. Reduce alcohol accessibility
4. Reduce marketing and advertising
5. Increase drink-driving counter-measures

The motion was carried.

[10.021] The General Assembly urges the Government to provide increased treatment opportunities for heavy drinkers.

The motion was agreed.

- [10.022] The General Assembly conveys to the Government that a total ban on the marketing and advertising of alcohol would be more effective than a reduction in these activities.

The motion was carried.

**Proposal 3: Membership of Parish Council**

Dr David Troughton moved, and it was seconded:

- [10.071] That Book of Order Chapter 7 be amended to allow the membership of a parish council form of governance to include up to 40 percent of non-ordained members.

The proposal was referred to dialogue groups for consideration.

**Congregational Assessment**

Ms Keown moved *en bloc*, and it was seconded:

- [10.023] That the procedure for dissolving a congregation be amended by replacing existing chapters 5.9 and 5.10 of the Book of Order by new chapters 5.9, 5.10(a) and 5.10(b) as set out in Appendix 3 of this report.

- [10.094] That Chapter 5.12 of the Book of Order be amended by:

- (a) deleting in the heading the words “or dissolve”,
- (b) deleting in subsection 1 the words “or to dissolve a congregation”,
- (c) deleting subsections 3 and 4;

And that Chapter 8.16 of the Book of Order be amended by deleting subsection 1(b) and changing the lettering of subsection 1(c) to subsection 1(b).

The motions were referred to dialogue groups for consideration.

**Strategic Planning Task Group**

Ms Lisa Wells presented the report of the Strategic Planning Task Group.

The report was referred to dialogue groups for discussion.

Commissioners met in dialogue groups before resuming in plenary session for evening worship.

The Assembly adjourned at 9.40pm to meet again at 8.30am Friday 1 October.

Peter Cheyne, Moderator

Martin Baker, Clerk



**Minutes of Session 4 of the 2010 General Assembly  
St Andrew's College, Papanui Road, Christchurch  
Friday 1 October, 8.30am**

The Moderator constituted the new session with prayer. The Moderator led the Assembly in morning worship and guided prayer.

**Dialogue Groups**

Commissioners met in dialogue groups to consider the report of the Strategic Planning Task Group.

The Assembly resumed in plenary session.

**Approval of Minutes**

The Assembly Clerk moved, it was seconded and agreed:

That the minutes of sessions one and two of this Assembly, as circulated, be approved, subject to corrections of error and omission.

**Proposal 2: Leadership Standards**

Ms Sandra Kirby, on behalf of Wellington Presbytery, moved *en bloc*, and it was seconded:

- [10.068] That the Presbyterian Church of Aotearoa New Zealand:
- a. Reaffirm that our congregations recognise God's call through specific roles that include the call to leadership;
  - b. reaffirm that the testing of the call to leadership roles within the church is guided by the Spirit; and
  - c. reaffirm an ethic of leadership founded on unqualified love and compassion toward all people and the whole of creation, and that this ethic is fully expressed in the life and teaching of Jesus Christ.

- [10.069] Recognising that the Knox Centre for Ministry and Leadership is grounded in this ethic, encourage each congregation and presbytery to engage with the work of the Knox Centre so as to support the development of individuals' leadership potential and strengthen leadership across the Church.

- [10.070] That Section 9.1(1A) be deleted from the Book of Order.

Questions of clarification and procedure were responded to.

The motions were debated as a group, but voted on separately.

Rev Malcolm Gordon moved an amendment, which was seconded:

That motion [10.068] (c) be amended by inserting the words "death and resurrection" before the words "of Jesus Christ".

The amendment was lost.

Debate on these motions was adjourned.

**Keynote Speaker – Mick Duncan**

Guest speaker Pastor Mick Duncan gave the first of his four addresses to the Assembly on the theme of Making Disciple-Making Disciples.

The Assembly adjourned at 12.30pm, to resume at 2.30pm.

Peter Cheyne, Moderator

Martin Baker, Clerk

**Minutes of Session 5 of the 2010 General Assembly  
St Andrew's College, Papanui Road, Christchurch  
Friday 1 October, 2.30pm**

The Moderator constituted the new session with prayer.

**Approval of Minutes**

The Clerk of Assembly moved, it was seconded and agreed:

That the minutes of session three of this Assembly, as circulated, be approved, subject to corrections of error and omission.

**Proposal 2: Leadership Standards (resumed)**

Debate on motion [10.068] resumed.

- [10.068] That the Presbyterian Church of Aotearoa New Zealand:
- a. Reaffirm that our congregations recognise God's call through specific roles that include the call to leadership;
  - b. reaffirm that the testing of the call to leadership roles within the church is guided by the Spirit; and
  - c. reaffirm an ethic of leadership founded on unqualified love and compassion toward all people and the whole of creation, and that this ethic is fully expressed in the life and teaching of Jesus Christ.

Mr Jordan Redding moved, and it was seconded, that the motion be amended by deleting the word "unqualified" and substituting "unconditional".

The amendment was lost.

The substantive motion was also lost.

Motion [10.069] was fallen from.

- [10.069] [Withdrawn] Recognising that the Knox Centre for Ministry and Leadership is grounded in this ethic, encourage each congregation and presbytery to engage with the work of the Knox Centre so as to support the development of individuals' leadership potential and strengthen leadership across the Church.

There was extensive debate on motion [10.070].

- [10.070] That Section 9.1(1A) be deleted from the Book of Order.

The Roll of Assembly was called.

Voting for the motion was 90 in favour, 191 against.  
The motion was declared lost.

The following commissioners recorded their dissent against the decision:

Lesley Aitken (with reasons), Linda Allan (with reasons), Alyson Atchison (with reasons), Cunningham Atchison, Sally Carter (with reasons), Ruth Churcher, Marion Christie, Donald Clement, David Connor, Margaret Donaldson, Matthew Ensor, Lorraine Francis, Shirley Fergusson (with reasons), Diane Gilliam-Weeks (with reasons), Lyn Heine, Bob Hopkirk (with reasons), Roger Keey (with reasons), Sandra Kirby (with reasons), Tom Law, Doug Lendrum (with reasons), Margaret-Anne Low, Rose Luxford, Alistair McBride (with reasons), Heather Macfarlane, Mary McIntyre, Ellen Murray (with reasons), Ron Mills (with reasons), Fraser Paterson (with reasons), Mary Peterseon (with reasons), Wayne Rowcastle, Neil Skene, James Veitch (with reasons), Liz Whitehead, Nancy Jean Whitehead, Sandra Wright-Taylor.

### **Reasons for Dissent**

We support the proposal from the Wellington Presbytery to affirm the grounding of leadership within the Presbyterian tradition both as a call from God and a call from the church and therefore wish to record our dissent from the vote at the 2010 General Assembly.

The rule in Section 9:1 1a denies the right of a congregation to call the person whom God has chosen to minister in their parish and serve in other leadership roles. The current wording of this section of the Book of Order, in sharp contrast to the surrounding text, sets limits on the people whom God might call to leadership roles. The basic, traditional and correct approach of the Presbyterian Church is that it is the specific congregation has the right to call its own leaders and each person is able to answer a call to leadership from God. In relation to Ministry of Word and Sacrament this call is tested at congregational, presbytery and national level.

Furthermore interpretation and understanding of Scripture as a whole teaches people to show love and acceptance, not discrimination. The life and teaching of Jesus was one where this was shown in numerous occasions breaking the rigid social and religious conventions of the time.

In accordance with church principles, natural justice and human rights conventions the ban on people in same sex and/or de facto relationships is a breach of natural justice.

During General Assembly 2010 two resolutions were adopted that appear to contradict Section 9.1 1a Assembly agreed to make "A commitment to understand and support the Convention on the Elimination of all forms of Discrimination against Women and to promote this understanding and support throughout the PCANZ"

Assembly also adopted a new subordinate standard, in which the Commentary clearly asks us to "confirm our commitment to the full and equal participation of all peoples within the life of the Presbyterian Church of Aotearoa New Zealand."

Such inconsistencies in our statutes are incompatible and therefore support the need to delete the section discriminating against people for ordination.

This position is further supported in the theological work done by Graham Redding, Bruce Hamill, and Murray Rae in the book *More than a single issue*. Our identity as a new creation in Christ supersedes all other labels. '...if righteousness stems from who we are in Christ and not from what we do or fail to do – in other words, if righteousness is a product of faith, not works – then there is not any theological warrant for excluding homosexuals from the ministry of Word and Sacrament on *a priori* grounds.' Very

Reverend Dr Graham Redding page 229 of the book, a publication of the Australian Theological Forum published in 2002.

**Leadership Sub-committee**

The Rev Ian Guy, Leadership Sub-committee convenor, presented the report of the sub-committee.

Mr Guy moved *en bloc*, and it was seconded:

- [10.024] That the decision of the 1993 Assembly to encourage the use of inclusive language be reaffirmed.
- [10.025] That the Knox Centre for Ministry and Leadership be asked to prepare study resources on inclusive language in consultation with the Leadership Sub-committee and the Doctrine Reference Group.
- [10.026] That the Assembly decisions regarding inclusive language be commended to the Knox Centre for Ministry and Leadership and that the staff be encouraged to continue to teach sensitivity and care in the use of language, particularly in courses on preaching and worship.
- [10.027] That the Assembly decisions regarding inclusive language be commended to the Church and encouragement given to be sensitive and careful in the use of language in our life and worship.
- [10.028] That all paid ministry staff in the Presbyterian Church be required to have regular, intentional, and external supervision.
- [10.029] That a handbook for all presbyteries and ministry settlement boards be prepared outlining the full process needed for Local Ordained Ministry, and that the handbook cover both the discernment process required as to the model of ministry required of parishes/ministry settlement boards and the process of assessment of a candidate put forward by a parish/ministry settlement board for Local Ordained Ministry.
- [10.030] That a handbook for candidates applying for Local Ordained Ministry, similar to those given to National Ordained Ministry candidates, be prepared.
- [10.031] That current regulations and supplementary provisions be updated to take into effect any changes that have been made since they were written; and include an updated time line of the Local Ordained Ministry process that starts with the discernment process and include the role of the presbytery student committee in any candidate application for Local Ordained Ministry.
- [10.032] That clause (2.5.3.3) of the Conditions of Service Manual, with regard to a Local Ordained Ministry position being for a five-year period, be deleted.

- [10.033] That Parish Reviews include a section that examines the model of ministry the parish is currently operating in, as to whether or not this is still the best or correct model of ministry for the parish.
- [10.034] That the proposals outlined in Appendix 2 for the terms of reference for the Personnel Work Group, and a new process for reception of ministers from other denominations, be approved.

Questions of clarification were responded to.

The debate was adjourned.

**Keynote Speaker – Mick Duncan**

Guest speaker Pastor Mick Duncan gave the second of his four addresses to the Assembly on the theme of Making Disciple-Making Disciples.

The Assembly adjourned for dinner at 5.35pm, to resume at 7pm.

Peter Cheyne, Moderator

Martin Baker, Clerk

**Minutes of Session 6 of the 2010 General Assembly  
St Andrew's College, Papanui Road, Christchurch  
Friday 1 October, 7pm**

The new session was constituted with prayer by the Moderator of Te Aka Puaho, Mrs Millie Te Kaawa.

**Overseas Guest**

The Rev Terrence Corkin, General Secretary of the Uniting Church in Australia, brought greetings from the Uniting Church in Australia. Mr Corkin addressed the Assembly.

