

General Assembly 2018

Guide and Working Papers



**The Assembly opens at 7.30 pm Wednesday 3rd October 2018
at St Andrew's College, Papanui Road, Christchurch**

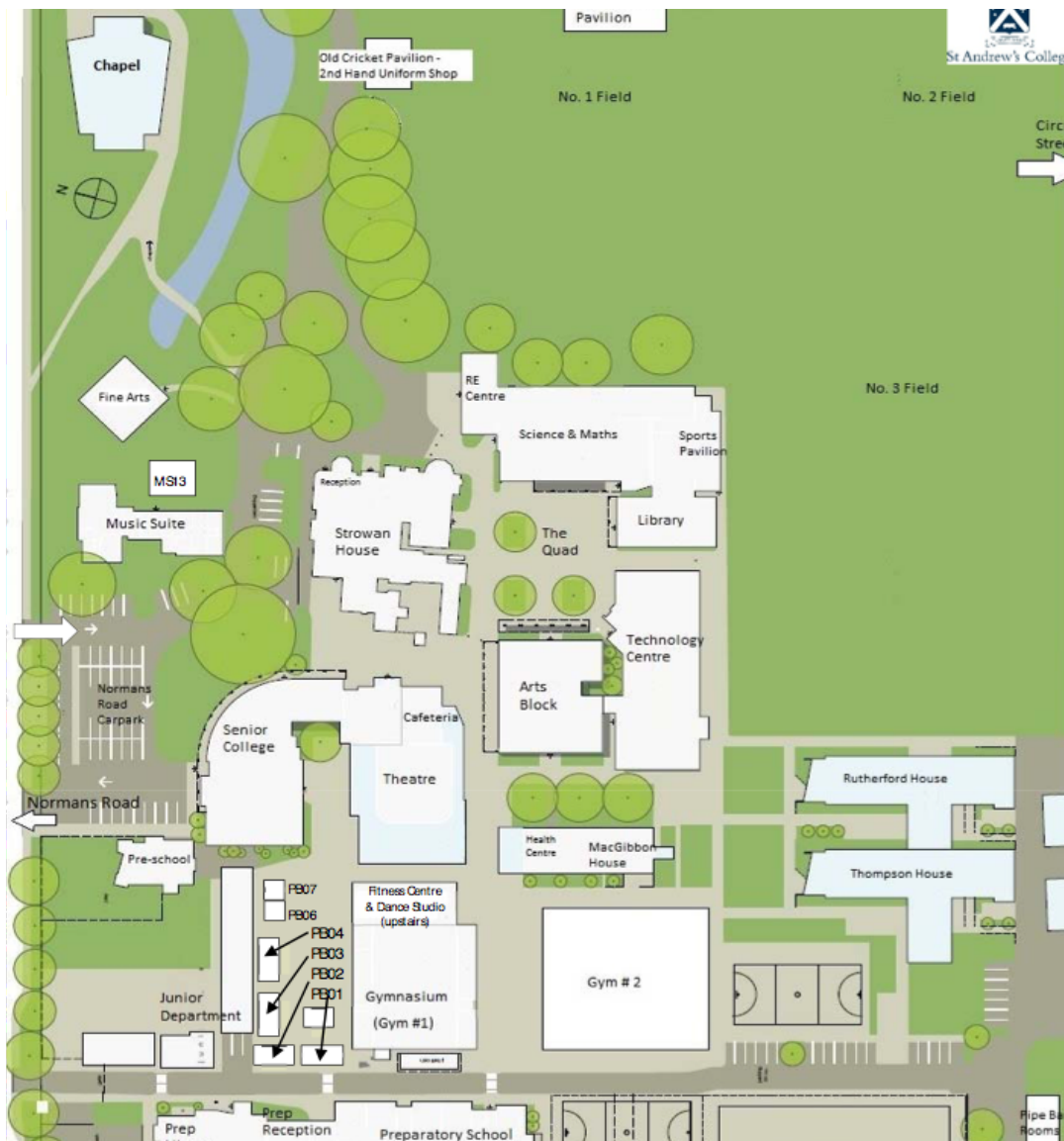
Please gather outside the Centennial Chapel at 6.45 pm for the powhiri at 7pm.

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

***The papers that form this White Book, and any extra papers distributed later,
are the working papers of the 2018 General Assembly.***

***Recommendations are not officially part of our decision-making
until and unless they are agreed to at the Assembly.***

St Andrew's College: Assembly site map



Key

Registration:	Senior College
Opening & closing services:	Chapel
Business sessions:	Gym 1
Meals:	Strowan House or cafeteria
Accommodation:	MacGibbon, Rutherford and Thompson Houses
Clerks of Assembly:	Gym 2 (upstairs)
Assembly Business Work Group:	Gym 2 (upstairs)
Book of Order:	Gym 2 (upstairs)
Communications team	Gym 2 (upstairs)

First Aid:

Gym 2 (upstairs)

2018 Assembly key contact numbers

Shona Bettany	027 460 8795	Assembly Business Work Group Co-convenor
Alistair McBride	021 138 5542	Assembly Business Work Group Co-convenor
Richard Gray	027 484 7147	Assembly Business Work Group
Marina Robati-Mani	027 454 6550	Assembly Business Work Group
Wayne Matheson	027 569 1971	Clerk of Assembly
Heather McKenzie	027 455 0124	Deputy Clerk of Assembly
Abi Trevathan	027 339 6006	Assembly Coordinator
Liz Whitehead	027 257 7112	Assembly Coordinator
Pamela Tankersley	027 491 0677	Book of Order Committee convenor
Chris Elliot	027 451 5296	Facilitation Team leader
Martin Stewart	021 308 519	Chaplain
Charissa Nicol	027 475 9360	Chaplain
Keren Ritchie	027 407 8829	Complaints contact person
Vaughan Fenton	021 047 3508	Complaints contact person

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Section A:

User Guide

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

For commissioners who requested a hard copy of this White Book (reports and other papers) on their registration form, this will be mailed out about 10 days before Assembly, unbound. We suggest you keep these papers in a 2-ring binder. The White Book is primarily available via email or it may be downloaded from the Assembly website via a secure password.

There is free wifi at the venue. Please bring your own devices and chargers.

The online edition of the White Book is likely to be updated a week before Assembly begins, to incorporate late material. Additional papers and information will be circulated during Assembly.

The White Book is not available to observers.

General Assembly

The Presbyterian Church of Aotearoa New Zealand has a hierarchy of governing bodies: church council/session (local), presbytery (regional) and Assembly (national). Assembly is the top governing court (body) of the Church. Presbyteries determine which of their congregations are entitled to send commissioners to a particular Assembly on a rotation system. Commissioners discuss and vote on the recommendations and proposals brought to Assembly by the Council of Assembly, presbyteries, national committees and work groups, and commissioners to the Assembly. This participatory style of decision-making in councils is a distinctive feature of the Presbyterian Church.

Assembly's functions are:

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

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

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

The Council of Assembly, the major General Assembly committee, has the responsibility of implementing the decisions of the General Assembly.

Te Aka Puaho at General Assembly

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

General Assembly 2018

General Assembly 2018 is hosted by Alpine Presbytery.

There will be up to 300 people attending the business sessions of the Assembly, including commissioners (elders, ministers, youth and Presbyterian Women), observers, associates and overseas guests. There will also be volunteers and national staff assisting.

At the opening service, the Assembly will be invited to elect and install the Reverend Fakaofu Kaio as our Moderator. We will also welcome overseas guests and greet local dignitaries.

The people up front

Moderator: Rt Rev Fakaofu Kaio

The Moderator's role is to preside at Assembly, to help us deliberate and to lead us in worship. He may be assisted by former Moderators.

Moderator of Te Aka Puaho: Ms Marina Rakuraku

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

Assembly Executive Secretary: Rev Wayne Matheson

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

Assembly Business Work Group Co-conveners: Revs Shona Bettany and Alistair McBride

Shona and Alistair will manage and guide Assembly business, assisted by work group members Marina Robati-Mani and Rev Richard Gray.

Book of Order Advisory Committee convenor: the Very Rev Pamela Tankersley

Pamela's role is to advise on Church legislative matters.

Assembly Coordinators

Assembly Coordinators Abi Trevathan and Liz Whitehead will bring us 'housekeeping' information from time to time. Volunteers from Christchurch and around the country are helping them.

Guest Speakers

The keynote speakers are the Rev Ned Ripley, the Very Rev Margaret Schrader, and the Very Rev Dr Graham Redding. They will each speak on different aspects of "Relationships."

Other key people

Communications team

Angela Singer and her team will be managing media enquiries, updating the website with Assembly News, taking photographs and emailing a link to the GA e-news every

morning to both those attending and those unable to attend. You can access daily e-news on the Assembly webpages of the Presbyterian Church website from 4th October 2018 at <https://www.presbyterian.org.nz/about-us/general-assembly/general-assembly-2018/ga18-newsone>

If you would like to sign up for GA e-news delivered daily to your inbox, sign up on the GA18 .page <https://www.presbyterian.org.nz/about-us/general-assembly/general-assembly-2018>

Only the Moderator has the authority to speak on behalf of Assembly. Please refer any media inquiries to the Communications Team.

Assembly chaplains

The Moderator has asked the Rev Martin Stewart and Charissa Nicol to be our Assembly chaplains. While Assembly is a business meeting, it is primarily the Church gathering together before Almighty God. The chaplains remind us that the spiritual aspects of Assembly are top priority. They will be available to provide pastoral support to anyone in need during Assembly.

Worship team

The Moderator has invited Hemi Lesatale and the Rev Darryl Tempero to be our worship team leaders at Assembly. They have arranged a team of musicians and singers to assist them.

Commissioners

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

Attendance

The Assembly opens at 7.30 pm Wednesday 3rd October, preceded by a powhiri at 7 pm, and concludes with a communion service on the morning of Sunday 7th October. Commissioners are required to be present for the whole Assembly.

If, for some urgent reason, you need to be absent from any business session, you must seek permission from the Assembly Business Work Group. Please contact Deputy Clerk of Assembly Heather McKenzie on 027 455 0124.

Registration and Information Desk

All commissioners, associates and observer members must have registered online prior to attending Assembly **and must also confirm registration** in person when they arrive.

Confirm your registration from 2 pm Wednesday at the Registration Desk in the Rintoul Senior College building at St Andrew's College.

At registration, you will be given a lanyard with your name tag, your dialogue group number, voting indicator cards and other sundry items. For security and access to venues, you must wear your lanyard at all times while at Assembly. This also indicates if you are entitled to be on the Assembly floor or to vote.

During Assembly, an information desk will be staffed in the foyer of Gym 1 at St Andrew's College.

Venues

The opening service will be held in the Centenary Chapel. Business sessions (from Thursday morning) will be held in Gym 1. Commissioners will be seated at round tables in the gym. Associates and observers must sit in the area reserved for them.

Dialogue groups will meet in designated classrooms, some of which are accessed by stairs. If you have mobility concerns, please ask for details when you confirm registration.

Please note that Gym 1 will be in use on the Wednesday afternoon for the closing service of the Methodist Conference.

Meals

Breakfast and dinner will be available in the Strowan House dining room.

Morning tea, lunch and afternoon tea will be served in the middle school cafeteria. Coffee carts will be on site until just after lunch for those who are more discerning!

Transport and parking

There is limited parking in the staff car park off Normans Road. More parking is available on the street. Only those vehicles displaying a staff permit may park around the gymnasium and classrooms.

Health and Safety

Evacuation Plan

There are evacuation plans in each of the areas being used by Assembly. Evacuation signal is a fire alarm. Buildings must be evacuated immediately.

First Aid Facilities

If you have any medical or mobility concerns, please make these known to the registration team on arrival. There will be a first aid post upstairs in Gym 2.

For medical assistance, the nearest Urgent Doctors is on 401 Madras Street (Ph 03 365 7777) and the Urgent Pharmacy is located on Bealey Ave.

The workings of the Assembly

There are different ways and stages that Assembly considers matters. These are full Assembly, dialogue groups, and facilitation. The Assembly Business Work Group will make it clear which process is being used during a particular business session.

Full Assembly

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

When the full Assembly meets, commissioners will be seated on the main floor. Associates and observers (non-voting) will sit in the space designated to them.

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

Dialogue groups

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

Each dialogue group will have 15-20 members, and every commissioner at Assembly will be assigned to a dialogue group to discuss the matters that need to be studied in depth. The dialogue group you are assigned to will be confirmed on registration.

At the end of the discussion time, the dialogue group moderator will check to see if the group is in agreement on the feedback it wishes to have reported to the Facilitation Group. An extra dialogue group will be arranged for observers and associates, if warranted.

Facilitation Group

The Facilitation Group, which will be appointed in the opening session of Assembly, will monitor the progress of matters, especially those being considered by dialogue groups.

Sometimes the facilitators will arrange a meeting between those presenting reports and commissioners who have raised issues in order to facilitate a resolution or ascertain a common mind. After each dialogue group meeting, they will report back to the full Assembly on all the issues raised and resolved before debate and decision resume.

Voting

As the voting members of Assembly, commissioners will receive two indicator cards in their registration pack: one for “yes” (orange) and one for “no” (blue). Please keep these cards with you at all times. If you mislay your cards, ask Deputy Clerk of Assembly Heather McKenzie for replacements, as soon as possible. If you discover your loss during a business session, don’t wait until the end of the session. (Without your cards, your vote may not be counted.)

During full Assembly, the Moderator will ask you to show the card that indicates your mind in formal voting, as well as to informally gauge the mind of the Assembly e.g. “Are you ready to vote?”

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

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

Standing Orders

At the beginning of business, Assembly will be asked to adopt a set of rules for conducting its business, called Standing Orders, which are found in Section B of the Assembly Papers (the White Book.) Please read these thoroughly. Here is a brief overview of how business is conducted.

Before the Assembly meets, the Assembly Business Work Group will identify the appropriate process by which business will be considered. Reports that do not require any decision other than “That the report be received” will not receive speaking time at the Assembly and the reception of these reports will be included in a comprehensive motion.

Most matters will follow the procedure of:

- **Presentation:** The business is presented to Assembly. The amount of time allowed the business and time for presentation are set by the Assembly Business Work Group.
- **Clarification:** This is the time for commissioners and associates who have been commissioned for the matter at hand to seek clarification by asking questions of the presenter(s) of the item of business.
- **Debate** (Standing Orders 31 - 37): Assembly follows the commonly accepted rules of debate on matters presented by notices of motion. They will be introduced briefly, seconded, and debated until such time as the Moderator asks Assembly if it is ready to vote, i.e. move to a decision.

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

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

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

You may ask for any motion in this category to be removed from the comprehensive motion for debate, study or discussion by notifying the Assembly Business Work Group.

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

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

Matters for study (Standing Orders 29 & 30)

Some items may be referred for study. This is time made available for talking together, either in dialogue groups or the full Assembly, without any decision being made.

Notices of motion

Any voting member can move a notice of motion but to be considered, it must be seconded. Unless a notice of motion arises from the business of the Assembly, the Assembly Business Work Group must have received it by **5 pm Wednesday 3rd October**.

Other deadlines will be clearly given to Assembly by the Assembly Business Work Group.

Speaking

Presenters of proposals and notices of motion will have a total of four minutes to speak, move and second a motion. Presenters of reports will have had time allocated to them in advance by the Assembly Business Work Group. All other speakers will have two minutes, unless the Moderator grants discretion.

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

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

Confidentiality and communication of Assembly business

The content of the White Book and late papers tabled are confidential until the Assembly has dealt with them.

Using social media and other public-facing communication

Please remember that recommendations have no status until they are voted upon. Once a decision is made, you may comment on it outside the Assembly, but not before.

Some general topics may be made public before Assembly. You are free to consider viewpoints expressed, both prior to and during Assembly, but you then make your own decision. You cannot be directed how to vote. You may not direct others how to vote. It is inappropriate to attempt to influence a commissioner in their voting in any way.

Safe environment

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

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

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

The Moderator has appointed Assembly chaplains to be available to anyone who finds the matters discussed or the process of the Assembly distressing.

Assembly Complaints Procedure

Assembly has established a complaints procedure and will appoint contact persons, to be available during Assembly.

If you have a concern about inappropriate behaviour by another person at Assembly (commissioners, associates, staff or observers), you may call one of these contact persons and arrange to meet them to discuss your concern.

If you then decide to lodge a complaint, the contact person will clarify with you what outcome is sought. The outcome might involve:

1. The AES appointing a facilitator to undertake discussion/mediation with the respondent/s to attend to the complaint and the sought outcomes, including among other possibilities
 - a. The Moderator asking the Assembly to avoid inappropriate behaviour such as calling out or speaking rudely to people at the Assembly;
 - b. the possibility of the removal of respondents from the Assembly, with his/her/their agreement.
2. The appointment of a Sessional Committee to attend to the complaint (particularly if the safety of Assembly process is in question)
3. The initiation of a formal process under Book of Order chapter 15

Help is always available

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

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

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

On matters relating to the buildings, the facilities, accommodation or transport, ask at the Information Desk or phone one of the Assembly Coordinators, Abi Trevathan (027 339 6006) or Liz Whitehead (027 257 7112).

Section B:

Standing Orders

Before General Assembly

1. Assembly reports

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

2. Late reports

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

3. Proposals for legislation

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

4. Appeals or complaints

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

5. Notices of motion

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

6. Advice required for any proposed change to the Book of Order

Any recommendation or any notice of motion requiring a change to the Book of Order shall be referred to the convener of the Book of Order Advisory Committee (or his/her nominee) before it is considered by Assembly and the

convener, on request, will be granted reasonable time to consider the proposed changes and report to Assembly before it is debated.

7. Presbytery records audited

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

8. Commissioners to Assembly

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

9. Ministerial changes

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

10. Opening day agenda

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

11. Persons received by Assembly

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

Opening of General Assembly

12. Opening business of Assembly

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

13. Act of Commemoration and Holy Communion

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

14. Assembly leave

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

15. Business hours of Assembly

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

The Assembly Business Meeting

16. Normal Assembly business procedure

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

- a) Presentation
- b) Clarification
- c) Debate
- d) Decision

17. Business procedure for dialogue group discussion

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

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

18. Study

For other items, the procedure may be study. (Standing Orders 29 – 30.)

19. How business is ordered

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

20. Time allocation for report presentations

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

21. Choice of process: normal, dialogue, study

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

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

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

23. Procedure for issues for discussion in dialogue groups

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

24. Facilitation Group established

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

25. Dialogue Group decision-making process

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

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

These are recorded.

26. Reporting of dialogue decisions to Facilitation Group

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

27. Reporting unanimous decisions to Assembly

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

28. Facilitation Group deliberations

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

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

Procedure for matters for study

29. Referring matters for study

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

30. Request by commissioners to move into study

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

Procedure for matters for debate

31. Recommendation for debate

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

32. Recommendations moved for debate

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

33. Amendments to motions

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

34. Speaking to a motion

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

35. Procedural motions

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

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

36. Procedural motions debate procedure

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

37. Adjournment motion

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

38. Amendment debate procedure

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

39. Leave needed to withdraw recommendation

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

40. Speaking time limits

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

41. Time limits for debate

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

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

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

43. Putting the motion to Assembly for vote

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

44. Voting

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

44a. Calling of the roll

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

45. Recording dissent

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

46. 60 per cent voting threshold for a motion or amendment to pass

To be carried by Assembly, a motion, or an amendment to a motion, must be supported by at least 60 per cent of the valid votes. If less than 60 per cent of the valid votes support the motion or amendment, the motion or amendment is lost. To be valid in a secret ballot, a vote must indicate a clear preference for or against a motion or amendment. Informal votes and abstentions are not valid votes, and are not counted in the total of votes recorded.

47. Adopting ad interim procedure

Whenever it is proposed that a matter under the special legislative procedure be adopted ad interim, such a proposal shall be considered as a motion after and separately from the issue under the special legislative procedure. This motion will be lost unless there is a 60 per cent majority of those voting in favour.

48. Procedure for comprehensive motions

Some recommendations or motions presented for decision may be formulated into one or more comprehensive motions. Any commissioner, having first sought explanation and clarification from the convener or presenter and still being of the view that the matter should not proceed as proposed, may ask for the matter contained in any of the reports, recommendations, proposals for legislation, references and notices of motion to be reserved and withdrawn from a comprehensive motion. The comprehensive motion, except matters that have been reserved, is then put to Assembly. The Assembly Business Work Group will make arrangements for items that have been reserved to be dealt with separately by Assembly.

49. Procedure for appeals or references

In the presentation of an appeal or reference, the parties to the case are identified, heard, and may answer questions but may not take part in the discussion or the vote on any resolution arising from the proceeding. Where a party is a presbytery, the prohibition on taking part in the discussion or the vote applies to all members of that presbytery. Where there are one or two parties, two speeches are allowed from each.

50. Points of order

A commissioner may raise a point of order or may challenge the ruling of the Moderator. In raising a point of order, the commissioner simply states the point without discussion. The matter is determined by the Moderator or may be referred by the Moderator to Assembly for decision by debate and vote. If the ruling of the Moderator is challenged, the question is referred to the Assembly.

51. Procedure for rescinding a motion

A motion carried may be rescinded on the same day only with the unanimous consent of members present. Otherwise, notice of motion must be given.

52. Moderator leading worship and or prayer

Between debates, the Moderator may lead Assembly in worship or reflection. Any such request from a Commissioner is to be addressed to the Moderator who shall decide whether to so lead Assembly.

53. Minutes approved

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

54. Close of Assembly

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

Section C:

Te Aka Puaho

Report

Te Purongo a Te Aka Puaho.

I am reminded of the preamble:
Kei hopu to ringa ki te Aka Taepa
Beware lest you take hold of the loose vine
Engari kia mau ki te Aka Matua
Instead, hold fast to that which is firmly rooted.

The vine is Our Lord Jesus Christ, and remembering this, I report on the happenings within Te Aka Puaho since I took office as Moderator.

Licensing of six Amorangi graduates who were under the tutorage of Ahorangi, the Rev Wayne Te Kaawa. A day to remember as they go out to do the Lord's work amongst the parishes of Te Aka Puaho.

Induction and ordinations into Tamaki-makaurau, Opotiki, Waimana, Whakatane and Ruatahuna. It was a joint venture with the Rt Rev Richard Dawson, the Moderator of the Church, taking part whenever he was able.

The structure of Te Aka Puaho has revolved and the standing committees were re-installed along with two members from each parish (minister-elder) who are the voting members. As in every restructuring, changes are apt to occur, and this takes time for our members to adapt to.

There are **changes in the communities** of each pastorate, and this is impacting on the congregations, unemployment being the worst of these. Whanau life is impacted on in a big way, depending which area you are in. To adapt and live with our Lord is a continuous struggle for a lot of the pastorates as they walk in this ever changing world we live in.

The **Amorangi ministers** are all doing their best to meet the needs of their pastorates as a Amorangi is self supporting. Their pastorates, are, in some cases, far ranging, and most are working in overdrive. Their mission is still to, as we say, educate and familiarize members to Jesus Christ and his love for us in this ever changing world.

Te Maungarongo Marae at Ohope has had a new face lift. Thank you, General Assembly, for the generous grant to have made this a possibility. The work is ongoing at the Marae and it was a privilege to host one of the Council of Assembly meetings. A wonderful time had by all, but I must say if you come to the Marae and stay over, please remember to bring your movie star shadez. (Bright exit lights in the wharenui at night).

Te Aka Puaho and Have a Heart Trust with the parish of the Rev Chris Barnard has a joint venture in the community of Taneatua. Growing vegetables and raising of a few animals to help the more less fortunate in the community, this is also an education, come dirty your hands, help each other venture which at the moment is very successful.

It was a sad time for Te Aka Puaho and the wider church and all those who had an active part in the life of **Turakina Maori Girls College** when the school was closed. Many of our kaumatua were either educated or had an active part in the life of the school. To name a few the Rev Meri Caton, Mrs Millie Te Kaawa, Mrs Mona Riini, Mrs Liz Hunkin and Georgina Te Heuheu. An era that has come to an end.

A **family Youth camp** was held in October of 2017 at the Ohope Marae, a first in such a long time. It was a time of coming together for the young of Te Aka Puaho pastorates to plan for their future, where and what are we doing. Te Aka Puaho members wished them well in their venture.

Students from the Knox Centre for Ministry and Leadership had a live-in at Ohope Marae, visited several pastorates and enjoyed a day at the Taneatua Community Gardens. History of Te Aka Puaho and the structure of the meeting house Te Maungarongo. An enjoyable time was had by all, I think.

The **beginning of the year 2018** was a sad time for Te Aka Puaho and the wider church at the passing of our kuia Mrs Amiria Te Kaawa, more commonly known as Auntie Millie. Millie was well loved by many and her passing has left a void in Te Aka Puaho, moe mai I to moenga roa.

Several of **Te Aka Puaho meetings** were held away from Whakatane, this was an opportunity for that pastorate and its members to learn about what makes Te Aka Puaho tick. As in every pastorate, the members are new, and learning the life of Te Aka Puaho is something we all learn as we grow in Jesus Christ.

As we walk in Christ, every day is a challenge, but take heart you are not alone, I know this, friends help make the load lighter and our Lord makes the days brighter.

Nga Manaakitanga/ Gods Blessings.

Naaku Noa.

Marina Rakuraku

Moderator Te Aka Puaho

Section D

D1: Council of Assembly

Recommendations

1. That the General Assembly ratify the Supplementary Provisions adopted or amended by the Council of Assembly since the last Assembly.
2.
 - (a) That ten per cent of the net sale proceeds of property, excluding the sale of manses and/or worship centres for the purpose of replacement or significant improvement of either a manse and/or a worship centre as approved by the Church Property Trustees, must be transferred to the Mission Enterprise Fund of the General Assembly.
 - (b) That clause 4.5 of the Supplementary Provision for chapter 16 of the Book of Order (Sale of Property) be amended accordingly.
3. That General Assembly recommend to PressGo that it makes grants to the following parishes, in line with the spirit and intent of the revised exemption clause for contributions to the Mission Enterprise Fund:
 - (a) To Whakatu Presbyterian Parish, the sum of \$48,163 from the sale of the manse at 262 Songer St, Nelson.
 - (b) To any parish that applies to the Council of Assembly, by 31 May 2019, for a grant equal to a Mission Enterprise Fund contribution made, and where the Council of Assembly agrees that the parish would have qualified for the Mission Enterprise Fund exemption, as adopted by the 2018 General Assembly, if this wording had been adopted by the 2014 General Assembly.
4. *Refer to Appendix 2 for recommendations for the Pacific Islands Synod review.*

Terms of Reference

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 an Emergency Assembly to determine proposals or references, after consultation with the Book of Order Advisory Committee.
- (n) Refer any appeal, proposal or reference to the Assembly Judicial Commission, after taking advice from the Book of Order Advisory Committee, and to appoint the Commission for the purposes of any such (plus detail on appointments).
- (o) Consult widely within the Church where practicable.
- (p) Do anything else which the Assembly may direct.

Report

The Council of Assembly has met formally in Council six times since November 2016. Additionally, the Council has met in teleconferences and made decisions via electronic means. Much of the work of the Council of Assembly is carried out by work groups, the Leadership and Resource sub-committees, Assembly staff and the Assembly Executive Secretary (AES).

1. Supplementary Provisions

The Council may issue supplementary provisions to the Book of Order, under delegated authority of the General Assembly, but these must also be submitted to the next Assembly for ratification. Those supplementary

provisions issued since the 2016 Assembly form Appendix 1 to the Council's report.

2. Actions arising from the 2016 Assembly

The 2016 General Assembly made the following decisions which have been attended to by the Council.

a. Presbyterian Foundation

The work of the Presbyterian Foundation has been incorporated into the workstream of the PressGo Board.

b. Beneficiary Fund

The Beneficiary Fund Review Work Group completed its work on the changes to the Beneficiary Fund, in conjunction with the Church Property Trustees. The convener of the Council of Assembly signed the amended Trust Deed of the Beneficiary Fund and the new Trust Deed for the Benevolent Fund under delegated authority. The Terms and Conditions for the operation of the Benevolent Fund were approved.

c. Moderator's Role Task Group

The Moderator's Role Task Group was established and reports separately to General Assembly. *[Refer Section E10]*

d. National Dialogue for Christian Unity

Te Aka Puaho was consulted regarding the decision that the General Assembly, in full partnership with Te Aka Puaho, approves in principle the Presbyterian Church of Aotearoa New Zealand applying for full membership of the National Dialogue for Christian Unity.

Following consultation, the Council agreed to seek full membership.

e. Social Voice Work Group

A work group was established to consider how to enable the Church's social voice to be heard, with the following Terms of Reference.

- a) To identify and review how the PCANZ has in the past engaged in both assisting the mission of congregations communicating on social issues and supporting the Moderator on behalf of the PCANZ to speak on these matters.
- b) To discuss with the PCANZ representative on the New Zealand Council of Christian Social Services and with Presbyterian Support NZ how material, research and findings can be shared across the whole church to assist local congregations in making their social voice heard.
- c) To take any advice from the Communications team and the Book of Order Advisory Committee on any matters identified.

The Social Voice Work Group reports separately to General Assembly.

[Refer Section E18]

f. "We Say Yes" Statement

The “We Say Yes” statement was circulated by the Assembly Executive Secretary to partner churches and presbyteries for commendation and implementation.

g. Presbyterian Women Aotearoa New Zealand (PWANZ)

Presbyteries and parishes were encouraged to support PWANZ national and international projects and outreach. A special collection on the Sunday nearest to International Women’s Day was promoted.

h. Gender Equality

The Council advises that the Book of Order Supplementary Provisions include a generic provision that membership of church courts, committees and other bodies should reflect the age, gender and cultural groupings within the Church.

3. Resignation of Moderator Designate

On 22 February 2017, the Very Rev Andrew Norton Council offered his resignation from the role of Moderator Designate, due to ill health. The Council received this resignation, on behalf of General Assembly, with the deepest of regret. The Moderator was invited to acknowledge the receipt of the resignation to Andrew and to assure him of our concern and prayers as he journeyed through his time of treatment and recovery. The Council appointed a Commission of Assembly to accept the resignation and to facilitate the process of recommending a moderator for the 2018 Assembly.

4. The Council established and /or continued the work of the following work groups.

a. Code of Ethics

The Code of Ethics was revised by a work group and was adopted as a Supplementary Provision.

b. Child Safety

The draft Policy was referred to the Book of Order Advisory Committee for review and is reported to General Assembly separately.
[Refer Section E3]

c. Discipline Review – Book of Order Chapter 15

The review of Chapter 15 of the Book of Order was referred to the Book of Order Advisory Committee to follow up and is reported to General Assembly separately.
[Refer Section E3]

d. Pacific Island Synod Review

A review of the structure of the Pacific Islands Synod is reported to General Assembly as Appendix 2 to this report. Recommendations are included in the appendix.

e. Investment Policy

An Investment Policy Work Group was established, and an interim policy has been adopted.

f. Global Mission Review

A review of Global Mission was undertaken on behalf of the Council by the Very Rev Ray Coster. The Council agreed to the following:

- i. That the Council of Assembly affirm the work of the PCANZ Global Mission Office and acknowledge the good work that this office does.
- ii. That the Council of Assembly reaffirm that the understanding of Global Mission is 'here' and 'there' and always in partnership with.
- iii. That the Council of Assembly, together with the Global Mission Office, enter a review of the partnership between the PCANZ and the Church of North India.
- iv. That the Council of Assembly encourage the Assembly Executive Secretary and the Financial Director to review the budget processes and budget management policies in relation to the Global Mission Office.
- v. That the Council of Assembly review special purpose trust funds of the Global Mission Office to ensure resources are allocated appropriately to Global Mission Office projects, and that this include unlocking frustrated trusts.
- vi. That the Council of Assembly affirm that working within the Ecumenical Family is an important mission of the Church.