**Presbyterian Youth Ministry**

Dr Carlton Johnstone, National Youth Ministry Development Leader, gave a presentation on the work of Presbyterian Youth Ministry.

Ms Mary McIntyre, on behalf of the Association of Presbyterian Women, presented Dr Johnstone with a cheque for \$5,240 for youth ministry.

**Special Legislation proposals**

The Assembly Clerk presented motions for final decision under the special legislation provisions.

The Clerk moved, it was seconded and agreed:

- [10.048] That the Assembly adopt the following change in regulations (adopted *ad interim* in 2008):
- a. Repeal Chapter 14.12(2) and replace as follows:  
“(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, to make recommendations regarding policy to the General Assembly, to implement decisions of the General Assembly and to 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 to delegate functions to appropriate groups, persons, or bodies,
    - (d) receive reports from the groups referred to in paragraph (c) and to 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, to act as a Commission of Assembly to concur in

- the acceptance of a call or resignation, or to 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 in accordance with the Financial Reporting Act,
  - (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 a Special 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 to appoint the Commission for the purposes of any such proceeding comprising:
    - (i) not less than 3 nor more than 5 members from the panel of Assembly Judicial Commission members, and
    - (ii) not more than 2 other members of the Church, being a person or persons particularly suited for appointment having regard to the subject matter of the proceeding, and
    - (iii) an advisor as to procedure, being a member of the Book of Order Advisory Committee or its nominee,
  - (o) consult widely within the Church where practicable,
  - (p) do anything else which the Assembly may direct."
- b. Repeal Chapter 14.13 and replace as follows:  
"14.13 Membership of Council of Assembly
- (1) The Council of Assembly consists of:
    - (a) a convener nominated by the nominating committee and elected by the General Assembly,
    - (b) a deputy convener nominated by the nominating committee and elected by the General Assembly to complement the skills of the convener and, if the convener is not proximate to Wellington, to provide close liaison with the Assembly Executive Secretary,
    - (c) six members nominated by the nominating committee, elected by the General Assembly and appointed from presbyteries/union district councils,
    - (d) one nominee of Te Aka Puaho,
    - (e) one nominee of the Pacific Islanders' Synod,
    - (f) one member of the Council of Asian Congregations,
    - (g) the Moderator of the General Assembly,



- (h) the convenors of the Leadership Subcommittee and Resource Subcommittee of the Council of Assembly.
  - (2) There shall also be four associate members of the Council of Assembly as follows:
    - (a) the Moderator of Te Aka Puaho,
    - (b) a nominee appointed by the Synod of Otago and Southland,
    - (c) the Assembly Executive Secretary,
    - (d) a nominee of the Presbyterian Church Property Trustees.
  - (3) That apart from the Moderator of the General Assembly, the Moderator of Te Aka Puaho and the Assembly Executive Secretary, each member of the Council of Assembly shall be appointed for a four year term with half the members of the Council of Assembly retiring and being replaced at each biennial General Assembly.
  - (4) That, as circumstances necessitate, an additional two years' membership of the Council of Assembly be granted where appropriate to maintain good leadership, gender and other balances.
- c. Repeal Chapter 14.14(3) and replace as follows:  
"(3)The procedure for nomination and election is to be set out in the supplementary provisions."
- d. Amend Chapter 14.26(3) to provide as follows:  
"(3)Presbyteries, the Pacific Islanders' Synod, Te Aka Puaho and the Council of Asian Congregations may in accordance with the supplementary provisions appoint additional members to represent young people who are members of congregations of the Church or of a co-operative venture."
- e. Add in at the end of Chapter 14.31(7) the figure "30".
- f. Repeal Chapter 16.4(3) and renumber the subsequent subsections of Chapter 16.4 by reducing the relevant number by one.
- g. Enact new Chapters 16.13 and 16.14 as follows:  
"16.13 Any income, benefit, or advantage gained by the Church must be used to advance the charitable purposes of the Church. No member, no associate member and no person associated with a member or associate member is permitted to take part in, or to influence, any decision of the Church in respect of payments to or on behalf of the member, associate member or associated person of any income, benefit or advantage. Any payments made to a member, associate member or any person associated with a member or associate member, must be for goods or services which advance the charitable purpose of the Church and must be reasonable and relative to payments that would be made between unrelated parties.  
16.14 In the event that the Church should dissolve or be wound up, if any property remains after the dissolution or winding up and the settlement of all debts and liabilities, that property shall be given or transferred to another organisation that is charitable under New Zealand law or for some other charitable purpose recognised under New Zealand law.",

while the existing Chapter 16.13 is to be renumbered 16.15.

The Clerk moved, and it was seconded:

[10.049] That proposals for special legislation are sent from the General Assembly to church councils as well as to presbyteries and that all responses from all courts to be considered of equal value.

Questions of clarification were answered.

There was extensive debate.

The motion was carried.

### **Facilitation Group Report**

The Rev Chris Elliot presented the Facilitation Group's summary of dialogue group responses to motion [10.071].

[10.071] That the Book of Order Chapter 7 be amended to allow the membership of a Parish Council form of governance to include up to 40 percent of non-ordained members.

Ms Elliot reported that, after consideration of the recommendation, 12 dialogue groups were in favour of the motion; 5 were against, and there had been no response from 2.

Questions of clarification were responded to.

Leave was granted to withdraw motion [10.071].

[10.071] [Withdrawn] That the Book of Order Chapter 7 be amended to allow the membership of a Parish Council form of governance to include up to 40 percent of non-ordained members.

The Rev Hugh Perry presented the Facilitation Group's summary of dialogue group responses to motion [10.023].

[10.023] That the procedure for dissolving a congregation be amended by replacing existing regulations 5.9 and 5.10 of the Book of Order by new chapters 5.9, 5.10(a) and 5.10(b), as set out in Appendix 3 of this report.

Mr Perry reported that, after consideration of the recommendation, 12 dialogue groups were in favour of the motion; 5 were against, and there had been no response from 2 dialogue groups.

The motion was debated.

The Rev Mark Keown moved, and it was seconded:

That clauses 1 and 4 of the motion be amended to read:

1. That Presbytery must review the future of a charge, with the options of continuing its mission, reviewing the mission and life, or if need be dissolution; or
  
4.
  - (a) That the charge is fulfilling the functions as set out in Book of Order 5.2, and it should be warmly encouraged to continue in its life and mission
  - (b) That, although some of the criteria of 5.2 are being met, the viability of the charge is marginal, the Presbytery work closely with the church council to find creative ways to stimulate its mission and life, and a further review should be undertaken within a defined period.
  - (c) That, after all avenues are exhausted, the charge should be dissolved, and the Presbytery ensure the continued pastoral care of the people.

Debate was adjourned.

**Retiring Moderator's Address**

The Very Rev Dr Graham Redding addressed the Assembly. He spoke of the highlights of his moderatorial term and some of the issues he had identified. Dr Redding was thanked for his service as Moderator.

The Assembly concluded with worship at 9.30pm, to resume at 8.30am on Saturday 2 October.

Peter Cheyne, Moderator

Martin Baker, Clerk



**Minutes of Session 7 of the 2010 General Assembly  
St Andrew's College, Papanui Road, Christchurch  
Saturday 2 October, 8.30am**

The Moderator constituted the new session with prayer.

The Moderator led the Assembly in morning worship and a time of guided prayer.

**Leadership Sub-committee (resumed)**

Motions [10.024] to [10.027], having previously been moved and seconded, were debated *en bloc*.

- [10.024] That the decision of the 1993 Assembly to encourage the use of inclusive language be reaffirmed.
- [10.025] That the Knox Centre for Ministry and Leadership be asked to prepare study resources on inclusive language in consultation with the Leadership Sub-committee and the Doctrine Reference Group.
- [10.026] That the Assembly decisions regarding inclusive language be commended to the Knox Centre for Ministry and Leadership and that the staff be encouraged to continue to teach sensitivity and care in the use of language, particularly in courses on preaching and worship.
- [10.027] That the Assembly decisions regarding inclusive language be commended to the Church and encouragement given to be sensitive and careful in the use of language in our life and worship.

The motions were carried.

Leave was granted to amend motion [10.028] by replacing the words "all paid ministry staff" with "future paid ministry staff and current by negotiation".

The motion thus read:

- [10.028] That all future paid ministry staff and current by negotiation in the Presbyterian Church be required to have regular, intentional, and external supervision.

Questions of clarification were responded to.

There was debate.

The motion, as amended, was carried.

Rev Ian Guy moved, it was seconded and agreed:

- [10.029] That a handbook for all presbyteries and ministry settlement boards be prepared outlining the full process needed for Local Ordained Ministry. That the handbook cover both the discernment process required as to the

model of ministry required of parishes/ministry settlement boards and the process of assessment of a candidate put forward by a parish/ministry settlement board for Local Ordained Ministry.

Mr Guy was granted leave to withdraw motion [10.030].

[10.030] [Withdrawn] That a handbook for candidates applying for Local Ordained Ministry similar to those given to National Ordained Ministry be prepared.

Mr Guy was granted leave to withdraw motion [10.031].

[10.031] [Withdrawn] That current regulations and supplementary provisions be updated to take into affect any changes that have been made since they were written. This would include an updated time line of the Local Ordained Ministry process that starts with the discernment process and includes the role of the presbytery student committee in any candidate application for Local Ordained Ministry.

Mr Guy moved, it was seconded and carried.

[10.032] That clause (2.5.3.3) of the Conditions of Service Manual, with regard to a Local Ordained Ministry position being for a five-year period, be deleted.

Mr Guy moved, it was seconded:

[10.033] That the Parish Reviews include a section that examines the model of ministry that the parish is currently operating in, as to whether or not this is still the best or correct model of ministry for the parish.

The Rev Pauline Stewart moved an amendment, which was seconded, to delete the word "correct" and replace it with the words "most appropriate".

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

[10.033] [Amended] That the Parish Reviews include a section that examines the model of ministry that the parish is currently operating in, as to whether or not this is still the best or most appropriate model of ministry for the parish.

The substantive motion, as amended, was agreed.

Mr Guy moved, and it was seconded:

[10.034] That the proposals outlined in Appendix 2 [of the Leadership Subcommittee's report] for the terms of reference for the Personnel Work Group, and a new process for reception of ministers from other denominations, be approved.

There was debate.

The motion was agreed.

Mr Guy moved, it was seconded and agreed:

- [10.095] That the Supplementary Provision for Ministry Ordination and Training be adopted.

**Pacific Island Synod**

The Revs Ngatokotoru Ine and Sa Si'itia-Asi presented the report of the Pacific Island Synod.

It was moved *en bloc*, and seconded:

- [10.077] That the General Assembly, recognising its commitment to the embodiment of the bicultural and multicultural Church within the Presbyterian Church and the unity of all Christians, take steps to give the Pacific Island Synod the powers of a court.
- [10.078] That General Assembly nominates a special committee to implement the recommendation that the Pacific Island Synod become a court of the Presbyterian Church and recommend to General Assembly 2012 any subsequent changes that may be necessary to the Book of Order to provide the Pacific Island Synod with the required powers to work effectively as a court of the Church.
- [10.079] That the General Assembly, in appointing a special committee, should include people from within the Pacific Island Synod.

Leave was granted to amend motion [10.077] by deleting the words "take steps" and replacing them with the words "approve in principle".