The Council would like to express its appreciation to the Rev Phil King for the excellent work he continues to do in leading the Global Mission work of the Presbyterian Church.

g. Crisis Management Policy

A work group was established to establish a Crisis Management Policy for the Church, and continues with its work. The Council acknowledges the work of Rev Dr Colin Marshall in writing a draft Emergency Response Protocol. This protocol has been referred to the Crisis Management Policy Work Group for consideration.

h. Ecumenical Relations

A work group has been established to review the International Ecumenical Relations Policy, which will include recommendations from the Global Missions Review and consideration of the place of the China Christian Council in our Ecumenical Relationships.

4. Mission Enterprise Fund

- a. An application for exemption from the Whakatu Parish from contributing 10% of the net proceeds of the sale of the Tahunanui Church to the Mission Enterprise Fund was approved. It was acknowledged that an

application for exemption on the sale of a manse for the purchase of a worship centre would not be approved under the current rules.

- b. Pohutukawa Coast Parish applied for an exemption from contributing 10% of the net proceeds of the sale of a residential property for the purpose of building a new worship centre. This was declined.

The Council considered a letter from Alpine Presbytery regarding inequities in the current rules, and makes recommendations to expand the extent of exemptions to contributing 10% of the net sale proceeds of parish property to the Mission Enterprise Fund.

Currently, an exemption from contributing 10% of the net sale proceeds of a parish property to the Mission Enterprise Fund (MEF) applies only when a manse is sold in order to replace it, or a worship centre is sold to replace it. Manse sale proceeds used to fund a new worship centre do not qualify for the exemption, and vice versa. The Council's proposed amendment to clause 4.5 of the supplementary provisions for Book of Order chapter 16 provides for property sale proceeds from either manses or worship centres to be exempt from the MEF contribution if the proceeds are to be used for a replacement or significant improvement of either a manse and/or a worship centre.

The recommendations also make provision for parishes which believe they have been unfairly disadvantaged by the inequities of the current rules. These are explained as follows.

- (i) General Assembly does not, as a rule, backdate changes to the Book of Order. In the case of Whakatu Parish, if the proposed amendment had been adopted before its property sale, the parish would have qualified for the Mission Enterprise Fund exemption. Our research has not, to date, identified any other parishes or MEF contributions made prior to this time which would qualify for a MEF exemption under the proposed changes.
- (ii) In certain cases, when a cooperating venture is dissolved, the remaining Presbyterian parish may be required to sell a worship centre or a manse to assist in buying out the exiting partner's share of any remaining manses or worship centres. In the spirit of the MEF exemption, we consider that "replacement" in clause 4.5 may be interpreted to include buying out an exiting partner's share.
- (iii) The 10% contribution to the MEF has already been made by the Church Property Trustees on behalf of Whakatu Parish, and any other affected parishes.
- (iv) The 10% contributions having been made to the MEF, administered by PressGo (as trustee for the fund), these were gifts by the parishes and cannot be 'reversed' or 'refunded' by the trustee.

- (v) Within the terms of the MEF, PressGo could make grants to these respective parishes towards their missional projects. Recommendation 3 is intended to restore these parishes to the position they would have been in had the sale of their properties occurred after the amended exclusion clause is adopted.

If the recommendations are approved, parishes which consider they would have qualified for an exemption under the reworded clause 4.5 will be invited to submit an application to the Council of Assembly, which will consider whether they are a suitable candidate for a PressGo grant, equal to their earlier MEF contribution. Applications, with supporting evidence, will need to be made no later than 31 May 2019, for PressGo grants to be made before 30 June 2019.

5. World Communion of Reformed Churches

- a. The Council congratulated Hannah North on her appointment to the Executive Committee of the World Communion of Reformed Churches.
- b. The Council approved, on behalf of the Church, proposed changes to the World Communion of Reformed Churches constitution.

6. Pacific Conference of Churches

The Council supported, on behalf of the Church, membership applications of Gereja Injili Do (Indonesia) and Persekutuan Gereja-Gereja Baptis (Papua) to the Pacific Conference of Churches.

7. Asian Ministry

- a. The Council acknowledged the work of Rev Kyoung Gyun Han in his role as Asian Ministry Coordinator, which concluded in February 2018, and thanks the Council for World Mission for enabling his ministry with the Presbyterian Church of Aotearoa New Zealand.
- b. The Council granted the sum of \$9,000 to Northern Presbytery for the appointment of a part time Asian Ministry Coordinator till 30 June 2018.
- c. The Council received a report from Northern Presbytery on its support for Asian Ministries. This will be considered by a small work group of the Council and this work group will bring a proposal for a way forward nationally for Asian Congregations to the November 2018 Council meeting.

8. Pacific Islands Synod

- a. The Council formed a work group to review the Pacific Islands Synod, in the light of the original Assembly decisions to form the Synod, and their implementation. The report and its recommendations form Appendix 2 to the Council's report.
- b. The Council released the balance of a Council for World Mission historical grant to the Pacific Islands Synod to further its mission.

9. Royal Commission into the Treatment of Children in State Care

The Council agreed to a statement being issued about the Presbyterian Church being open and transparent, and that the Church would welcome the opportunity to be included in the scope of the Terms of Reference of the Royal Commission. The Moderator issued this communication on behalf of the Church.

10. Strategic Focus Group

The major body of work that the Council has undertaken over the past two years has been to consider the strategic framework and direction of the Church. Terms of Reference were established for a work group to undertake this work on behalf of the Council as follows.

- a. Review the national functions of the Church in light of current context.
- b. Develop a framework for the way the Church can assist presbyteries and parishes in their primary functions.

The work to include, but is not limited to, the following outcomes:

- i. Exploring a collaborative framework within which the national staff can enable and facilitate the mission goals of the church
- ii. Refresh the strategic language of the Church; starting with the five faces of mission
- iii. Creating more nimble bureaucracy, promoting an attitudinal change that is missionally permission giving
- iv. Unlocking resource for mission
- v. Promoting best and most effective practice to churches, church leaders and in the training of leaders.

The first phase of this work, (a) and i., has been undertaken to review the national functions of the Church in light of the current context, in particular the function and structure of the National Service Team. A period of consultation with all staff and affected parties was undertaken and which culminated in a change decision being made in August 2018:

Core Leadership Team (CLT)

In order to encourage team cohesion and collaboration, a Core Leadership Team of four senior leaders will be established. The Core Leadership Team will have the responsibility of leading the National Service Team (NST) to:

- Deliver on the national church direction and goals efficiently and effectively;
- Effectively address issues of line management, team cohesion, team values, structure and rhythm, capacity and organisational cohesion, structural “bottlenecks”

Once the Core Leadership Team is in place, it will be responsible for reviewing all other National Service Team roles to ensure clear role definitions and lines of accountability for all positions reporting to the CLT. Efficiencies

will also be sought. This task will be undertaken in conjunction with the signalled Phase Two change proposal.

While the functions and composition of the various teams are signalled in the Change Decision, it is recognised that further negotiation may be needed with affected staff to ensure the process is completed effectively.

Further work will be separately required with, for example, the PressGo Board regarding the Board's relationship with the new structure and the PressGo Catalyst's position in the Resourcing team.

Details of the composition of the Core Leadership Team, and the timeline, are set out in Appendix 3 to the Council's report.

11. **Knox Centre for Ministry and Leadership (KCML)**

Alongside the work of the Strategy Review Work Group, the Council is conducting a review of the organisation, governance and management of the Knox Centre for Ministry & Leadership and the Presbyterian Research Centre (PRC)

At its October 2017 meeting, the Council of Assembly agreed:

That the Council of Assembly address the governance issues arising for the Knox Centre for Ministry & Leadership in light of current practices, Book of Order Supplementary Provisions 2.10-2.12, the Leadership Sub-committee Terms of Reference, and the role of KCML Advisory Board.

This work was referred to the Strategic Focus Group for consideration as part of its work.

In its November 2017 report to the Advisory Board, the Leadership Sub-committee said that "LSC feels strongly that there is a need for someone with expertise in governance to examine the three issues involved - governance, Terms of Reference, and resourcing."

The Council of Assembly also received the following communication from the Leadership Sub-committee and the KCML Advisory Board:

"The Advisory Board has wrestled for a number of years to identify where it sits in relation to the governance of KCML, and has grown increasingly concerned about the lack of effective governance for the Centre, with the duplication of reporting and the lack of clarity around lines of responsibility that arises from that. We recognise that governance currently sits with the Leadership Subcommittee of the Council of Assembly, although some of the roles assigned to the Advisory Board do impinge on governance."

In addition, the Principal of KCML has expressed concern about issues of reporting, line management and governance.

The Council of Assembly also recognizes the complexities of the current model with the lines between governance and management often being blurred. The Council has also recognized, through its review of National Church Operations, that most departments in the National Service Team (NST), including KCML and PRC, were set up to operate independently with little or no functional or reporting relationship with other parts of the team, other than that which happens organically.

At the time of writing, a draft Terms of Reference for the review have been written and sent out for consultation with KCML and PRC. The review is scheduled to be completed by November 2018.

12. **Te Aka Puaho**

The Council continues to work with the moderator of Te Aka Puaho. We note the desire for greater consultation and collaboration between the wider church and Te Aka Puaho. At the time of writing, the Council has received a written request from Te Aka Puaho to review the Gift of Partnership arrangement. The convener of Council and the Assembly Executive Secretary will be travelling to Whakatane as a first step in a listening process.

13. **Investment in Christian Savings Limited**

The Resource Sub-committee reports on its consideration of the invitation by Christian Savings Limited to take up an investment of shares. We can report that the Presbyterian Development Society (PDS) board has agreed to make a conditional gift to the Church of \$650,000 for the purpose of purchasing shares in the company. We thank PDS for its generous gift which allows the Church to continue its relationship with Christian Savings Limited, which acts as a deposit taker and provider of loan finance to churches for building development.

14. **Proposed changes to the UCANZ Guide to Procedures**

The Council expresses concern about where the responsibility for risk management lies between the partner churches of the Uniting Congregations of Aotearoa New Zealand (UCANZ), and the financial implications to the Presbyterian Church of the proposed amendments. There are concerns about the will to work together of the partner churches and the sustainability of the current model. It is felt that the original strength of the ecumenical relationship has weakened over the years. Reservations are voiced about endorsing UCANZ's recommendations to General Assembly to amend the Guide to Procedures. *[Refer Section E19]*

15. **Book of Order Advisory Committee (BOAC)**

The Council has referred a number of matters to the Book of Order Advisory Committee over the past two years. The BOAC reports separately on these matters. *[Refer Section E3]*

16. **Risk Management**

The Council continues to monitor risks in relation to such matters as health and safety, compliance with Church Property Trustees guidelines on seismic risk, charities compliance, judicial and disciplinary matters.

17. **Appointments**

The Council has made appointments on the recommendation of the Nominating Committee and the AES to the Judicial Panel, Architecture Reference Group, Assembly Business Work Group and the Personnel Work Group.

Concluding Comments

We would like to take the opportunity to acknowledge the commitment that the Council has made to a considerable body of work over the past two years. Many of our Council members are lay volunteers and donate considerable time to their roles. In particular, we would like to acknowledge the work of the two sub-committees of the Council, Leadership and Resource, and their convenors Deborah Bower and Anne Edgar. The support provided to the Council by the Assembly Executive Secretary is also acknowledged and appreciated. We would like to thank those that are concluding their roles on the Council for their valuable service to the Church.

Jenny Flett
Convenor

Richard McLean
Deputy Convenor

Council of Assembly

Council of Assembly: Appendix 1

Ratification of Supplementary Provisions to the Book of Order

1. Conditions of Service Manual

Refer to the White Book Supplementary Papers on the Assembly website to view this major document.

2. Code of Ethics

- 1) The PCANZ, as a part of the church of Jesus Christ, is committed to conducting itself in accordance with the Gospel so that all people are treated with honesty, transparency, dignity, and respect.
- 2) People representing or working for the PCANZ (*"the Church"*) are required to abide by this *Code of Ethics*. This includes *ministers, employees, and volunteers*.
- 3) This Code is to be read in the context of, and along with, the *Book of Order* and the Church's *Conditions of Service Manual*. It reflects the standards of conduct expected because of the special relationships of pastoral care and ministry in which the Church is engaged. It is supported by subordinate documents that address particular areas of practice within the church.
- 4) People representing or working for the Church will:

4.1 Demonstrate high ethical standards of behaviour at all times.

This recognises obligations of truthfulness and confidentiality towards people the Church deals with, together with an acknowledgement that it is unacceptable to subject people to exploitation, harassment, or abuse, whether financial, sexual, physical, psychological, spiritual, cultural or otherwise in any discriminatory way, nor to take advantage of any vulnerability of others. All dealings with others will be characterised by compassion and natural justice.

4.2 Demonstrate appropriate levels of competence commensurate with the role and task undertaken.

This recognises obligations of using appropriate supervision; regular opportunities for spiritual growth; stewardship of time and talents; personal upskilling and recreation; awareness of strengths and limitations; collegiality and respect for others within the Church; recognition and respect for boundaries; and the need to ensure the

health, safety, and wellbeing of those with whom the Church interacts is protected and enhanced.

4.3 Comply with the laws and usages of the Church and the laws of the communities in which the Church operates.

3. Chapter Eight

Pursuant to Book of Order 8.4 (2)(c)

1. A request for a review of the decision of a presbytery committee or work group must be made in writing to the presbytery council within 10 working days of the affected person or church council having been notified of the decision.
2. The request must include full reasons for seeking the review.
3. The decision of the committee or work group is stayed until the matter has been reviewed, unless the presbytery council determines that it is impractical or undesirable to delay any action or implementation of the matter.
4. Within 20 working days of the request being received, the committee or work group must give the presbytery council the reasons for the decision under review, and a copy of the records and papers on which this decision was based.
5. Within 20 working days of receiving the material referred to in section 4, the presbytery council must forward a copy of the reasons and associated papers to those who requested the review, but has the discretion to withhold details of personal or commercial sensitivity.
6. Those who requested the review may file any material in response to the presbytery council within 20 working days.
7. Within 20 working days of receiving the material in section 5, the presbytery council may conduct the review “on the papers only” or, if it considers this appropriate, the presbytery council may facilitate a meeting between those affected by the decision and the committee or work group concerned, to attempt to resolve the concerns. If the meeting does not resolve the concerns then the presbytery council will make the decision.
8. The review must determine whether:
 - (a) the decision of the committee or work group stands, or
 - (b) the matter is to be referred back to the committee or work group for reconsideration, or

(c) the decision of the committee or work group is reversed or altered.

9. Decisions made by the presbytery council that arise from a review may be appealed to General Assembly by any person or church council affected by the decision.

4. Chapter 14

An additional clause to the Supplementary Provisions for Book of Order chapter 14.4(2) is added:

“No member of the Nominating Committee may be nominated to serve on any other national committee, work group, or other Church body, or as a PCANZ representative to other organisations.”

Council of Assembly: Appendix 2

Pacific Islands Synod Review Group

Recommendations

1. That the Pacific Islands Synod comprises
 - (a) congregations that vote by majority of 60% to join the Pacific Islands Synod;
 - (b) all ministers called or appointed to minister within and under the oversight of the Pacific Islands Synod
 - a. in the congregations as in (a) above,
 - b. as officers within the Pacific Islands Synod and
 - c. ministers without ministry settlements and ministers emeriti/ae who choose to be under the oversight of the Pacific Islands Synod
 - (c) up to two elders from each church council under the oversight of the Pacific Islands Synod;
 - (d) The Pacific Islands Synod may also associate people as follows
 - a. other ministers, including ministers of other denominations, associated by the Pacific Islands Synod with Pacific Islands Synod, unless the General Assembly determines in a particular case that a particular minister should not be so included;
 - b. groups within congregations of other presbyteries associated by Pacific Islands Synod to enable ethnic fellowships;
 - c. other members of the Presbyterian Church associated by the Pacific Islands Synod to participate in the Pacific Islands Synod as individuals.
2. That Chapter 13.4 of the Book of Order be amended accordingly, and clause 13.5 deleted.

Report

1. Purpose

This report:

- Updates General Assembly on progress on establishing the Pacific Islands Synod ("PI Synod") under the current Book of Order provisions; and
- Recommends changes to the Book of Order to enable further development and growth of the Pacific Islands Synod.

2. Background

In October 2012, the General Assembly gave overwhelming support to grant presbytery status to the Pacific Islands Synod. In short, Assembly agreed (refer page 101 of the 2012 Minutes):

- *That the Pacific Islanders' Synod be granted the status of a presbytery.*
- *That the name of the Pacific Islanders' Synod become Pacific Islands Synod.*
- *That Chapter 13 of the Book of Order (Pacific Islanders' Synod) be repealed and replaced by the regulations which form an appendix to the report of the Pacific Islanders' Synod General Assembly Special Committee.*
- *That the Book of Order regulations which refer to "presbyteries or Te Aka Puaho" be amended by adding "or Pacific Islands Synod."*
- *That the required changes to Chapters 8.17, 10.5, 14.9, 14.26, 14.31 and 15.4, for the Pacific Islands Synod, be remitted for consideration in accordance with the special legislation provisions contained in Chapter 14.9 of the Book of Order.*
- *[12.077b] That the changes to the Book of Order Chapters 14.14 and 14.15 be adopted ad interim.*

The intention was to give the Pacific Islands Synod status and powers equivalent to a presbytery to self-govern and self-manage its contribution to the life of PCANZ (the Church). The Church's Pacific Island congregations would be able to choose whether they belonged to their existing regional presbytery or the new PI Synod, now with presbytery status.

The move to grant presbytery status to the Pacific Islands Synod was the culmination of more than 15 years' work, and discussion between the Church and its Pacific Island community within the Church.

3. Establishment

Before the Pacific Island Synod was formed as a court, membership comprised:

- all Pacific Island churches in the Presbyterian Church;
- all Pacific ministers including those who presided over non-PIC congregations within the Church;
- fellowship groups and their individual members (even if they did not attend PIC congregations) comprising Fono Samoa, Niue Fono Motu, Fono Tahī, Uapou Fellowship (Cook Island) and the English Speaking Group [ESG]).

A number of assumptions were held by the Pacific Island community in the Church:

- That those participating members *before* the Book of Order changes would transition to form the new Pacific Islands Synod – congregations, ministers, associate ministers, ethnic fellowship groups as provided for in section 13.6;
- That choice in membership of Presbytery would be preserved and that this may also include participating in the activities of other Presbyteries with whom long associations have been formed; and

- That ethnic fellowship groups and their individual members may continue as part of the PI Synod.

However, the reality of establishment of the Pacific Islands Synod as a presbytery has been very different (the intended or unintended consequences). Despite section 13.6 Transition Provisions providing for those members to continue to be a member of the Pacific Islands Synod, the actual practice has been overridden by section 13.4 which led to the exit of Pacific Islanders Synod members when votes to leave a presbytery were not successful.

Section 13.4 provides for two thirds of the member congregation present at a duly called meeting to vote to *leave* a presbytery. This resulted in divisive voting procedures within PIC congregations that has created conflict and tension among the Pacific Island community in the Presbyterian Church since the decision made by the 2012 Assembly:

- Many PIPC churches comprise multiple ethnic fellowship groups (or ethnic worship groups) who worship as a congregation – for example, Samoan, Cook Island, Niuean, Tokelau/Tuvaluan, English Speaking. A congregation (with multiple worship/ethnic groups within the congregation) that voted not to join the PI Synod constrained the choice of the ethnic fellowship groups within those congregations whom may have preferred to join.
- Limited understanding of the rationale for the vote threshold for decision making to exit a presbytery is 2/3rds – different to other thresholds in the Book of Order e.g. the General Assembly vote is 60%. The existing provision for two thirds of the vote to pass a motion is based on chapter 5.9 (1), which provides for a church council to apply to its presbytery to dissolve the congregation, after gaining the approval of at least 2/3 of the members. The Review Group would argue that dissolving a congregation is not the same as exiting a presbytery.
- As the Pacific Islands Synod has established itself, questions have arisen of role clarity and how members can benefit from shared resources, collaborative ventures and/or joint approaches to working together with other presbyteries. In other words, the provisions assume presbytery membership as exclusive i.e. one or the other and are interpreted as limiting opportunities for joint and/or dual membership.

4. Issues

It is fair to say that the early establishment of the Pacific Islands Synod has been fraught and problematic. This is because interpretations of the Book of Order provisions were interpreted to the 'letter' of the law and the Spirit has been less visible. Not all PIC churches transitioned to the Pacific Islands Synod – this demonstrates clearly an exercise of choice among congregations. This paper does not propose to change this practice. In addition, some ethnic specific forums struggled to find a way of forming membership in the new Pacific Islands Synod that aligned with the Book of Order provisions. This is because:

Pacific Island identity has many layers: In practice the Pacific Islands Synod wants to enable choice of membership at many levels:

- individual self-identity with one or more ethnic groups and choice;
- ethnic fellowship/worship groups that span across congregations **and** presbyteries (e.g. Uapou Fellowship, Fono Samoa, Fono Tahiti, Niue Fono Motu and English Speaking Group);
- congregations whom may identify as Pacific, or have Pacific groups within non-Pacific congregations;
- Ministers who are Pacific whether in Pacific or non-Pacific congregations; and
- Associate ministers and members who are Pacific whether in Pacific or non-Pacific congregations.

The Book of Order provides a framework for the expression of some of these layers. It provides for congregational membership, ministers and individuals under the oversight of the Pacific Islands Synod (section 13.4 and 13.5).

However, it does not recognise individual associate members where an individual may participate in the Pacific Islands Synod but is not attending a Pacific Islands Synod church. Enabling this form of membership explicitly may enable ethnic fellowships to individually join the Synod as associate members. While they may remain under the discipline of the presbytery to which their congregation belongs they may also participate in the Pacific Islands Synod. This includes forming as ethnic specific fellowships through individual membership.

Approach to transition that preserve relationships: Some churches, in enacting the voting procedure, led to divisive processes within congregations that have taken some time to repair. This is because the rush to define membership of the Pacific Islands Synod by 'exit' from other presbyteries (section 13.4 and 13.5) occurred *before* the Pacific Islands Synod had formed itself and had time to mature with appropriate office support and membership to form its vision, mission and ways of operating.

The Pacific Islands Synod does not want to be defined by how you 'exit' another presbytery but instead by invitation, acceptance and inclusiveness as expressed in other presbytery membership provisions for non-geographically based presbyteries (e.g. Te Aka Puaho). This includes enabling working alongside other presbyteries to share resources, knowledge and practices. A separate report is provided in an update to General Assembly updating on how the Pacific Islands Synod is working.

The next section describes potential amendments to the Book of Order that may enable such associations and clarify approaches to membership.

5. Book of Order enabling provisions

The Synod wishes to amend Book of Order membership provisions 13.4 and 13.5 to reflect membership provisions that will enable congregations and individuals to have dual membership of a presbytery if they wish and to mirror the 'spirit' of membership provisions in section 8.9 and 11.6.

There are three provisions in the Book of Order that refer to membership of a presbytery:

- **8.9 Membership of presbyteries.** *These provisions assume a regional or geographical coverage of presbyteries but does not state an exclusive membership or define a process for congregations to leave. Another interpretation is that this provision defines membership 'positively' and includes members of Te Aka Puaho (section 8.9(1)(a)) without excluding them from other presbytery membership.*
- **11.6 Members of Te Aka Puaho.** *This provision, similarly, defines membership 'positively' and goes further to allow ministers of other denominations, associated by Te Aka Puaho with Te Aka Puaho unless General Assembly decides against it. This includes associate membership appointed by Te Aka Puaho. There are no provisions in chapter 11 that set out procedures for congregations deciding to exit another presbytery for the purposes of joining Te Aka Puaho.*
- **13.4 and 13.5 Congregational membership of the PI Synod.** *In Chapter 13: The Pacific Islands Synod sections 13.4 and 13.5, membership of the PI Synod is set out 'negatively' or by exclusion because it:*
 - *specifies the nature by which a congregation may choose to leave another presbytery including a requirement for a majority vote of 2/3rds of those present for a meeting for that purpose;*
 - *specifying the requirement for outstanding issues to be resolved before that congregation leaves another presbytery.*

The Pacific Islands Synod believes that section 13.4 and 13.6 provisions need to be changed for the following reasons:

- they define membership by 'exclusion' or voting to leave and do not define membership by positive association. This is at odds with the spirit of the original intention to establish structures that promote inclusivity;
- no other part of the Book of Order specifies process and procedure for congregations to leave a Presbytery for congregations;
- there is confusion among Pacific Island Churches (PIC) whom wish to have some association with the PI Synod as a Presbytery but have been offered interpretations of these provisions of exclusive membership i.e. one or the other, not both; and
- these sections conflict with each other.

6. Questions and Answers – Presbytery Feedback

The Pacific Islands Synod Review Group has received feedback and questions from presbyteries on the above issues. These are addressed in the following questions and answers:

- *What is the impact on presbyteries?*

The impact on presbyteries is unknown. This is because it is difficult to predict whether these provisions will change Pacific Island congregations (or any other congregation) who may wish to change or stay with their existing presbyteries. There may be no change in the immediate term. The changes proposed, however, do apply a consistent decision-making threshold for votes and enables membership to be formed by individuals that will, in turn, enable ethnic fellowship groups to be recognised within the Pacific Islands Synod.

- *Does this constrain the choice that congregations may exercise to leave or join another presbytery?*

The changes in this report do not change the choice of congregations. The changes do, however, aim to clarify decision-making by aligning the threshold to align with how other parts of the church make significant decisions e.g. General Assembly. Any congregation still needs to go through its own decision making process if it wishes to leave or join any presbytery. The changes proposed ensure that the threshold for decision-making is consistent with General Assembly. The proposed changes also clarify and enables other forms of Pacific Islands Synod membership (e.g. ethnic group fellowship) that reflects how Pacific Island communities choose to fellowship.

- *What difference does 60% vs 2/3rds or 67% make? Would it have made a difference to the votes of PIC churches? How did the 2/3rds vote create conflict and tension?*

It is not known whether past decisions would have been affected by this change. This is because the review group has recommended these changes to move forward rather than try to change historical decisions. The choice of parishes is preserved and the proposed change is to mirror the threshold for decision making at General Assembly. A counterfactual question is why a different threshold should be set for the Pacific Island Synod for decision making.

- *How is the Pacific Islands Synod Office in the process of working with presbyteries to develop functions of vision, leadership and strategy?*

The Pacific Island Synod office works in the same way that other presbyteries work with the Church and with their congregations. The Pacific Islands Synod has been engaging in a process involving all ethnic fellowships, existing Pacific Island Synod congregations, inclusive of PIC churches and individuals who are members. This is reported in a separate update by the Pacific Islands Synod in the General Assembly. [Refer Section E12]

- *What do you mean by 'inclusive' membership vs 'exclusive' membership?*

The review group accepts that this may have minimal impact on the outcomes of decision making by congregations. However, a revision of the provisions to mirror those that are set out section 11.6 Members of Te Aka Puaho would more closely reflect the spirit and intent of the establishment and ongoing development of the Pacific Islands Synod.

- *What are the implications of the trend that congregations are incrementally becoming more culturally diverse?*

This is a question for the Church as a whole to work on together rather than just the Pacific Islands Synod or the review group. It is clear, however, that our current structures, systems and processes – from time to time – would benefit from a reality check on whether they constrain our ability to be agile and meet the needs of new communities or groups. Do they encourage and enable cross presbytery collaboration? Joint venture? Sharing resources? The Pacific Islands Synod recommendations will enable the agility we seek in the Book of Order to support the multiple ways that Pacific people in particular like to engage with each other.

Margie Apa and Winston Timaloa
Pacific Islands Synod Review Group

Council of Assembly Appendix 3: Core Leadership Team Composition

Composition of Core Leadership Team (CLT)

The Core Leadership Team will comprise: Assembly Executive Secretary (AES), who will lead CLT; Director Shared Services; Director Resourcing; Director Training.

In order to create the Core Leadership Team:

- The AES job description will be resized to reflect the core roles of support to CLT and General Assembly. While this is a significant change to the job description of the AES, it will not result in a disestablishment of the position as the core functions of the AES as described in the Book of Order will be retained.
- The positions of Director Shared Services and Director Resourcing will be established and filled. These are new roles. Therefore, while there are incumbents whose roles may overlap with certain elements of the new roles, the important strategic management aspects and CLT collaborative leadership model warrants the roles being advertised.
- The Director Training position will be considered in the separate review signalled above.

The director roles will be accountable to the AES.

The proposed high-level functions of each member of the CLT will be as follows:

Assembly Executive Secretary: The AES will lead the CLT and be the overall leader of the National Service Team. The AES will be the Clerk of Assembly, work closely with the Council of Assembly, support Assembly committees, exercise ecumenical and multi-cultural relationship management, and maintain relationships with presbyteries. The AES will be accountable to General Assembly through the Council of Assembly convener.

Director Shared Services: This new role will lead and manage the following functions: general administration, accounting, finance, investment, risk management and compliance, insurance, HR, communications, Information Technology, Health and Safety, organise and support General Assembly, provide administrative support to the judicial process, charities administration.

Director Resourcing: This new role will lead and manage the following functions: inspiring and empowering the mission focus of General Assembly, presbyteries and parishes, including work with children, youth, global mission and strategic mission planning.

Director Training: Following the review of KCML and PRC, this role will lead and manage all aspects of leadership training and will work closely with the Director Resourcing to identify training needs across all areas of mission.

At the invitation of the AES, the Moderator will relate to the CLT to offer insight and gain understanding.

Proposed Timeline

Shared Services and Resourcing Director positions announced	As soon as possible
COA review of the management and governance of KCML and establishment of the new Leadership Director role	10 August – 19 November 2018
Implementation of new structure	Progressively from the time the Directors of Shared Services and Resourcing are filled

Phase Two Change Proposal

The Phase Two change proposal will be developed by the Council together with the Core Leadership Team and will address the following matters:

1. Develop a National Service Team staffing structure that will effectively support CLT in its role in supporting presbyteries and parishes;
2. Give effect to any necessary changes to current positions and incumbents;
3. Prescribe any new positions available;
4. Describe how staff and other stakeholders will be consulted;
5. Specify any appointment processes;
6. Set out proposed time frames for implementation.

A process of consultation will commence as early as possible in 2019.

D2: Leadership Sub-committee

Terms of Reference

The primary objective of the Leadership Sub-committee is to assist the Council of Assembly in discharging its responsibilities relating to the formation, education, and continuing education of ordained and lay leadership in the Presbyterian Church. This includes recruitment, assessment and reception standards, formation and training modes and outcomes, human resource legislative compliance, professional development, and discipline.

A secondary objective is to advise the Assembly Executive Secretary in the implementation of Council policy, review policy proposals from the Assembly Executive Secretary or from task groups that the Council or the Assembly Executive Secretary have appointed.

Executive Summary

We acknowledge with gratitude the warm hospitality of the Alpine Presbytery in hosting the General Assembly 2018.

The work of the Leadership Sub-Committee (LSC) is one of ongoing review – as the landscape of the church is a changing one. The report reflects the sub-committee's strong commitment to work for the equality of opportunity across the Church. The opportunities that present innovation, flexibility, and re-contextualization for the Church can be seen in the various aspects of this report. The Church is in a new phase of innovation, which enables her to play her part in God's mission in Aotearoa New Zealand.

Report

Status and Welfare of women in ministry in the Presbyterian Church

In May 2018, LSC was presented with the report of the Women in Ministry Review Panel. In presenting the report, it was stressed that, although there had been advances over the 25-year period since the first review, there are still issues around

gender equality that need to be addressed within the Presbyterian Church. Some elements apply across the Church and are wider than just for women in ministry. It was noted that it was important to take note of the stories which make up the body of the document rather than just to address the recommendations.

The report is available at <https://www.southernpresbyterians.nz/files/843/file/Women-in-Ministry-The-report-of-a-survey-of-women-ministers-in-the-PCANZ-March-26-2018-pdf>

One of the areas LSC will take interest in is the need for a theology of equality, as well as equality of opportunity, as a foundation for the Church. The need for 'champions' in each presbytery to regularly speak for the issues is a welcome one.

LSC endorses the report and recommendations as a living document, and we support a call for passion and commitment to the ongoing work of diversity within the Church.

Decline of women in ministry in the Presbyterian Church

It is also a concern for the decline of women in ministry that the Leadership Sub-committee has requested a task group be set up to engage with the Women in Ministry research group, and to engage with various voices, including tangatawhenua. LSC affirms this work and acknowledges that the issue is a recognition of diversity. Leadership sees that the role of presbyteries is of considerable importance in emphasising the value of diversity, and in evaluating the educative approach in all its committees.

Thornton Blair Research Fellowship Research

The sub-committee invited Dr Rosemary Dewerse to present her findings to its May 2018 meeting. This research has been part of a two-year research assignment to identify needs within the Church. (See Knox Centre for Ministry & Leadership's report in Appendix 1).

The original intention had been to develop a Diploma of Ministry programme for graduates, but it became clear that there was little need or appetite for postgraduate study. On the other hand, from listening to both men and women in ministry across the country, the research identified areas where ministry development might be focused. LSC is committed to work closely with Knox Centre for Ministry & Leadership (KCML), and the research findings, to identify areas of continued development of ministry leadership and training. LSC continues to encourage the exploration by KCML of new ways to engage the whole people of God, and to respond with creativity to the value of the Thornton Blair Research Fellowship

research. The Leadership Sub-committee continues to affirm to KCML the importance of leadership training as KCML continues to develop its strategic vision.

In addition to this:

- LSC is committed to the continuing development of the Ministry Development Review recommendations agreed at the 2016 Assembly. A small Wellington-based working group will work to ensure the recommendations are implemented. The work group will also work on ensuring that a holistic, rigorous, and sustainable process that takes into account issues of parish, as well as contextually issues, is included. LSC accepts that there are areas of frustration, and concern regarding the Ministry Development Review, but also wants to communicate that every care is being taken to ensure that our ministry leaders are given the support needed to thrive in what is often very difficult contexts.
- LSC continues to work with National Assessment Work Group (NAW) to improve both the process and the experience of candidates for both National and Local Ordained Ministry. It is to be noted that, due to the large increase of Locally Ordained candidates, the Leadership Sub-committee is working closely with NAW, KCML and presbyteries to ensure the process is robust. A small work group was appointed to work closely with NAW, KCML, and presbyteries to update the LOM Handbook. This has been approved and circulated to Presbytery Officers.
- LSC's commitment to developing policy to support presbyteries and parishes in the mission of the Church has led to the necessity of creating clear policy and guidelines regarding using other's work in preparation and presenting of sermons. With the increase of internet resources, it has been brought to LSC's attention that there is a need to adopt clear policy around this issue. LSC, in conjunction with KCML, is working towards a policy regarding plagiarism.
- LSC continues to work with the Book of Order Advisory Committee on policy issues around paid parental leave, especially where policy applies to the extension of accommodation outside of the traditional manse. LSC identifies that this is a question of justice for ministers, and needs to be examined in light of relatively new government policy on paid parental leave.

Conclusion

The Leadership Sub-Committee is a working committee. This report has been contributed to by many. The Convenor, Dr Deborah Bower wants to thank Co-Convenor, Mr Paul Ramsay, who has stepped down from the committee, for his vast contribution to the sub-committee over the past two terms. Also, the work of the

members of the Leadership Sub-Committee for their commitment and hard work as a team, as well as our work groups: National Assessment, Personnel [receptions into the Church], and Ministry Development Work Group.

Deborah Bower

Convenor

Leadership Sub-committee

Leadership Sub-committee: Appendix 1

Reports from bodies under Leadership Sub-Committee oversight

1. Knox Centre for Ministry and Leadership

Looking forward

I began my report to the 2016 Assembly by noting the Knox Centre for Ministry & Leadership's (KCML) strategic plan: "strongly endorsed" by Leadership Sub-committee in May, 2016, and "enthusiastically endorsed" by Council of Assembly in June, 2016. Two years in, as Principal, I am encouraged by New Mission Seedlings in two presbyteries, the educational innovation resulting from a range of financial partnerships and the clarity regarding the shape of life-long learning for leaders emerging from the Thornton Blair research process. Progress in relation to the KCML Strategic Plan is outlined in more detail at the end of this report.

National Ordained Ministers

Over the last two years, 11 people have completed their National Ordained Ministry (NOM) studies and graduated with a KCML Diploma in Ministry.

This year (2018) KCML has 14 NOM interns. Each is in a placement, working 0.7 with a local church, under the care of a Mentoring Minister. In the other 0.3, the intern has a mix of block course intensive teaching, assignments, supervision and interaction with a KCML Fieldwork Co-ordinator. Since the new ordination programme was established in 2008, 59 individuals have graduated with a Diploma in Ministry. Of those, 25% have been women, 10% have been of Asian ethnicity, 15% have been Pacific Islanders. KCML is working with Leadership Sub-committee on a working group to examine the decline in women presenting for National Assessment and bring suggestions regarding leadership development pathways. The average age of graduates has dropped from 45 in 2009 to 40 in 2013, to 38 in 2017.

The current action-reflection model of NOM training, whereby ordinands serve as interns in a variety of ministry settings around the country, is a genuinely innovative approach to formation that is worth celebrating as the Presbyterian Church (and certainly attracted the envious affirmation of the Church of Scotland on a recent visit.)

Local Ordained Ministers

As well as being responsible for training National Ordained Ministers, KCML has an important role in the training of Local Ordained Ministers (LOM) and Local Ministry Teams (LMT). This has been a considerable area of focus for KCML, with 17 LOMs requiring assessment since the 2016 Assembly. KCML secured funding from the Ministers Study Grant and offered LOM refreshment and resourcing conferences in 2016 and 2018. KCML is working with presbytery officers to clarify processes and standards. We have also begun conversations about ways existing NOM processes and blockcourse material might be available to LOM.

Pop-up national classrooms

In addition to training ministers, KCML provides resourcing for leadership across the Church. We do this by creating pop-up classrooms. In 2017, you would have found KCML Faculty at a retreat centre offering education for innovation for lay mission teams. Or in a church hall, serving a presbytery in a lay training event. Or online, connecting ministers from across the church around Listening in Mission and Mission Action Experiments. As a result, in 2017, KCML served 1,418 participants in 18 towns and cities, across every presbytery and synod in New Zealand, education in ministry, mission and innovation.

Partnerships

KCML has a covenant partnership with Te Wananga a Rangi in the training of amorangi. After the Ahorangi, Rev Wayne Te Kaawa, finished in the middle of 2017, Te Aka Puaho asked for space to reflect on the future of amorangi training and the Te Wananga a Rangi.

Good governance involves the space and practices to think about strategic issues, rather than operational matters. In 2017, KCML Faculty and Advisory Board (AB) expressed concern to Leadership sub-committee and Council of Assembly regarding the governance structures and practices required for the range of tasks carried out by a professional tertiary level educational organisation. The Book of Order Supplementary Provisions 2.10-2.12 and Terms of Reference for Leadership Sub-committee and KCML. This remains unresolved.

Partner church relationships with the Presbyterian Church in Vanuatu and the Presbyterian Church of Korea have been strengthened in the last two years, with reciprocal visits between staff and students from Talua College and Presbyterian University and Theological Seminary. For KCML interns to sit in a classroom with Korean and N-Van cultures has been a powerful reminder of what it means to be Presbyterian. In addition, a faculty exchange has occurred between Trinity College, Glasgow and KCML, including five presentations of KCML developments to the Church of Scotland.

KCML partners with the University of Otago to offer a summer intensive as a lifelong learning option for ministers. In 2017, we used video technology to offer this simultaneously in Dunedin and Auckland.

A financial partnership with Thornton Blair has allowed significant research into life-long learning needs for leaders. Dr Rosemary Dewerse as Thornton Blair Research Fellow first interviewed 55 ordained ministers about the challenges they were experiencing in their leadership and the education they perceived they needed going forward. Five thematic areas emerged:

- Faith understanding
- Living as communities of God's people
- Understanding and Engaging Context
- Leadership
- Reframing/Rethinking current forms of Church

These themes were tested with five presbyteries, engaging another 180 ordained and lay leaders. As a result of feedback, KCML has begun to design online resources and curriculum, which might address these learning needs, for all leaders, both lay

and ordained. We hope to have available three online courses by the 2018 Assembly and a new website for 2019.

Staff

Catherine van Dorp concluded as Registrar (0.8) in 2017. As part of streamlining and budget alignment, some of the financial parts of the role were transferred to Assembly office and an Administrator (0.3), Susan Peters, was appointed. This has resulted in budget savings yet increased the administrative workload on KCML Faculty.

At the time of writing, the KCML team included (in alphabetical order)

- Dr Rosemary Dewerse, Thornton Blair Research Fellow (0.6, fixed term, funded by Thornton Blair Fund)
- Rev Malcolm Gordon, Worship, Music and Arts Enabler (0.5, funded by individual donors)
- Rev Dr Mark Johnston, Northern Fieldwork Co-ordinator (1.0)
- Rev Dr Geoff New, Dean of Studies, Fieldwork Co-ordinator (1.0)
- Rev Sharon Ross Ensor, Presbyterian Church Schools Resource Officer, (0.5, funded by Church Schools)
- Susan Peters, Administrator (0.3)
- Rev Dr Steve Taylor, Principal (1.0)
- Rev Dr Kevin Ward, Senior Lecturer (1.0)

KCML also draws on a range of talented adjuncts for block course teaching, with Rev Dr Hyeun Kim, Rev Wayne Matheson and Rev Kyoung Han being repeat visitors in the last two years. Moving KCML intern block courses to Wellington, Christchurch and Papamoa has enabled us to engage site visits to local churches and we are grateful for the local relationships that have developed.

KCML Strategic plan progress

Strategic direction	Results	Planned work	Key funders
Contextually agile ministers	Implement curriculum review Foundation studies review (LOM, NOM) Developing online learning in Mission course Block courses geographically mobile	Develop LOM teaching	Local churches; Assembly assessment; SOS

New Mission Seedlings	Prestons (Alpine) began 2017 South Dunedin Project (Southern Presbyterians, PSO) began 2018.	Exploring NMS in Central Auckland	PDS SOS Press Go (potential)
Life-long learning	Educational need analysis Online courses in Listening in Mission; Mission Action Experimenting	Develop resourcing website Develop video conferencing for resourcing and coaching	Thornton Blair Fund Ministers Study Grants
National learning	Educational need analysis Lighthouse education in innovation weekend + coaching Pilot preaching, worship, mission	Offer BeWise leader/elder training	Thornton Blair Fund PDS SOS/Glenfield Bethel

A concluding word of thanks

It takes a church to raise a leader, whether lay or ordained, and the polity of the Church invites us into partnership. The operations of KCML would not be possible without local churches and ministers who host interns, the work of KCML Advisory Board and Leadership Sub-Committee and the funding support provided by parishes that host interns, Assembly assessment, the Synod of Otago and Southland and the Presbyterian Development Society (PDS). We as KCML are deeply grateful for every group and person who is working with us at KCML in shaping and forming leaders and ministers.

Steve Taylor
Principal
Knox Centre for Ministry & Leadership

2. National Assessment Work Group

After the last General Assembly, there was a noticeable increase in the number of Local Ordained Minister (LOM) candidates, with eight LOM applicants and four National Ordained Minister (NOM) candidates assessed in the first twelve months following the 2016 Assembly. The last twelve months has continued to see a higher than normal number of LOM applicants.

The National Assessment Work Group's focus has been on ensuring assessments are carried out to high and consistent standards. Refining our assessment tools and processes is ongoing to ensure candidates are given the opportunity to present themselves in the most positive light and be assessed fairly and in a consistent manner.

Since the 2016 Assembly, there has been a focus on ensuring better cultural understanding and sensitivity in line with our multi-cultural candidates. Rosemary Dewerse has conducted two cultural awareness workshops for us – the first as part of the Planning Day in February 2017 and then as part of our preparation for the Assessment Weekend in May 2018. This has been found to be beneficial and there is a belief among the members that we need to continue to gain better understanding in this part of the assessment process.

One advantage of the lowish numbers assessed in 2017 was that all new members of the National Assessment Work Group were able to participate in the assessment initially by observing the more experienced work group members throughout the whole assessment process.

We have reviewed the outcomes of the last five years with 89% of NOM candidates accepted for training. It was a thrill to assess and affirm two Amorangi Ministers to train as NOMs. Pacific Island candidates continue to be well represented at both NOM and LOM levels. We have noticed a trend with younger candidates attending the Assessment Weekend with most of the more mature candidates applying through the Local Ordained Ministry process.

The Assessment Weekend continues to run smoothly with the expert organisation of Mrs Ruth New. However, as Ruth has resigned from this role, the National Assessment Work Group Co-Convenors are in the process of finding a replacement for Ruth. Ruth has kindly offered to be available to assist her replacement during the next year.

Local Ordained Ministry Assessments

As highlighted earlier, there was a marked increase of LOM assessments after the last Assembly. Some, but by no means all, of the increase was due to LOM being opened up to chaplaincy roles. Eight LOM applicants were assessed in the twelve months after the 2016 Assembly, with two assessed in the twelve months leading up to the 2018 Assembly. Three LOM candidates are being prepared at the writing of this report and may be assessed by the time of Assembly. Normally there are one or two LOM assessments a year, so to go to eight, and potentially five this year, puts a large demand on presbyteries, synods, KCML and the National Assessment Work Group to support the process. All LOM applicants assessed by their presbytery or synod were affirmed.

Presbytery Candidate Convenors

Every second year, the work group runs a training day for presbytery and synod candidate convenors. The aim is to increase consistency and competency of the NOM and LOM assessment processes at presbytery and synod levels. Most presbyteries have two candidate convenors and, with turnover high in these positions, the training day is an effective way of establishing consistent standards across presbyteries and synods. The last training day was held in Wellington in August 2018.

Work Group Members

At each Assembly, approximately a third of our members retire from the National Assessment Work Group. Rev Douglas Bradley has been the Co-convenor for the last four years and was a work group member for four years prior to this. His leadership and wisdom in guiding the work group has been greatly appreciated and will be sorely missed. The other members retiring from the work group, after significant contributions, are Dr Sue Macaulay, Rev Heather Simpson, Rev Hana Popea-Mauigoa and David McNabb. Rev Paris Nyalle has also resigned from the Work Group due to additional presbytery responsibilities.

Dorille Shadbolt and Douglas Bradley
Co-Convenors
National Assessment Work Group

3. Personnel Work Group

This report reflects on the period from the 2016 Assembly to September 20, 2018.

The Personnel Work Group meets two to three times a year to consider the applications for Reception and to assess applications to the Margaret and Bill Best Travel Fund.

Receptions to Ministerial Roll

The Personnel Work Group has had 9 applications to consider during this period. Of those applications, 4 ministers were successful, 2 ministers were reinstated to the PCANZ roll and 3 applications were declined. There are currently 2 applications being considered.

Margaret and Bill Best Travel Fund

This fund provides assistance with travel costs for study leave. Due to the continual fall in interest rates, the availability of funds has decreased each year. The work group has done its best to make distributions according to the criteria, giving priority to those ministers who are in need of study leave that will rejuvenate their ministry.

The work group was pleased to be able to consider 8 applications for assistance for travel involved in study leave projects. Of those 8, 5 applications were successful. Only 4 of these grants were paid due to a minister withdrawing their application due to changed circumstances. We have declined 3 applications which did not meet the funding criteria. This year, we have granted \$3,690. The closing date for this year's Bill Best grants is 30 September 2018.

Reception process

There have been no changes made to the reception process during this term. We work with the Leadership Sub-committee and presbyteries to ensure that thorough and robust consideration is given to all applications.

The wider Church should recognize that the Personnel Work Group is responsible for assessing whether a minister in good standing within their denomination of ordination should have equal standing with other National Ordained Ministers of the Presbyterian Church. Not all ministers of other denominations meet our criteria. Some applicants are referred back to their congregations and local presbytery to be considered for Locally Ordained Ministry, Local Ministry Teams, Stated Supply.

Presbyteries and congregations should be involved in the process from the beginning, and guide those ministers of other denominations who wish to minister in the Presbyterian Church of Aotearoa New Zealand to follow the appropriate path for them and for the Church in ministry.

Rev Michelle Shin stood down as Convenor of the Personnel Work Group during this time and resigned from the group. Rev Dr Paul Prestidge took over as Convenor.

Paul Prestidge
Convenor
Personnel Work Group

D3: Resource Sub-committee

Recommendations

1. That the General Assembly receive the audited accounts of the Church for the financial year 1 July 2017 to 30 June 2018.
2. That the Convenor and Deputy Convenor of the Council of Assembly be authorised to sign the 2017/18 audited accounts on behalf of the General Assembly.

Report

Introduction

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

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

This report covers the period since the previous General Assembly in late 2016. The financial reports cover the years ended 30 June 2017 and 30 June 2018.

1. Financial Reporting Standards

The new Financial Reporting Standards for Not for Profit sector has now applied for 3 or so years. These new rules are complex, had not been applied in New Zealand before, and will take some bedding in between us and our auditors.

You will note that the financial statements now include funds set out as General Purpose Reserves and Special Purpose Reserves (Trust Funds).

Consolidation – we continue to discuss the Church's obligations to consolidate with our auditors and Charities Services. We have sought legal and accounting advice as well as working with Charities Services to ensure that we are compliant with the new rules. The question of who must consolidate to whom is a complex matter and arises as part of the new financial reporting standards. Charities Services has provided an exemption from full consolidation with parishes and presbyteries for the year ended 30 June 2018.

2. Risk Management

With the introduction of the new health and safety rules a few years ago, all parishes are required to have a Health & Safety policy, and this should be reported on at parish council or elders' meetings. Parishes should note that risk management is more than health and safety, and includes risks around finance, legal risks (including property and employment law) and care and protection of our members including children and youth.

Our national office will continue to run risk management awareness training throughout the country for ministers, parish councillors and elders.

The Assembly Office has also adopted a risk management policy, which covers all identified risks to the Church, categorises and allocates the risk level and identifies what can and is being done to reduce that risk. Resource is presently reviewing this policy.

3. Financial Management and Reporting

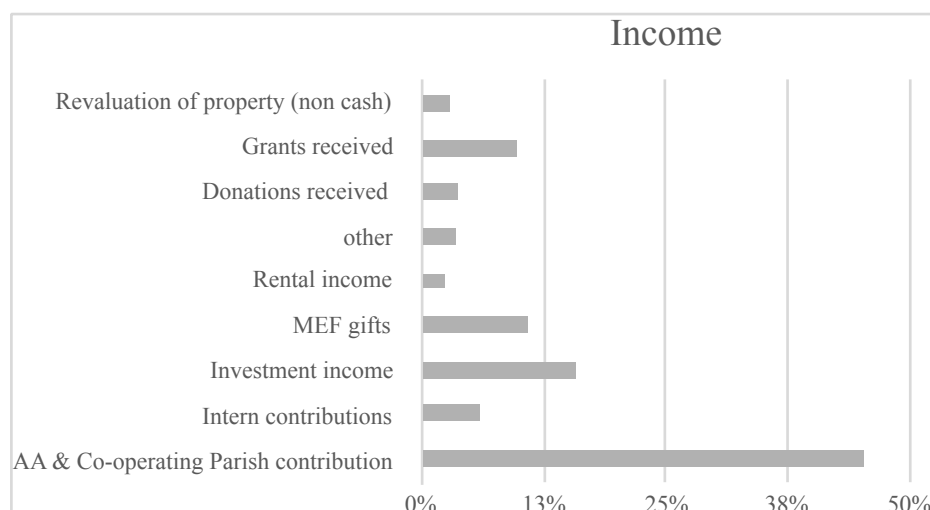
The General Assembly financial statements for the years ended 30 June 2017 and 30 June 2018 are reported separately to this report. The financial performance of the General Assembly has largely been in line with budget. A comparison of the Financial Performance for the years ended 30 June 2017 and 30 June 2018 is included in the Financial Statement, along with extensive explanatory notes. The notes are more extensive than previous financial statements reported at Assembly. This is as a result of changing reporting standards, and our intention of making the financial position of the Church more accessible. While the financial performance to 30 June 2018 records a net gain, this does not take into account that some interest income is not accessible for general expenditure, and we also have a revaluation of property by \$145,000. This is a non-cash gain.

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

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

3.1. Income

This chart provides an approximate percentage of income sources for the General Assembly to the year ended 30 June 2018.



a) Assembly Assessment – approximately 45% of total income

Congregation contributions in the form of Assembly Assessment (AA) and cooperating parish contributions are the single largest source of income for General Assembly. AA is levied on all parishes – with the exception of congregations of Te Aka Puaho. The

calculation methodology is the same for all congregations and does not differentiate in any way due to location; ethnicity etc. All parishes are expected to pay the AA, a requirement set out in the Book of Order. This figure has decreased for the year as contributions to the Beneficiary Fund are now made directly by parishes. Cooperating parishes' contribution is under a different model but is included in these figures.

Review of the AA methodology

We appreciate that some parishes struggle to pay their AA and many have expressed a desire to see the methodology for determining the AA reviewed. A work group was established in 2017 to review how AA was calculated. However, this group was discharged from completing the work at its own request when it became clear that other reviews and changes within the Church could have an effect on the budget requirements of the Church. It was felt that any recommendations from the review of AA could be overridden by these other reviews. How AA is calculated will be reconsidered after these other factors and reviews have been completed.

b) Investment Income – approximately 16% of income

The primary source of investment income for General Assembly is cash investments in the Presbyterian Investment Fund (PIF), and term deposits with Christian Savings Ltd. We are pleased to see that the Church Property Trustees is developing a two-tier investment scheme so that we can increase our income returns on long-term investments. A further 2% of our income comes from rental income on property gifted to the Church many years ago.

c) Access to capital reserves and trusts

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

Over the past few years, our finance team, in conjunction with the CPT, have been examining a number of special purposes trusts that have not be accessed for various reasons for a number of years, which may include those within the “frustrated trust” category. These are trusts that cannot fulfil their original charitable purpose. We will continue this work and look for ways to open up these trusts, modernise them if possible, and consolidate them so that both capital and income can be accessed by the Church.

d) Grants and Donations – approximately 14% of income

Another major source of funding is from grants (approx. \$490,000), donations and bequests (\$196,000).

The Synod of Otago and Southland continues to provide generous grants to fund the Dunedin based Knox Centre for Ministry and Leadership and the Presbyterian Research Centre (formerly known as the Hewitson Library and Archives). We are also blessed to receive funds from the Clark Estate annually, and the Council of World Mission (CWM) and Presbyterian Development Society. All these funds go directly to missional work, both in New Zealand and overseas. We also received a grant from the Glenfield Bethel Trust.

e) Mission Enterprise Fund – approximately 11% of income

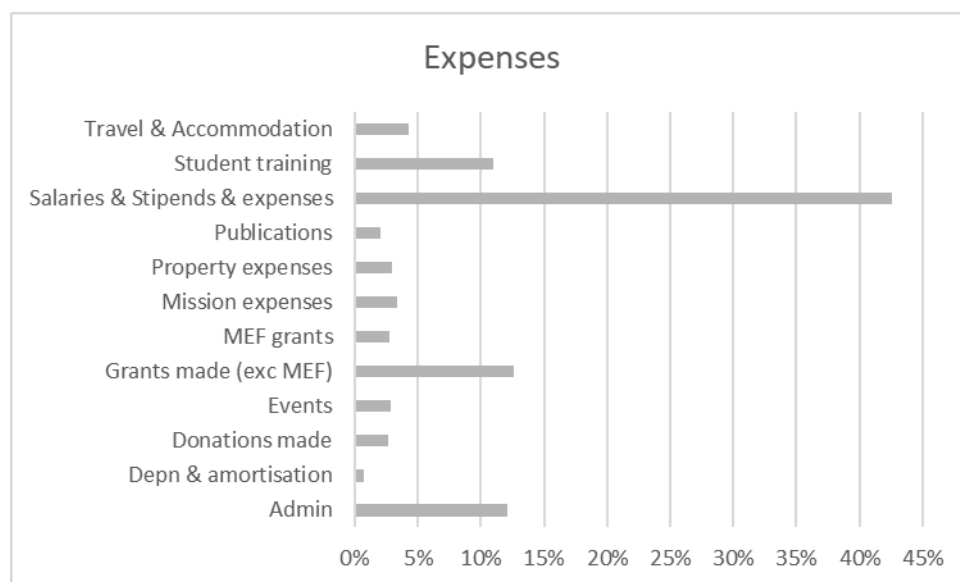
The PressGo Board administers funds allocated to it from the Laughton Fund, the Presbyterian Foundation and the Mission Enterprise Fund (MEF).

The MEF was established following the 2014 General Assembly for local mission. 10% of most property sales are now gifted from the local parish to the MEF (there are limited exceptions for replacement buildings). We are grateful to the parishes that have contributed generously to this fund and recognise their contribution to growing the mission work of the church through the MEF. Other income received by the funds and trusts under administration of PressGo are included in Grants and Donations noted above.

There will be a separate report to General Assembly from the Acting Chair of PressGo.

3.2. Expenses

Overall, our expenditure (excluding the Beneficiary Fund) is lower this year than last. The chart below provides an approximate percentage of expenditure for the General Assembly to the year ended 30 June 2018.



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

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

Student training is a further 11%, but this cost is partially offset by parish contributions.

b) Grants and donations – approximately 16% of expenditure

The Church has made grants and donations during the year, including from PressGo, of approx. \$715,000, excluding MEF grants. The MEF grants paid make up a further 3%, and total \$128,281 (which may include grants approved but not paid as at 30 June 2016). Other MEF grants have been approved but not yet paid by balance date for various reasons, for example if the grantee not ready to draw down the fund or certain criteria of the grant has yet to be performed. Refer further to the PressGo report.

3.3. Budget 2018/2019

The Council of Assembly has approved a budget deficit of \$116,326 for the year ended 30 June 2019 (plus and minus adjustments for inaccessible income, depreciation, and funding from reserves). The deficit will be met from reserves. AA has been increased by 2.5%. The General Assembly budget is under tight constraints. It is important that attention is paid to aligning the budget with the General Assembly strategic plan. Over the last 12 months, the finance team have started reporting monthly to each cost centre on their individual financial results. We anticipate that this will assist in managing the financial reporting on a real time basis.

The summary of the budget is recorded below.

Presbyterian Church of Aotearoa New Zealand				
2018 - 19 Operating Budget				
Summary by Account Group				
Account Group	2017 -2019 Year Budget	2018 - 19 Budget	Variance on Current Year Budget	Variance %
Income				
Parish Contributions	2,640,000	2,593,475	(46,525)	-2%
Grants & Dons Recd	781,000	804,147	23,147	3%
Mission Enterprise Fund	-	-	-	0%
Investment Income	733,000	802,550	69,550	9%
Registration Income	125,000	94,500	(30,500)	-24%
Sundry Income	159,000	157,000	(2,000)	-1%
	4,438,000	4,451,672	13,672	0%
Expenditure				
Salaries and Stipends	2,094,996	2,008,730	(86,267)	-4%
Staff Expenses	16,000	21,000	5,000	31%
Travel & Accommodation	179,016	195,000	15,984	9%
Grants & Donations Paid	565,000	687,379	122,379	22%
Mission Enterprise Fund	-	33,250	33,250	-
Mission Expense	255,000	194,525	(60,475)	-24%
Events	132,000	107,840	(24,160)	-18%
Administration	309,000	300,485	(8,515)	-3%
Property Costs	135,000	147,754	12,754	9%
Consultants	216,000	244,035	28,035	13%
Discipline and Judicial Review Costs	3,000	50,000	47,000	1567%
Publications	116,000	94,000	(22,000)	-19%
Student Training	529,000	484,000	(45,000)	-9%
Beneficiary Fund	-	-	-	0%
Grand Total	4,550,012	4,567,997	17,985	0%
Operating Surplus / (Loss)	(112,012)	(116,326)	(4,314)	4%

Adjust for non-cash items		
Inaccessible PIF Interest		(303,713)
Depreciation		32,000
Cash Movement from operations and capex		(388,038)
Funding from PIF Reserves		
Pres Foundation - Income		95,200
Press Go Admin Funding		78,800
Global Mission - Mission Funding		41,000
Global Mission (Ecumenical Relations)		30,485
Knox Centre Study Grants		50,000
Knox Centre - Thornton Blair Research Fund		24,035
Ministerial Review Training		20,000
CSRO Reserve		6,000
Bill Best Travel Grants		2,577
Sundry transfers to Reserves		39,941
		388,038
Excess of PIF transfers over inaccessible interest		(84,326)
Provision For Capital Expenditure		(21,000)
Cash Movement (Projection)		(105,326)

4. Uniting Congregations of Aotearoa New Zealand (UCANZ)

There are proposed changes to the UCANZ financial and pastoral care of ministers in Partner Churches. It is proposed that these changes will take effect from 1 July 2019, with the first rotation of Convening partner to be 1 July 2022. One change will be that payments are compulsory, not voluntary as at present. The other major change is there will be a Convening Partner (rotating every 3 years, which relates to (in part) which denomination of the financial contribution of the parish is made, and an Appointing Partner (essentially supporting the minister, and this rotates with changes in the minister). UCANZ will be presenting these papers separately. *[Refer section E19]*

The Council of Assembly will report separately on the proposed changes and issues that arise as a result.

5. Work Groups

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

AA Review Work Group: as noted above this group did not complete its assignment due to other changes pending.

Statement of Investment Policy Objectives (SIPO): A SIPO work group was established to adopt an investment strategy, and allocate authority for investment decisions to Council of Assembly (and its delegates within the policy). This work was finalised post balance date and is referred to further below.

Benevolent Fund: The development of the new charitable trust fund, which received the excess funds from the winding up of the Defined Benefit section of the Beneficiary Fund. This work group developed and approved the trust deed, and drafted the trustee guidelines and application form. The Church Property Trustees was appointed trustee of this fund in 2017. At the time of writing this report, approximately half of the excess funds from the Beneficiary Fund had been settled on the Benevolent Fund, with the balance to follow after other matters have been resolved.

Christian Savings Ltd: While not an official work group, an extensive amount of time and work was undertaken in 2017 and 2018 on whether General Assembly would acquire an equity share in Christian Savings Ltd. No investment had been made by 30 June 2018, however the situation has progressed post balance date. See below for further information.

6. Finance Service Team

We would like to express our thanks to Brendan Sweeny who until earlier this year lead the finance team. Brendan was with PCANZ for 12 years and we wish him well for his future career. Our new Finance Manager is Sandra Kennerley and she is getting her teeth into the challenges ahead of her, ably assisted by Katrina Graham and Margaret Fawcett.

7. Post balance date events

(a) Adoption of an interim SIPO

The SIPO work group's investment policy was presented to Council of Assembly for interim adoption in August 2018 and was approved. The SIPO will be applied over the next two years and reviewed before being referred to General Assembly 2020 for approval. We would like to thank Ian Russon, of the Church Property Trustees, and Donavan Lind in developing this policy.

(b) Equity investment in Christian Savings Ltd

In August 2018, Presbyterian Development Society graciously advised it would grant General Assembly \$650,000 for the specific purpose of purchasing shares in Christian Savings Ltd. At the time of writing this paper, the purchase was pending. The purchase was approved by Council of Assembly in August 2018 under the authority of the interim SIPO. Assembly members will appreciate that General Assembly does not, as a rule, make equity investments and this investment was extraordinary and probably unprecedented in our history. The investment decision was made for non-financial reasons for the benefit of PCANZ parishes and the Christian community as a whole. Having a shareholding in Christian Savings Ltd does not give PCANZ parishes the right to a loan, but if a loan is granted to a parish associated to a shareholder they will receive a discounted interest rate.

A \$650,000 equity investment enables Christian Savings Ltd to borrow further funds from the public to lend. Depending on the borrower's capital project, the equity investment can create a multiple of 4, 8 or 20 times in lending capacity. An equity increase of \$650,000 would give Christian Savings Ltd the ability to lend \$2.6m for new church building, \$4.48m for existing buildings, or \$11.2m in residential loans (or a combination of these).