The motion thus read:

- [10.077] [Amended] That the General Assembly, recognising its commitment to the embodiment of the bicultural and multicultural Church within the Presbyterian Church and the unity of all Christians, approve in principle to giving the Pacific Island Synod the powers of a court.

There was debate.

Debate on motions [10.077 - 10.079] was adjourned.

**Focal Identity Statement**

The Rev Richard Dawson, Focal Identity Statement Task Group convenor, presented the report of the task group.

Mr Dawson moved, and it was seconded:

- [10.080] That Assembly decide in principle to accept the Kupu Whakapono (Appendix 5) and Commentary (Appendix 6) as Subordinate Standards of this Church.

Leave was granted to delete the words "decide in principle to". The motion thus read:

[10.080] That Assembly accept the Kupu Whakapono (Appendix 5) and Commentary (Appendix 6) as Subordinate Standards of this Church.

Questions of clarification were responded to.

There was extensive debate.

The motion was carried. The following commissioners recorded their dissent to the decision:

Lesley Aitken, Margaret Donaldson, Roger Keey (with reasons), Doug Lendrum (with reasons), Heather Macfarlane, Ron Mills, Sarah Mitchell (with reasons), Ellen Murray (with reasons), Liz Whitehead, Jim Veitch (with reasons).

Reasons for Dissent:

The commentary of Kupu Whakapono is not of the same literary standard and therefore not of the same or similar theological standard as the Creed. Specifically:

1. The Commentary is an inadequate, limited and limiting prescriptive set of propositions which present only one of the many theological perspectives that together make up Christian Reformed orthodoxy. In the present context of Presbyterianism in 21st Century Aotearoa-New Zealand, this single focus theological commentary should not be given the status of a subordinate standard of the PCANZ.

The commentary as presented does not meet the theological persuasions and needs of all the people of the Presbyterian Church of Aotearoa New Zealand. Nor does it acknowledge that different interpretations and theologies in the the New Testament are emerging across the theological spectrum in the Reformed tradition and these offer different theological perspectives than what appears at present in the commentary and that these differences should be acknowledged and respected.

2. The Commentary should include, by way of a preface, a reference to its status, acknowledging that the Declaratory Act applies and that that acknowledgment includes a reference to the Statements of Fundamental Doctrines, 1965-71, which were related to the last paragraph of the Declaratory Act, by a decision of the 1969 Assembly (see Appendix C-2 1996 Book of Order).
3. The Commentary should also contain, in such a preface, reference to Appendices C-3, C-4, C-5, C-6, and C-7 that appeared in the 1996 Book of Order as relevant historical statements on matters of doctrine and the interpretation of doctrine accepted by Assemblies as a result of theological debate. and such references should appear in relevant paragraphs of the Commentary.

Answers to Reasons for Dissent:

*With regard to the opening sentence of the reasons for dissent:*

- Literary merit has no necessary relationship to theological standard.



- Literary merit has no bearing on whether or not the Confession and Commentary convey the same or similar theology.
- The intent and content of the Commentary is directly and inextricably linked to the intent and content of the Confession.
- Any evaluation of literary merit is a subjective matter, and must take into account the different purposes and genre of the Confession and Commentary. Despite the more technical nature of the Commentary, and its multiple authorship, it generally reads well.

*With regard to Reason 1:*

- We do not agree that the Commentary is 'inadequate'. It was carefully written and revised, is strongly correlated to the Scriptures, and is of sufficient depth.
- A Subordinate Standard is an attempt to state faithfully the essentials of orthodox reformed faith, and General Assembly has accepted the Commentary as such.
- It is one of the purposes of a Subordinate Standard to be 'prescriptive', holding up a model for the Church. Nevertheless the Church allows liberty on matters beyond the essential doctrines of Christian faith.
- There is no obligation on the Church to articulate or defend all theological variants. Unity is based on the Church confessing a common faith, not in endorsing all views.
- The Commentary does not represent only one theological perspective but in fact reflects a range of theological viewpoints and voices within both the Task Group and the Church. Over the years there were several opportunities for comment from the wider Church, and all such feedback was carefully considered.
- Some criticism of the Commentary has come from theological conservatives that is too liberal, and some from theological liberals that it is too conservative. We find that reassuring.

*With regard to Reason 2:*

- The Declaratory Act only refers to the Westminster Confession, and does not apply to the Kupu Whakapono or Commentary (and it would be incorrect for the Commentary to state that it did).
- The General Assembly has provided for liberty of opinion on non-essential matters in the Kupu Whakapono and Commentary by means of the wording in the new ordination formula.

*With regard to Reason 3:*

We agree that the historic debates of 1965-71 and the resulting appendices in the old Book of Order remain significant. Some brief reference to them in the preface to the Commentary on the Kupu Whakapono was not necessary, but would not have been inappropriate.

Debate on the Focal Identity Statement's report was adjourned.

**Guest Speaker – Pacific Conference of Churches**

The Moderator of the Pacific Conference of Churches, Bishop Apimeleki Qiliho, was welcomed to the Assembly. He addressed the Assembly.

**Keynote Speaker**

Guest speaker, Pastor Mick Duncan, gave the third of his four addresses to the Assembly on the theme of Making Disciple-Making Disciples.

The Assembly adjourned at 12.30pm, to resume again at 2.30pm.

Peter Cheyne, Moderator

Martin Baker, Clerk

**Minutes of Session 8 of the 2010 General Assembly  
St Andrew's College, Papanui Road, Christchurch  
Saturday 2 October, 2.30pm**

The Moderator constituted the new session with prayer.

**Approval of Minutes**

The Assembly Clerk moved, it was seconded and agreed:

That the minutes of sessions four, five, and six of this Assembly, as circulated, be approved, subject to corrections of error and omission.

**Focal Identity Statement (resumed)**

The Rev Richard Dawson moved, and it was seconded:

[10.081] That Assembly decide to take the further step of falling from its historic Subordinate Standards the Westminster Confession of Faith as interpreted by the Declaratory Act (Appendix 2) and the Larger and Shorter Catechisms, and that the Kupu Whakapono and Commentary replace them as the only Subordinate Standards of this Church.

Leave was granted to delete the words "in principle". The motion thus read:

[10.081] [Amended] That Assembly decide to take the further step of falling from its historic Subordinate Standards the Westminster Confession of Faith as interpreted by the Declaratory Act (Appendix 2) and the Larger and Shorter Catechisms, and that the Kupu Whakapono and Commentary replace them as the only Subordinate Standards of this Church.

There was extensive debate.

The motion was lost.

Leave was granted to amend motion [10.082] by deleting in clause (a) the words "Act of Modification Adding New Subordinate Standards" and in Appendix 3 of the work group's report the words "Act of Modification Adding".

Leave was granted to add in clause (e) the words "and church councils" after the word "presbyteries".

Mr Dawson moved, and it was seconded:

[10.082] [As amended]  
(Note: clause a. was approved in the previous session.)  
a. That Assembly approve the Confession of Faith (Kupu Whakapono) and Commentary as Subordinate Standards of this Church in addition to the historic standards of the Westminster Confession of Faith and the Larger and Shorter Catechisms.

- b. That Book of Order Chapter 1 subsection 3 be amended to read:  
“The Kupu Whakapono and Commentary are subordinate standards of the Church, together with its historic reformed standards, the Westminster Confession of Faith (as interpreted by the Declaratory Act) and the Larger and Shorter Catechisms.”
  
- c. That the following clause be inserted into Chapter 1: “This Church also recognises as authoritative statements of our Reformed heritage the Scots Confession, the Heidelberg Catechism and the Second Helvetic Confession. Through its allegiance to the supreme standard of Holy Scripture, and through its continuing confession of the Nicene and Apostles’ Creeds, this Church belongs to the one, holy, catholic and apostolic Church, drawn together by the Spirit and made one in Christ.”
  
- d. That the Formula read and signed at the ordination of ministers and elders be reworded as follows:  
“1.7 The Formula  
Ministers and elders and other office bearers must make themselves accountable to the Church by subscribing to the following formula:  
I believe in the Word of God in the Scriptures of the Old and New Testaments and the fundamental doctrines of Christian Faith contained in the Kupu Whakapono and Commentary, the Westminster Confession of Faith, and other subordinate standards of this Church. I accept that liberty of conviction is recognised in this Church but only on such points as do not enter into the fundamental doctrines of Christian faith contained in the Scriptures and subordinate standards. I acknowledge the Presbyterian government of this Church to be agreeable to the Word of God and promise to submit to it. I promise to observe the order and administration of public worship as allowed in this Church.”
  
- e. That motion [10.082 (a)-(d)] be remitted to presbyteries and church councils for consideration under the special legislative procedure, and for report back to the next General Assembly; and that the decisions be adopted ad interim.
  
- f. That this Church publish (both in print and on its website) a library of confessional documents which are important in the Church’s heritage of faith and faith, comprising:
  - (1) Ancient creeds (Apostles’ and Nicene Creeds)
  - (2) Confessions from other Reformed traditions (Heidelberg Catechism and Second Helvetic Confession)
  - (3) Confessional documents from Presbyterian Churches (Scots Confession, Westminster Confession of Faith, and Larger and Shorter Catechisms)
  - (4) New confessional statements from the Presbyterian Church of Aotearoa New Zealand (Kupu Whakapono and Commentary).

Rev Alistair McBride moved an amendment, which was seconded:

That clause (d) of motion [10.082] be amended by inserting the word “contained” after the words “I believe in the Word of God”.

The amendment was lost.

The motion was voted on clause by clause.

- [10.082] a. That Assembly approve the Confession of Faith (Kupu Whakapono) and Commentary as a subordinate standard of this Church, in addition to the historic standards of the Westminster Confession of Faith and the Larger and Shorter Catechisms.

(Clause carried in previous session.)

- b. That Book of Order Chapter 1 subsection 3 be amended to read: “That the Kupu Whakapono and Commentary are subordinate standards of this Church, together with its historic reformed standards the Westminster Confession of Faith (as interpreted by the Declaratory Act) and the Larger and Shorter Catechisms.”

The clause was carried.

- c. That the following clause be inserted into Chapter 1: “This Church also recognises as authoritative statements of our Reformed heritage the Scots Confession, the Heidelberg Catechism and the Second Helvetic Confession. Through its allegiance to the supreme standard of Holy Scripture, and through its continuing confession of the Nicene and Apostles’ Creeds, this Church belongs to the one, holy, catholic and apostolic Church, drawn together by the Spirit and made one in Christ.”

The clause was agreed.

- d. That the Formula read and signed at the ordination of ministers and elders be reworded as follows:  
“1.7 The Formula  
Ministers and elders and other office bearers must make themselves accountable to the Church by subscribing to the following formula:  
I believe in the Word of God in the Scriptures of the Old and New Testaments and the fundamental doctrines of Christian Faith contained in the Kupu Whakapono and Commentary, the Westminster Confession of Faith, and other subordinate standards of this Church. I accept that liberty of conviction is recognised in this Church but only on such points as do not enter into the fundamental doctrines of Christian faith contained in the Scriptures and subordinate standards. I acknowledge the Presbyterian government of this Church to be agreeable to the Word of God and promise to submit to it. I promise to observe the order and administration of public worship as allowed in this Church.”

The clause was carried.

- e. That motion [10.082 (a)-(d)] be remitted to presbyteries and church councils for consideration under the special legislative procedure, and for report back to the next General Assembly; and that the decision be adopted ad interim.