We also anticipate receiving an annual dividend on these shares of 3.5% (subject to profitability in Christian Savings). In the first year this could amount to \$22,750 of additional income to the Church.

A further benefit of being a shareholder is that the Church can nominate a designated charity to receive the equivalent interest that a depositor may elect to forgo. Any election will be made after the issues are issued to the Church and no decision has yet been made on who that charity may be.

We would like to thank Presbyterian Development Society for their gift that made this investment possible.

8. Resource Sub-committee

On a personal note, I wish to thank the committee members for their contributions over the past two years. Mrs Diana Baird (deputy convenor), Mr David Hall (our representative on Presbyterian Insurance Advisory Group), Mr Fergus Sime (Synod of Otago and Southland), Mr Craig Donaldson (our representative on the Audit Committee), Mrs Penelope Stevenson, Dr Helen Papuni (from Te Aka Puaho) replaced by Tania-Rose Taikoko, Mr Donovan Lind, Mr Eli Eikana, Mr Jae Ahn (representative of the Asian Community), and Dr Rev Ron Mills (the Church Property Trustees representative). The Convenor of the Resource Sub-committee is a representative on the Council of Assembly, and also on the PressGo Board.

Dr Papuni, Mr Lind and Mr Jae Ahn stepped down during their term. Mr Foster and myself are due to retire at this Assembly. I thank everyone for their service. Being on the Resource Sub-committee can have significant time commitments but is rewarding. I would encourage all members of the Church to consider offering to serve on this committee.

I would like to thank Rev Wayne Matheson, our AES, for his contribution to this committee and the Church and the finance team for their advice and support. And finally, I would like to thank Mrs Jenny Flett, Convenor of Council, for her support to me personally over these last four years.

Anne Edgar
Convenor
Resource Sub-committee

Resource Sub-committee Appendix 1: Annual Financial Report

Note: The signed Annual Financial Report, Auditor's letter and Representation letter to the Auditors are published as stand-alone PDF documents.

Council of Assembly Convener Report to accompany Annual Report 2018

It is my pleasure to report on behalf of the Council of Assembly for the year ended 30 June 2018. I would like to share the work undertaken by the Council during the year, highlighting our achievements and signalling our future plans.

The major piece of work that the Council has started over the past year has been to consider the strategic framework and direction of the church. This work to include:

- a. Review the national functions of the church in light of current context
- b. Develop a framework for the way the National Church can assist the Presbyteries and Parishes in their primary functions

The work will include but is not limited to the following outcomes:

- i. Exploring a collaborative framework within which the national staff can enable and facilitate the mission goals of the church
- ii. Refresh the strategic language of the church; starting with the five faces of mission
- iii. Creating more nimble bureaucracy, promoting an attitudinal change that is missionally permission giving
- iv. Unlocking resource for mission
- v. Promoting best and most effective practice to churches, church leaders and in the training of leaders.

The first phase of this work (a) and has been undertaken to review the national functions of the church in light of the current context, in particular the function and structure of the National Service Team. A new structure has been developed, centered around a Core Leadership Team which will unlock silos and provide a framework for collaboration and working together across the National Service Team.

The second phase will be carried out over the next year and it is anticipated that the Council will be bring a report with recommendations to General Assembly 2020.

Alongside this work, the Council is undertaking a review of governance and management of Knox Centre for Ministry and Leadership and the Presbyterian Research Centre. The outcome of this review will create a more streamlined structure under which our training function will operate.

The Council also looks forward to forming a relationship with Christian Savings Limited, as a generous gift from the Presbyterian Development Society has been received post balance date to enable the Church to take a shareholding in Christian Savings Limited. Considerable dialogue took place during the year with the parties involved which has culminated in this positive result.

The Council's full report to General Assembly 2018 outlines in more detail the work of the Council over the period.

I would like to thank the Council and its sub-committees for their contribution to the Presbyterian Church of Aotearoa New Zealand over the past year. The volunteer hours given to our national committees are considerable, without which our Church would not

be able to function cohesively. My appreciation is also expressed to the Assembly Executive Secretary, Wayne Matheson, and the entire National Service Team who serve the Church with unwavering dedication and commitment.

Jenny Flett
Convenor, Council of Assembly

Cover letter from Assembly Executive Secretary

I have pleasure in writing this covering letter to the Accounts for the Presbyterian Church of Aotearoa New Zealand (PCANZ) for the period ending 30 June 2018.

While the accounts cover both the operations of the PCANZ and the Presbyterian Church Property Trustees operational accounts, I will limit my comments to the parent – the PCANZ.

People are our key asset

Our organisation reflects the support of many people – people who give generously of time, energy and talent. People who serve in various ways – both here and overseas. People who are trained and equipped to offer themselves in leadership at local, regional and national levels. People who are engaged in various functions and ministry resourcing at a national level some in paid positions, but the majority as volunteers. It is important we pause, and in acknowledging that – give thanks to God for all who are engaged in the mission and ministry of the Presbyterian Church of Aotearoa New Zealand.

Our Mission

God calls the Church in worship to join the mission of Jesus Christ in service to the world. I am reminded that the Church has adopted Five Faces of Mission. These are:

- the preaching of the message of Jesus,
- the nurturing of disciples,
- the loving service of people in need,
- the involvement in society for its transformation, and
- in caring for creation.

Finances

Our mission requires financial support and relies on the generosity of parishes, individuals and the gift of past generations.

In terms of income, it is pleasing to note the high collection of Assembly Assessment. This is core and central to our work together. Together we make a contribution to enable what we need to happen. That said, it is also clear that there is limited ability for congregations to increase Assembly Assessment contributions much beyond annual inflation adjustments in both the short and medium term.

Having stated that, the reliance on other funding – especially investment income – to assist in providing funds for the core operations – has shown that such reliance when interest rates drop and remain low poses a risk. As such, the need to balance the increasing demand for services against the reality of limited income will continue to be a difficult negotiation.

The contribution of the Mission Enterprise Fund (MEF) shows while gifts of \$549,016 were received; only \$128,281 was paid out. This difference, \$420,735, is committed for future years. It is important to note this. I also note the property revaluation saw an increase of \$145,000 to the bottom line. These two matters make a huge impact on the reported operating surplus. Without these, the surplus would really show a loss of over \$160,000.

I wish to thank each parish that has so generously given to the MEF. Such gifts enable PCANZ to contribute to the development of new mission fields throughout New Zealand.

Operating on a deficient budget sees the reduction in reserves and so future potential income. Such a strategy requires careful and prudent decision making and the recognition that while this provides a short term solution, the larger and long term issues need to be addressed.

While there are challenges, there are also opportunities to use the finances received to resource the whole church.

Looking forward

Finally, I would like to finish on a positive note. Under a work group set up by the Council of Assembly, we are reviewing the national functions of the Church in light of current context and exploring a collaborative framework within which the national staff can enable and facilitate the mission goals of the church. The core reason is to ensure what happens nationally will be of greatest assistance to presbyteries and parishes in their primary functions.

We are daring to ask both theologically and strategically how we might live out a more nimble bureaucracy, promoting an attitudinal change that is missionally permission giving and unlocking

I am personally encouraged and heartened in my own faith journey as I see our people both young and old reach out within and outside the Church, to spread the Good News: the saving gospel of Jesus Christ.

And in all this – understanding we do this together – in partnership...

“I thank my God every time I remember you. In all my prayers for all of you, I always pray with joy because of your partnership in the gospel from the first day until now, being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus.”

“E whakawhetai ana ahau ki toku Atua i oku maharatanga katoa ki a koutou, I aku inoinga katoa, e puta ana taku inoi mo koutou i nga wa katoa i runga i te hari, Mo koutou i uru tahi mai hei tautoko i te rongopai, mai o te ra tuatahi a moroki noa nei; Pumau tonu toku whakaaro ki tenei mea nei ano, tera te kaitimata o te mahi pai i roto i a koutou e whakaoti, taea noatia te ra o Ihu Karaiti.”

Kia ora mai.

Wayne Matheson
Assembly Executive Secretary

D4: National Ministries

Communications

Overview

The Communications team produce, or support the production and/or promotion of, a variety of documents, resources and communications, which enable the mission of our parishes, presbyteries, synods and national Church ministries. Some activities since GA16 include:

Publications

Communications produced seven editions of *Spanz*, the Church's quarterly magazine; 23 editions of the *Bush Telegraph*, the Church's monthly newsletter; and assisted the editor of *Candour*, the blog for ministers and church leaders by regularly scheduling meetings and commissioning articles and posts. Email campaigns included five editions of *Council News* and a number of pastoral emails. Using our publications, website, Facebook and email communications channels we shared significant events and campaigns including: resources, lectures to mark the 500th anniversary of the Reformation; Interchurch Bioethics Council resources about euthanasia; changes to the Beneficiary Fund; GA16 and GA18 communications; White Ribbon resources and events; CWS Christmas and Cyclone Gita appeals; Prescare Neighbours Day vouchers for refugee families; ministry communications included KCML training courses and the *Mark: The Illustrated Gospel*; PYM Going Further, Connect, Key Leaders Retreat; Global Mission opportunities to serve in mission.

Awards

At the 2017 Australasian Religious Press Association (ARPA) awards, *Spanz* magazine received the silver award for Best Column (*Moderator's Musings*) and bronze award for Best Social Justice Article (*Young Presbyterians advocating for our earth*).

Media and issues management

Assistance to the AES, Moderator, Council of Assembly Convenor, presbyteries, synods, parishes, Church Property Trustees and others on communications issues requiring advice and on-going management, including the preparation of media communications plans and media response statements. Increased Communications assistance required for building safety and property related issues. Churches assisted included: Mt Eden PIPC, Auckland; St David's, Auckland; Trinity, Nelson; Highgate, Dunedin; St Columba, Naenae; St Andrews, New Plymouth; St Paul's and St Mark's, Wanganui.

Media coverage

While the majority of Communications media work is reactive, Communications also worked proactively with the Church's Moderator and national ministries to produce media releases and letters to government ministers, including: Presbyterian Research Centre Ng NZ Chinese Heritage Collection UNESCO Award; Parliamentarians urged to keep Jesus' name in the prayer; and Christmas and Easter releases.

Website

From October 2017 to May 2018, Communications worked with a new web developer to update the website to a more stable platform (CMS), improve search function and the homepage design. Church information is now more accessible and the website is optimised for responsive viewing on all devices.

Ongoing maintenance and updating of the Church's website and Facebook page, and promoting Church ministry Facebook pages and blogs. Church (local and national) ecumenical resources, activities, news and events were promoted to a wide audience.

Social justice

Communications identifies Church leaders and members to participate in conferences including: Just Action social justice conference; 2017 IMPACT social housing conference. Churches were encouraged to make submissions on the End of Life Choice Bill, and the Child Poverty Reduction Bill.

Moderator

Communications provided editing, proofing, feedback on messages and comments, and distribution and/or promotion of messages from the Moderator, including: Moderator's Earthquake Appeal; Church leaders meeting with the Prime Minister; messages to the Church for Lent, Easter, Christmas, Pentecost, Waitangi Day, Anzac Day, Children's Day; promoted Mod Blog – the Moderator blog, and the Moderator's Facebook.

Staffing

Web Assistant – Shiv Gandhi left in May 2017; in June 2017 we welcomed Lu Tang to this role.

Angela Singer

Communications Manager

Financial Services Department

It has been a time for change in the Financial Services Department since the last General Assembly meeting. The biggest change being the departure of Finance Manager Brendan Sweeney after over 10 years of service to the Presbyterian Church. His input and knowledge will be missed. As the new Finance Manager, I commenced work at the National Office in early April 2018, and so began a very large learning curve in the ways of the Presbyterian Church. The helpful staff have greatly assisted in helping me gain the required knowledge of how the Presbyterian Church functions. I have much appreciated their help and assistance.

I see the core activities of the Financial Services Team as two fold, firstly to assist the members of the Presbyterian Church in all financial matters, be that helping parishes comply with the ever-changing accounting compliance requirements, assisting in Stipend calculations, HR issues or any other support the parish may require.

The other side of Finance is in the area of providing support to the ministerial side of the PCANZ National Office, by taking care of the administration work required in order to allow the mission teams to focus on what is important, ministering to the people.

A favorite part of my job is putting together the monthly Treasurers newsletter. It is a great way to reach everyone and keep in touch with the latest changes facing the church. I have very much enjoyed the phone calls and emails I have received because of these newsletters, welcoming me to the church. Thank you to all of the kind treasurers who have contacted me.

Over the past few years, the Finance Team has built a relationship with Laurenson Chartered Accountants, and together we have put together packages to assist parishes in transferring their accounting system to Xero. Parishes also have the option of Laurenson's preparing their financial statements in accordance with the current accounting standards. We currently have around 100 parishes, which have taken advantage of this, and we continue to encourage this as an option going forward for all parishes.

Looking forward, I believe that further change is coming in regards to financial compliance with the accounting standards and Charity Services. Our work over the current and future period will involve putting a framework around what this may look like and assisting the parishes and presbyteries' as required.

Finally, I would like to thank you all for making my first six months at PCANZ such an enjoyable time. I look forward to working with you all.

Sandra Kennerley
Finance Manager

Global Mission

The Presbyterian Church of Aotearoa New Zealand has Global Mission relationships with church partners in Vanuatu, Myanmar and India, and increasingly with churches in Asia. The Church also enjoys valued relationships worldwide through international ecumenical bodies such as the Council for World Mission. We respond to invitations to share resources, expertise and personnel, and extend invitations to them to do the same where possible.

These relationships are deeply valued by all parties, through which we respond to the call of Jesus Christ to make disciples of all nations and help in the sharing of resources for Christian mission. This also enriches the life of the Church as we grow together in the worldwide body of Christ. Global Mission remains committed to honouring these relationships and working with our partners as they continue to give expression to the gospel in their unique cultures and contexts.

Growth of Partnership with the Presbyterian Church of Vanuatu (PCV)

The past two years has seen a consolidation and growth of our commitment to the mission of the PCV. Our Global Mission team in Vanuatu has grown with six personnel serving there in 2018. Neville and Gloria Jones have returned for a fourth year, and Martyn and Annette Vincent are completing their second year in 2018. This year the Jones and Vincents are serving as Partners in Mission, a programme funded by the Council for World Mission. Their presence has made a huge difference for the many teams and individuals from congregations who have engaged in projects over the past two years. Nicola Young is assisting in healthcare training and the Rev. Dawn Daunauda is teaching at Talua Ministry Training Institute. Members of the Church have contributed in ministry support, mission outreach, healthcare, education, theological education, building projects and youth programmes. It has been very encouraging to see the depth of our relationship grow as members of the Church have contributed in these ways, and we as a church have been blessed through sharing in this mutual partnership.

Young Adult Training and Discipleship Formation Programmes

The following programmes are examples of the ways in which young adult members of our churches have participated in a global mission experience:

Going Global

Going Global is a cross cultural exchange programme shared with Presbyterian Youth Ministries, through which we facilitate exchange visits with our partner churches. In the past two years our young people have participated in programmes in Vanuatu and Myanmar, and these are significant formation experiences for all involved.

I Love Taiwan

This is an annual programme hosted by the Presbyterian Church in Taiwan, giving participants international experience and understanding of the unique culture and mission context of the church in Taiwan.

Increasing Involvement with the Presbyterian Church of Myanmar (PCM)

The name of our partnership with the Presbyterian Church of Myanmar is the Ricebowl Mission – and this year has seen a new development take place. Wayne and Helen Harray were accepted as Partners in Mission with an agreement to serve

at the PCM's Tahan Theological College for up to four years. Wayne's main role is to develop a demonstration farm on TTC land with an aim that this becoming self-sustaining; Helen will have teaching responsibility in counselling and English, and will support the development of womens ministry. This is a major step forward in our mission partnership with the PCM. At the time of writing we are also negotiating for a trained teacher to teach at a PCM school in the Chin State. She has been involved in many Presbyterian Youth Ministry programmes, was a participant on an exposure visit to Myanmar several years ago and was a member of Training in Mission in 2013, so it is very encouraging to see all this input bearing fruit. In November this year we are planning to host a two-week visit of three members of the Presbyterian Church of Myanmar.

These are just some of the core activities and highlights of the Church's Global Mission in the past two years. There is surely more to follow in the years ahead as we continue on this exciting and fulfilling ministry serving the global church. Members of congregations are invited to join us on the journey growing global followers of Jesus Christ.

Phil King
Global Mission Coordinator

Kids Friendly

"The only constant in life is change!" – Heraclitus of Ephesus

At the end of 2017, after 14 years of ministry with Kids Friendly, **Jill Kayser** moved into a new season of ministry as Chaplain at large for Auckland City. After having served alongside Jill for roughly five months, I took on the national coach role at half-time following her departure. The beginning of 2018 brought another team member, **Julie Taylor-Penno**, who is serving as administrative assistant. Julie brings more than 15 years of experience with children and families ministry and is a timely addition to the team.

Cheryl Harray, our Kids Friendly Advisor, continues her solid commitment to all things Kids Friendly in the Synod of Otago and Southland. A recent regional review has yielded statistics pointing to the fruitfulness of her efforts and the Kids Friendly culture that has been well established over many years in a significant number of the Southern churches.

Another notable step was taken in March 2018 when Presbytery Central showed their commitment to ministry with children and families by commissioning three **Children and Families Ministry (CFM) enablers** for their region. CFM enablers Jennie McCullough, Anna Davis and Amber Parry Strong share one full-time role in this effort for their region. They are encouraging and supporting a Kids Friendly ethos. This is a big step for ministry to children and families in the PCANZ. Our hope is that other Presbyteries will follow in this stream.

Needless to say, 2018 has proven to be a year of change and transition for Kids Friendly! The Kids Friendly national team, now based out of Christchurch, has been faced with the opportunity to ask the crucial question once again: *"what are the*

needs of children and families in Aotearoa New Zealand?” We have understood listening as one of our main priorities in this time of transition. We will continue listening so that we can faithfully respond as a national entity as we move into this new season of ministry.

Another major area of priority in this new season has been making efforts of **streamlining our means of communication and reorganising our resources** in a user-friendly fashion. One of our highlights has been making intentional efforts to continue in our collaboration with **Presbyterian Youth Ministry** in new and refreshing ways.

We, along with all other areas of the national ministry of the Presbyterian Church, have been involved in the national review. Alongside Presbyterian Youth Ministry (PYM), we have assisted the Book of Order Advisory Committee in developing a national **Child Protection Policy**. This continues our joint effort to secure a safe ministry to children and families as a top priority for the Church.

In this time of transition, we have also continued to set our priorities in resourcing, equipping, advising, training, encouraging and inspiring churches to *“let the children come”*. We are finding that being “Kids Friendly” continues to be an integral part of the life of many of our churches in the Presbyterian Church of Aotearoa New Zealand. Churches that undertake a review of their ministry with children and families using our “Kids Friendly ideals and self-review” resource and process come away with a more deeply rooted and effective ministry. Through these efforts, churches develop a plan for children’s ministry and cultivate a “Kids Friendly” ethos that is authentic and reflective of their unique context. We’d love to talk with you about embarking on this journey if you haven’t already!

Our **Transformers – Raising Up Young Leaders**, continues to be an effective mentoring and discipleship programme for intermediate age children.

We continue our interface through **social media** for sharing resources and news; through our Facebook community, our Kids Friendly blog, Kids Friendly Pinterest, and our more recently added Kids Friendly Instagram.

To join our network of Kids Friendly churches and receive our monthly resources E-news, contact robin@kidsfriendly.org.nz, admin@kidsfriendly.org.nz , or cheryl@kidsfriendly.org.nz.

We would love to listen to your own reflections on Kids Friendly and to intentionally partner with you as we move into this new season of ministry.

Above all, we are here to serve and resource you in your ministry with children and families!

Robin Humphreys
Kids Friendly National Coach

Presbyterian Research Centre

The Presbyterian Research Centre (PRC) is recognised as a significant professional research institution across New Zealand archives and libraries, academic and educational institutions, religious and theological institutions and the broader research communities. The PRC Library & Archives collections document the life, work, needs and interests of the Presbyterian Church in Aotearoa New Zealand both currently and historically.

The Presbyterian Research Centre has had an exciting and productive two years since the 2016 General Assembly. With the help of the PRC Advisory Board, we have developed a **Strategic Direction document** to assist us in our future planning which will be updated annually. This will allow us to explore new opportunities, while keeping a focus on prioritising our present work in alignment with the Church.

The Library's **practical theology collection** is continually being developed to ensure it serves the core needs of the Knox Centre for Ministry & Leadership, ministers and church leaders and we are exploring ways of making this more easily available to parishes. The special collections, including two significant world-class collections, the "Rita Mayne England Christianity and Cultures in Asia Collection" and the "Chrysalis Seed Art and Christianity Collection" are becoming a more and more important feature of the Library and are gaining national and international attention. An example of the way the collections are being used at present is the "Christianity in Asia Seminar series" jointly sponsored by the University of Otago Department of Theology & Religion, the Knox Centre and the Presbyterian Research Centre, which serves to promote the use of the Rita Mayne England Collection.

The Archives collections are continuing to grow. We have received a large number of parish and presbytery records and we recently received the archives from **Turakina Māori Girls College** which closed in 2016. Over its 110 years of service, many young Maori women obtained a grounding from this Presbyterian school which enabled them to contribute to the Māori, as well as the wider community of Aotearoa New Zealand. We look forward to honouring that through care of this taonga. We are also looking forward to receiving archives from several Chinese families with links to Alexander Don and the Otago goldfields thanks to our successful listing of the Ng Collection on the UNESCO Memory of the World New Zealand Register, and are in the process of setting up the NZ Chinese Heritage Research Centre in a room set aside in the Library.

Although we welcome these important additions to our collections, **space and a substantial processing back-log** remain an issue. The Archives is also still without an internet-based collection management system, but we are slowly raising the funds towards a solution and we look forward to showcasing this in the future.

An almost constant stream of researchers mine the rich resources we hold at the Presbyterian Research Centre, including family and social historians, university academics and students and people researching parish or church histories. We are also now hosting our third University of Otago Humanities Intern, a very successful collaboration that has prompted us to examine our collections from a new perspective. Our first interns both undertook projects that highlighted the role of Presbyterian women, as Medical Missionaries in India, and as Moderators of the

General Assembly, hence our recent focus on enriching our collection of “women’s stories”.

The collections in the Presbyterian Research Centre, both Library and Archives, hold books and artefacts that tell the story of Presbyterianism and its relationship to New Zealand as a nation.

Jane Thomsen
Director

Presbyterian Youth Ministry

It has been a great two years for Presbyterian Youth Ministry (PYM). The national and regional staff team has stayed consistent, with a few new regional youth enablers added. The team has formed a tight bond, and are working well as a team to deliver, ministry, training, resourcing, advocacy and Networking. Some of the highlights include.

Connect – National Leaders Training Conference

The Connect training event takes place each July. It always great to see around 200 youth leaders, elders and ministers from around the country encouraging each other, worshipping together, supporting each other and learning together.

Key Leaders Retreat

November 2017 saw the inaugural bi-annual Key Leaders Retreat in Queenstown. The motivation for this event came from research showing the importance of Key youth leader longevity. Forty parishes sent their key youth leader to this spiritual retreat, who were acknowledged, refreshed and equipped.. The event was a huge success and only made possible due to funding from the Wilkson Trust and the Synod of Otago and Southland.

PYM internship

The Presbyterian Youth Ministry (PYM) internship offers a combination of formal ministry training, local parish ministry experience and the opportunity to participate in a learning community with other interns. Since the graduation of our first interns on this programme in 2016, we have a new intake of interns. The PYM internship programme not only offers support for degree based students but also for those undertaking certificate and diploma level study from a range of ministry and theological training providers.

First Year in Youth Ministry Coaching

All the national and regional youth enablers were trained in May 2017 in Coaching. PYM has produced Coaching Course for new key youth leaders in their first year of youth ministry. Youth leaders sit down once a month for a conversation on topics such as Relational Youth Ministry, Long term planning, Building a volunteer team, Self-care, Communication, Event planning, and Handling a Crisis. Each session includes pre-readings, a video, discussion and a practical exercise.

Safety Warrant of Fitness (WOF)

Presbyterian Youth Ministry and Kids Friendly teamed up to offer a Safety Warrant of Fitness (WOF) for children and youth leaders in 2016. The training includes: Code of Ethics, Risk management, and Health and safety. We have been offering this training at least once a year in each geographical presbytery.

We recommend all children and youth leaders attend this training once every three years. We have been delighted by the participation of congregations throughout the country with 200-300 leaders being certified each year.

PYM.org.nz

The PYM website continues to being the home of all our home made resources and links to the best youth ministry resources on the web. We are delighted that thousands of people access this website each week

Confirmation/Baptism

Noting the low statics of confirmation and baptisms in our churches, Kids Friendly is currently piloting a new 6-week confirmation course and regional retreat. The 6-week course would be run by a minister and the regional retreat run by the Presbytery. The aim to create a culture where ministers can challenge young people to sign up for the course, and for ministers to get more involved in the faith formation of their young people.

Matt Chamberlain
National Youth Director

Section D5: Regional Presbyteries

Northern Presbytery

How can Presbyteries be strategic and meaningfully help their congregations?

During the latter part of 2017 Northern Presbytery agreed to significant changes in structure and how it operates, primarily to become more strategic whilst addressing the main issues that had arisen. The main changes included

- i) Establishing five regions within the presbytery to further the presbytery's mission and ministry, these being: South; East/Central; North; West; Northland. Each region consists of ministers and presbytery elders, with its primary function being to develop and implement ministry and mission (for that particular region).
- ii) Restructuring the Presbytery Office to establish two new positions, these being Executive Officer and Administration Officer; with the role of Youth Coordinator continuing
- iii) Revising the Presbytery Council to function as the governance for the Presbytery, consisting of two representatives of each region (minister and elder), plus the Moderator as voting members, with convenors of work groups invited to attend. The Council meets quarterly and has appointed an Independent convenor.
- iv) Revising the schedule of full presbytery meetings, which now meet twice per year.

There were a number of initial steps in implementing the new structure, which included:

- Regions, followed by the Presbytery Council, establishing strategic plans
- the Property & Finance Work Group being revised to be more strategic and proactive
- a new Conflict Advisory Work Group established, with the purpose of adopting the best process to address a particular dispute or issue
- a revision of the Youth Work Group, with the aim of increasing the voice of youth and enhancing youth leadership
- the Mission Pathways Fund revised to provide governance over the distribution of Presbytery development funds
- a new Learning and Development Work Group established to increase leadership capacity and capability

As part of being more strategic, there have been several important initiatives instigated that are underway, such as

- engaging two senior ministers to review how we can best to support our Asian congregations in the future
- establishing a small team to review the three presbytery campsites to determine how they can be best used for ministry and mission

- creating an audacious goal of reviewing all of our congregations over the next two years, greatly assisted by creating a new part time role of Parish Reviewer (two year appointment), with the aim of this being beneficial to each congregation and assist in planning into the future.

Kaimai Presbytery

“Kaimai” represents a source of food, and mission across barriers, developed with conviction and courage. Kaimai Presbytery aims to encourage and nourish the growth of a variety of vibrant, healthy congregations focused on worship, mission and community that will be a dynamic movement of God’s people in our region. This is a challenge and the presbytery is striving to meet this challenge!

Kaimai Presbytery extends geographically from Ngatea on the Hauraki Plains in the north and, along both sides of the Kaimai Ranges, to Lake Taupo (Taupo and Turangi) and Taumarunui, near Mount Ruapehu, in the south. The presbytery relies heavily on email and the monthly electronic newsletter, *Kaimai Press*, to keep people and congregations connected. The half-yearly Presbytery Gatherings, one on the Bay of Plenty side and one on the Waikato side, are the presbytery’s main means of drawing people together physically. Ministers’ Days are held usually once a year to build collegiality. The most recent one, in March 2018, discussed the recent report “Life-long Learning Needs of Ministry Leaders in the PCANZ” by Dr Rosemary Dewerse. The geographical spread means some people travel great distances to attend meetings and gatherings. For example, the current members of the Kaimai Presbytery Council come from as far afield as Paeroa and Matamata on the Waikato side and Whakatane, Katikati, Te Puke, Papamoa and Tauranga/Mount Maunganui on the Bay of Plenty side.

Kaimai Presbytery comprises 25 Presbyterian congregations (3 having a second ‘congregation’ in their mix, while the Rotorua District Presbyterian Church combines 5 originally separate Presbyterian congregations), a Presbyterian congregation under the oversight of the Presbytery, and 22 cooperative ventures (CVs) with a Presbyterian component. This means the split is 55% Presbyterian and 45% cooperative ventures. Of these, 40% are city congregations. Rotorua has its combined Rotorua District Presbyterian Church, Hamilton has 10 congregations (7 Presbyterian, 3 CVs) and Tauranga/Mount Maunganui/Papamoa has 8 (6 Presbyterian, 2 CVs). This leaves 60% of its congregations located in towns and rural areas.

Behind these statistics there are faithful men and women, lay and ordained, who are striving to live out the Gospel and address the challenges they face in a variety of situations. The presbytery seeks to support these people in their endeavours. There are shared challenges, but city, town and rural location each bring their own distinct challenges.

In Kaimai Presbytery, approximately 44% of congregations have ministry vacancies, split almost evenly between Presbyterian congregations (5 city congregations and 6 town/rural congregations) and cooperative ventures (3 city congregations and 7 town/rural congregations). Among the Presbyterian congregations, 3 city congregations are seeking a ministry settlement, but only 1 town/rural congregation,

i.e., only 40% of the Presbyterian congregations with vacancies. Among the cooperative ventures, the 3 city congregations are seeking a Presbyterian ministry settlement, but none of the town/rural cooperative ventures. This is why the presbytery currently employs two part-time resource ministers – they are able, among other roles, to offer assistance to congregations without a ministry settlement. The number of vacancies places pressure on those congregations with ministry settlements because it reduces the pool of people who are available to carry out presbytery tasks, such as interim moderators. The need to fill ministry settlement boards also reduces the pool of people who are available to carry out other functions at presbytery level.

The story of the loaves and fishes from Jesus' ministry (Matthew 14;13-21) is close to the heart of Kaimai Presbytery. It reflects well the situation in which the presbytery finds itself – moving with Jesus in faith to bring abundance with the limited resources it has at its disposal. The presbytery achieves what it does, in part, through the willingness to go the 'extra mile' of its part-time paid Administrator (Mrs Amanda Ronalds), its Council Convenor (the Rev Dr Ron Mills, replacing the Rev Ian Croft on 1 April 2018) and its two Resource Ministers (the Rev Jan Fogg and the Rev Jacqui Cavit).

Its achievements are also attributable, in no small part, to the commitment of its people, both clergy and laity, throughout the Bay of Plenty and Waikato regions in cities, towns and scattered rural areas. It relies heavily too on the commitment of those willing to serve on the Kaimai Presbytery Council, especially its co-moderators (currently, on the Waikato side, Mr Lud Sparks and, on the Bay of Plenty side, the Rev Ian Pittendreigh and, more recently also the Rev Dr Mario Weyers).

The most recent exercise to gauge the health of Kaimai Presbytery's congregations was in 2014-2015, when 16 congregations (11 Presbyterian, 5 Cooperative Ventures) completed the *Taking the Pulse* survey devised by the presbytery. Some parishes opted out, another is working to complete the survey and, in other cases, either geographical distance or another reason proved to be an obstacle. It did, however, give the presbytery something of an overview, notwithstanding that it did not cover all the congregations. It is obvious to the presbytery that some congregations, both large and small, have significant signs of life, while others are struggling to a greater or lesser degree. One town parish has recently completed a major building overhaul, another is currently adding a major extension to their church complex, while two others are considering major additions. For Cooperative Ventures, Kaimai Presbytery participates in the cycle of parish reviews under the auspices of the Waikato Regional Forum. This is another means for a gauging the health of its 22 cooperative ventures.

Kaimai Presbytery has two camps under its oversight, Ohope Christian Camp and Narrows Park. Ohope is run by faithful, long-serving camp managers. Narrows Park is situated on the outskirts of Hamilton near the airport and is run by a Trust Board on which the presbytery is represented. Narrows Park has developed a strong record of ministry to the young people of the Waikato Region.

Global mission has also been an area of activity for the presbytery. Under the oversight of the Rev Jaco Reyneke, the presbytery has raised funds for the rebuild of the William Gray Memorial Church at Waisisi on the Island of Tanna, Vanuatu. The

church was badly damaged in Cyclone Pam and it is being replaced with a sturdier structure.

Kaimai Presbytery, through its Council, enjoys a good working relationship with its Methodist counterpart, the Waikato Waiariki Methodist Synod. This is important because 14 of the Presbytery's cooperative ventures are two-partner Methodist Presbyterian ones. There will be a need to work closely over the next year, particularly if Option C is adopted by the National Denominational Partners and the Cooperative Procedures 2012 are amended as a consequence. The presbytery is also represented on the Waikato Regional Forum, and on various chaplaincy bodies.

The presbytery has agreed, in principle, to employ a youth enabler to develop youth work in the presbytery. The youth enabler will do this by supporting youth workers working in its congregations, developing a youth workers' network and providing assistance to congregations looking to engage a youth worker. Kaimai Presbytery's Youth Task Group, under the guidance of the Rev Cate Williams, is currently raising funds so that this vision can be turned into reality.

The most significant piece of work currently being undertaken by Kaimai Presbytery is the strategic review of the presbytery being undertaken by its Strategy Work Group under the leadership of the Very Rev Garry Marquand. The work group will present its initial report to the presbytery's September Gathering. This report will focus on 3 areas: the health or otherwise of the parishes; the presence or absence of appropriate leadership for the future; and the acquisition of sufficient resources to fulfil the presbytery's vision. This report will be discussed at the September Gathering and will be followed by a process of conversations with ministers and other key leaders, and with congregations. This will help to ensure that there is wide ownership of the presbytery's strategy when it comes time for decision-making. The September Gathering will be shared with some from The Presbyterian Church Property Trustees. The Trustees' presentation will include a statistical overview of Kaimai Presbytery that will complement the report of the Strategy Work Group. The presbytery looks forward to reporting on this stream of work in more detail at a later date.

Presbytery Central

Presbytery Central stretches from Wellington in the south, New Plymouth to the west and Gisborne to the east. One of the constant challenges is found in distance and diversity, but the call of Christ is the uniting factor. The presbytery formally consists of 82 parishes, but within that are a greater number of faith communities including schools, rest homes and hospitals.

Presbytery Central has accepted a road map for the coming years that seeks (a) to build trust, participation and prayerfulness, (b) to be more mission-focused: locally, regionally and Presbytery-wide, and (c) to "green" the church by encouraging new initiatives: particularly with youth and children. As a commitment to this journey the presbytery has provided funding to key personnel.

A Mission Catalyst has been employed to work with local churches in defining their plans for mission and ministry. Children and Families Ministry is being supported by three part-time enablers to encourage a wider generational influence of our

churches. Youth have been supported by a team leader and four regional workers to enhance youth ministry across the area. The Executive Secretary role has been strengthened to provide administrative support that wraps the red tape without too much glue attached.

Alongside the people working for the presbytery, there has been the establishment of a presbytery mission fund that will utilise the legacy capital that has fallen to the presbytery. We affirm the release of capital from closing churches and commit ourselves to honour their faith commitment. We continue to work with small, ageing congregations to help them pass their faith legacy on to new ventures of hope.

The strengthening of earthquake prone buildings still dominates the background discussions in many of our local churches, particularly as costs increase and asbestos concerns are raised. We are acutely aware of the need for the Church to be responsible property owners. On our agenda is the work that we must do to ensure health and safety compliance in all of our churches.

Presbytery Central has a conservative optimism for the future – there is a recognition that more change is ahead of us and that there will be many hard decisions to make. We are challenged by the demographic realities in our communities, but encouraged by the sparks that have begun to kindle new hope and the churches that continue with effective mission.

Alpine Presbytery

Alpine Presbytery is now into its fifth year of existence and has decided the time is right to conduct a full organisational review. This should be well underway by the time General Assembly meets in Christchurch this year. We have learned a lot about being a new and larger presbytery, however, we don't want to get 'stuck' in our ways. We want to maintain an innovative, developing edge as we gear for future opportunities and seek to be the best we can be for the churches and ministries in our diverse region.

Alpine currently has 59 parishes and various other ministries including chaplaincies in hospitals and church schools. It's a constantly changing situation with some churches finding life difficult as costs rise and numbers of active people shrink while others are finding creative new ways to *be church*. Across our region there's a glorious mix of challenge and opportunity.

A key factor in our planned organisational review is around **culture**. We are asking: *What kind of presbytery do we want to be in the future?* We are committed to make changes that will develop a sound and healthy culture which is based on good relationships. Our Presbytery Strategic Framework (2015) states:

"Alpine Presbytery exists for fostering, resourcing, encouraging, supporting our churches and faith communities working for the emergence of healthy, vibrant Presbyterian mission in our region."

We don't want to lose sight of our core philosophy of what we are really here for and what God is calling us to be and to do.

Some current observations of Alpine Presbytery include...

- **Changes are happening...**

Currently 25% of our parishes are technically “vacant”. However, that includes churches which are ably led by competent Shared Ministry Teams and some which are resourced by neighbouring parishes. The day of most parishes having an ordained minister at the centre of their existence is rapidly ending. We have a number of current ministers closing in on retirement as well. What will new models of ministry look like?

- **Resourcing...**

Under the capable guidance of our part-time Presbytery Resource Minister, Rev Darryl Tempero, we have a growing team of Mission Discernment Coaches; volunteers who are well-trained and are committing to helping churches find their way in a changing missional context. Churches often realise the challenge and even see possibilities but all too often do not have a helpful, robust process to clarify their thinking and reflection on who God is calling them to be before deciding what they should do. This has been a very encouraging process for us.

- **Building...**

In the last couple of years since the 2016 General Assembly, we have seen several churches in our region complete their repairs or new builds. This has been very encouraging for the churches themselves and for the presbytery as a whole. Some very creative projects have been accomplished and are now being well-used for their communities. A number of lessons have been learned along the way!

The other side of this story, of course, is the reality that a number of our churches are struggling with the issue of earthquake-prone buildings. While Alpine Presbytery has been rigorous around the policies of the Presbyterian Church, we are conscious that this has led to considerable heart-searching and concern when some churches are faced with potentially massive strengthening costs. We are conscious that this adds significant stress when churches are trying to become more missional in their communities. Sometimes there are no easy answers!

- **Telling our Stories...**

An exciting new project developed this year has been the beginning of a series of on-line audio-visual resources called “Telling our Stories”. We often miss out on hearing stories of hope and inspiration. We all too often keep things to ourselves. We sometimes despair of future options and are not encouraged to think outside of our own situations. *Telling our Stories* is an accessible, very usable resource that can be accessed by any church anywhere. Funded by the Alpine Mission Fund for this first year of production, we are seeing short video-based stories that tell how a particular church community has overcome difficulty and found a new way of being church.

- **Critical Mass...**

While a number of our parishes are still seeking new leadership or new ways of operating, our South Canterbury region is fully-staffed and encouraged. There is

great synergy when an area is working at capacity and able to achieve more together.

- **Mission Seedlings...**

We continue to be greatly impressed by the quality of our Knox Centre for Ministry and Leadership interns. They are proving to be wonderful leaders in our church and we believe they need all the support and encouragement that we can give them. As part of that, we also recognise the partnership between the presbytery and the Knox Centre as Mission Seedlings take root in our presbytery. These new opportunities are helpful experiments in finding new ways of being church and we are seeing fruitful developments coming into shape. We look forward to more developments in this area.

- **Massive Generosity...**

One significant moment in this past year was when a church in our midst recognised the value of giving away some of their significant resource that they no longer needed. St Andrew's at Rangi Ruru, in Christchurch, generously donated \$3M to the Alpine Mission Fund. This *legacy gift* will mean that many situations can be supported and initiated across our presbytery. What a wonderful way of securing the future *growth* of the church! Would that this form of generosity could be replicated more and more!

- **Evolving life...**

One of the strong points of our life together as a presbytery are our twice-yearly **Gatherings** and our **Presbytery Retreats**. Our gatherings have become strong relationship-building and resourcing events. A gathering earlier this year focused us on the connection between *Church* and *Social Enterprise*. Our retreats, usually at Hanmer Springs, provide times to reflect and deepen our awareness of God's presence and the community of people that we serve alongside. We have seen numerous skilled and gifted people share with us at both of these kinds of events. It is one of the strong points of our life together.

- **It's not *all* fun and games though...**

While there are so many positive aspects of Alpine Presbytery, there are still challenges! Churches can find it hard to adapt to change and explore possibilities for missional engagement; we can be far too "minister-centric" and expect that getting a (preferably young with family) minister will solve our problems; a number of our congregations are running low on capacity and the rising tide of compliance (health & safety, financial reporting, liability issues, etc) is becoming burdensome for many; levels of trust within churches and between churches and the presbytery can get strained for a number of reasons; churches can be so 'silo-ed' they don't know what is happening in a next-door church; people yearn for the ways of the past which invariably do not work anymore... these are not days for the faint-hearted! Despite all that we *do* have things to give thanks for...

And so...we are grateful!

Grateful to God and grateful for the amazing community of people that we call sisters and brothers in Christ. We need everyone and we are all the better for the skills and gifts, however large or small, that we bring together.

We are also grateful for all the other presbyteries across the Church and the resources of the national Church team. We cannot do what we do without your prayerful support and encouragement. Thank you for all the resources and skilled people that you willingly share with us. May God continue to richly bless and encourage you as you serve in your differing contexts.

We look forward to more that we can experience and do together – in Christ and with each other.

Southern Presbytery

Southern Presbytery is now eight years old and has developed its life, ministry and mission during each year of those years. Like our sister presbyteries, we face a wide range of challenges and our resources to use are fairly limited. Nevertheless, our people are energetic and committed at all levels of church life.

We currently have a group exploring the future of presbytery life in a significant and thorough way. They recently sought feedback and comment from all our people and are developing proposals for further discussion. This is the most significant review since the 2010 Assembly established us as a presbytery.

Our people

One of the things we praise God for is the people who offer their time, abilities and energies to the church beyond their own parishes. We have:

- 22 people committed to the work of our presbytery council
- Almost 60 people carrying the significant load of work groups of the presbytery
- 24 people working as interim moderators and ministry settlement board conveners
- Plus many more in a range of other leadership roles appointed by the presbytery and many of these roles are very challenging.

This is not different from other presbyteries, but it is important that we remember that the lion's share of the work of Southern Presbytery is willingly borne by volunteers from our churches.

We praise God for these people and as Apostle Paul says, we thank God every time we think of them.

Presbytery gatherings

Southern Presbytery is gathering more often for resourcing our people for ministry and mission and to attend to the governance side of presbytery life. It seems attendance at these events are growing. The full presbytery is now meeting twice each year and this is proving more helpful than the earlier pattern of once a year. It allows for more discussions about what is happening around the presbytery.

We have annual events for:

- Leadership training for elders
- Communion workshops

- Ethic and Risk management courses
- the South Island Ministry Conference

And alongside these, our “Resource Groups” (our 5 regional gatherings of parishes) are exploring a range of themes ranging from resolving conflict in congregations to sharing study leave reports, to a future church project, and women’s roles in our life.

Two highlights

- During 2017 the Moderators of Southern Presbytery and the Synod of Otago and Southland called us to a week of prayer and fasting focusing on discussions around significant reform of the relationship between these two bodies.
- Another highlight was a conference for those involved in Local Ministry Teams led by Mary Petersen and Geoff New with good numbers from all our Local Ministry Teams involved.

Some challenges

We do have some challenges and one is the capacity to fund all we are doing as a presbytery out of levies on parishes – this is really the only source of income we have.

Another challenge is the number of churches without settled ministry in place, currently around half our parishes. Alongside this is a high proportion of ministers in their 60’s and most of these are contemplating retirement sooner than later.

Lots of our churches have significant need for earthquake strengthening and very little resources to tackle the challenges that lie ahead. Even with the best support we can provide, the challenge of buildings is proving overwhelming for a number of church councils.

Assembly Office support appreciated

Southern Presbytery acknowledges the support offered to the presbytery office and parishes by Wayne Matheson and the team at the Assembly Office. Regular contact with Wayne and the Moderator is appreciated as are the national gatherings of presbytery leaders.

“Southern Presbyterians” expresses our unity

Recently we have begun to call ourselves Southern Presbyterians – a collective name for all the church of the south along with both the presbytery and the Synod of Otago and Southland. We are actively seeking ways to recognise the unity of the Church, while still recognising the synod and the presbytery fill different roles for the good of all our people. Southern Presbyterians is the title for our website <https://www.southernpresbyterians.nz> which is offering a fresh face for the churches of the south.

The God of our Faith

Despite the challenges we face, our faith in God remains strong and the call to remain faithful is alive and well in the South. We are excited to hear of signs of Christian growth and maturity in our people.

Ephesians 3: 20-21

*Now to him who is able to do immeasurably more than all we ask or imagine,
according to his power that is at work within us, to him be glory in the church and in Christ
Jesus throughout all generations, for ever and ever! Amen.*

Section E: Other Reports

E1: Assembly Business Work Group

Recommendation

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

Terms of reference

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

Report

The last General Assembly was held in Dunedin in November 2016. This was a divergence from the usual pattern of Assemblies being held in the October school holidays. A November Assembly was necessary so that we could use facilities at the University of Otago and University Halls of Residence. Assembly was able to attend the Knox Centre for Ministry and Leadership (KCML) 2018 Graduation of Interns, as the interns were in Dunedin attending a KCML block course. Once again, there were no evening business sessions. This is a most welcome change from previous Assemblies (prior to 2014). The presentations and speakers were informative and inspiring, including a presentation from the Synod of Otago and Southland as 2016 was the 150th anniversary of the formation of the Synod. Assembly also took time out from business to serve the city of Dunedin, working on a variety of projects. The hospitality of Southern Presbytery was greatly appreciated. Assembly Business Work Group acknowledges and wishes to thank Southern Presbytery, the Assembly Executive Secretary, the Moderator and all those who helped make the 2016 Assembly a positive event for those attending.

Presbyterian Youth Ministries produced a training for youth commissioners to the 2016 Assembly, to enable them to engage well at Assembly. We were impressed with the results. The youth commissioners participated and engaged very well at Assembly. Consequently we have asked that this be made available to all 'first-time' commissioners to Assembly, so that they too are oriented and equipped to engage

and participate well at Assembly. We encourage all commissioners attending Assembly for the first-time to avail themselves of this training resource.

We remind the Church that Assembly Business Work Group, and therefore General Assembly, can only deal with the business that is presented to it. Assembly business comes via White Book recommendations, or proposals from presbyteries.

Presbytery proposals come from either church councils, or presbyteries themselves. It is the presbyteries who consider and then transmit the proposals to the Assembly Executive Secretary by the required date. Church councils must ensure they submit their proposal to their presbytery in a timely manner (dates to be set by the presbytery), so that the presbytery has adequate and sufficient time to consider the proposal. Late submissions to the presbytery run the risk of not giving the presbytery adequate time to consider and process the proposal, and therefore the proposal missing the deadline by which it has to be with the Assembly Executive Secretary.

Given that General Assembly is held only every 2 years, it is also important for people, church councils and presbyteries to be thoughtful and strategic in considering what topics and issues be brought to Assembly for its consideration. Do not assume that someone else is going to bring a proposal on a topic you consider to be important. The 2008 Assembly decision for fewer but larger presbyteries, has impacted the work and role of presbyteries. It would seem that more business and responsibility is being processed by the large presbyteries than the previous smaller presbyteries. Nevertheless, there are some issues and topics which should be considered and discussed at General Assembly because they are common to all presbyteries. Let us always remember that the Church exists not to serve itself, but as part of “the wider church of Jesus Christ throughout the world and is committed to sharing in God’s mission to the world, and seeking to announce, with the promised guidance and power of the Holy Spirit, the good news of God’s transforming love in Jesus Christ.” (Book of Order 1.3). What we do, including business, should reflect this at all levels of the Church, ie. church councils, presbyteries and General Assembly. As such, we would hope that the business coming to Assembly, for study, discussion/dialogue, debate and decision reflects this stated purpose of the Church.

Of concern is the fact that Methodist Conference is now being held every 2 years, in the same year as General Assembly. Our concern is that this decision will significantly impact the ability of co-operative ventures to attend and participate in both these two events. The cost of attending both events in the same year, as well as finding sufficient people to represent their church at both events, could well be prohibitive. These churches could be faced with a decision as to which, if any, event they attend. We ought to be making it easier, not harder for churches to participate in the life of their partner churches.

Standing Orders

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

Assembly. Several clauses have been amended to clarify where ambiguity was noted at the last Assembly.

Members

Rev Richard Gray convened Assembly Business Work Group for the 2016 Assembly, assisted by Rev Shona Bettany (Deputy Convenor), Alison Tait and Alex Robinson. At the rising of the 2016 Assembly, the work group farewelled Rev Richard Gray. We thank Richard for his energy, leadership and clarity of thought in his role as an Assembly Business Work Group member and Convenor.

Since the 2016 Assembly, Alex Robinson and Alison Tait have resigned from Assembly Business Work Group. We thank them for their contribution and assistance on Assembly Business Work Group for 2016.

Rev Shona Bettany will remain on Assembly Business Work Group for the 2018 Assembly, as Convenor. The Nominating Committee has added Rev Alistair McBride (Deputy Convenor) and Marina Robati-Mani to the team. And for the sake of continuity, the Nominating Committee has also appointed Rev Richard Gray to Assembly Business Work Group, for the 2018 Assembly only.

We look forward to working with Richard and Marina at the 2018 Assembly.

Shona Bettany and Alistair McBride
Co-convenors
Assembly Business Work Group

E2: Assembly Executive Secretary

Recommendations

1. That the Assembly adopt, under the special legislative procedure, the changes to regulations for Book of Order chapter 8, as set out in proposal 1 of the report of the Assembly Executive Secretary.
2. That the Assembly adopt, under the special legislative procedure, the changes to regulations for Book of Order chapter 5, as set out in proposal 2 of the report of the Assembly Executive Secretary.
3. That the Assembly adopt, under the special legislative procedure, the changes to regulations for Book of Order chapter 10, as set out in proposal 3 of the report of the Assembly Executive Secretary.
4. That the Assembly adopt, under the special legislative procedure, the change to regulations for Book of Order chapter 14, as set out in proposal 4 of the report of the Assembly Executive Secretary.
5. That the Assembly adopt, under the special legislative procedure, the change to regulations for Book of Order chapter 14 as set out in proposal 5 of the report of the Assembly Executive Secretary.
6. That, pursuant to the Presbyterian Church Property Act 1930, the following be the Commission with Assembly powers to deal with such matters as may be submitted to it by the Church Property Trustees under Section 5 of the Amendment Act 1914 and to be the Commission under section 7 of the Presbyterian Church Property Amendment Act 1996 to consider applications under Part 1 of the Act.

The Rt Rev Fakaofa Kaio (Moderator), the Very Rev Pamela Tankersley, Rev Dr Jim Veitch, Rev Bobby Kusilifu, Rev Dr Susan Jones, Messrs Rob Ewan, Simon Shaw, Andrew Irwin and Mrs Fiona Coughlan, Assembly Executive Secretary, Associate: Executive Officer of the Presbyterian Church Property Trustees.

Report

Special Legislative procedure

The Book of Order replaced the Barrier Act (1967) with a similar provision called special legislative procedure, the details of which can be found in Chapter 14.9 of the Book of Order. Our Church's constitution requires significant legislative changes approved by one Assembly to be referred to presbyteries and Te Aka Puaho and church councils, before the changes are considered by the succeeding Assembly. If, in the opinion of the General Assembly, the proposal requires urgent action, the General Assembly may, at the same time as it remits the proposal to presbyteries and church councils, pass this as an *ad interim* provision of the Book of Order having force until the next General Assembly meets.

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

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

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

Proposal 1: Amendments to sections 2, 4 and 6 Book of Order chapter 8

A major undertaking for the [Book of Order Advisory] committee has been the updating of Book of Order chapter 8, to provide for the different ways that our now very large regional presbyteries need to function, in comparison to their earlier and much smaller counterparts. These changes give consistency and clarity to what is already working in practice.

After identifying where compliance with chapter 8 was proving most difficult, the committee drafted initial proposed changes, and circulated these to presbyteries for feedback. Responses were positive, and where there was common agreement, suggestions from presbyteries for further changes were then incorporated into the final draft.

Perhaps the most apparent change is the addition of a new clause 4 to section 8.2. This provides for the appointment of a presbytery council, with full powers of presbytery, other than for budget considerations and voting on matters referred under the special legislation procedure. The presbytery council's responsibilities are modelled on those of the Council of Assembly, which acts in place of the General Assembly between meetings of Assembly.

Regional presbyteries have, in practice, been operating through councils, executives or co-ordinating teams since the larger format was established, but they have only been able to function under delegated authority from the full presbytery. Giving presbytery councils a clearly defined authority of their own avoids the existing uncertainty as to the extent of their powers, and ensures there is consistency across presbyteries.

Section 16, which deals with delegating the powers of presbytery, is to be deleted, as its provisions have been incorporated into the new clause 8.2(2)(4).

A further innovation is the introduction of deputy presbytery moderators. Some presbyteries have already been appointing co-moderators or regional moderators, but such appointments have no formal status under the current regulations. There must still be one person formally designated as the presbytery moderator, but it is not practical, given the huge geographical distances that each regional presbytery now

covers, for the moderator to preside at every licensing, ordination or induction, or to be available everywhere for pastoral matters. It is therefore appropriate for presbyteries to have the power to appoint deputies to act for the moderator on such occasions. Allied with this is a quorum reduction for licensings, ordinations and inductions.

Those affected by a decision of the presbytery have always had the ability to appeal that decision to Assembly. However, now that presbyteries are regularly delegating some of their full decision-making powers to committees or work groups, e.g. for property matters, provision has been made for such decisions to be reviewed by the presbytery council. This retains the principle that decisions of the full presbytery, or its council, may be appealed to Assembly, but allows for contentious matters to be re-considered before they get to the appeal stage.

Provision has also been made for presbyteries to conduct their business by electronic communications. As there is wide variation in how this may effectively be done, no attempt has been made to define this very broad term.

The review of chapter 8 also includes a number of technical wording changes, mainly to conform with current terminology and to be consistent with the rest of the Book of Order. Chapter 8.4(1) (specific presbytery functions) contains the bulk of these e.g. “ministry interns” replaces “students”, “reviews” replaces “visitations”, terminate a ministry settlement” replaces “dissolve the pastoral tie”. An additional sub-clause (x) to appoint disciplinary contact persons is a cross reference to a clause already present in chapter 15. The removal of the words “in accordance with the Financial Reporting Act” from section 8.10(1)(d) is recommended because this Act has no application to presbyteries and the reference is therefore redundant.

NB: Recommended additions are in italics. Words to be deleted are in strikeout. Only those sections of the chapter that require amendment are printed here.

8.2 General scope of presbytery’s role

- (2) In performing its functions, a presbytery may exercise its authority
 - (a) over its members, church councils, congregations, and over ministers, *local ministry teams, ministry interns*, and licentiates normally resident within its bounds,
- (4) *A presbytery must appoint a presbytery council to act for it in exercising the presbytery’s executive, judicial and administrative functions between physical meetings of the full presbytery.*
 - (a) *Membership of the presbytery council must include the moderator and presbytery committee conveners or their representatives, and may include other members of presbytery in order to achieve a balanced representation.*
 - (b) *The presbytery council has the powers of the full presbytery in all matters other than approval of the presbytery budget or imposition of a levy, or voting on matters referred under the special legislation provisions.*
 - (c) *The full presbytery or the presbytery council may delegate any of the presbytery’s functions or powers to any committee or person as it sees fit, except in relation to approval of the presbytery’s budget or*

imposition of a levy, the termination of a ministry settlement and consideration of special legislation proposals.

8.4 Specific presbytery functions

- (1) In achieving its primary function of facilitating the mission of the congregations for which it has responsibility, a presbytery has the following specific functions:
- (b) to undertake regular visitations *reviews* of the congregations for which it has responsibility,
 - (d) to oversee supervision, education and training of ministers, local ministry teams and ~~students~~ *ministry interns*,
 - (f) to *license ministry intern graduates*, ordain licentiates, induct ministers or commission local ministry teams,
 - (g) if the presbytery is of the opinion that the ends of ministry are not being served, it may ~~dissolve the pastoral tie and declare the charge vacant~~ *terminate a ministry settlement*.
 - (i) to commission elders elected by church councils *to represent them at presbytery*
 - (x) *to appoint contact persons for disciplinary complaints as provided for in chapter 15.7.*
- (2) *A presbytery or presbytery council has power to hear appeals and conduct reviews.*
- (a) The presbytery council must appoint a commission of presbytery to hear and determine appeals from a decision of a church council that has been brought by any person who believes they have been affected by that decision.*
- The procedures for appealing from a church council to a presbytery are, subject to any necessary modifications, the same as those that apply to an appeal from presbytery to General Assembly, as set out in chapter 14. For the avoidance of any doubt a person may not appeal from a church council to a presbytery on an employment matter which is governed by the relevant Parliamentary legislation.
- (b) Any person or church council affected by the decision of a presbytery committee or work group may ask the presbytery council to review the committee's decision.*
- The procedures for reviewing a decision of a presbytery committee or work group are set out in the supplementary provisions for this chapter.*

8.6 Legislative proposals received from the General Assembly

- 1) A presbytery must fix a particular day for the consideration, *at a physical meeting of the full presbytery*, of any legislative proposal, that in accordance with the special legislative procedure has been sent down from the General Assembly under section 9 of chapter 14.

(86 church councils approved and 2 disapproved; 5 presbyteries approved)

Proposal 2: Minister's entitlements when a congregation is dissolved

Book of Order chapter 5.9 and 5.10, which sets out the process for dissolving a congregation, lacks reference to the minister's entitlements, in contrast to chapters E2-4

10.29 and 10.30, which deal with similar situations. This has led to some confusion and uncertainty for the affected ministers. To avoid ambiguity, it is recommended that a “six months’ notice” clause similar to those in chapters 10.29 and 10.30 be added to chapter 5.9, and that 5.11 be amended to clarify the responsibilities of a presbytery if a congregation is dissolved.

5.9 Dissolution of a congregation

Additional clauses:

- 5.9(5) Where a ministry settlement is terminated as a consequence of the presbytery dissolving the congregation, the presbytery must ensure that for a period of 6 months from the date of dissolution the minister continues to receive the entitlements he or she would have received under the ministry settlement.
- 5.9(6) A termination under this section does not affect the standing of the minister.

5.11 Responsibilities of presbytery if a congregation is dissolved

That the following existing sub-clauses be deleted

~~If the presbytery decides to dissolve a congregation, it must~~

- ~~(a) terminate the pastoral tie between the congregation and its minister, and~~
- ~~(b) deal with the property and finances of the congregation as required by chapter 16.~~

And replaced by:

7. Where a ministry settlement is terminated as a consequence of the presbytery dissolving the congregation, the presbytery must ensure that, for a period of 6 months from the date of dissolution, the minister continues to receive the entitlements he or she would have received under the ministry settlement, and
- (b) must deal with the property and finances of the congregation as required by chapter 16.
 - (c) A termination under this section does not affect the good standing of the minister.

(87 church councils approved; 1 disapproved; 5 presbyteries approved)

Proposal 3: Ministry Settlement Boards

The Ministry Settlement Board convenor is required to moderate a congregational meeting called to elect its members to the ministry settlement board, but there may be occasions when it is not possible for the convenor to be present. The addition of the words “or his or her representative” allows for flexibility in such circumstances. Chapter 10 can be altered only through the special legislation procedure, so it is recommended that, if approved, this change be adopted ad interim.

That Book of Order chapter 10.4(9) be amended by inserting the words “or his or her representative” following the words “convenor of the ministry settlement board”, so that the clause reads:

10.4(9) Despite section 3(5) of chapter 5, the convenor of the ministry settlement board, *or his or her representative*, must moderate the

congregational meeting called to elect its members to the ministry settlement board.

(88 church councils approved; 5 presbyteries approved)

Proposal 4: Voting under special legislative procedure

This change is of a technical nature, in order to clarify an ambiguity in how votes under the special legislation procedure are counted. The words “both” and “a majority of” are to be added to chapter 14.9(2), to make it clear that if both a majority of presbyteries and a majority of church councils disapprove of a proposal, Assembly must not accept it.

Voting under special legislative procedure:

That Book of Order chapter 14.9(2) be amended by the addition of the words in italics:

“If *both* a majority of presbyteries and a *majority* of church councils to which the proposal was remitted and which responded, expressed disapproval, the General Assembly (a) must not accept it and (b) may resubmit the proposal.”

(87 church councils approved; 1 disapproved; 5 presbyteries approved)

Proposal 5: Establishment and responsibilities of Council of Assembly

The Knox College & Salmond College Board revised constitution was finalised, and approved by Assembly. The new constitution ensures that the accountability to the Church of the Board of Knox College and Salmond College Inc is unambiguous. The status of the Board is that of a standing committee of Assembly, and it must report regularly to the Council of Assembly, the Synod of Otago & Southland, and to each Assembly. The Council of Assembly must review the performance of the Board every four years. With one exception, the Council of Assembly appoints the Board chairperson and members, and may also terminate any of its appointments. Any changes to the constitution require the approval of the Council of Assembly, with this approval to be ratified by the next Assembly.

It is thus appropriate to add a clause to the Council of Assembly section of Book of Order chapter 14 to include the above responsibilities. Because chapter 14 can be amended only through the special legislation procedure, it is recommended that the proposed Book of Order change be adopted ad interim.

That the following amendment to Book of Order chapter 14 be referred under the special legislation procedure, and adopted *ad interim*:

14.12(2)(o): “appoint members of the Board of Board of Knox College and Salmond College Inc, review the performance of the Board and approve amendments to the constitution of the Board” and the existing sub-clauses 14.12.2(o) and (p) be renumbered accordingly

(88 church councils approved; 5 presbyteries approved)

Audits

The records of presbyteries are being audited as required under regulation 7 of the Standing Orders.

Commission of Assembly

The Commission of Assembly acts in place of Assembly to approve property and financial transactions involving presbytery or General Assembly owned property/properties.

It also acts under part 1 of the Presbyterian Church Property Amendment Act 1996 whereby trustees may apply for the conditions of the Church trusts to be varied where their original conditions have become obsolete or unworkable.

Judicial and Disciplinary commissions

This report covers complaints received, those dismissed by disciplinary assessors, those referred by assessors to pastoral resolution, those sent to disciplinary commissions. The time-period for this is from 1 July 2016 to 30 June 2018.

There were 12 complaints in total. Three of these complaints are awaiting the assessors' determination, so they will need to be added to the totals below in due course:

dismissed	3
sent to pastoral resolution committee	1
sent to presbytery oversight;	1
sent to mediation	4
sent to disciplinary commissions	1
appealed	2

The sum of these individual totals will be more than 12 because some complaints went through more than one process.

These figures do not include two Assembly Judicial Commissions to hear appeals. An appeal against a decision of a presbytery was upheld, as was an appeal against a decision of the Beneficiary Fund Committee of the Church Property Trustees.

One commission was appointed to hear an appeal against the decisions of a disciplinary commission of Alpine Presbytery (refer BOO 15.15(5)). The appeal resulted in dissolving a pastoral tie.

Conclusion

The role of Assembly Executive Secretary is one I count as a huge privilege. On a daily basis, I recall the words of Paul to the church at Philippi – words of thanksgiving and prayer: “I thank my God every time I remember you. In all my prayers for all of you, I always pray with joy because of your partnership in the gospel from the first day until now, being confident of this, that God who began a good work in you will carry it on to completion until the day of Christ Jesus.”