The clause was agreed.

- f. That this Church publish (both in print and on its website) a library of confessional documents which are important in the Church's heritage of faith and faith, comprising:
  - (1) Ancient creeds (Apostles' and Nicene Creeds)
  - (2) Confessions from other Reformed traditions (Heidelberg Catechism and Second Helvetic Confession)
  - (3) Confessional documents from Presbyterian Churches (Scots Confession, Westminster Confession of Faith, and Larger and Shorter Catechisms)
  - (4) New confessional statements from the Presbyterian Church of Aotearoa New Zealand (Kupu Whakapono and Commentary).

The clause was carried.

#### **Council of Knox College and Salmond College**

Dr Royden Somerville QC, Chair of the Council of Knox College and Salmond College, was granted associate status in order to present the report of the Council.

Dr Somerville moved, it was seconded and agreed:

- [10.076] That the Assembly approves the amendments to the constitution of the Council of Knox College and Salmond College (Inc.) in accordance with the draft document submitted.

#### **Proposal 4: Ministry Development Programme**

The Rev Nancy Jean Whitehead, on behalf of Christchurch Presbytery, was granted leave to withdraw motion [10.074].

- [10.074] [Withdrawn] All costs associated with ministry reviews be met by the national church budget. (Reference to "the application fee" in section 2.4.1 be deleted.) (All reference to costs to be borne by ministers as part of the clergy review process of the Ministry Development Programme in section 3.4.1 be removed.)

Ms Whitehead moved *en bloc* motions [10.072], [10.073], and [10.075]:

There was debate on the three motions together.

The motions were voted on individually.

- [10.072] That the clergy review cycle be amended from two to five years. {Bullet point 1 of section 2.1.2 of the Ministry Development Programme be amended to read "They have been reviewed every five years."}

The motion was lost.

- [10.073] That the requirement that a minister's parish complies with presbytery requests to undergo reviews every five years where they are in a Presbyterian parish be removed altogether as a criterion for the granting of a certificate in good standing. (Bullet point 2 of section 2.1.2 be deleted entirely.)

The motion was agreed.

- [10.075] That the General Assembly establish a work group to oversee and thoroughly review the Ministry Development Programme, including the Parish Review component, and report back to the next General Assembly with its findings and recommendations for the church.

The motion was carried.

### **Pacific Island Synod (resumed)**

Debate on motions [10.077-10.079] was resumed.

Leave was granted to withdraw motions [10.077 – 10.079]:

- [10.077] [Withdrawn] That the General Assembly, recognising its commitment to the embodiment of the bicultural and multicultural Church within the Presbyterian Church and the unit of all Christians, take steps to give the Pacific Island Synod the powers of a court.
- [10.078] [Withdrawn] That the General Assembly nominates a special committee to implement the recommendation that the Pacific Island Synod become a court of the Presbyterian Church and recommend to General Assembly 2012 any subsequent changes that may be necessary to the Book of Order to provide the Pacific Island Synod with the required powers to work effectively as a court of the Church.
- [10.079] [Withdrawn] That the General Assembly, in appointing a special committee, should include people from within the Pacific Island Synod.

Leave was granted to introduce a new motion [10.101]:

The Rev Asora Amosa moved, and it was seconded:

- [10.101]: That the General Assembly, recognising its commitment to the embodiment of the bicultural and multicultural church within the Presbyterian Church of Aotearoa New Zealand and unity of all Christians, appoint a special committee to investigate the feasibility of the Pacific Island Synod being granted the status of a presbytery, and to report back to the 2012 General Assembly with recommendations, and any subsequent changes that may be necessary to the Book of Order.

The Rev Rilma Sands moved, and it was seconded, that the motion be amended by inserting after the word "investigate" the words "including consultation with presbyteries".

The amendment was lost.

There was brief debate on the substantive motion.

The substantive motion was carried.

**Resource Sub-committee**

Mr Cunningham Atchison, Resource Sub-committee convenor, spoke to the Sub-committee's report.

**Keynote Speaker**

Guest speaker Pastor Mick Duncan gave the final of his four addresses to the Assembly on the theme of Making Disciple-Making Disciples.

The Assembly adjourned at 5.30pm, to resume at 7pm.

Peter Cheyne, Moderator

Martin Baker, Clerk



**Minutes of Session 9 of the 2010 General Assembly  
St Andrew's College, Papanui Road, Christchurch  
Saturday 2 October, 7pm**

The Acting Moderator, the Very Rev Dr Graham Redding, constituted the session with prayer.

**Council of Assembly  
Congregational Assessment (resumed)**

Debate was resumed on motions [10.023] and [10.094]. Rev Emma Keown was granted leave to withdraw these motions.

[10.023] [Withdrawn] That the procedure for dissolving a congregation be amended by replacing existing chapters 5.9 and 5.10 of the Book of Order by new chapters 5.9, 5.10(a) and 5.10(b) as set out in Appendix 3 of this report.

[10.094] [Withdrawn] That Chapter 5.12 be amended by:

- (a) deleting in the heading the words "or dissolve",
- (b) deleting in subsection 1 the words "or to dissolve a congregation",
- (c) deleting subsections 3 and 4;

And that Chapter 8.16 of the Book of Order be amended by deleting subsection 1(b) and changing the lettering of subsection 1(c) to subsection 1(b).

Ms Keown was granted leave to introduce a new motion [10.102]:

[10.102] That the procedure for dissolving a congregation be amended by replacing existing regulations 5.9 and 5.10 of the Book of Order with the new regulations as detailed in the amended version of Appendix 3 [to the report of the Council of Assembly.]

Leave was granted to modify Appendix 3 of the Council's report by amending Book of Order clauses 5.10(1) and (2).

**Appendix 3 (as amended)**

New 5.9: Dissolution of a congregation on the initiative of a church council

- (1) A church council may apply to its presbytery to dissolve the congregation after gaining the approval of at least two-thirds of the members of the congregation present at a duly called meeting of the congregation.
- (2) A second congregational meeting must then be held with a commission of the presbytery to discuss the consequences of dissolution and to provide congregational members with an opportunity for expressing their concerns and hopes should a decision to be dissolved be finalised.
- (3) At the conclusion of this meeting, a final congregational decision may be made to dissolve. Such a decision must gain the approval of at

least two thirds of the members of the congregation present at a duly called meeting of the congregation.

In a situation where the second congregational meeting fails to gain the required two thirds support for dissolution, the presbytery must determine whether or not to initiate the procedure to dissolve the congregation under section 10.

#### 5.10 Dissolution of a congregation on the initiative of presbytery

- (1) A presbytery must appoint a commission to review the future of a congregation, with the options of continuing its mission, renewing its life and mission or, if need be, dissolution. where:
  - (a) the total number of adults attending public worship falls below an average of 40 per week for 12 consecutive months; and/or
  - (b) the presbytery has reason to believe that a congregation is no longer fulfilling the expectations for mission contained in section 2.
- (2) The presbytery commission for such processes will comprise no more than 5 members, including persons particularly suited for appointment, having regard to:
  1. The nature of the congregation under review
  2. An understanding of contemporary theological and mission practice
  3. The legal and administrative requirements of the Book of Order.The majority of members should 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 fulfils the functions of a congregation as described in section 5.2 of the Book of Order. It will do this by:
  - (a) informing the congregation that a review is being undertaken
  - (b) state at a congregational meeting the possible outcomes of the review process
  - (c) set a state at which the congregation will report to the commission
  - (d) make a determination as described in section (6)
- (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 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 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 and must be presented to the commission within three months of the congregational meeting.
- (6) In its consideration of the report, the commission must decide on one of these three options:

- (a) that the congregation is fulfilling the functions as set out in section 2 and it should be encouraged to continue in its life and mission
- (b) that, although some of the functions in section 2 are being met but the viability of the congregation is marginal, the presbytery will work closely with the church council to find creative ways to stimulate its life and mission, and a further review should be undertaken within a defined period
- (c) that the congregation should be dissolved, and the presbytery ensure the continued pastoral care of the people of the congregation.

#### 5.10A Right of appeal in relation to decision to dissolve a congregation

(1) 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. The 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) 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 1. an understanding of contemporary theological and mission practice 2. 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) In considering the material provided under subsection (1) the Congregation Evaluation Commission must follow the appeal process provided in Chapter 14.23.

(4) After considering the material and following the appeal process provided in Chapter 14.23, the Congregation Evaluation 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 is final.

5.10B Failure of congregation to co-operate over dissolution process  
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, then these failures shall not invalidate the deliberations of the presbytery commission and Congregation Evaluation Commission.

The motion was carried.

Ms Keown moved, it was seconded:

- [10.094] That Book of Order Chapter 5.12 be amended by:
- (a) deleting in the heading the words “or dissolve”,
  - (b) deleting in subsection 1 the words “or to dissolve a congregation”,
  - (c) deleting subsections 3 and 4;

and that Chapter 8.16 of the Book of Order be amended by deleting subsection 1(b) and changing the lettering of subsection 1(c) to subsection 1(b).

The motion was agreed.

Ms Keown moved, and it was seconded and agreed:

- [10.094a] That the amendments to the Book of Order contained in Appendix 3 to this report be remitted for consideration in accordance with the special legislation procedure found in Chapter 5 of the Book of Order.
- [10.094b] That the decision be adopted ad interim.

#### **Presbyteries Task Group**

The Very Rev Garry Marquand, Presbyteries Task Group convenor, presented the report of the task group.

Leave was granted to withdraw motion [10.038].

- [10.038] [Withdrawn] That the Council of Assembly be encouraged to continue in its dialogue with Partner Denominations and the UCANZ to review and simplify denominational oversight of Cooperative Ventures, and to review the role and future of Joint Regional Committees.

Mr Marquand moved, it was seconded and agreed:

- [10.039] That the responsibility for licensing candidates for the ordained ministry remains with presbyteries, and that the Assembly requests the Leadership Sub-Committee to consult with presbyteries to facilitate the formation of supplementary provisions as referred to in Regulation 9.1.b., to provide for and govern presbytery approval for licensing.
- [10.040] That the process for handling property requests, in place prior to the decision of the 2008 General Assembly, be retained.

The Moderator resumed his seat.

Mr Marquand moved *en bloc*, and it was seconded and carried.

- [10.036] That the Assembly approves the amalgamation of the Presbyteries of the Bay of Plenty and Waikato to form the Kaimai Presbytery, and that the boundaries of the new presbytery be those represented by the old presbyteries.
- [10.037] That the Assembly approves the amalgamation of the Presbyteries of Dunedin and North Otago, Central Otago, Clutha, Mataura and Southland

to form the Southern Presbytery, and that the boundaries of the new presbytery be those represented by the old presbyteries.

- [10.090] That the Assembly approve the amalgamation of the Presbyteries of South Auckland, Auckland, North Shore and Northland to form the northern presbytery, that the amalgamation be from 26 February 2011, that the Council of Assembly be given authority to amend the name of the new presbytery if so requested by the new presbytery, and that the boundaries of the new presbytery be those represented by the old presbyteries.

The new presbyteries were recognised in regions. The Moderator led a prayer for the new presbyteries.

Mr Marquand moved *en bloc*, it was seconded and carried.

- [10.041] That the Council of Assembly reviews the Assembly's missional spending with the view to implementing the proposal to release Assembly funding to support the mission of new, larger presbyteries as outlined in the report of the [Presbyteries] Task Group.

- [10.042] That the Council of Assembly establishes an appropriate process for new presbyteries to be consulted in determining the life and business of the General Assembly, and that, where possible, this process be implemented for the 2012 Assembly.

- [10.043] That the Council of Assembly establishes the process by which new presbyteries report on their mission to the General Assembly, and that this reporting be implemented for the 2012 Assembly.

Mr Marquand moved *en bloc*, it was seconded and agreed.

- [10.088] That the Council of Assembly be asked to review the appointment of Youth Representatives to the General Assembly as provided for in the Book of Order and its supplementary provisions, that this review be in consultation with the new presbyteries and Presbyterian Youth Ministry, and that the Council report, with recommendations, to the 2012 General Assembly.

- [10.089] That, as an interim measure, the number of youth representatives to the 2012 General Assembly be determined by the current provisions and be based on the presbyteries that existed prior to the amalgamation of presbyteries formalized at this General Assembly.

### **Book of Order Advisory Committee**

Mr Peter Whiteside, Book of Order Advisory Committee convenor, presented the report of the Committee.

Leave was granted to amend clause 4(a), (b), and (c) of Appendix 1 of the committee's report by changing the word "shall" to "must", and to add a new bullet point to clause 5(b): "Behaviour, consensual or otherwise, which the Church deems improper."

Mr Whiteside moved, and it was seconded.

- [10.084] [As amended] That the amendments to the Book of Order contained in Appendix 1 to [the Book of Order Advisory Committee's] report be adopted.
- Appendix 1:
1. Amend Chapter 5.2(4)(c) by deleting the words "in accordance with the Financial Reporting Act No. 2."
  2. Amend Chapter 8.17(4) by adding on the words:  
*"and that all ministers who are members of that presbytery have an equal opportunity of attending the General Assembly so that one half of the ministers (other than ministers emeriti / ae) who are members of that presbytery should be commissioners at each alternate General Assembly."*
  3. Amend Chapter 9.46(1) by adding as follows:  
*"(f). Conducting public worship"*  
and repeal Chapter 9.46(2).
  4. Amend Chapter 15.44(1) by inserting at the end of the existing sentence the following:-  
*"In any proceeding where legal counsel is retained the following provisions must apply:*
    - (a) *There must be a description of the scope and content of intended legal services agreed between the Presbytery, Te Aka Puaho or Assembly Executive Secretary and legal counsel providing the legal services, before the service is provided.*
    - (b) *Legal counsel must provide an estimate of fees for the intended legal services, stipulating the practitioner's hourly rate and anticipated time for the task. The Presbytery, Te Aka Puaho or the Assembly Executive Secretary, shall if appropriate approve that estimate in writing, in whole or in part prior to the legal services being provided.*
    - (c) *Legal counsel shall provide monthly reports to the Presbytery, Te Aka Puaho or the Assembly Executive Secretary, reporting on the legal services which have been provided, and the extent of professional fees incurred."*
  5. In Appendix 1 in relation to defined terms:-
    - (a) *Repeal the existing definition of "good standing" and replace it with:-*  
*"Good standing" in relation to a minister or licentiate, means a minister or licentiate in respect of whom the Church, on behalf of the Presbytery having oversight of that person, is in a position to issue a letter signed by the Assembly Executive Secretary confirming that person's good standing by reason of the fact that the person is neither facing a disciplinary charge nor is subject to any current disciplinary orders under Chapter 15, and has satisfied the general criteria for ministry development and review as set out in the provisions of the Ministry Development Programme.*
    - (b) *Insert:-*  
*"Sexual misconduct" means any form of sexual behaviour or attention which is offensive or unwelcome to the person who*

*receives it and/or is repeated or is of a significant nature. It can be written or oral or communication by electronic means, or physical, and can include misuse of visual material. It can include a breach of the pastoral relationship which may be, have been, or have appeared to be consensual but which, by virtue of the pastoral relationship, the Church deems improper. "Sexual misconduct" includes sexual abuse and sexual harassment but is not limited to those. "Sexual misconduct" includes any direct or indirect request of another person for sexual intercourse, sexual contact, or any other form of sexual activity that contains:*

- an implied or overt threat of some form of detriment; or*
- an implied or overt promise of some form of benefit; or*
- of the person or any other person related in any way to the person*
- behaviour, consensual or otherwise, which the Church deems improper.*

There was brief debate.

The motion was agreed.

Leave was granted to delete the words "adopted ad interim and" from motion [10.085].

Mr Whiteside moved, and it was seconded:

[10.085] That the amendments to the Book of Order contained in Appendix 2 to this report be remitted for consideration in accordance with the special legislation procedure found in Chapter 14.9 of the Book of Order.

Appendix 2

1. Amend Chapter 6.8(2) by deleting the words "continuing ministry formation and supervision in accordance with section 8 of Chapter 9 and replacing it with the words "ministry development in accordance with supplementary provisions."
2. Amend Chapter 7.23(4) by deleting the word "form" and replacing it with the word "letter".
3. Enact new Chapters 10.32A and 10.32B as follows:
  - 10.32A *Ministers Emeriti /ae*  
*When a minister retires or has become incapacitated, except where the presbytery of which the minister is a member deems it not to be in the interests of the Church, the minister shall be granted by the presbytery the status of minister emeritus or emerita and shall be eligible to be appointed as a member of that presbytery.*
  - 10.32B *Removal of Names from Rolls of Ministers*  
*In addition to the powers described in Chapter 10.32 for the removal of names of ministers from the rolls of ministers, there shall also be a power to remove such names when a minister has been the subject of an order made pursuant to Chapter 15.27(1)(a) or been engaged in another calling and not been a member of any presbytery for 5 years*

*(such period being capable of extension to 7 years) pursuant to supplementary provisions.*

4. Amend Chapter 15.2(1) by adding at the end of the existing sentence "conduct unbecoming' includes sexual misconduct",

and inserting new provisions as chapter 15.2(3) and (4):

*15.2(3) If a respondent to a charge in respect of sexual misconduct has been convicted in a court of law of any criminal charge relating to sexual misconduct the Church must for the purposes of dealing with a complaint concerning the same matter accept such charge as proven without further inquiry, and proceed to consider penalty and other matters provided for in this chapter without further proof of such charge.*

*15.2(4) If the respondent who has been charged with sexual misconduct has been acquitted in a court of law of any criminal charge relating to sexual misconduct, the Church may, in its discretion, investigate and/or lay a complaint concerning the same matter under this chapter.*

The motion was agreed.

Mr Whiteside moved, it was seconded and agreed:

[10.085A] That these changes be adopted ad interim.

### **Supplementary Provisions**

Mr Whiteside moved, and it was seconded and agreed:

[10.086] That the supplementary provisions contained in Appendix 3 to the committee's report be adopted.

### **Appendix 3 Ministry Development**

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*Pursuant to Book of Order Chapter 6.8*

5. Ongoing ministry development, reviews and supervision are core requirements for a Certificate of Good Standing, which shall be issued by the Assembly Executive Secretary.

6. The general criteria for ministry development and review are set out in the provisions of the Ministry Development Programme, as approved from time to time by the Council of Assembly.

7. A minister who does not hold a current Certificate of Good Standing may not transfer to another presbytery, be inducted into a new charge, or remain on the Church's register of marriage celebrants.

8. A minister may appeal a decision to not grant him or her a Certificate of Good Standing. The procedures for such an appeal are, subject to any necessary modifications, the same as those that apply under Chapter 14 of the Book of Order to an appeal from presbytery to General Assembly.

### **Rolls of Ministers**

*Pursuant to Book of Order Chapter 8.4*

1. Roll of Ministers

1.1 The Assembly Executive Secretary shall keep and maintain the Church's roll of ministers (the Church's roll of ministers).



1.2 Each presbytery clerk shall also keep and maintain a roll of ministers for those ministers resident within the bounds of that presbytery (the presbytery's roll of ministers). This roll must comply with Chapter 8.4(1)(s) of the Book of Order.

1.3 At all times the two rolls referred to in clauses 1.1 and 1.2 hereof should not be in conflict so that any minister on the Church's roll of ministers should be on one but no more of the presbyteries' roll of ministers.

## **2. Additions to Rolls of Ministers**

2.1 The name of any person ordained to the ministry of word and sacrament shall in the first place be added to the presbytery's roll of ministers for the presbytery by which that person has been so ordained. The presbytery clerk for that presbytery shall immediately advise the Assembly Executive Secretary in writing of that ordination and the Assembly Executive Secretary must add that person's name to the Church's roll of ministers.

2.2 Where a pastoral tie between a minister and his or her congregation is dissolved or severed by the presbytery concerned (presbytery A) and that minister accepts a call that is issued by a different presbytery (presbytery B) then presbytery B's clerk must add the minister's name to presbytery B's roll of ministers and presbytery A's clerk must remove the minister's name from presbytery A's roll of ministers.

2.3 Where any minister is appointed to a chaplaincy within the area of a presbytery if that minister's name is not already on that presbytery's roll of ministers, then that presbytery's clerk must add the minister's name to that presbytery's roll of ministers and the presbytery clerk for the presbytery on whose roll of ministers that minister's name appeared immediately prior thereto must remove the minister's name from that presbytery's roll of ministers.

2.4 Where any minister has been appointed an additional full voting member pursuant to Chapter 8.9(1)(b) of the Book of Order of a presbytery of which that minister was not immediately prior thereto a member (presbytery A), presbytery A's clerk must add that minister's name to presbytery A's roll of ministers and the presbytery clerk of the presbytery of which that minister was immediately prior thereto a member (presbytery B) must remove the minister's name from presbytery B's roll of ministers.

2.5 Where any minister or chaplain has been invited to become a member pursuant to Chapter 8.9(1)(e) of the Book of Order of a presbytery of which that member was not immediately prior thereto a member (presbytery A), presbytery A's clerk must add that minister's or chaplain's name to presbytery A's roll of ministers and the presbytery clerk of the presbytery of which that minister or chaplain was immediately prior thereto a member (presbytery B) must remove that minister's name from presbytery B's roll of ministers.

2.6 Any presbytery clerk for a presbytery affected by any of the provisions contained in clauses 2.2 to 2.5 hereof must immediately advise the Assembly Executive Secretary in writing of the respective changes in his or her presbytery's roll of ministers and the Assembly Executive Secretary shall note the Church's roll of ministers accordingly.

2.7 Any transfer of a minister or chaplain from one presbytery's roll of ministers to another presbytery's roll of ministers can only take place if that minister or chaplain is in good standing.

### **3. Removals from Rolls of Ministers**

3.1 The name of any minister who has resigned from the Church pursuant to Chapter 10.32 of the Book of Order shall be removed from the presbytery's roll of ministers and the Church's roll of ministers in accordance with that Chapter.

3.2 The name of any minister who has been the subject of an order made pursuant to Chapter 15.27(1)(a) of the Book of Order shall in the first place be removed from the Church's roll of ministers by the Assembly Executive Secretary. The Assembly Executive Secretary shall immediately advise the presbytery clerk for the presbytery on whose roll of ministers that minister's name appeared immediately prior thereto and that presbytery clerk shall remove that person's name from the presbytery's roll of ministers.

3.3 Subject to clause 3.4, the name of any minister who has been engaged in another calling and has not been a member of any presbytery for 5 years shall in the first place be removed from the Church's roll of ministers by the Assembly Executive Secretary. The Assembly Executive Secretary shall immediately advise the presbytery clerk for the presbytery on whose roll of ministers that minister's name appeared immediately prior thereto and that presbytery clerk shall remove that person's name from the presbytery's roll of ministers.