Thank you to my colleagues: to the Moderator, Council convener and deputy, Resource and Leadership Sub-committee conveners, committee members, presbytery leaders and staff, those who serve in so many ways in volunteer capacities – nationally, regionally and locally, for those who have welcomed me and shown me hospitality and grace – especially Te Aka Puaho, Pacific Islands Synod

and Asian communities, for members who have interacted in person or by phone or email.

We face on-going challenges and our ability to hear what the Spirit is saying and respond in a noble and life-giving way will continue to test us. May we be found ready.

Wayne Matheson
Assembly Executive Secretary

E3: Book of Order Advisory Committee

Recommendations

1. That the amendments to sections 8.16, 11.12, 14.5. and 15.1 of the Book of Order, as set out in Appendix 1 of the report of the Book of Order Advisory Committee be accepted and remitted to presbyteries and church councils under the special legislative procedure.
2. That the amendments to the Book of Order set out in Appendix 1 of the report of the Book of Order Advisory Committee be adopted as interim provisions having force until the next General Assembly meets.
3. That the amendments to sections 15.12, 15.16 and a new section 15.45A of the Book of Order, as set out in Appendix 2 to this report of the Book of Order Advisory Committee, be adopted.
4. That the technical revisions to the Book of Order, as found in Appendix 3 of the report of the Book of Order Advisory Committee, be approved.

Report

Since the last General Assembly, the Book of Order Advisory Committee (the committee) has been active in drafting or amending supplementary provisions, providing advice on a range of procedural matters and in reviewing sections of the Book of Order.

In undertaking its work, the committee has been conscious that the Church is a public institution with legal obligations and that society has expectations of how public institutions need to behave. Those obligations and expectations continue to develop. An example is the significant work of the Australian Royal Commission Into Institutional Responses to Child Sexual Abuse.

Under 3.3 in the Book of Order, the General Assembly has delegated power to the Council of Assembly (the Council) to issue supplementary provisions, and to alter, amend or revoke existing ones, and these must be submitted to the next General Assembly for ratification. The committee drafts the wording of these provisions, but does not initiate the policy decisions underlying the provisions. Those provisions which require ratification at the 2018 Assembly are contained in the report of the Assembly Executive Secretary.

The committee has also provided a range of advice and legal opinions on procedural matters – these matters will be found in the committee's report.

Numerous amendments have been made to the current Book of Order since its introduction in 2006. These, with some miscellaneous corrections, may be viewed as a separate document on the Assembly papers section of the website.

The committee is also proposing some changes to the Book of Order arising from reviews of various sections and chapters. Commentary on these changes will be found in the report and the actual wording changes are in the appendices.

1. Matters referred from the 2016 Assembly

1. Te Aka Puaho commissioners to Assembly

An unintended adverse consequence for Te Aka Puaho and for the Church of the 2014 decision to change the model of representation at Assembly was addressed at the beginning of the 2016 Assembly. It was agreed that Te Aka Puaho continue to appoint to Assembly one minister or elder commissioner per Maori pastorate.

The committee now brings simple changes to Book of Order chapters 8 and 11 to give effect to this decision. If agreed to, these will be referred under the special legislative procedure. The committee is recommending that the changes be adopted in the interim as the present disadvantage to Te Aka Puaho needs to be minimized by adopting the changes as soon as possible.

2. Nominating Committee appointments

The Council had amended the supplementary provision relating to the Nominating Committee by adding the following: "No member of the Nominating Committee may be nominated to serve on any other national committee, work group or other Church bodies, or as a PCANZ representative to other organizations."

When considering the ratification of the provision, the 2016 Assembly asked the committee to review the amendment.

The committee advised the Council that the substance of this clause was sound and the committee recommended that it be reintroduced to the chapter 14 supplementary provisions in order to mitigate possible conflicts of interest, to avoid any perception of bias in Nominating Committee nominations and to encourage the introduction of new people to the Church's national committees consistent with the Nominating Committee's mandate.

3. Possible repeal of right of presbytery not to forward a proposal to Assembly

A proposal before the 2016 Assembly to remove the right of a presbytery to refuse to forward a proposal to Assembly, as provided in Book of Order 8.5(1)I, had been withdrawn on the understanding it would be referred to the committee.

After careful consideration of the matter, the committee believes chapter 8.5(1)I should be retained on the grounds there are other options available to proposers when a presbytery declines to forward a proposal to Assembly. These include commissioners to the Assembly taking the proposal to the Assembly.

4. Social media concerns

The 2016 Assembly referred to the committee a concern about the use of social media during Assembly sessions. The committee is of the view that:

a. There was insufficient reason to justify further action on the concern raised as the social media involvement during the 2016 Assembly did not meet the threshold to call into question the safety of the decision being made at that time.

b. Commissioners are free to listen to viewpoints that are expressed (including through social media) and then to make their own decisions.

c. The Assembly Papers (including proposals) are confidential within the Church, but general topics may be, and are, made public, including via social media. It is appropriate for the Assembly to direct that proposals are not to be communicated beyond the Church until decisions relating to those proposals have been made.

d. The committee cannot envisage a situation for which it could draft a regulation about the use of social media that would be enforceable.

The committee has asked the Assembly Communications team and the Assembly Business Work Group to issue guidelines on these matters for commissioners.

5. Role of the Moderator of the General Assembly

The 2016 Assembly directed that a task group be established to consider the Role of the Moderator and related matters, and that the committee be consulted. The committee advised the task group on the following questions:

1. *Can a Moderator serve more than one term?*

The committee advised that there is no Book of Order provision preventing such an action, however in terms of the Church's accepted practice such a step is an innovation and therefore the Assembly should make a deliberate decision.

2. *Should the Moderator take office at the beginning or end of an Assembly?*

The committee advised that BoO14.15 (1) states: "A Moderator assumes office immediately upon election at a General Assembly and retains the office until the election of a successor at the next General Assembly."

An Assembly has the power to decide when that election takes place.

3. *What is the best process for electing a moderator-designate, now the number of presbyteries has been reduced?*

The committee advised that the current process could be reduced by one step.

6. Safety at General Assembly

Book of Order 14.28 provides that members, associate members and observer members of Assembly are subject to its discipline. This means that people may lay a complaint in the usual way and expect it to be dealt with. The committee has recommended to the Assembly Business Work Group that it prepare protocols to implement this provision and notify them (including a process for making a complaint) to Assembly members.

2. **Revision of significant documents**

1. Conditions of Service Manual

The Conditions of Service Manual was long overdue for an overhaul: it needed updating with regard to current legislation, in particular employment legislation, and a more sensible arrangement of material for congregational use. The revised draft was adopted as a supplementary provision by the Council of Assembly in February 2018 and this Assembly is asked to ratify it.

A matter related to this is the development review of a minister, linked with the need to maintain a Certificate of Good Standing. We suggested that this process become more robust in order to maintain the professional standards and accountability expected of ministers in the Church. The Leadership Subcommittee is supportive of the work that has been done and the committee is in conversation with them concerning the certificate of good standing.

2. Code of Ethics

The Church's revised Code of Ethics has now been issued as a stand alone supplementary provision rather than being part of the Conditions of Service Manual. As reported earlier, the committee has been working to update the Book of Order and related protocols to enable people to understand and be accountable for compliance with the Code.

3. Technical Review of Book of Order changes

Since the original edition of the current Book of Order was adopted at the General Assembly in 2006, there have been many amendments.

Garth Thornton, an expert in legal drafting who drafted the original edition, has reviewed the Book of Order to iron out anomalies and inconsistencies including spelling, grammatical and numbering errors.

In addition to this revision, there are a few miscellaneous Book of Order provisions that the committee believes need amending to provide clarity but do not in any way change meaning. These are also tracked into the above revised version. The tracked document may be viewed in the White Book Supplementary Papers section of the Assembly website.

We recommend that this revised version be accepted by this Assembly as the correct version.

4. Review of Appendix 1: Defined terms

New terms have been added and the definition of others reviewed.

3. Advice to Council of Assembly

1. Process for election of Moderator of the General Assembly for 2018

When the Moderator Designate elected at the 2016 Assembly indicated that he was not able to take up the appointment, the committee was asked to advise the Council of Assembly on an appropriate procedure to bring a new nominee for election at the 2018 Assembly.

The committee advised that a moderator designate could only be elected by a General Assembly. It recommended to the Council that it use its powers to appoint a Commission of Assembly to bring a nomination to the 2018 Assembly. This procedure was followed.

2. Review of attendance numbers for Emergency Assemblies

The smaller number of presbyteries makes it impossible to achieve a quorum for an emergency assembly under chapter 14.31.

The committee proposes to the Assembly that chapter 14.31 relating to emergency assemblies be amended to provide for:

- (i) one commissioner for every 1000 members of regional presbyteries, or part thereof, as at 30th June, rounded up to the next even number,
- (ii) 2 commissioners each from Te Aka Puaho and Pacific Islands Synod,
- (iii) each presbytery should send equal numbers of ministers and elders,
- (iv) the quorum should be 60% of those eligible to attend, and
- (v) an Emergency Assembly may be conducted in person or by electronic means.

The numbers proposed are consistent with the proportional basis on which Assembly commissioner numbers are now calculated, on the basis that there are currently 30,000 members across the Church.

The special legislative procedure needs to be used in relation to this amendment.

The committee is of the view that the proposal requires urgent action in case an emergency assembly is called before the next General Assembly. Accordingly, it is proposing that the proposal be passed as an interim provision.

3. Opinion on the authority of the Assembly to make a binding decision that marriage can only be solemnized between a man and a woman.

The Council referred to the committee a letter from the congregation of St Andrews on the Terrace, Wellington, which asked the Council to review the legality of restricting ministers of the Church to solemnizing marriage only between a man and a woman. [Book of Order 6.8(5)]

The committee was asked to consider the Assembly decision in light of the liberty of conscience provisions in the Declaratory Act.

The committee opined that the 2014 and 2016 Assemblies had authority to determine that “a minister may solemnize marriage only between a man and a woman”.

The full opinion may be found in the White Book Supplementary Papers section of the Assembly website.

4. Disciplinary Procedures

The 2016 Assembly asked the Council to appoint a work group to review Chapter 15 of the Book of Order. The report of this work group was forwarded to the committee for consideration as to how recommended changes might best be implemented in the Book of Order.

This led the committee to undertake a major revision of disciplinary procedures, taking the work group's report into account, experience of the practice of the current procedures in the Church and compliance with secular law and current practices in other churches and voluntary institutions.

It is the committee's intention to bring this major work to the 2020 Assembly for consideration. It is hoped to incorporate into the revised chapter learnings on process from Maori and other cultures in the Church, in particular from restorative justice practice and mediation processes. The aim is to build a 'one stop process' for disputes, grievances and discipline.

However, there are some provisions in the Book of Order that need adding or amending now and the committee asks Assembly to consider these.

- a) a section providing immunity and protection for Church representatives acting within chapter 15
- b) the possibility of assessors decisions being reviewed
- c) a provision for decisions of assessors to be sent out to participants in any case as a draft decision open for comment before any final decision is made,
- d) that assessors might suspend the good standing status of a minister
- e) amending chapter 15.9 (3) to allow for today's rapidly changing communication options. The current wording is too restrictive e.g. "registered mail" is no longer available and signature-required courier has some limitations. The focus of the proposed amendment is on the purpose of the clause i.e. to ensure it can be verified that the documents actually reached the recipient, without the need to spell out the method of delivery
- f) additions to chapter 15.1(to be referred under the special legislative procedure and adopted *as an interim provision*)
 - (7) ability for a decision-maker to vary time constraints, when appropriate
 - (8) the possibility of rehearing a case if the decision-makers deem this consistent with other purposes and objectives.
 - (9) a *nobile officium* clause that provides guidelines for dealing with any cases raised pursuant to chapter 15, that are not provided for by any other section

(10) greater powers to decision makers to obtain advice from the Book of Order Advisory Committee.

5. Child Safety Policy

On the advice of the committee, the Council appointed a task group to consider what is needed to ensure that all who work with children in the Church are bound to provide a safe environment. The task group's report has been further strengthened by the staff of Presbyterian Youth Ministry and Kid's Friendly, in consultation with the committee. This policy will be submitted to the Council for approval as a Supplementary Provision as soon as possible

4. **Matters concerning presbyteries & church councils**

1. Presbyteries holding properties

At the request of the Church Property Trustees, and after consultation with presbyteries, the committee recommends that the supplementary provisions for chapter 16 be amended by the addition of the following:

16.6(11): The property, including financial assets, of a congregation that has been dissolved by the presbytery, must be disposed of within 12 months of dissolution, unless the presbytery can show good reason why the time frame should be extended by the Church Property Trustees."

This provision is consistent with section 39 of the Presbyterian Church Property Act 1885, which requires the assets of dissolved congregations to be disposed of. It is acknowledged that the provision cannot apply to Southern Presbytery, whose properties are under the oversight of the Synod of Otago & Southland.

2. Review of presbytery council decisions

The revised chapter 8 adopted by the 2016 Assembly includes a provision for presbytery councils to review decisions of presbytery committees or work groups, if asked to do so by any person or church council affected by the decision. [8.4(2)(c)] The procedures for conducting reviews are set out in a supplementary provision that was subsequently drafted by the committee and issued by the Council of Assembly.

[Refer Section D1 Appendix 1]

Reviewing a decision of a presbytery committee or work group is distinct from the procedures for appeals from presbytery to General Assembly as set out in chapter 14.23. The intent of this review provision is to give the presbytery the opportunity to have a "second look" at a decision made by one of its committees or work groups which has delegated authority, in order to resolve the matter at a regional level before the presbytery finds itself the subject of an appeal to General Assembly.

The wording of this supplementary provision is consistent with that for appeals to General Assembly, given that reviews are at a less formal level.

3. Ordination of deacons

It was drawn to the attention of the committee that though Book of Order 9.44(2) and (3) refer to a service of induction and ordination of deacons in accordance with the supplementary provisions, no such provision has been issued. This raised for the committee questions concerning the authority of some current ordination services for office bearers which appear to have expired. The committee resolved to consider developing, in consultation with the Leadership Sub-committee, supplementary provisions to properly authorize all ordination and induction services.

4. Correction to the Handbook for Elders

An issue has been raised with the committee concerning “A Handbook for to Elders”, prepared by Very Rev Dr Graham Redding in 2011.

On page 17 it says

“The fact that elders are ordained for life does not mean that they are obliged to serve on the church council for life. Such “emeritus elders can still be called upon to assist in the conduct of worship and other forms of service in the church and, although they no longer serve on the church council, they can still attend council meetings and contribute towards discussions (but they cannot vote). If an elder moves to another parish he/she has no automatic right to serve on the church council. The elder must be invited by the church council to do so.”

A correspondent has read the underlined section as implying that any emeritus elder can attend any church council meeting *by right of his or her eldership*, even though they are no longer an elected and inducted member of the council.

The committee opines this is incorrect. The Handbook follows the Book of Order carefully and notes that eldership involves election by the congregation and induction to a governance position (church council). To serve on church council after resignation would require re-election to a further term (though not re-ordination).

I also wish to thank the members of the Book of Order Advisory Committee, who have worked extremely hard this term on some very difficult issues. We appreciate the work of the Book of Order Advisor, Ms Heather McKenzie and the Rev Wayne Matheson, the Assembly Executive Secretary.

From time to time, we need to ask for legal advice outside our team, and skilled personnel to sit on panels for discipline and judicial commissions. We are blessed by the generosity of many volunteers and the legal profession who often offer us pro bono time for these hearings.

Ross Sullivan and Marie Callendar have finished their term with us and we warmly appreciate their input.

Pamela Tankersley
Convenor
Book of Order Advisory Committee

Book of Order Advisory Committee: Appendix 1

Amendments subject to special legislative procedure

Note: Where amended, additions are in *italics*, deletions are ~~strike-through~~

Commissioners to Assembly

8.16 Appointment of ministers and elders to attend the General Assembly

- (1) A presbytery is responsible for the organisation of appointments of commissioners to attend the General Assembly.
- (2) *Subject to Chapter 11.12(4)*, the selection of commissioners is to be based on the total number of full members of congregations within a presbytery, on a fair and reasonable basis, and in accordance with clause 3. For every 100 members a presbytery will commission one elder or minister and will allocate the commissions across the congregations within the presbytery.
- (3) In making that allocation the presbytery will take into account
 - (a) the number of members of each congregation
 - (b) the desirability of ensuring that as near as practicable commissioners include:
 - (i) equal numbers of ministers and elders;
 - (ii) recognition of the gender and ethnic diversity of church membership within the presbytery;
 - (iii) those in active leadership roles in the church;
those in non-congregation based roles who are full members of a presbytery, such as chaplains.
- (4) A minister is not eligible to hold an elder's commission to attend the General Assembly.
- (5) A presbytery must nominate which church councils are to elect elders in sufficient time to enable each church council to elect elders on a date 6 months before a General Assembly is due to meet. The presbytery must then appoint and commission such elders to attend the General Assembly.
- (6) Each presbytery must send a list of its commissioners to the Clerk of Assembly, before the deadline notified by the Clerk. In exceptional circumstances, and only after consultation with the Clerk of Assembly, a presbytery may commission a substitute for a commissioner who is unable to attend the General Assembly.
- (7) Every presbytery must ensure adequate reporting of events and decisions of the General Assembly to its congregations.

11.12 Relation of Te Aka Puaho to presbyteries and the General Assembly

- (1) Any overlapping of function and responsibility that may occur in consequence of Te Aka Puaho being a court of the Church which provides and maintains its maru throughout Aotearoa New Zealand, and accordingly within the territorial jurisdiction of presbyteries throughout Aotearoa New Zealand, must be dealt with by presbyteries and Te Aka Puaho alike with goodwill and sympathetic consideration .
- (2) Any dispute which Te Aka Puaho and a presbytery cannot resolve must be determined by the General Assembly.

(3) Ministers and elders within and under the maru of Te Aka Puaho have, in accordance with chapter 8, a right to membership of presbyteries within which their pastorate or sphere of activity is located.

(4) *Notwithstanding any other provision in this Book of Order, Te Aka Puaho may appoint one commissioner per pastorate to attend each General Assembly.*

14.5 Membership of General Assembly

- (1) The General Assembly consists of
 - (a) ministers and elders elected by presbyteries to be commissioners,
 - (b) *Commissioners appointed by Te Aka Puaho in accordance with Chapter 11.12(4),*
 - (c) associate members, being ministers or elders or any other persons whom the Assembly require to be present for the conduct of its business,
 - (d) the president and the secretary of Presbyterian Women Aotearoa New Zealand, or their substitutes chosen by them from the membership of the national executive; their names to be intimated annually to the Clerk of Assembly by the national secretary,
 - (e) additional members, being youth representatives who are members of the Church or of a co-operative venture, and
 - (f) other persons and representatives of organizations that an Assembly resolves should be included in its membership.

31. An Emergency Assembly

- (2) The Clerk of Assembly must convene an Emergency Assembly if requested to do so by ~~more than one third of presbyteries~~ *3 or more presbyteries.*
- (5) ~~An Emergency Assembly consists of one minister and one member from each presbytery and from Te Aka Puaho and from the Pacific Islands Synod~~ *one commissioner for every 1000 members of regional presbyteries, or part thereof, as at 30th June, rounded up to the next even number, 2 commissioners each from Te Aka Puaho and PI Synod, those associate members associated for the specific purpose of the Emergency Assembly. Each presbytery should send equal numbers of ministers and elders.*
- (7) The quorum for an Emergency Assembly is ~~30~~ *60% of those eligible to attend.*
- (9) *an Emergency Assembly may be conducted in person or by electronic means.*

Chapter 15 Additions

Add to section 15.1 the following subsections

- (7) *Time: Any decision-maker acting pursuant to the powers provided in this chapter, may, in his or her or their discretion, extend or shorten the time appointed by any of the provisions in this chapter, for doing any act or taking any step in any matter or proceeding, on such terms as the decision-maker considers just and reasonable. The decision-maker may extend time although the application for the extension is not made until after the expiration of the time appointed or fixed. The decision-maker can act pursuant to this*

subsection on an application of any party to any matter, or in his/her/its own discretion.

- (8) *Cases not provided for: If any case or circumstance arises for which no provision or form of procedure is prescribed by this chapter or elsewhere in the Book of Order, the decision-maker shall proceed in a manner that he or she or they consider is best calculated to promote the purpose and object of this chapter 15 and is consistent with this section.*
- (9) *Rehearings: In addition to any other powers given to decision-makers pursuant to this chapter 15, any decision-maker has the power and discretion, if he or she or they think fit, to rehear any matter it has determined, on such terms, if any, as the decision-maker deems consistent with the purposes and objects of this chapter 15, set out in sections 1 and 2.*
- (10) *Any decision-maker may seek advice from the Book of Order Advisory Committee at any time.*

Book of Order Advisory Committee: Appendix 2

Amendments not subject to special legislation procedure

Additions to chapter 15

- 1. Amend 15.9(3) to read:
 - (3) *Proof of delivery to the intended recipient or their representative must be obtained for all documents required to be delivered under this chapter. If necessary, delivery may be effected by leaving any such documents with a person who is believed on reasonable grounds to be in a position to pass the documents on to the respondent.*
- 2. Amend section 15.12 by adding new subsection after subsection (1):
 - (1A) *At any time after receiving a complaint, the assessors may suspend the Good Standing or any applicable Certificate of Good Standing of any respondent.*
- 3. Amend section 15.12(2) by adding after “subsection (1)” the following:
 - “or issuing a suspension under subsection (1A), or both,”*
- 4. Add to section 15.16:
 - (3) *Notwithstanding subsection (1) a determination made by assessors under section 14 is reviewable by a panel of three persons appointed by the Book of Order Advisory Committee in accordance with the following provisions:*
 - a) *Any party to the determination may apply in writing to the Book of Order Advisory Committee to have an assessors’ determination reviewed under this section no later than 15 working days after the determination.*
 - b) *The only grounds of review are that the determination was:*
 - *made in breach of the principles of natural justice; or*
 - *in breach of any provision in the Book of Order.*
 - c) *The possible outcomes of a review are:*

- *to set aside the determination reviewed and substitute a new decision; or*
- *to set aside the determination reviewed and direct the matter be reconsidered by the same or a fresh panel of assessors; or*
- *to amend or vary the determination.*
- d) *Reviews shall be conducted on the papers. The Reviewers may give directions to the parties to ensure reviews are conducted fairly and reasonably.*
- e) *The Book of Order Advisory Committee shall ensure that the convenor of the review panel is a legally qualified person practising as a barrister/barrister and solicitor and experienced in judicial review proceedings and principles, and otherwise that the panel is balanced pursuant to the generic Supplementary Provisions. Members of the Review Panel need not be members of the Church.*
- f) *The provisions of section 15 apply to decisions of reviewers as if the reference to section 14 was to this section and as if the reference to assessors was to reviewers.*

5. . New Section 15.45A

15.45A Immunity and Protection of Church Representatives

- (1) *In this section "Church Representatives" includes the following persons:*
 - (a) *Any Contact Person.*
 - (b) *Any Complaints Officer.*
 - (c) *Any member of a panel of Assessors and the Assessors Panel for any particular case.*
 - (d) *Any member of a Disciplinary Commission and the Disciplinary Commission for any particular case.*
 - (e) *Any member of an Assembly Judicial Commission and the Assembly Judicial Commission for any particular case.*
 - (f) *Any Mediator providing mediation assistance under this chapter or any Supplementary Provision.*
 - (g) *The Assembly Executive Secretary.*
 - (h) *Any legally qualified person providing advice or assistance under this chapter including any prosecutor or other person appointed to conduct a complaint.*
 - (i) *Any member of the Book of Order Advisory Committee or person appointed by that Committee to provide advice or assistance under this chapter.*
 - (j) *Any other person acting for and on behalf of the Church under this chapter in relation to any matter.*
- (2) *No Church Representative is personally liable for anything done, reported, stated, or omitted in the exercise, or intended exercise, of the powers and performance or intended performance of their duties set out in this chapter, unless they acted in bad faith.*
- (3) *No complaint or any other proceedings whether under this chapter or otherwise howsoever shall lie against any Church*

Representative personally in respect of anything done or omitted to be done by that Church Representative whilst discharging or purporting to discharge any responsibilities under this chapter, unless that Church Representative acted in bad faith.

- (4) *Any person alleging bad faith on the part of any Church Representative must obtain leave to commence complaint proceedings under this chapter from the Book of Order Advisory Committee.*
- (5) *For the avoidance of doubt this section does not affect the right of review or appeal in respect of any determination provided under this chapter.*

Book of Order Advisory Committee: Appendix 3

Technical changes to Book of Order

*Refer to White Book Supplementary Papers
on the Assembly website.*

E4: Christian World Service

Report

Although poverty, conflict and climate change are making life increasingly difficult for many communities, Christian World Service (CWS), through its partners and as part of the ACT Alliance (Action By Churches Together), is working effectively to restore livelihoods and protect vulnerable people. Over the year, they have again reported on progress made in improving livelihoods, running education programmes at all levels, and other efforts to help people out of poverty. CWS is grateful for the partnership with the Presbyterian Church in its work towards a world free from poverty and injustice.

The biggest challenge is to find increased funding for local partners who are making this change happen in their communities, often against great odds. In international circles, this priority of localisation is seen as the best means of meeting human needs, something our partner groups have always done. Local partners know their communities well and can make change happen using their expertise and connections. CWS has very strong partnerships that inform the work we do together.

New challenges and opportunities

The main strategic priority for Christian World Service is to grow downwards! To attract a younger donor base with the specific target areas of 15 to 25 year olds and 50-70 years.

Traditionally, CWS has drawn supporters from its partner churches. Membership in these denominations is declining, and although our donors are very generous, it will not be enough to support the initiatives of partners who are confronting poverty and injustice in their communities every day. It is imperative that CWS innovate and reach beyond its historical church-based donors and build a younger, loyal donor base.

In 2016, CWS launched Operation Refugee, a peer to peer fundraising campaign involving participants living on the rations of a Syrian Refugee for five days. This has attracted a younger group of participants and donors.

Another strategy to grow the donor base is to build wider engagement with new denominations, i.e. churches who have not traditionally supported CWS and the 'Unchurched Christians'. This year the Christmas Appeal resources will be adapted for those denominations who do not follow the traditional advent liturgy.

Change of Government

One of the biggest changes has been a change of government. CWS was pleased to see that all members of the Coalition Government specified that poverty reduction would become the focus of New Zealand's aid vote in their party platforms – a much welcomed change from the previous government's narrow focus on economic development. The change of focus is in line with the United Nations' Sustainable Development Goals: Goal One is to end poverty.

We wrote to the Deputy Prime Minister and Minister of Foreign Affairs, Rt. Hon Winston Peters. In the letter, we reminded him of his visit to CWS in 2014 and requested that he consider raising the aid vote to 0.3 per cent (the level he achieved when he was last

Foreign Minister) in the short term, and eventually to 0.7%. Despite massive demands for more humanitarian aid, that level has now fallen to 0.23 per cent of Gross National Income (GNI), one of its lowest levels ever.

Therefore, CWS welcomed the increased government aid spending in this year's budget, although it is unclear whether aid and development agencies will benefit directly from this increase. What is clear is that the priority for our Official Development Assistance (ODA) will be the Pacific, Polynesia in particular.

In a submission to the Ministry of Foreign Affairs and Trade (MFAT) on the Partnership Fund, we emphasised the need for funding predictability. CWS works primarily in the intangible: gender equality, vocational skills, disaster preparedness, access to healthcare, good governance and so forth. This work is very long term in nature and a predictable funding source is vital. We noted the collaborative environment continues to exist between NZ non-governmental organisations (NGOs) and between NGO and MFAT. The competitive nature of the current funding system threatens to reduce the sharing of information and building of cooperative relationships and programmes. A business model can mean NGOs fund work for short term gains that in the long time may further divide vulnerable communities and at worse means some miss out altogether. CWS believes New Zealand NGOs should be encouraged to share insights, learnings, evaluations and techniques. The submission is available on CWS website www.cws.org.nz

Change in Leadership

Over the past two years, seven new people have joined the CWS Board. Claire Hart, who joined the Board in 2017, has since been elected Board Chair. Claire, who is 30, currently works for Tearfund as its Project Manager for the Ethical Fashion Report. The other new Board members are: David Culverhouse (Finance Committee) David Fielding (Anglican appointee), Graham French (Quaker appointee), Rev Jenny Dawson (Supporters Council), Ian Lothian (Staffing Committee) and Tara Tautari (Methodist appointee).

In an effort to get a younger perspective on the Board, CWS has initiated a decision-makers mentoring programme. It offers an exposure to governance in a faith-based organisation, supported by an experienced and qualified governance group.

Financial security

In 2017, CWS established a Capital Fund to channel earmarked donations and bequests to increase interest income for its programmed around the world, guaranteeing support for our partners. The establishment of the fund was made possible because since 2013 we have had break even budgets. A more secure financial position has meant that we have been able to increase staff and in April 2018 Steve Hamlin was appointed the International Programmes Officer. Staffing levels were frozen in 2013.

Strong and Effective Partnerships

The fundamental function of CWS is to resource, empower and support worldwide partners in their development work.

Over the last two years, CWS staff and volunteers have visited or met with partners in Uganda, South Sudan, India, Tonga and the Middle East.

International Programmes member and consultant Rob Wayne visited the Centre for Community Solidarity in southern Uganda and a number of the local associations of caregivers with whom they work. He also met Wadalla Peter, Director of South Sudanese partner, the Maridi Service Agency. Wadalla had braved nine military checkpoints to meet him in Kampala.

I visited five partners in India working with Dalits (sometimes known as Untouchables), Tribal people and fisher folk to improve their livelihoods and access to essential human rights. In August 2017 I went to Nicaragua to visit Consejo de Iglesias Evangelicas Pro Alianza Denominacional (CEPAD) which CWS has supported since 1986.

Trish Murray, International Programmes Coordinator, visited the Department of Service to Palestinian Refugees (DSPR) working in Gaza, Jordan, Lebanon and the West Bank. The work with Syrian and Palestinian refugees in Jordan has been supported by the New Zealand Government. Trish has also made regular visits to meet with our Tongan partner, Tonga Community Development Trust Ama Takiloa.

Visits to partners are important because it keeps the partnership alive. We try to visit our partners at least every three to five years.

CWS supported 28 partners working with some of the most vulnerable communities in 25 countries.

Emergency response

The most significant appeal over the past two years has been in response to Tropical Cyclone Gita which caused widespread damage in Samoa, American Samoa, Fiji and Tonga in February this year. In response, CWS raised over \$100,000 and received a further \$164,128 from the New Zealand Government. I would like to acknowledge the significant contributions to this appeal from Presbyterian Churches.

The funds have gone to our partner Tongan Community Development Trust to repair/replace damaged rainwater systems including roofing and establishing demonstration plots or community gardens.

We have on-going appeals to assist people in the longstanding conflicts of South Sudan and Syria, both have received additional funding from the Government. We have also appealed for Rohingya refugees, medical relief in Gaza, and to assist in reconstruction efforts after a magnitude 7.5 earthquake struck Papua New Guinea in February this year.

We are very grateful to the Global Mission who have made contributions to some of these appeals in particular to enable us to access matching funds for government grants – doubling the impact.

CWS as part of the ecumenical movement

CWS hosted the General Secretary of the World Council of Churches, Rev Dr Olav Fiske Tveit, when he visited Christchurch in October 2016. We organised a public meeting for Rev. François Pihaatae, General Secretary of the Pacific Conference of Churches (PCC), in November 2016. He spoke on a number of issues facing the

Pacific including climate change and self-determination for West Papua and on Radio New Zealand. François also visited the Christchurch office in April 2018, updating us on PCC's climate justice and other work including the new programme working with men to stop violence against women. PCC is a longstanding partner of CWS.

Shortly after this General Assembly, I will be flying to Uppsala in Sweden to attend the ACT Alliance Assembly. CWS is a member of the ACT Alliance (Action By Churches Together), which is the third largest aid and development agency in the world. The Assembly is being held in conjunction with the World Council of Churches' Executive Committee meeting and will celebrate the 50th Anniversary of the WCC Programme to Combat Racism. The programme was established at the 1968 WCC General Assembly which was held in Uppsala.