3.4 Before the name of any minister is removed pursuant to clause 3.3, that minister shall be notified in writing by the Assembly Executive Secretary of the Church's intention to remove that minister's name from the Church's roll of ministers unless that minister in turn notifies in writing the Assembly Executive Secretary that he or she is still available to accept a call. Such notice in writing by a minister must be given within one month of the date of the Assembly Executive Secretary's notice of intention to remove that minister's name from the Church's roll of ministers and if so given the minister's name shall not be removed from the Church's roll of ministers for a further 2 year period. If at the end of that 2 year period the minister has not been called, appointed to a chaplaincy or become a member of any presbytery, then the minister's name shall be removed from the Church's roll of ministers by the Assembly Executive Secretary.

### **Appointments during ministry vacancies**

#### *Pursuant to Book of Order Chapter 10*

During a ministry vacancy in a congregation, while the ministry settlement board is undertaking its functions, there may be opportunity for short term ministry appointments.

#### **1. Stated Supply Ministers**

1.1 Stated supply is a local appointment made by the church council, and approved by the presbytery/UDC, for ministry to a congregation for a short stated term.

1.2 Before the church council makes any approach to a minister of the Presbyterian Church of Aotearoa New Zealand (PCANZ) to provide

stated supply, the minister's status and standing must be ascertained from the Assembly Office.

1.3 Before a church council makes a stated supply appointment, it must consult with, and obtain the concurrence of, the ministry settlement board.

1.4 The ministry settlement board shall continue to function in all respects.

1.5 The Interim Moderator shall continue to moderate the church council.

1.6 The terms of appointment, including remuneration and allowances, must be approved by the presbytery/UDC.

1.7 A retired minister may not be appointed to a stated supply position in the parish from which the minister retired.

1.8 If a church council wishes to appoint a minister who is not a PCANZ minister, the approval of the presbytery/UDC must be gained prior to the supply arrangement being entered into.

1.9 Before a presbytery/UDC may approve the appointment of a non-PCANZ minister, it must obtain evidence of the minister's ordination, good standing in their denomination, and a current Police check.

1.10 If the congregation is a co-operative venture, the partner church must be consulted before the appointment is made.

## 2. Transition Ministry

2.1 A ministry settlement board may discern the need for intentional transition ministry, which is for a longer contractual time than stated supply, and has a different intent.

2.2 Transition ministry may be undertaken only by ministers or lay people who have specialized and recognised transition ministry training qualifications.

2.3 (Refer to Assembly Office for list of trained intentional transition ministers.)

2.4 Before a church council makes a transition ministry appointment, it must obtain the approval of the presbytery/UDC.

2.5 The church council should negotiate an appropriate contract with the proposed transition minister and submit this to the presbytery/UDC for approval.

2.6 The ministry settlement board shall continue to function during the period of transition ministry, and the Interim Moderator shall continue to moderate the church council.

## 3. Lay Ministry Supply

3.1 The purpose of a lay supply appointment in a ministry vacancy is to "fill in", for a short fixed term, until an ordained minister can be appointed.

3.2 Before a church council makes a lay supply appointment, it must obtain the approval of the presbytery/UDC and the concurrence of the ministry settlement board.

3.3 Lay supply appointees are employees of the church council, and their appointment must conform with 'best practice' and relevant employment legislation. Church councils should obtain qualified advice before finalising an employment agreement, with particular regard given to the fixed-term nature of the appointment.

3.4 The presbytery/UDC must approve the terms and conditions of employment for a lay supply appointee. Appointments should be for no longer than six months in total.

3.5 The lay supply appointee may conduct worship and undertake pastoral responsibilities but may not administer the sacraments of baptism or communion, unless that person is specifically authorised to do so under the relevant regulations.

3.6 The provisions of the Conditions of Service Manual Chapter 3 (Pastoral Lay Positions) apply to lay supply appointments.

3.7 The ministry settlement board shall continue to function in all respects.

3.8 The Interim Moderator shall moderate the church council, and shall arrange for an ordained minister or authorised elder to administer the sacraments.

### **Addition to Special Legislative Procedures**

Rev Murray Talbot moved, and it was seconded:

[10.099] That a new clause 9.49 be added to the Book of Order: "Section 1A and this section 49 cannot be altered, amended or deleted in any way except in accordance with special legislative procedure."

The motion was carried.

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

That the Assembly grant an extension of time to complete the business before it during this session.

Business was adjourned.

### **Korean Churches**

Representatives of the Presbyterian Church of the Republic of Korea and the Presbyterian Church of Korea were introduced. They brought greetings, and donations of money to assist Christchurch churches affected by the recent earthquake.

Members of the Christchurch Presbyterian Korean Church gave a vocal presentation.

### **Review of the Nominating Committee**

Mr Neil Walker, Nominating Committee Review Task Group convener, presented the report of the task group.

Mr Walker moved *en bloc*, and it was seconded and agreed:

- [10.044] Nominating Committee
- a. That the Nominating Committee be made up of 28 members:
    - Convener and Deputy Convener (2)
    - Three representatives from each of the newly constituted larger presbyteries (9)
    - One representative from each of the remaining presbyteries (9)

- Two representatives appointed by Te Aka Puaho (2)
  - Two representatives appointed by the Pacific Island Synod (2)
  - Two representatives from the Asian communities (2)
  - Two youth representatives appointed by the appropriate body (2)
- b. (i) That prior to each General Assembly the Nominating Committee will call for nominations from presbyteries for a new Deputy Convener of the Nominating Committee, providing a role description and nomination form for biographical, skills and experience data. After assessing nominees a nomination will be forwarded to the Council of Assembly who makes the final nomination to the General Assembly.
- (ii) That the usual term of appointment for the co-conveners of the Nominating Committee be four years; two years as Deputy Convener followed by two years as Convener. This allows continuity and retention of institutional memory. Where a new Convener or Deputy Convener is appointed between General Assemblies (hereafter referred to as an extraordinary appointment) some adjustment in the term of appointment may need to be made.
- c. (i) That prior to each General Assembly the Nominating Committee Executive will call for nominations from presbyteries for presbytery representation on the Nominating Committee, providing a role description and nomination form for biographical, skills, and experience data. Each presbytery is asked to nominate twice the number of Nominating Committee members they are entitled to. After assessing nominees the Executive of the Nominating Committee forwards the nominations to the Council of Assembly to register the appointments.
- (ii) That knowledge/experience criteria be established to assist those proposing or appointing members to the Nominating Committee.
- d. That the Nominating Committee continues to act as an independent body of the Church charged with assessing nominations received from the Church before making final nominations for appointment to the General Assembly or the Council of Assembly.
- e. That the Nominating Committee is to operate in a fair, balanced, transparent and objective way, in seeking the most appropriate people for positions in the Church; and in recognizing the Church's diversity endeavour to ensure geographical, theological, cultural, gender and lay/clergy balances are considered.
- f. That clear processes for the work of the Nominating Committee be developed to be included in the Supplementary Provision to the Book of Order, and placed on the Presbyterian Church's website.

- g. That where extraordinary appointments are made to church committees/bodies between General Assemblies some adjustment in the term of appointment may be made, to enable a future appointment at a General Assembly.
- h. That the Nominating Committee nominates a new Executive from its meeting prior to the General Assembly. The Executive to consist of the Convener, Deputy Convener and four other members of the Nominating Committee. Between General Assemblies the Executive will deal with issues that arise that do not immediately require the attention of the full Nominating Committee.
- i. That the Nominating Committee, by preference, meet face to face at least one month before the General Assembly to assess nominations for church committees/bodies. The Nominating Committee's recommendations for appointments are to be included with the final General Assembly papers.
- j. That where possible members of the Nominating Committee should attend General Assembly.
- k. That the Nominating Committee shall receive the result of the final vote for Moderator Designate, and inform the General Assembly of the result, for the Assembly's endorsement.

[10.045]

Council of Assembly:

- a.
  - i) That the term of appointment for the Convener of the Council of Assembly be four years (with a possible extension of a further two years), with the expectation that the appointee will serve two years as Deputy Convener and two years as Convener.
  - ii) That this appointment be considered a *new* appointment. This would allow existing members of Council to be nominated and where appropriate appointed, if this is in the best interest of the Church.
- b. That in the event of an extraordinary vacancy caused by the resignation of the Convener, the Nominating Committee will make a nomination for appointment of an interim Deputy Convener until an appointment is made by the next General Assembly.
- c. That the term of appointment for membership of the Council of Assembly be four years with a possible extension of a further two years where this is in the best interests of the Church.
- d. That in the event of a casual vacancy on the Council of Assembly, the Nominating Committee will call for nominations for a suitable replacement, except when the next General Assembly is within six months.
- e. That where an extraordinary appointment is made to the Council of Assembly, some adjustment in the term of appointment may be

made, to enable a future appointment at a General Assembly. In this case the maximum six years may apply from the date of the next General Assembly.

- f. That at least two new general members (apart from the Moderator) shall be appointed to the Council of Assembly at each General Assembly (compared to the previous Assembly).
- g. That where members of the Council of Assembly are appointed by other bodies, the appointing body is responsible for setting the length of term for their representative(s).
- h. That the Moderator of Te Aka Puaho and the Moderator of the Pacific Island Synod shall be associate members of the Council of Assembly.
- i. That the Moderator Designate of the Presbyterian Church shall be an observer of the Council of Assembly for one year prior to appointment as Moderator.
- j. That the Council of Assembly initiate further discussion with the Asian Advisory Group to ensure continued representation on the Council of Assembly.
- k. That the Assembly Executive Secretary continue to be an associate member of the Council of Assembly.
- l. That the Nominating Committee endeavour to appoint at least one member of a Cooperating Venture to the Council of Assembly.

- [10.046] Election of Moderator Designate of the General Assembly:
- a. That there be no change to the process at this time.
  - b. That in light of the reform of presbyteries the procedures for nomination and voting for the Moderator Designate be reviewed by the Council of Assembly in early 2012.

- [10.047] Follow-up and conclusions:  
That the Council of Assembly and the Nominating Committee report to General Assembly 2012 on the implementation and progress of these measures.

Mr Walker moved, and it was seconded and agreed:

- [10.047A] That the amendments to the Book of Order contained in these decisions be remitted for consideration in accordance with the special legislation procedure found in Chapter 14.9 of the Book of Order.

- [10.047B] That the decisions be adopted ad interim.

The Nominating Committee Review Task Group was thanked for its work by the Moderator.

**Advisory Board, Knox Centre for Ministry and Leadership**

The Assembly Clerk, the Rev Martin Baker, moved on behalf of the Advisory Board, it was seconded:

[10.035] That the General Assembly express its confidence in the work of the Knox Centre for Ministry and Leadership and its gratitude to the Principal and staff of the Centre for their dedicated service.

The motion was agreed by acclamation.

The Assembly concluded with a benediction at 10pm, to resume at 9am on Sunday 3 October.

Peter Cheyne, Moderator

Martin Baker, Clerk



**Minutes of Session 10 of the 2010 General Assembly  
St Andrew's College, Papanui Road, Christchurch  
Sunday 3 October, 9am**

The Moderator constituted the session with prayer.

The Moderator led the Assembly in a service of worship.

**Reception of Overseas Guests**

The Very Rev Pamela Tankersley, Global Mission Co-ordinator, gave an overview of the Church's global mission.

Ms Tankersley introduced the overseas guests: the Rev Andrew Chang (General Secretary of the Presbyterian Church of Taiwan), Mr James Masters (representing the General Secretary of the Cook Islands Congregational Church), Pastor Phillippe Capoa (President of the Evangelical Church in New Caledonia and the Loyalty Isles), the Rev Tae-Jin Bae (General Secretary of the Presbyterian Church of the Republic of Korea), Pastor Kalsakau Urtalo (General Secretary of the Presbyterian Church of Vanuatu). Each of the invited guests briefly addressed the Assembly.

**Presbyterian Savings and Development Society**

Mr George Wadsworth, Chairman of Presbyterian Savings and Development Society, presented the society's report.

**Presbyterian Support New Zealand**

Ms Katherine Noble, Presbyterian Support New Zealand's National Executive Office, presented the report of the national organisation.

**Synod of Otago & Southland**

The Rev Tau Ben Unu, Moderator of the Synod of Otago and Southland, presented a report on the work of the Synod.

**Press Go**

The Rev Ray Coster, convener of the Press Go Board, presented the inaugural report of Press Go.

**Association of Presbyterian Women**

Ms Mary McIntyre, national convener of the Association of Presbyterian Women, was granted leave to withdraw and replace the recommendations originally printed in the association's report.

Ms McIntyre moved *en bloc*, and it was seconded and agreed:

[10.050] That the General Assembly makes a commitment to understand and support the Convention on the Elimination of all forms of Discrimination against Women (CEDAW) and to promote this understanding and support throughout the Presbyterian Church Aotearoa New Zealand.

[10.051] That the General Assembly encourages parishes to access CEDAW information and contribute to the Non Governmental Report.

**Christian World Service**

Ms Pauline McKay, Director of Christian World Services, was granted associate status in order to present the report of the Christian World Service.

Ms McKay moved *en bloc*, it was seconded:

- [10.092] That the Assembly affirm the work of Christian World Service and encourage parishes to support the Christmas Appeal and emergency appeals.
- [10.093] That the Assembly
- (a) convey to the New Zealand Government the Assembly's disappointment over changes to funding arrangements for non-government organisations under the Official Development Assistance (or aid) budget,
  - (b) affirm support for spending the internationally agreed 0.7% of gross national income on good development assistance,
  - (c) strengthen its commitment to the eradication of poverty and respect for human rights throughout the world.

There was brief debate.

The motion was carried.

The Assembly adjourned at 12.33pm, to resume at 2pm.

Peter Cheyne, Moderator

Martin Baker, Clerk

**Minutes of Session 11 of the 2010 General Assembly  
St Andrew's College, Papanui Road, Christchurch  
Sunday 3 October, 2pm**

The Moderator constituted the session with prayer.

**Nominating Committee  
Moderator Designate**

Ms Ann Owen, Nominating Committee convenor, advised the Assembly that, pursuant to the Church's election process, the Nominating Committee nominated the Rev Ray Coster as Moderator Designate. Mr Coster's election as Moderator Designate was confirmed by acclamation.

The Moderator welcomed Mr Coster and his family to the Assembly. Mr Coster addressed the Assembly.

**Procedure for reasons for dissent**

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

That the Council of Assembly be asked to appoint people to draw up reasons for dissent to decisions [10.070] and [10.080], and to appoint people to prepare answers to the reasons for dissent to [10.080]; with the reasons and answers to be inserted into the minutes of this Assembly.

**Missional context of global environmental crisis**

Rev Selwyn Yeoman moved *en bloc*, and it was seconded and carried:

[10.096] That the Council of Assembly consider how best to address the question:

"In the missional context of a global environmental crisis, what would it mean for the Gospel proclamation, personal discipleship, congregational life, public advocacy and action, and institutional life of the Presbyterian Church of Aotearoa New Zealand to be a church sharing in the Ministry of Christ for the restoration of all things?"

[10.097] That the Council of Assembly ask the Knox Centre for Mission and Leadership to prepare liturgical material, with commentary, that would recognise these issues as central to our authentic worship.

**Review of Disciplinary Procedures**

The Rev Reg Weeks, convenor of the Review of Book of Order Chapter 15 Task Group, presented the report of the task group.

Mr Weeks moved, it was seconded and agreed:

[10.052] That the term "conduct unbecoming" as used in Chapter 15 be defined as conduct that calls into question the suitability of the respondent to retain office or membership.

Mr Weeks moved *en bloc*, it was seconded and agreed:

- [10.053] That section 15.1 be amended to read:
- “(1) Discipline is the process by which the Church seeks to exercise the authority given by Christ, both in the guidance, control and nurture of its members, and in the correction of offenders. The Church exercises this authority to discipline its ministers, elders, office bearers, church workers, members and associate members whose conduct is unbecoming. Unbecoming conduct is defined as conduct that calls into question the suitability of the respondent to retain office or alternatively membership of the church. The Church’s purpose in exercising discipline is to honour God by making clear the significance of membership in the body of Christ; to encourage behaviour consistent with that calling; to correct or restrain wrongdoing; and to restore the peace and unity of the church. Its intention is to be restorative rather than punitive.
- (2) In dealing with matters of discipline, the proceedings must be distinguished by Christian gentleness, impartiality, and faithfulness.
- (3) The Church’s disciplinary procedures, as set out in this chapter, have been developed to assist it to deal consistently on a step-by-step approach with complaints and to incorporate principles of natural justice. This process is not a substitute for the secular judicial system; neither do these procedures diminish in any way the traditional biblical obligation to conciliate, mediate, and adjust points of difference as far as possible without recourse to judicial proceedings.
- (4) Persons exercising discipline must consider at every stage the possible effects of the procedure on the health and well-being of all those affected, including the congregation or faith community of which those persons are a part.
- (5) Persons involved in exercising discipline must remember at all times and at all stages of the proceedings the importance of confidentiality.”
- [10.054] a. That each presbytery appoint a Pastoral Resolution Committee to deal with disputes, grievances and complaints of a nature that do not involve conduct that is unbecoming.
- b. That a new subsection (6) be added to Chapter 15 Section 1 as follows -
- “(6.) Other disputes, grievances and complaints of a nature that do not involve conduct that is unbecoming shall be referred to the Pastoral Resolution Committee of the Presbytery.”
- c. That a definition be added to Book of Order Appendix 1 as follows-  
“Pastoral Resolution Committee means a committee appointed by a presbytery under section 8.4(u).”
- d. That Chapter 8 be amended by replacing the full stop at the end of subsection 8.4(t) with a comma and a new subsection 8.4(u) be added as follows -  
“(u) to appoint a Pastoral Resolution Committee.”
- e. That Supplementary Provisions be drafted to provide guidance for the Pastoral Resolution Committees, the procedure to be modelled on the proceedings of the Disputes Tribunal.

- [10.055] That Section 15.7 Subsection (4) be deleted and Subsection (5) be renumbered accordingly and amended to read as follows -  
“(4) On receiving a complaint made under this section, the contact person, or the representative appointed under subsection 3(a) must forward it to the complaints officer within 10 working days.”
- [10.056] That a new section 15.7A be included to read as follows -  
**“15.7A Self Accusation**  
(1) Where no complaint has been made under 15.7, a person who considers that he or she has been involved in conduct that is unbecoming, may self-accuse by providing the details of the conduct (in writing) to the contact person and including a request that that person be subject to the Church’s disciplinary procedures.  
(2) Where a person self-accuses in accordance with sub-section (1) the disciplinary procedures set out in this chapter 15 shall be applied as if a complaint had been received under section 15.7(1).”Self-accusation.
- [10.057] That a new subsection (2) be added to section 15.9 to provide for a support person for the respondent, and read as follows –  
“(2) The complaints officer must ensure that any respondent who wishes to be supported by a support person is so supported until the conclusion of the Church's disciplinary procedures under this chapter.”; and that the following subsection be renumbered.
- [10.058] That the time limits in sections 15.10 and 15.11 be reduced from 21 working days to 15 working days.
- [10.059] That a new section 15.11A be added to allow the respondent to respond to the complainant’s comments made under section 15.11 and read as follows -  
**“15.11A Comment by respondent**  
**(1) A copy of any comment from the complainant to the assessors under section 15.11 must be delivered without delay to the respondent or to the respondent’s nominated representative.**  
**(2) The respondent may respond in writing on the complainant’s comment.**  
**(3) Any response from the respondent must be delivered to the assessors within 15 working days after the day when the copy of the comment was delivered to the respondent under subsection (1).**  
**(4) The assessors may decide whether to extend the time for a response to be delivered by the respondent.”**
- [10.060] That a new sub-section (1)(e) be added to section 15.14 allowing the assessors to direct that a complaint not involving conduct that is unbecoming be dealt with by the Pastoral Resolution Committee and read as follows -  
**“(e) if a complaint is considered by the assessors to not involve conduct that is unbecoming, the assessors may direct that the complaint be dealt with by the Pastoral Resolution Committee.”**

- [10.061] a. That guidelines for disciplinary committees regarding “oversight” as referred to in section 15.14 (1)(d) be provided in the Supplementary Provisions.
- b. That Assessors be required to send full reasons for their decisions to the disciplinary committee undertaking the oversight to assist them in determining what appropriate actions should be taken to help restore a respondent to full participation in the faith community of the Church.
- [10.062] That chapter 15 Section 1, as amended be adopted ad interim and be remitted for consideration in accordance with the special legislation procedure found in Chapter 14.9 of the Book of Order.
- [10.091] That clause 15.12A be amended to read as follows:  
**15.12A Church council to be advised of complaint**  
Where a complaint has been made against a minister or a church worker, the minister or church worker shall **promptly 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.**

Mr Weeks was granted leave to delete the words “be adopted ad interim and” from motion [10.062].

Mr Weeks moved, and it was seconded and agreed.

- [10.062] That chapter 15 Section 1, as amended be remitted for consideration in accordance with the special legislation procedure found in Chapter 14.9 of the Book of Order.

Mr Weeks moved, and it was seconded and agreed:

That the Chapter 15 Section 1 changed be adopted ad interim.

### **Uniting Congregations of Aotearoa New Zealand**

The Rev Peter MacKenzie, Executive Officer of Uniting Congregations of Aotearoa New Zealand, presented the report of the Uniting Congregations.

Mr MacKenzie moved *en bloc*, it was seconded and agreed:

- [10.063] That the Guideline Paper on Parish Oversight be affirmed.
- [10.064] That churches be encouraged to share in the koinonia Bible studies in 2011, to deepen understanding of the ongoing journey for partner churches.
- [10.065] That partner church courts continue to explore, challenge and develop relationships at all levels of the Church that reflect koinonia partnership.
- [10.066] That the principle of a UCANZ property oversight committee be referred for discussion to appropriate church committees, and further

consideration by Standing Committee and partner church leaders, in June 2011.

**Proposal 1: Congregational Voting Procedures**

The Rev Les Gosling, on behalf of the Presbytery of South Canterbury, moved, and it was seconded:

[10.067] That changes [be made] to the congregational voting procedures, to enable absentee and/or postal voting to be included for occasional and specified resolutions of the congregation.

There were questions of clarification.