CWS is an Observer at the National Dialogue on Christian Unity.

Education and Advocacy

CWS has three focus areas for education and advocacy: Sustainable Development Goals (SDGs), climate change and West Papua.

Sustainable Development Goals (SDGs)

I have met with representatives of most New Zealand political parties to discuss the Sustainable Development Goals (SDGs), agreed at the 2015 General Assembly of the United Nations. The 17 goals build on the Millennium Development Goals (MDGs) and form the 2030 Agenda for Sustainable Development. The MDGs halved the number of people living in poverty and gave 2.5 billion people access to improved drinking water. The SDGs are universal applying to both developed and developing countries. In articles written for church publications we are highlighting how the work of our partners is contributing towards the attainment of these goals.

Climate Change

We were one of 14 development agencies who, prior to last year's general election, joined with others to successfully campaign for a Zero Carbon Act. My visits to Tamil Nadu and Nicaragua have given me first-hand experience of how climate change is affecting peoples' lives. The major effect is unpredictable weather, something we have experienced in New Zealand. When your livelihood depends on the crops you grow the impact can be catastrophic. Many of our partners like those in Tamil Nadu and Nicaragua are working to mitigate some of the effects of climate change and increasing their disaster preparedness.

West Papua

CWS has long supported the campaign for self-determination for West Papua, a priority for the Pacific Conference of Churches. Gillian Southey, Communications Coordinator, is a member of the Christchurch group. PCC General Secretary François Pihaatae spoke about PCC's role in resourcing West Papuans in their struggle for their own future.

Conclusion

I would like to acknowledge with many thanks the contribution of Sally Russell, Presbyterian appointee on the Board and a member of the Finance Committee, Phil King, Global Mission Coordinator, for his support and cooperation over the past two years, Wayne Matheson, Assembly Executive Secretary, and Angela Singer and Jose

Reader for space in SPANZ, Bush Telegraph and on the website, and Sharon Ross Ensor, Director of the Presbyterian Church Schools office. I would also like to thank Moderator Rt. Rev. Richard Dawson for his endorsement of the Christmas Appeal.

Special thanks to Presbyterian Women Aotearoa who, with the Methodist Women's Fellowship, raised funds for CEPAD (Protestant Council of Churches of Nicaragua) work to stop gender violence, and the Centre for Community Solidarity building rain-water harvesting tanks for the families of HIV and AIDS orphans in Uganda. I would also like to thank Jan Harland, the Presbyterian representative on the World Day of Prayer National Committee – CWS is the major recipient of the annual collection and these monies funded partners in the Philippines and Nicaragua.

Most of all we are grateful to the many CWS supporters in Presbyterian and Cooperating parishes throughout the country. For more information about the work of Christian World Service, please go to our website: www.cws.org.nz

Pauline McKay
National Director

E5: Doctrine Core Group

Recommendations

1. That General Assembly declare it does not support provision for euthanasia and assisted suicide as proposed in the End of Life Choice Bill, on the grounds that any State-sanctioned provision for doctors to actively end people's lives or assist their suicide is ethically unacceptable and would in the long term be dangerous for public safety especially for those who are seriously ill, depressed, disabled, or very elderly.
2. That General Assembly urge Parliament to respect the dignity and value of all human lives, to stringently protect the lives of society's most vulnerable, and not to pass the End of Life Choice Bill.
3. That General Assembly urge the Government to significantly increase spending for palliative care, hospice services, mental health services, care of the disabled, and care of the elderly.
4. That these resolutions be communicated to the Church at large, to members of Parliament, and to media.
5. That General Assembly refer the Doctrine Core Group's report on euthanasia and medically-assisted suicide to church councils and congregations, for study.
6. That General Assembly commend the ongoing commemoration and study of the Reformation, in ways that encourage understanding of the faith and help build good relationships with other Christian churches.

Report

1. **General**
Following the last General Assembly the membership of the Doctrine Core Group (DCG) has been relocated to the Northern Presbytery area, with a new convener and a number of different members.
2. **End of Life Choice Bill**
 - A. Introductory comments
The Doctrine Core Group has considered issues around euthanasia, medically-assisted suicide, and the End of Life Choice Bill. Our views in this matter are generally consistent with those of the InterChurch Bioethics Council (www.interchurchbioethics.org.nz), as expressed in its public submission to the Justice Committee of the New Zealand Parliament (and appended to its report to the 2018 Assembly).

At the outset, to avoid all misunderstanding, we wish to emphasise that both the End of Life Choice Bill and our opposition to it have nothing to do with: (a) turning off life support systems so that natural death may take place (where patients are artificially being kept alive but have no realistic hope of survival), or (b) the administration of pain relief to terminally ill patients with the sole intention of relieving pain (but with the known side-effect that in some cases such pain relief medication may possibly accelerate the onset of death), or (3) patients declining life-prolonging surgery or medical treatment, or (4) patients declining food or hydration, or (5) “do not resuscitate” orders. All of those things are commonly practised in contemporary New Zealand, are ethically justified, are fully legal, and amount to our existing right to die in dignity without unnecessary or unwanted medical intervention. None of these practices are “euthanasia”, nor are they in any way what the End of Life Choice Bill is about.

What the Bill is proposing (and we strongly recommend that people read the actual Bill) is that anyone aged 18 or over who fits certain criteria may request a doctor to actively end their life, either through an injection or infusion given by the doctor, or through a lethal “medication” set up by the doctor and then triggered by the person who wishes to die. The Bill conflates both of these under the euphemistic term “assisted dying”; but in the first case it should properly be called “euthanasia”, and in the second case it should properly be called “medically-assisted suicide” or “physician-assisted suicide”.

The proposed criteria for eligibility for euthanasia and medically-assisted suicide are very broad and subjective: they include not just terminal illness likely to cause death within six months, but “grievous” and “irremediable” conditions, “an advanced state of irreversible decline in capability”, and “unbearable suffering that cannot be relieved in a manner that he or she considers tolerable”.

Certainly there are specifically Christian and biblical-theological reasons for opposing euthanasia and medically-assisted suicide, such as the sixth commandment (which forbids murder), God’s great love for human beings (which values and dignifies every human life and death), the call to compassion, God’s heart for those who are weak and vulnerable, the rejection of selfish individualism, the belief in the common good, the sense that our lives are not ours to live or dispose of as we please, the realistic acceptance of some suffering, the conviction that our times are in God’s hands, and the common Christian experience of “a good death”. Such biblical values may add a distinctive flavour and depth to our concerns, but they also resonate with many of the wider and more general concerns in our society against euthanasia and medically-assisted suicide.

Supposed popular support for euthanasia, as captured in some polls, taps into most people’s personal fears about pain, death, and dying, into the desire that we do not want to see loved ones unduly suffer, and into the societal value of being compassionate. We believe that support for euthanasia is predominately a *pakeha* phenomenon, reflecting contemporary western culture’s pronounced individualism, its preoccupation with personal happiness (and its strong

aversion to pain and suffering), and the illusion that our lives (and even our deaths) are something that we can control. By contrast, people of Māori, Pacific, and Asian cultures characteristically have a great respect for those who are aged, tend to be less individualistic in outlook, and may often be more accepting of the natural processes of frailty, dying and death; in such cultures, euthanasia usually has little appeal.

We note that many people in the media have adopted euthanasia as an enlightened and liberal cause, which we believe is highly incongruous in view of the realities that euthanasia involves State-sanctioned killing and suicide, and that in time it will inevitably lead to the devaluing of the lives of many vulnerable people and their premature deaths, as has happened in some overseas jurisdictions. We also note that thus far the level of public understanding and debate about this issue has not been particularly well-informed. The polls may also be somewhat inaccurate: 80% of the recent submissions to the Health Committee on “physician-assisted dying” were actually opposed to euthanasia; more than 60% of those submitting made no objection on any religious ground.

Ministers, and many others in the church, are often very familiar with the spiritual, personal, and pastoral implications of serious illness, dying, and death. We know very well the associated fears, distress, pain, and grief. But we also know that death by natural processes has its own timing and dignity, and can be very peaceful and relational, and can be an important part of the process for those who mourn. Many terminal patients, with appropriate support, good palliative care, and advancing illness, come to a place of peace about dying in nature’s own timing. There is often a sacredness not just about life but around the end of life. To cut short that time through death by artificial means would be to miss out on something significant and precious both for those who are dying and for loved ones. The approach to death can also often be a time of spiritual healing, growth, and assurance for the person who is dying.

Our grounds for recommending that General Assembly declare its opposition to the End of Life Choice Bill are as follows ...¹

1. The Bill is inherently unethical and dangerous, because it involves State-sanctioned killing.

(a) For Christians, there is a foundational biblical principle that people should not kill one another.² We may understand that theologically (e.g. human life is in the image of God, derives from the breath of God, and is therefore sacred and of great value).³ However, there are also very practical reasons why divine and human laws forbid killing people: such an ethical code helps to protect the safety of individuals, and therefore the wider wellbeing of society; wherever such a code is put aside evil outcomes will follow, in any society, but as especially demonstrated in war-torn societies where the rule of law has broken down, or in Germany when the State endorsement of euthanasia was followed by the “Final Solution” of the gas chambers.

(b) Deeply influenced by that Judaeo-Christian ethic, modern society, and its law assumes a deep respect for every human life. Public safety, our health system, and our protection of human rights, are all predicated on such an ethic. New Zealand law does not permit any person to kill anyone else (except in self-

defence), whether by homicide, manslaughter, or culpable negligence. As an enlightened and ethical society we abolished the death penalty, and are increasingly reluctant to engage in warfare. Society must be extremely wary about relaxing that principle, as enshrined in current laws. This is a threshold we should not cross.

(c)The End of Life Choice Bill, if enacted, would grant legal authority to a very considerable number of persons in our society (all doctors) to actively end the lives of some others (those patients who meet certain criteria). We believe the ethical cost to our society of doctors (or anyone else) being allowed to kill people is simply too great. This is a critically dangerous line. To enact this bill would be an extremely significant change, and inherently imprudent.

(d)The language of the End of Life Choice Bill masks the wider ethical implications of what is proposed, by using euphemisms such as “assisted dying” and “administering medication”. We feel this is less than candid. The same could be said for slogans such as “death with dignity”.

2.The enactment of the End of Life Choice Bill would have an erosive effect on the medical profession, on palliative care, and on doctor-patient trust.

(a)In giving doctors the legal right to actively end some patients’ lives, the Bill deeply undermines the age-old vocation of those in the healing profession, who are trusted by society to work for life, health, and well-being, and never actively to bring about death. Killing patients (even on request) is completely contrary to medical ethics. Any form of medical killing would fundamentally alter the relationship of medical professionals and those who are seriously ill or disabled. Doctors are committed to preserve life, and to heal. But if they are also permitted to kill some patients, or to help some to kill themselves, that would profoundly change the role of doctors and the trust in which they are held.

(b)The rights and obligations that this bill would confer upon doctors would be welcomed by some, for ideological or financial reasons, but would likely be felt as a heavy burden by many. Even referring patients on to a colleague willing to practise euthanasia would cause significant stress for many doctors.

(c)The practice of euthanasia could in time seriously erode public trust in hospitals and the medical professions. Hospital patients may worry that some medical or nursing staff may become less committed to their continuing palliative care, and that in busy hospital wards with too few beds and too few doctors, subtle pressure may be put upon patients to end their suffering by seeking or consenting to “assisted dying”.

(d)There is nothing in the Bill to prevent doctors and other medical workers beginning to suggest euthanasia to some patients as a good option to consider. Such suggestions could be economically motivated: euthanasia would naturally be seen by some health officials as less expensive than on-going care, especially in a society where the numbers of elderly are growing and where there is increasing pressure on the health budget.

3. The Bill is medically unnecessary

(a) The “right to die” already exists. Terminally-ill patients may decline surgery or any life-prolonging treatment. Patients may stop eating. Patients may decline fluids, and death will follow within a few days.

(b) Terminal illness is always a difficult path, and almost always associated with some fear, pain, and distress. Because of excellent modern palliative care, however, very few terminally-ill people nowadays actually live or die in unbearable pain.

4. The Bill is legally unnecessary

(a) For the safety of terminally-ill patients generally, and others, it is crucially important that it remain illegal for anyone else to end someone’s life or to assist them to end it.

(b) The current law works. Whenever the occasional case comes before a New Zealand court of some very distraught family member illegally ending a suffering loved one’s life, or assisting them to end it themselves, judges have shown that they are able within the context of the existing law both to uphold that law and to exercise some compassion.

(c) The way the Bill is framed suggests that its primary aim is to give legal impunity to those doctors who wish to practise euthanasia.

5. The scope of the Bill is much wider than terminal illness

The Introduction to the Bill implies that it is only addressing a relatively few cases of extreme suffering among those with a terminal illness. But the Bill’s criteria for eligibility are in fact much wider, and include any “grievous” and “irremediable” medical condition, any “advanced state of irreversible decline in capability”, and “unbearable suffering that cannot be relieved in a manner that he or she considers tolerable”. These criteria are both very broad, and very subjective. Inevitably, the threshold of “unbearable” suffering will become lower and lower. In the course of time, and mirroring trends already becoming apparent in such jurisdictions as Belgium and the Netherlands, such criteria would inevitably be applied to such conditions as depression, mental illness, dementia, disability, diabetes, incontinence, chronic arthritis, and just advanced old age and weariness with life.

6. Provision for medically-assisted suicide would undermine New Zealand society’s attempts to reduce suicide

One of the two methods proposed in the Bill for “assisted dying” is where a doctor sets up an infusion of a lethal drug, which is then triggered by the person who wishes to die. This is medically-assisted suicide. The legalisation of medically-assisted suicide through this Bill would send a message to some people already contemplating suicide, that suicide has now become more acceptable. This could significantly undercut society’s attempts to reduce New Zealand’s tragic rate of suicide. It may be argued that most people would know how to distinguish between medically-assisted suicide and normal suicide; yes, but those considering suicide are not necessarily thinking very rationally. It remains highly inconsistent and problematical for society on the one hand to deplore suicide, and on the other hand to provide a legal mechanism for what is in effect State-

approved, medically-administered suicide. Ideologically, this is an irresolvable contradiction.

7. The risk to public safety, because of the inevitability of coercive pressures

The Bill is dangerous in the long-term to public safety, especially for those people in society who are our most weak and defenceless. The Bill would inevitably lead to pressure (subtle or otherwise) on some vulnerable people – especially the very elderly, the very disabled, and the very sick – to “do the decent thing” and to request euthanasia. Old people commonly worry that they are a burden to their children, and to those who give them care, and many may feel they should opt for euthanasia. Some unscrupulous families may exert pressure, for financial reasons. The so-called “right to die” would for some people become “the pressure to die”, even “the obligation to die”. This proposal would open the way to the ultimate State-sanctioned abuse of both the elderly and the vulnerable.

So a key reason for objecting to this bill is that it threatens the lives of those in our society who are our most vulnerable. This is primarily a public safety issue, relevant to everyone in our society; but as a Christian church, we must be especially mindful of God’s love for the weak and vulnerable, as evident in both the Old and New Testaments.

8. The slide towards involuntary euthanasia

Involuntary euthanasia is the ultimate breach of human rights. The introduction of voluntary euthanasia, in which it becomes legal and gradually more commonplace for some doctors to end the lives of certain patients, would inexorably change the climate of opinion and practice, especially in the health system, and would in time open the door to a growing acceptance and incidence of involuntary euthanasia. In the name of compassion – but with neither request nor consent – some hospital doctors may quietly end the lives of those patients whose lives they feel are no longer worth living. Such doctors may feel that even though they are doing something beyond what the law permits, they are doing so mercifully and even virtuously, that they relieving unnecessary pressures on the health system, and that they are doing society a favour. Over time, the practice of “assisted dying” would make such involuntary euthanasia seem more ethically acceptable. The absence of adequate reporting in the End of Life Choice Bill, and the absence of any criminal consequences for inappropriate deaths, would mean that there would be no effective legal barrier against such unauthorised medical killings. Such a trend is already evident in Belgium and the Netherlands (but is also under-reported).⁴ While the majority of New Zealand doctors may want to have nothing to do with euthanasia either voluntary or involuntary, a minority may be very willing to practise it. The risk of being involuntarily euthanised would add another level of apprehension and stress to those who are in hospital or are very disabled, and would undermine trust of the medical professions and health system.

9. The supposed “safeguards” in the Bill are extremely inadequate

(a) The End of Life Choice Bill’s “Explanatory Note” claims the “safeguards” in the Bill are “stringent”. But in reality they appear very far from that. Most “safeguards” in the Bill appear to be designed to present a show of official process and

primarily intended to protect not the public but the legal impunity of those doctors administering euthanasia or medically-assisted suicide, through providing a trail of signed authorisations.

(b) Some supposed “safeguards” in the Bill appear slightly farcical, such as the requirement to warn the persons of the “irreversible nature” and “anticipated impacts” of “assisted dying”, Part (2), Section (2) (a) (ii)-(iii).

(c) Many “safeguards” in the Bill are very weak, such as:

- (i) The “independent medical practitioner” who would be required to give a second opinion on the person’s eligibility for “assisted dying” would presumably have to be someone already committed to “assisted dying”, and listed as such, and as a result could hardly be seen as “independent”.
- (ii) There is a requirement to “encourage” discussion with the person’s family, but such discussion is not mandatory.
- (iii) Many safeguards that would have been possible are entirely missing:
 - i. There is no clause making it illegal for any medical person or family member to suggest assisted dying.
 - ii. There is no requirement that a prognosis of death within six months be verified by a second opinion from an appropriately qualified medical specialist.
 - iii. There is no mandatory requirement for a meeting with a palliative care specialist, to discuss enhanced palliative care options.
 - iv. There is no mandatory provision for independent psychological assessment.
 - v. The independent physicians could have been required to be a panel of doctors not connected with any pro-euthanasia group.
 - vi. There is no discretion allowed to a doctor not only to decline involvement in any “assisted dying”, but also to decline to refer the request to any other doctor; the mandatory requirement to refer such a request would infringe the conscience of many doctors.
 - vii. There is no mandatory stand-down period.
 - viii. There are no safeguards against coercive pressures from family, or medical personnel, or health insurance companies.
 - ix. There is no provision for a mandatory check by an independent commissioner to check that no coercion has taken place.
 - x. There is no provision for a system of supervision or of checking for full compliance with the law.
 - xi. There is no provision that no doctor, medical facility, or other body should benefit financially from the provision for “assisted dying”; without such a safeguard, there will almost certainly be medical professionals and corporate bodies who would seek to profit commercially from any

change in the law, and whose vested interests would help lead to the law being applied more and more liberally.

- xii. There appear to be no penalties for breaching the law with regard to “assisted dying”.
- xiii. There is no requirement for doctors to give the cause of death as “assisted dying”, and instead doctors are required *not* to disclose that on the death certificate; such secrecy seems tantamount to attempting to hide what would be happening, rather than making it available for monitoring, scrutiny, and the reduction of abuses.
- xiv. There is no clause emphasising that involuntary euthanasia would remain a serious crime.

10. Conclusion: *Even with much more stringent safeguards, the End of Life Choice Bill would be ethically unacceptable and in the long term highly dangerous to public safety.*

Because of all these issues, and above all because the enactment of the End of Life Choice Bill crosses two key ethical thresholds in proposing the legalisation of medical killing and medically-assisted suicide, we believe that no amount of amending or improving the Bill or inserting additional “safeguards” would make this bill either ethically acceptable or safe for society, long-term. While the often-stated intent of euthanasia is to relieve suffering, euthanasia is not necessary, and its introduction in New Zealand would be dangerous for vastly more people than it is supposed to assist. The risks are too high, especially for society’s most vulnerable people (the very ill, the disabled, and the elderly), those whom the State should protect, and those for whom the church should raise its voice.

B. Old Testament principles relevant to the issue of euthanasia

(a) God created humanity and grants life

God created and breathed life into humanity. Thus, human life is not simply the possession of a particular human being,⁵ but a gift from God (e.g. Gen 1:27; 2:7; Job 12:10; Eccl 5:18[MT 17]; 8:15).⁶ Humans are not completely autonomous, nor in charge of their own destinies (e.g. 2 Kgs 20:4-6; Dan 5:23).⁷ They are not authorised to dispose of their own lives or the lives of other humans, as and when they see fit (e.g. 2 Kgs 5:7).⁸

Implication: Those who administer euthanasia take autonomy and authority that God has not granted.

(b) Human life has inherent and irreplaceable value⁹

God created human beings intricately, wonderfully, and in God’s own image (e.g. Gen 1:26-27; Ps 139:13-16). Among other things, the Hebrew word *nphsh* can refer to that which makes a person a living being (e.g. Lev 17:11), the self (e.g. Isa 46:2), and an individual’s life (e.g. 1 Sam 20:1), as well as the centre of a person’s feelings, perceptions, and desires (e.g. Ps 42:2[MT 3]). The *nphsh* of

any flesh is its blood (e.g. Gen 9:4-5; Lev 17:11, 14). Therefore, shedding innocent blood is not permitted and God requires a reckoning for human life (*nphsh*) (e.g. Gen 4:8-11; 9:5-6; 42:22; Deut 21:8-9; 27:25; 2 Kgs 24:3-4; Prov 6:16-19; Jer 7:5-7; 26:15).

Implication: Euthanasia intentionally terminates inherently valuable and irreplaceable human lives.

(c)Suffering does not indicate that life is no longer worth living¹⁰

The reasons for suffering are not always obvious (e.g. Job 38-42). Sometimes there are positive outcomes from the suffering (e.g. Isa 53:4-6). There are also many examples of God's restoration of God's people, when they are suffering, near death, or even feeling they have had enough of life (e.g. 1 Kgs 19; Pss 34:6[MT 7]; 56:13[MT 14]; 107:17-20; Isa 38). On the other hand, a young Amalekite man is punished for killing King Saul (the LORD's anointed), even though Saul, when he was near to death, had instructed the Amalekite to kill him (2 Sam 1:9-10, 14-15).

Implication: Euthanasia is not an appropriate response to suffering.

(d)Goals for humanity include life and well-being, not death

God's people are urged to seek and choose life (e.g. Deut 30:19; Prov 3:18, 21-22). Long life is considered a blessing (e.g. Gen 25:7-8; Deut 30:19-20; Job 42:12, 16-17; Pss 91:16; 128:6), and the Hebrew verb *khyh* relates to preserving and reviving life (e.g. Ps 119:25, 88). The Hebrew noun *shlvm* relates to general well-being as well as peace (e.g. Gen 43:27-28; Num 6:26). *Shlvm* is a blessing for God's people (e.g. Num 6:26; Pss 29:11; 128:6).

In contrast, God's people are not encouraged to choose the way that leads to death (e.g. Deut 30:15, 19; Prov 14:27; Jer 21:8-9). According to Gen 2:7, death came as a consequence of human disobedience. It became the penalty for some crimes and the outcome for those who had been devoted to destruction (e.g. Exod 21:15-17; 22:20[MT 19]; Lev 27:29; Num 35:31; Deut 13:14-15[MT 15-16]; 20:17-18).

Implication: The goal of medical intervention should be continued life and restored well-being, not death.

(e)God's will for God's people is made explicit

Ethics and values are primarily an outworking of covenant relationship with the LORD God and based on the standards prescribed in God's law (e.g. Exod 20:1-17; Deut 4:5-8; Ps 119:105; Eccl 12:13).

Implication: God's standards determine whether a decision is in a person's best interests or not.

(f)Human freedom involves responsibilities

People exist "in relation to God." Independence and satisfaction of one's own desires are not the ultimate objectives of life (e.g. Deut 6:5; Eccl 12:13).¹¹ An individual's decisions affect others, including members of his/her family and the

wider community (e.g. Gen 44:30; 47:29-31; 50:4-7; 2 Sam 18:5; 19:4[MT 5]).¹² God's people are expected to love their neighbours as themselves (Lev 19:18).

Implication: The decision to euthanise affects not only the person who dies, but also his or her family members, the medical profession, the wider community, and God.

(g)Community members are expected to care for others, especially the most vulnerable

God looks after the "aliens," widows, orphans, needy, and other vulnerable individuals. God's people are expected to do the same (e.g. Deut 10:17-18; 14:29; 24:19; Ps 72:12-14; Isa 1:17; Jer 7:5-7). God's people are also expected to respect and care for the elderly (e.g. Gen 44:34; 47:29-30, cf. 50:4-14; Lev 19:32).

Implication: Caring for the most vulnerable members of society does not include providing options to conclude their lives prematurely.

(h)Demonstrations of compassion do not cause harm to the recipients

Rkhvm is often translated "merciful/compassionate," *rkhm* is often translated "have compassion/mercy," and *rkhmym* is often translated "mercy/compassion," in English translations of Hebrew Bible texts. Based on the instances of these words,¹³ it appears that demonstrations of compassion do not cause harm to the beneficiaries. God is the most frequent agent of compassion. Manifestations of God's compassion include relenting (e.g. Joel 2:13), pardoning or forgiving iniquity (e.g. Ps 78:38; Isa 55:7), wiping out transgressions (Ps 51:1[MT 3]), saving or delivering (Neh 9:27, 28), leading (Isa 49:10), gathering scattered people and returning them to their land (e.g. Deut 30:3; Isa 54:7; Jer 42:12), and multiplying (Deut 13:17[MT 18]), but not forsaking, abandoning, or destroying (e.g. Deut 4:31; Neh 9:17, 31). Other manifestations of compassion include keeping a child from being killed (1 Kgs 3:26).

Implication: The benefits of compassion do not include termination of life.

Conclusion

According to the Old Testament, God creates, grants, and determines the length of life. Every human life is intrinsically valuable, irreplaceable, and worth preserving, even during times of intense suffering. God determines that which serves the best interests of God's people. In turn, they have responsibilities toward other community members and toward God, including caring for (not killing) the most vulnerable. In contrast, those who administer euthanasia intentionally terminate lives, even though God has not granted them the autonomy or authority to do so. Euthanasia is not a compassionate or appropriate response to suffering. It does not serve the best interests of the person who dies, nor all those affected by that person's death. Medical intervention should be used to preserve life and restore well-being, not to hasten death.

C. New Testament principles relevant to life, death, and euthanasia

(a) The whole of the New Testament is in favour of life, not death

Death is a consequence of the Fall, whereby death and decay spread to all humanity and then to the world (Rom 5:12; 8:19–23). Death is our mortal and final enemy (1 Cor 15:26). The thrust of the New Testament is to undo death. Ultimately, as the Old Testament prophets said, death will be swallowed up and will lose its sting (1 Cor 15:54–56, cf. Isa 25:8; Hos 13:14). The mortal will be swallowed up by life, not life swallowed up by “euthanasia” (2 Cor 5:4). Through Jesus, the pangs of death are loosened (Acts 2:24, cf. 2 Tim 1:10), death will be irrevocably destroyed (Rev 20:14), and there shall be no more death in the new heavens and earth (Rev 21:4). The tree of life will be freely accessible as will the river of life (Rev 2:7; 21:6). Jesus is the resurrection and the life (John 11:25).

(b) Jesus showed God’s love of life

Jesus repudiated death by healing people and saving them from death (e.g. Luke 7:1–10; John 4:47–54). Jesus never endorsed the idea of bringing the death of another person, in any situation. Jesus raised the dead three times (Mark 5:41–42; Luke 7:11–17; John 11:38–44). By doing this, Jesus gave a foretaste of the hope of the resurrection. Jesus’ logic for ministry on the Sabbath was that the purpose of the Sabbath is to “save life”, not to kill (Mark 3:4). This illustrated the essential nature of God’s ideal of “Sabbath rest” – life and life eternal.

(c) The point of the gospel is not death or killing, but eternal life

The death of the sinless Jesus is the undoing of death as he goes to the cross and rises from the dead to save humanity from sins (1 Cor 15:3). Jesus rose to eternal life, a gift he conveys to believers (Rom 6:23). The trajectory of the story of God is from death to life, and never the cessation of human life by one’s own agency or that of another person. This is especially prominent in John’s Gospel whereby if anyone is faithful to God “he/she will never see death” (John 8:51) and “will never taste death” (John 8:52). Indeed, the gospel is “the words of this Life!” (Acts 5:20) or “the word of life” we are to hold forth to the world (Phil 2:16, cf. 1 John 1:1). It is the fragrance of God “from life to life” (2 Cor 2:16).

(d) We must all face death, and it is the gateway to eternity, but we should not seek to accelerate death

Just as Jesus died on the cross serving God utterly faithfully to death (Phil 2:8), death is part and parcel of the human life. The believer is to take on the mind-set of Christ (Phil 2:5) and give his or her life in the service of God “even to the point of death” (Rev 2:10). They are to take up their cross, and lose their life for Christ’s sake, not at their own hands, nor to help another do the same (Mark 8:34–35). They are to be conformed to his death (Phil 3:10). For the writer of Hebrews, the death of Jesus destroyed the power of death and so we are not to fear death (Heb 2:14–15). When the time comes we are to embrace it as it is the gateway to eternal life. But there is no New Testament support for seeking our own death. Believers are baptised into Jesus’ death and are to live their lives faithfully to the end when the time comes as the sovereign God oversees them rise to eternal life (Rom 6:3–5). Paul cries out in Rom 7:24, “who will deliver me from this body of death?” His answer is not suicide assisted or otherwise, or another taking his life, but Christ who defeated death (Rom 8:1–4).

(e)The New Testament does not condone suicide

There is no example in the New Testament which indicates one should take one's own life. It has been argued that in Philippians 1:19–26 Paul is considering suicide. However, that is clearly incorrect as Paul is joyful, chooses life and not death, and delights in fellowshiping in Jesus' suffering and being conformed to his death (Phil 3:10).¹⁴ Paul spoke of his near-death experiences often (e.g. 2 Cor 11:23), but there is no evidence he ever considered suicide. His words in Acts 20:24 show his attitude: "I do not account my *life* of any value nor as precious to myself, if only I may finish my course and the ministry I received from the Lord Jesus, to testify to the gospel of the grace of God." To his dying breath he served his God, knowing that God determines when this will be. He lived his life by faith in the Son of God, and would not contemplate taking it himself (Gal 2:20).

A New Testament example of suicide is Judas, who kills himself by his own hand, by hanging and falling into a field (Matt 27:5; Acts 1:18). His actions including his betrayal of Jesus to his death are seen as being inspired by Satan (Luke 22:3; John 13:2). According to Acts 1:25, Judas is now condemned to "his own place" which as Longenecker says, is likely a euphemism meaning "to go to hell".¹⁵ We also see Paul act decisively when the Roman gaoler sought to kill himself to save himself from being put to death for allowing his prisoners to escape (Acts 16:27). Paul acted quickly to stop him from death by his own hand, so that he might live to find salvation and eternal life (Acts 16:28–34). Again, this is the trajectory of the gospel—a movement from death to life, and life eternal. Suicide is not a Christian option. Authentic Christian living is not accelerating one's own death through "euthanasia," nor actively helping another to die.

(f)Christ neither sought death, nor asked anyone else to kill him

Christ was prepared to allow himself to suffer and be violently killed, but he was far from eager as his Gethsemane prayer indicates (Matt 26:36–42). He did not request his death. But as an act of obedience to his Father, and for the good of humanity, he was prepared to let himself be tormented and killed, as the sacrificial lamb of God (John 1:29; Rom 5:8; 1 Pet 2:24, 3:18), in love "laying down" his life so that others may live (John 15:13; Phil 2:8–10). This act of infinite divine love, of God in Christ reconciling us to himself at great cost (2 Cor 5:10), embracing and accepting pain for the sake of others, is in no way the same as individualistic pain-avoiding acts of medically-assisted suicide.

(g)The New Testament builds on the Old Testament prohibition on murder

God is the giver of life (1 Tim 6:13). He gives life to the dead (Rom 4:17). His Spirit is the Spirit of life, not death (Rom 8:2, cf. 1 Cor 15:45), and the Spirit gives life (2 Cor 3:6). As Paul preached in Athens, "he himself gives to all humankind life and breath and everything" (Acts 17:25). God decides when we die, and it is not for us to decide by our own hand. Nor is it something that one person has the right to do to another.