Leave was granted to amend the motion thus:

[10.067] That the proposal for changes to the congregational voting procedures, to enable absentee and/or postal voting to be included for occasional and specified resolutions of the congregation be referred to the Book of Order Advisory Committee for consideration of its implications for church courts and committees, and to bring appropriate recommendations to the 2012 General Assembly.

The motion, as amended, was carried.

**Special legislation procedures - Book of Order amendments**

Pursuant to the decision to amend the special legislation procedures, Mr Peter Whiteside moved, and it was seconded:

- [10.103]
1. That Book of Order Chapter 7.3 be amended to:
    - (a) make the existing section 3, section 3(1)
    - (b) by adding subsections as follows:
      - “(2) A church council must fix a day for the consideration of any legislative proposal that in accordance with the special legislative procedure has been sent down from the Council Assembly under section 9 of Chapter 14
      - (3) A church council must expressly approve or disapprove or abstain from approving or disapproving the proposal
      - (4) A qualified approval, a proposal to amend, an equality of votes, or an abstention will be taken as disapproval of the proposal
      - (5) A church council that wishes to amend a proposal must send a new proposal to the General Assembly.”
  2. That Chapter 8.6 be amended by deleting subsection 2.
  3. That Chapter 14.9(1) and (2) be amended by adding the words “and church councils” after the word “presbyteries” wherever it appears “and church council” after the word “presbytery”.

Questions of clarification were replied to.

The motion was carried.

### **Amendments Chapter 14.13**

Pursuant to the adoption under special legislation of changes to Book of Order Chapter 14.13, Mr Whiteside moved, it was seconded and agreed:

- [10.104]
1. That subsection (2) be amended by replacing the word “four” with “five” and adding “(e) the Moderator of the Pacific Islands Synod”
  2. That subsection (3) be amended by deleting the word “and” between “Te Aka Puaho and the Assembly Executive Secretary” and adding after the last mentioned phrase the words: “and the Moderator of the Pacific Islands Synod.”
  3. That subsection (3) be further amended by replacing the words “with half the members of the Council of Assembly retiring and being replaced at each biennial General Assembly” with “with at least two new members nominated by the Nominating Committee and elected by the General Assembly being elected at each biennial General Assembly.”
  4. That subsection (3) be further amended by adding at the end of the existing provision: “This subsection shall not apply to the convenor who may serve in that role for four years in addition to any other term of up to six years that the person has already served on the Council of Assembly.”
  5. That a new subsection (4) be added to provide
    - (a) that in the event of the convenor resigning between biennial General Assemblies, an interim convenor will be nominated by the Nominating Committee and elected by the Council of Assembly to serve until the next biennial General Assembly.
    - (b) That in the event of any other member of the Council of Assembly nominated by the Nominating Committee and elected by the General Assembly resigning between biennial General Assemblies, a new member of the Council of Assembly will be nominated by the Nominating Committee and elected by the Council of Assembly. That new member’s maximum term of six years membership of the council of Assembly will not commence until that new member’s appointment at the next biennial General Assembly. This clause will not apply if the member of the Council of Assembly mentioned in the first sentence of this clause resigns within the period of six months before the next biennial General Assembly.”
  6. That a new subsection (5) be added to provide: “The Moderator Designate shall be an observer at meetings of the Council of Assembly for a period of one year prior to the General Assembly when her or she takes up the role of Moderator”

### **Nominating Committee**

Ms Ann Owen presented the report of the Nominating Committee.

Ms Owen was moved, it was seconded and agreed.



- [10.087] That the Council of Assembly convenors, Council of Assembly membership, sub-committees, reference groups, work groups, task groups and special committees of the General Assembly, with amendments, be as listed.

Ms Owen reported that the Council of Assembly had already approved the appointments of the Revs Ian Hyslop and Mary Jane Konings as convenor and deputy convenor of the Nominating Committee.

### **Council of Assembly**

Convenor: Emma Keown (08-12); Deputy Convenor: Lisa Wells (06-12)

Members: Peter Dunn (08-12), Pauline Stewart (08-12), Zona Pearce (08-12), Martin Stewart (10-14), Marie Burgess (10-14)

Representative Members: Wayne Te Kaawa -Te Aka Puaho (08-12), Asora Amosa - Pacific Island Synod (10-12), Peter Cheyne - General Assembly Moderator (10-12), Hyeun Kim - Asian Advisory Group (08 -12), Cunningham Atchison -Resource Sub-committee (08-12), Helen Harray - Leadership Sub-committee (10-12).

Associate Members: Millie Te Kaawa - Te Aka Puaho (08-12), Lyn Murray - Synod of Otago & Southland (08-12), Bruce Hansen - Church Property Trustees (08-12), Martin Baker - Assembly Executive Secretary (06-12)

### **Resource Sub-committee**

Convenor: Cunningham Atchison (08-12), Deputy Convenor: Jenny Flett (08-12)

Members: Sue Swinbourne (08-12), Forbes Worn (08-12), Alex Robinson (08-12), Reg West (10-12), Geoff Foster (10-14), Ron Mills (10-14)

Associate Members : Martin Baker - Assembly Executive Secretary, Brendan Sweeney – PCANZ Finance Manager, Fergus Sime - Synod of Otago & Southland, Catherine Goldsmith - Te Aka Puaho, John Kernohan - Church Property Trustees.

### **Leadership Sub-committee**

Convenor: Helen Harray (10-12), Deputy Convenor: Geoff Skilton (10-12)

Members: Joan Sinclair (08-12), Annette Hannah (08-12), Karl Lamb (08-12), Emily Wotton (09-13), Diane Gilliam-Weeks (10-14), Stephen Garner (10-14).

Associate Members: Fei Taule'ale'ausumai - Pacific Island Synod, Alastair Smales - Synod of Otago and Southland.

### **Assembly Business Work Group**

Convenors: Brett Johnstone (08 -12), Margie Apa (08 -14).

Members: Shona Bettany (10-14), Richard Gray (10-14)

Associate: Martin Baker - Assembly Executive Secretary

### **Book of Order Advisory Committee**

Convenor: Peter Whiteside (06-12)

Members: Bruce Corkill (08-12), Carol Grant (08-12), Pam Southey (02-12), Ailsa Salt (10-14), Alister Argyle (10-14).

Associate Members: Martin Baker - Assembly Executive Secretary, Heather McKenzie - Book of Order Adviser

### **Judicial Panel**

Sandra Alofivae (AK), Bruce Harris (AK), Brett Johnstone (AK), Alister Argyle (AS), Ikipa Tongatule (AK), Lynton Laing (AS), Tony Hepburn (K), Greg Hollister-Jones (K), Gaye

Churchill (NM), Hamish Galloway (CH), Bruce Hansen (CH), Charles Manning (CH), Chris Burgin (Sn), Diane Gilliam-Weeks (Sn), Frazer Barton (Sn), Michael Chrisp (GS HB), Graeme Munro (Sn), Ron Mills (NS), Roy Christian (AK), Virginia Wilson (SN), David Birchler (TK), Alan Cooper (WG), Jeremy Brook (K), Peter Gault (K), Ron Stout (K), Douglas Day (WN), Russell Fiest (WN), Marilyn Wallace (WN), Michael Cooper (WR), David Carden (AK), Rachel Dewar (WE), Howard Keyte (AK), Shirley Fergusson (WK), Harvey Alison (AK), Phyllis Brock (SA), Helen Beaumont (WN), Bruce Corkill (WN), Rodney Gallen (GS HB), Carol Grant (WN), David Grant (NS), Jenni Jones (NS), Geoff New (SA), Nathan Perry (WN), Alastair Sherriff (WN), Sa Si'iaita-Asi (WN), John Trainor (AK), Wayne Thomson (AK), Ross Sutherland (AK), Marie Callender (TK)

#### **National Assessment Workgroup**

Co-convenors: Geoffrey New (06-12), Paul Prestidge (06-14).

Members: Johannes Suwantika (04-12), Bronwen Rogers (04-12), Geoff Skilton (06-12), Michelle Shin (06-14), Ian Dittmer (06-14), Robert Robati Mani (10-16), Sharon Searle (06-14), Chris Elliot (06-14), Sa Si'itia-Asi (08-14), Jim Wallace (10-14), Douglas Bradley (10-16), Alyson Atchison (10-16).

#### **Church Architecture Reference Group**

Auckland: Convenor: Sandra Warner, Members: Roger Low, Les Parlane.

Wellington: Glen Robertson, Fiona Hoang.

Christchurch: Convenor: Ian Wells.

Members: Keith Moir, Bruce Yates, Georgina Ennor.

Dunedin: Michael Ovens, Dennis Povey, Neil Mc Dowell.

#### **Moderator's Arrangements**

Zona Pearce (10-12).

#### **Executive of Uniting Congregations of Aotearoa New Zealand**

Helen Bichan (08-12), Alan Judge (10-14).

#### **Christian World Service**

Bonnie Robinson (06-12).

#### **Presbyterian Savings and Development Society**

Mark Johnston (10-14).

#### **Te Komiti Takawaenga O Te Haahi**

Convenor: Aubrey Temara

Te Aka Puaho Representatives: Peri Maitai, Wayne Te Kaawa, Katarina Irving, Paora Hunia, Puhikoia

General Assembly Representatives: Catherine Goldsmith, Rodney Gallen, Graeme Kitto, Marion Sanders

Associates: General Assembly Moderator, Assembly Executive Secretary.

#### **Board of Turakina Maori Girls College**

Assembly Appointees: Ken Wall, Ken Irwin.

#### **Council of Knox College and Salmond College**

Chair: Royden Somerville, Vice Chair: Philip Somerville

Assembly Appointees: Hilary Halba, Graeme Munro, George Petersen, John Sinclair, Royden Somerville, Bronwen Strang  
Ex officio: Bruce Aitken (Master), Bruce Cowan (Master), Graham Redding (Principal)

**Church Property Trustees**

Chair: Bruce Hansen, Deputy Chair: John Kernohan  
Trustees: John Craig, Margaret Galt, Paul Fenton, Roger Gyles, Chris Elliot, John Harvey, Peter Isherwood, John Jones, Perema Leasi, Bob McCay, Brian Milne, Brian Poole, Ian Russon, Margaret Shailer, William Welsh, Paul Westbury, Virginia Wilson, Soo Land Wong.  
Secretary: Heather McKenzie

**Beneficiary Fund Committee**

Co-convenors: Lynn Russell (08-12), Alan Shaw (04-12).  
Members: Peter MacKenzie (08-12), Jim Thomson (02-12), Tanya Duncan (04-12), Fili Solomona (10-14). Church Property Trustees appointees: Bruce Hansen, Chris Elliot, Virginia Wilson.  
Secretary: Douglas Langford.

**Nominating Committee Executive** (for appointments required between this Assembly and the next General Assembly)

Co Convenors: Ian Hyslop, Mary Jane Konings  
Members – Fiona Sherwin, Andrew Bain, Luisa Fruean, Wilson Orange

**Comprehensive Vote of Thanks**

The Rev Rachel Judge moved, it was seconded and agreed:

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

Ms Judge named those people who had assisted, individually, and in groups.

**Adjournment**

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

That the General Assembly adjourn to meet again in Rotorua in 2012, at the invitation of Te Aka Puaho, on a date and at a venue to be determined by the Assembly Business Work Group.

The Moderator expressed his personal thanks to those who had assisted him.

The Assembly concluded at 4.10pm, with brief closing worship.

Peter Cheyne, Moderator

Martin Baker, Clerk