Jesus endorsed the Old Testament prohibition on murder (Luke 18:20) and put out the challenge that even the thought of harming someone was the same as an

act of murder (Matt 5:21, cf. Matt 19:18; Mark 10:19). Where a person conceives hate against another or murders them, they are in danger of hell (Matt 5:22). Hence, Jesus went further than the Old Testament and suggested that even to contemplate killing (murdering) another brings one into the danger of eternal destruction. Murderous thoughts are evil (Matt 15:19; Mark 7:21). Jesus considers murder Satanic (John 8:44). Killing is one of the features of the devil's basic instincts (John 10:10), whereas by contrast Jesus came to bring life in abundance. Paul endorsed this prohibition seeing murder as one of the hideous examples of fallen humanity's gross sin (Rom 1:29). To kill someone is a defiling of the central relational command in Scripture, to love one's neighbour as oneself (Rom 13:9). James, the brother of Jesus, endorsed this view (Jas 2:11; 4:2). Peter warned his readers not to murder (1 Pet 4:15). John repudiated the first murderer Cain (1 John 3:12) and agreed with Jesus that hatred is murder, let alone so-called euthanasia. Indeed, John writes "that no murderer has eternal life abiding in him" (1 John 3:15). Love means to lay down *our* lives for others in need (1 John 3:16–17). Jude repudiated "the way of Cain" (Jude 11).

(h) Biblical respect for the elderly

In ancient cultures, the elderly are cherished, not put to death. So, by the Spirit old men will dream dreams, speaking of their service to God to the end empowered by the Spirit (Acts 2:17). Even a very aged man like Abraham could be used by God to continue God's purposes (Rom 4:19). Joseph's death-bed speeches to his children set the course of their lives (e.g. Heb 11:22, cf. Gen 50).

(i) Biblical respect for the disabled

The disabled are to be cherished and cared for, not cast aside. Jesus' compassion for them was one of the features of his ministry. Those who are near the end of life and are increasingly dependent on others are to be cared for, and this is the heart of *agapē* love and compassion. We see this concern in the Great Banquet, when the disabled and infirm are invited to God's kingdom feast (Luke 14:13–14). When Paul was in prison, an old man and prisoner for Christ, his concern was not to end his suffering, but to travel to Philemon and enjoy his care (Phlm 9).

Conclusion

Under God, the appropriate biblical attitude is the love of life (1 Pet 3:10, cf. Ps 34:12), and life in its fullness is life from conception to the grave and it is God who decides the time when our lives shall come to an end. While there may be a time for just war and the taking or giving of a life to save others, Christians are to work to prolong life and help those who live to flourish in whatever situation they are in. To end a life or assist another in doing so is not the way of God's people, it is a violation of the way of life, and evil, and the way to eternal death. Jesus is eternal life (1 John 1:2; 5:20), and it is inconceivable that his people who name him as Lord and cherish the Scriptures should consider active euthanasia as an option. Those whose names are in the book of life (Phil 4:3; Rev 3:5) are committed to enhancing the life of others, not taking it.

D. Additional material on old age, palliative care, and euthanasia

Discussion of euthanasia often involves unexamined assumptions and values regarding what constitutes a “worthwhile” life.

The utilisation of palliative care has implications for the “character” of care institutions, the medical profession and the integrity of the social body. Euthanasia would have implications not only for those whose lives are drawing to completion but also for all those involved in palliative and elder-care.

For a thorough considerations by those at the coal face see the hospice movement’s <http://www.hospice.org.nz/about-hospice-nz/euthanasia-our-opinion>. *The Hospice statement begins with a helpful definition of palliative care. It emphasises the need to direct Government attention and resources to improving and extending the end of life care that is available. It has been noted that there are some serious questions in New Zealand around whether palliative care is being made as widely accessible as it should be, whether many patients who would benefit are currently missing out, and whether enough medical personnel are being trained in palliative care.*

Note various resources:

- Jason Goroncy, “Euthanasia: Some theological considerations for living responsibly”, *Pacifica: Australasian Theological Studies*, Vol. 29, Issue 3, 2016. Pp. 221-243
- Thomas M. I. Noakes Duncan (University of Otago) “Voluntary Euthanasia in New Zealand: An Analysis of Compassion, Autonomy and Secularism in the Public Square” (available www.otago.ac.nz/ctpi/otago032509.pdf).
- Stanley Hauerwas and Richard Bondi, “Memory, Community and the Reasons for Living: Theological and Ethical Reflections on Suicide and Euthanasia” *Journal of the American Academy of Religion* Vol. 44, No. 3 (Sep., 1976), pp. 439-452. This is a valuable article, despite its age.
- *The Other Journal* (Issue 14, 2009). This is a broad but constructive collection of articles within which euthanasia is considered and critiqued.
- For good examples of the complicated ethical balancing needed in the care of the elderly see the case studies in the United States National Center for Biotechnology Information: www.ncbi.nlm.nih.gov/pmc/articles/PMC5090095. These speak from the patients’ side of the issue and of ethical demands that extended treatment options raise.

A final point is raised by a 2014 Dutch review of effects following the passing of their 2004 legislation. See Theo T. Boer “Euthanasia, Ethics and Theology: A Dutch Perspective”, (www.pthu.nl/Over_PthU/Organisatie/Medewerkers/t.a.boer/downloads/boer-2014-res-euthanasia.pdf). It concludes by asking: once a euthanasia law has been passed, how likely is a paradigm shift to happen from “euthanasia as a last resort in unbearable suffering” to “euthanasia as a right, based on autonomy”? On the basis of the Dutch experience, there are indications that such a shift would also occur in New Zealand.

2. 500th Anniversaries of the Reformation

Since the last General Assembly, there has been the 500th anniversary of the beginning of the Reformation (31 October 1517, the date when Luther posted his 95 Theses critiquing indulgences). As in many other denominations, the Reformation was marked in 2017 by many local Presbyterian churches, with special sermons, lectures, displays, study series, and ecumenical commemorations (including some Catholic-Lutheran combined events). The study of Luther and the Reformation can open up discussion not just on such basic matters as salvation by grace through faith in Christ and the authority of Scripture, but on many other matters such as the call to ministry of every believer, prayer, discipleship, worship, preaching, church leadership, communion, baptism, confession, marriage, freedom of conscience, the role of doctrinal statements, Church and State, war and non-violence, change, standards of debate, and Christian-Jewish and Protestant-Catholic relations. The Reformation did not end in 1517, but developed over a long time. 500th anniversaries of significant Reformation events will continue to roll out, and the commemoration and study of the sixteenth-century Reformation offers another opportunity for churches to refresh and develop our understanding of our historic roots, to explore our faith, and to consider how we relate Christian faith to our own, very different context.

3. Publishing proposal

The Doctrine Core Group has been impressed by the concept of two-page “docbytes” produced by the United Church of Australia on various issues of faith and life (<https://assembly.uca.org.au/doctrine/item/856-docbytes>). We believe that something like this could provide some excellent teaching tools and study starters for the church, and favour them being available both on the PCANZ website and in printed form. The UCA DocBytes include such topics as baptism, the Lord’s Supper, reading the scriptures, conversion, science and faith, marriage, and evangelism. The DCG also has a number of other issues it would be interested in producing material on. The DCG’s intention is to frame such documents in a way that reflects the PCANZ’s doctrinal standards or policies (where applicable), but in a way that is sensitive to varying viewpoints. Unless specifically endorsed by subsequent Assemblies, their status would be that of study guides.

4. Advice sought

The Doctrine Core Group has been consulted on a proposal being forwarded to General Assembly through a presbytery, on which it will report separately.

Rev Dr Stuart Lange (Convener), with other Doctrine Core Group members:
Dr Judith Brown, Rev Dr Carolyn Kelly, Rev Dr Karen Nelson, Rev Dr Mark Keown, and Ross Sutherland.

Rather than write a whole new position paper on this matter, the Doctrine Core Group has extensively re-worked a paper prepared by the Convener for another context, and has added additional material.

This principle is primarily derived from the sixth commandment (Exod 20:13; Deut 5:17), usually translated, “You shall not murder”), and also from other Old Testament commands that attribute bloodguilt to deaths resulting from negligence (e.g. Deut 22:8) or that prescribe how to deal with unintentional killing (e.g. Num 35:10-12). Old Testament commands also specify exceptional circumstances in which persons were permitted to take the lives of other persons (e.g. legal execution of the death penalty by an avenger

of blood (Num 35:21). The Old Testament condones killing in war and conquest, but – most important of all – the ethical teaching of Jesus in the New Testament strongly points towards loving your enemies, forgiveness, reconciliation, and putting away the sword.

There is a separate section below on Old Testament principles relevant to the issue of euthanasia.

We have chosen not to reference trends in overseas jurisdictions that have legalised euthanasia and/or medically-assisted suicide. Such trends are thoroughly documented in many other places, including the material of the Inter-Church Bio-Ethics Council.

Gilbert Meilaender, *Bioethics: A Primer for Christians* (Grand Rapids: Eerdmans, 1996), 58, 62.

Ibid., 64. George Bryant, *Euthanasia*, Affirm Booklet 2 (Auckland: Affirm Publications, 1997), 14.

Meilaender, *Bioethics*, 64. From a humanistic philosophical stance, “[t]he human being is in charge of his/her own destiny.” Bryant, *Euthanasia*, 10.

Meilaender, *Bioethics*, 62.

Stephen Napier, “Why Are Religious Reasons Dismissed? Euthanasia, Basic Goods, and Gratuitous Evil,” *Christian Bioethics* 22 (2016): 282, 290, 292, 293, 297.

“[B]ad experiences do not entail ... a life not worth living.” Ibid., 282.

Meilaender, *Bioethics*, 58, 60, 61, 62. Napier discusses the “desire-satisfaction account of goodness.” “Why Are Religious Reasons Dismissed?” 290.

Meilaender, *Bioethics*, 61.

Instances of words from other Hebrew word families are also sometimes translated using “compassion”.

See the full discussion in Mark J. Keown, *Philippians*, Evangelical Exegetical Commentary (Bellingham, WA: Lexham Press, 2017), 1:251–53 who rejects this for these reasons: his joy in Phil 1:18; his hope of deliverance/salvation in Phil 1:19; his hope not to be ashamed and to see Christ honoured; his control of his situation and certainty of release in Phil 1:22, 26; his statements “to live is Christ” and “fruitful labor for me” in Phil 1:21–22, and his positive view of suffering in Phil 3:10.

Richard N. Longenecker, “Acts,” in the *Expositor’s Bible Commentary*, ed. Frank E. Gaebelein (Grand Rapids: Zondervan, 1981), 266.

E 6: InterChurch Bioethics Council

Recommendation

1. That presbyteries and national groups be encouraged to invite the InterChurch Bioethics Council and Enquiring Minds to lead discussion of bioethical issues at regional gatherings.

Report

The InterChurch Bioethics Council (ICBC) is an ecumenical cross-cultural body supported by the Anglican, Methodist and Presbyterian Churches of Aotearoa New Zealand. ICBC members have expertise and knowledge in science, ethics, theology, medicine, education and mātauranga Māori (Māori knowledge). Biotechnology relates to biological, medical, environmental and agricultural technologies derived from science. Bioethics is an interdisciplinary category of ethics that provides the framework for policy and decision-making with regard to scientific research and resulting technologies; including future consequences, legal, political, commercial, theological and social aspects.

Vision

Faithfully exploring the spiritual, ethical and cultural dimensions of biotechnology and its consequences in Aotearoa, NZ.

Mission Statement

To increase the knowledge and understanding of church members and the wider community have of the spiritual, ethical and cultural issues relating to biotechnology, and enabling and encouraging citizens to take action on these issues.

Our key tasks are:

- To increase our own knowledge and understanding of the interface between spirituality and biotechnology:
- To engage in consultation and dialogue with church members, community groups and specialists on the ethical, spiritual and cultural issues raised by biotechnology:
- To undertake and promote education on these issues within the community:
- To make appropriate submissions to Government and other relevant organizations on important issues of ethical and spiritual concern.

For Church members, the most important part of our work will be found on our website. Every congregation should include www.interchurchbioethics.org.nz as a resource. You can also find us on Facebook at www.facebook.com/InterChurchBioethicsCouncil. The website is continually updated. The website has study guides, papers, and reports that can give a framework or guidelines for ethical enquiry that is separate from what appears in the mass media.

Recent Activities

Over the past two years, the debates around euthanasia/assisted suicide have frequently surfaced, and the ICBC has been actively engaged in responding to this issue. The ICBC made both a written and oral submission to the Health Select Committee and is to make an oral submission following a comprehensive written submission to the Justice Select Committee, which, at the time of writing, was considering the “End of Life Choice Bill”. Submission documents are available on the ICBC website and have also been circulated to the three contributing denominations. We expect – or rather hope – that there will be informed debate among the membership and that the resources on the ICBC website (www.interchurchbioethics.org.nz) will be found to be helpful. The site also carries a great deal of information on other bioethical issues including all our study guides and publications by ICBC members.

ICBC is working on new study guides and other material this year relating to organ donation and transplants, assisted reproductive technology (ART) and the legalisation of marijuana for medicinal and recreational use.

The ICBC has undertaken a survey, with a total of four hundred and three (403) respondents from Anglican, Methodist and Presbyterian churches expressed concern regarding Climate Change, Euthanasia/Assisted Suicide, Advance Directives and Organ/Tissue Donation in New Zealand. The data not only provide helpful direction for the work of ICBC but may also be of use to other entities requiring New Zealand communities’ engagement, debate and discernment of bioethical issues. For more information, visit <http://www.interchurchbioethics.org.nz>.

The ICBC webpage is linked to the web pages for the three churches and has links to other relevant sites. You will find here a complete list of the ICBC membership if you need to know who is around in your district. The ICBC would be happy to facilitate local meetings dealing with specific issues. We are there to help you!

As the ICBC, we remain eager to engage our supporting denominations and welcome any invitation to speak or provide resources. During 2017-18, members attended/participated in the following meetings:

- *Euthanasia: Wrestling in a Christian context*, Vaughan Park 2016
- Singularity University 2016
- New Zealand Bioethics Conference, Dunedin, January 2017
- *Data Ethics* at Wellington school of medicine Summer school, February 2018
- *Euthanasia: a duty to die?* Christchurch Cathedral, April 2018

The Bioethics Roadshow

The Bioethics Roadshow is an educational initiative that engages intermediate and secondary school students in the exploration of technological and social advances and the impacts these have on individuals and communities. Involving several thousand students each year, in age appropriate groups ranging in size from 30 to 300 students (average 120), the Roadshow seminars are highly interactive, enabling participants to think seriously about contemporary ethical issues, while enjoying lively debate and discussion. Student evaluations completed at the end of each Roadshow indicate that students find bioethical topics including Artificial Intelligence; science and the criminal

mind; ethics and other animals; social media and social responsibility; identity, sexuality and consumerism; environmental ethics; and ethics and sport; highly engaging. Students report that these issues are not generally addressed in their regular classes. Significant workshops for 2017 also included *What Matters to You?* and *Building Community in Aotearoa: Reorient: Reconcile: Respect*, a workshop exploring the relevance of He Whakaputanga o Te Rangatiratanga o Nu Tireni (1835), Te Tiriti o Waitangi (1840) and the Women's Suffrage Petition (Te Petihana Whakamana Pōti Wahine) in contemporary New Zealand.

Facilitated by the Centre for Science and Citizenship (CSC), an independent charitable trust, the Roadshow has been supported by the ICBC since its inception. Through external funding, the Roadshow has been able to facilitate workshops with students in low decile and geographically isolated areas, and the ICBC has contributed \$5,000 pa towards this effort. In 2017, the directors of the CSC collaborated with Dr John Kleinsman, director of the Nathaniel Centre, to present a series of Teacher Professional Development seminars exploring technologies at the beginning and end of life. These professional development seminars are scheduled to continue throughout 2018, with the ICBC offering financial assistance for youth workers and teachers from religious schools to attend these professional development workshops (please contact deborah@nzcsc.org for dates and details).

In 2017 the Roadshow began a process of rebranding and has launched as *Enquiring Minds* (www.enquiringminds.education) in March 2018.

We would welcome a discussion about how the ICBC and *Enquiring Minds* can be invited into Presbyterian Schools, national groups of young people and Presbytery gatherings as well as a discussion on resources we can provide through the Social Justice Commission.

We thank the Presbyterian Church of Aotearoa New Zealand for its continued support of the ICBC.

Barbara Peddie and Graham O'Brien
Co-Chairs
InterChurch Bioethics Council

E7: Interchurch Council for Hospital Chaplaincy

Report

The Interchurch Council for Hospital Chaplaincy (IHC) has experienced three lean years of mounting deficits. The losses ballooned in the 2016-2017 financial year to \$500,000. While these were covered by reserves, the situation could not be sustained in the long term. Accordingly, action was taken in the form of an organizational restructure, inclusive of a new management team. Current figures for the first six months of the new financial year indicate a change in financial position as we have recorded a surplus of just under \$100,000. Pleasingly, this result has been achieved exclusively through managerial/administrative changes rather than any reductions in delivery of service to hospitals.

In fact, chaplaincy delivery in hospitals has increased. Over the past year, IHC hospital chaplains have walked alongside approximately 310,804 patients, families, and staff. We have been involved in many difficult cases and have received encouraging messages like this:

“Having suffered a nervous breakdown, I was most impressed by the two female chaplains who were available to us on the ward. They took part in daily ward life without being invasive at any time. It was very reassuring to know they were available to talk yet they did not force themselves upon anybody or try to preach their particular religious inclination.”

In an effort to build clearer communication and professionalism with chaplains and stakeholders, we have appointed four part-time regional chaplains, a part-time communications advisor and honorary lead chaplains in each hospital. While the roles are still new, we have received positive feedback from around the country with reports of positive relationship building, information sharing and support for local hospital chaplains. One of the four regional chaplains who are now essential members of the organisation’s Senior Leadership Team is Presbyterian, the Rev Sandra Wright-Taylor. In consultation with the Ministry of Health, IHC has undertaken preparatory work on transitioning towards an outcomes or ‘results based’ accountably framework for future reporting to Government. It is anticipated we will enter a new three-year contract with Government to continue providing this essential service later this year.

Over the past year, we have seen two of our chaplains become ordained and take up specialised roles in their hospitals. Anglican, the Rev Henk Lups specialises in transitional chaplaincy, walking alongside patients in Nelson who are transitioning into aged-care facilities. Presbyterian, the Rev Amy Finiki specializes in forensic mental health.

Priorities for IHC over the next 12 months will be to invest in strengthening relationships with our primary stakeholders, the Church and to establish a series of policies that will standardise our ministry within the 21 DHBs throughout the country.

We cannot thank you enough for your perseverance, dedication and prayers for ICHC and Hospital Chaplaincy in Aotearoa, New Zealand. We look forward to growing a stronger, Christ centered ministry with you in the coming year.

Tim Pratt
National Manager
Interchurch Council for Hospital Chaplaincy

E8: Inter-Tertiary Chaplaincy Council

Report

The Inter-Church Tertiary Chaplaincy Council (ITCC) meets annually in December, and endeavours to remain in contact with regional councils during the rest of the year.

It has been a challenging year for the regional boards, many of which have struggled with funding and maintaining support and interest from local churches, many of which seem to have very limited energy for concerns beyond the needs and pressures of their local church.

1. Regional Boards and Chaplains

The ITCC coordinates chaplaincies and chaplaincy boards: the Southland Chaplaincy Trust Board (working in Southland Polytechnic), the Otago Tertiary Chaplaincy Trust Board (covering the Otago Polytechnic and the University of Otago) the Canterbury Education Tertiary Chaplaincy Committee, with responsibility for the University of Canterbury and Lincoln University but not active at present in Ara, the old CPIT), the Wellington Ecumenical Chaplaincy (with one voluntary chaplain and a valuable house by the University campus, although the primary chaplaincy on that campus is provided by the Anglican Church), Massey University Wellington Campus (where the board is no longer functioning), Te Waiora Manawatu Interdenominational Tertiary Chaplaincy Trust Board (working in Manawatu Polytechnic and Massey University in Palmerston North), the Hawkes Bay Chaplaincy Board (working in Eastern Institute of Technology), the Taranaki Tertiary Chaplaincy Trust Board (working in the Western Institute of Technology in Taranaki), the Wintec Chaplaincy Trust Board in Hamilton, the University of Waikato Chaplaincy Committee (which will next year also provide chaplaincy services to the new University of Waikato campus opening in Tauranga, the Toi Ohomai Institute of Technology in Rotorua and the Bay of Plenty (which has a chaplain but no chaplaincy committee), the Northland-Auckland Regional Ecumenical Tertiary Chaplaincy Trust Board (supporting chaplaincies in Manukau Institute of Technology, Unitec, AUT University, Massey University at Albany and Northland Polytechnic) and the Maclaurin Chaplaincy in the University of Auckland.

At present, despite various attempts, there is no chaplaincy presence in the Tai Poutini Polytechnic on the West Coast, the Nelson Marlborough Institute of Technology, and there is no chaplaincy presence in any of the private training establishments, although we acknowledge the work of the International Students Ministries (ISM) in this context. ISM works as an associate part of our chaplaincies on many campuses and is represented at our meetings.

There is an active chaplains association, and its current chair, Fr Andrew McKean, represents it on our body. The 2017 chaplaincy conference was hosted

by the University of Waikato, and the 2018 conference, in November will be hosted by Massey University in Palmerston North.

4. Relationship with Tertiary Institutions

A high priority of chaplaincies is to retain their respected place in tertiary institutions, which are increasingly nervous about appearing to support any sectarian agency.

A recent enquiry into religious freedom in the British Parliament (House of Commons & House of Lords Joint Committee on Human Rights, “Freedom of Speech in Universities”, March 2018) showed that some student unions have curtailed freedom of speech from minorities, including Christian groups that dissent from current views on abortion or euthanasia (as well as Islamic groups thought to be fomenting support for terrorism). Happily, these pressures are not so evident in this country, but it is the role of the chaplains to be vigilant about the place of faith in institutions of higher learning.

It is important in order to maintain this place that Christian chaplains know how to work in a respectful way with other religious groups, and in many cases this has been a remarkable achievement of chaplains. It is never without pressures and challenges, and some Christian groups are suspicious of the chaplaincy precisely because of this. But co-operation does not mean an attempt to merge or conflate different religions, only establishing understanding and dialogue.

Another aspect of chaplaincy is to represent Christian perspectives on issues that often arise among students, wrestling with big questions. Climate change, peace, Maori spirituality, and gender and sexuality issues often arise alongside inter-faith dialogue, and in all of these issues, the challenge is to represent the Christian perspective and to support Christian students wrestling with these issues.

Chaplaincies are frequently called upon to support the emotional and mental health and well-being of a wide range of students. Mental health issues are a growing concern on most campuses. The crossover between emotional and spiritual well-being is more than ever a focus. Some of our chaplaincies are fortunate to be able to provide a physical place, whether a chapel or a quiet room with an open door for both students and staff, and there is a real benefit when this is available. Institutions often struggle to provide pastoral support for students, especially international students, so they welcome appropriate support in this area. Most tertiary institutions are themselves financially constrained, and therefore we need to show that our support respects their ethos and offers appropriate value for the support they provide us (either by partially funding chaplaincy services or by providing ancillary support). Support for staff facing redundancy has been one of the unhappy roles of the chaplaincy, and chaplains are often called upon to assist in cases of loss of life on campus.

The constant challenge faced by chaplaincies is to work within the system, particularly with campus life or student services and health and counselling

services. We are delighted that many institutions and their counselling staff now acknowledge spiritual care as an important aspect of the well-being of students.

5. Accreditation of Chaplains

In response to these opportunities, we have to ensure that our chaplaincy teams are appropriately staffed. Tertiary chaplaincy cannot be just well-meaning church people wanting to support students, or local churches seeking opportunities for mission. Chaplains are called to be a faithful presence on campus and with the great variety of people who present themselves for support. There needs to be a genuine ecumenical flavour to Christian chaplaincy, and this is not easy with the weakness of the ecumenical scene. One recent thesis expressed it this way:

“If the churches struggle to understand their mission and ministry within the small world of the secular university it is perhaps because they are uncomfortable and unclear about their role within the wider and more complex space of a diverse secular society.”

Chaplaincies need to draw on varied backgrounds and skills (and hence teams of chaplains are an asset) but they need to be able to identify with and offer understanding of issues facing tertiary students. Some of our chaplaincies have lifted their staffing in the face of increased demands.

Consequently an important goal for us is an agreed system of accreditation of chaplains. This is taking some time to achieve as different boards face different pressures but we hope to finally resolve the issue at our meeting in December 2018.

6. Valuable Support from Trusts

Most of the chaplaincies are indebted to the support of Christian trusts that have seen the strategic importance of the chaplaincies. Some trust boards have also had a vision for the presence of theology and religious studies within the academy, and the chaplaincies wish to place on record the immense contribution that has been played by such trusts as the Maclaurin Goodfellow Trust Board and Foundation, which has recently supported a new chair in Theology and Religious Studies at the University of Auckland, the St John's Presbyterian Church Trust which has supported a position in religious studies at Victoria University of Wellington and the Otago Synod of Otago Southland which has supported the chair in Public Theology at the University of Otago. The Prince Albert Trust of the Methodist Church has been a generous supporter of this Council, which has distributed the funds to chaplaincies in need of support. We note that in the absence of support, the subject of religious studies was discontinued at Massey University, and it has been under threat at the University of Waikato.

7. Strengthening Chaplaincy Committees

The ITCC is comprised of the chairs of all the regional trusts as well as denominational representatives. We depend significantly on the denominational representatives of the Anglican, Presbyterian and Methodist Churches. We

farewelled the Presbyterian representative, Ray Coats at our recent meeting, and hope Presbyterians can soon provide a new representative.

Denominations can greatly assist the chaplains in their isolated roles by involving them in local synod and Presbytery consultations. We are grateful to the Northern Presbytery for its support of the Chaplaincy.

Regional committees struggle to find new committee members and chairs.

8. Models of Campus Presence

Models of ministry are rapidly changing, with few local churches able to afford full-time ministry. Tertiary chaplains need to be in the forefront of experimenting with models of ministry and of support, and the teams of volunteer chaplains on many campuses are a tribute to the evolution of new patterns. Properly conceived, such chaplaincy has a deep sense of mission, a real presence and contribution in challenging the secular tone of society. The chaplaincies are committed to working with their local churches, not setting up separate communities, but at the same time churches need to be sensitive at not viewing the campus as a recruitment site. Such behaviour has led to the exclusion of a number of church groups in the past, and institutions are very nervous about cult activity on campuses.

Chaplaincies have experimented with a variety of programmes and activities to support and help people on campuses. "Christians in Science" (an organisation set up at Auckland University with the help of a Templeton Foundation grant) has held events and conferences that have been helpful. Peace days and spirituality weeks have attracted attention.

We would love to see a model where denominations and regional church leadership groups saw and benefitted from the strategic context of tertiary chaplaincy alongside many other ministry opportunities, especially in light of the growing recognition that this is a critical moment in the life of our churches. This work is strategically located on a strategic corner of society, where young adults with future leadership potential are shaping their values in the context of public life in central cities. We feel a calling to be there.

Peter Lineham
Secretary
Inter-Tertiary Chaplaincy Council

E9: Knox College & Salmond College Board

Report

This is the second report from the new Board to the General Assembly. This report covers the period from the 1st April 2016 to May 2018.

The Board

The Board has worked proactively with its members to plan a staggered succession and thus avoid a complete turnover after 6 years of service (the maximum term length 2 X 3yrs.) Two members had retired and been replaced at the time of the last report, and since then Dr Kim Ma'iai' has retired and been replaced (in 2017) by Mrs Jackie Baron, the Principal of St Hilda's Collegiate School, and, more recently, the Rev Anne Thomson has retired, and her replacement is pending. The commitment and contributions of both recently retired members have been considerable. The current Board membership is:

Name	Position	Occupation	Appointed
Jacqueline Barron	Member	Principal St Hilda's Collegiate School	9/08/2017
Michael Harte	Member	Otago University Director of IT	4/07/2016
Jessica Palmer	Deputy Chair	Prof & Dean Otago University Law Faculty	4/07/2016
David Richardson	Chairperson	Rtd Director Otago University Student Services, Chair Presbyterian Support Otago and Presbyterian Support National	1/04/2015
Fiona McMillan	Member	Associate Anderson Lloyd Lawyer	1/04/2015
Hilary May Halba	Member	Assoc. Prof Otago University Theatre Studies	1/04/2015
John Patrick	Member	Rtd Chief Operating Officer Otago University	4/07/2016
John Christie	Member	Enterprise Director Dunedin City Council	1/04/2015
Kerry Enright	Member	Minister Knox Church Dunedin	1/04/2015
Vacancy		Nominee Leadership Committee & Otago Southland Synod	

The Board is an excellent working group with a range of individual skills and experience that are proving invaluable.

The Annual Accounts are strong and the Board is planning to continue its strategy of accelerated debt reduction into the future. The Board has been able to reduce its debt by just over \$1 million a year for the 4th year in a row. This strategy was developed as a result of the additional borrowing needed to undertake the restructuring, refurbishing and earthquake strengthening during the time of the

Commission.

The Board has been delighted with how settled both Colleges are with students and staff. The culture in both Colleges is at a level we can all be extremely proud of and as a consequence both Colleges are increasingly seen as the Colleges of first choice for National & International Students.

The Board continues, as part of its Annual Plan, to use an independent facilitator, Dr Ross Notman, the Dean at the University Of Otago School Of Education and a member of Roslyn Presbyterian Church, to undertake with the Board a review of its performance each year and to further develop our strategic direction.

Vision Statement

As part of its strategic planning process in 2016, the Board approved the following vision statement: “Knox College and Salmond College are world-class residential colleges where students experience meaningful community. Our community: affirms and empowers every resident; expands thought and outlook; seeks to serve; fosters leadership; and builds friendship.” Within that statement, there is considerable scope for each college to develop its own special character, which includes the Christian (and Presbyterian) aspect of its life. Both College Heads work independently on their own college initiatives with support from campus Christian groups such as Student Soul and Red Frogs.

Special Character

Following on from establishing a vision statement, the Board this year completed a piece of work defining the Colleges’ Special Character. Over several months this was developed to the point where the Board adopted its Special Character Statement early in 2018. (Appendix 1) and available on-line at <http://www.knoxandsalmondcollege.org/official-documents>

Policy including Health & Safety

The Board continues to focus on health & safety, risk management and policy development. During the last two years, it reviewed and/or developed policies on delegated authorities, remuneration, bonus, exclusion of residents, remission of fees, fraud, internet acceptable use and returners policy.

Knox College

A significant increase in demand for places at Knox has had several beneficial flow-on effects, not least the calibre of students and their academic results. In Semester Two of 2017, 59 students gained an A- grade average or higher, compared with 50 in 2016. This 18% increase is symptomatic of a general improvement in student work ethic, as well as the effectiveness of an academic support programme that, under the direction of the Deputy Master Caroline Hepburn-Doole, has become more proactive and responsive to individual circumstances.

In the annual student satisfaction survey conducted by the University, Knox College again performed strongly across the board, but especially strongly in the areas of College identity and spirit. 98% of respondents said they would recommend Knox to prospective first-year students, and 86% gave College spirit the highest rating of “excellent”, an increase of 11% over the previous year.

A key factor in the high level of student satisfaction with the Knox experience is the role that the Student Executive plays in the life of the College and the large number of students who come back for a second year; 84 students in 2017, or 32% of the student body. In 2017 we were fortunate to have a dynamic and effective Student Executive comprising four men and four women, ably led by Student President Buck Finucane and Vice-President Natasha Cox.

Community service was given a significant boost in profile under their leadership. A Knox Volunteer Facebook page was established and every student was encouraged to get involved. Activities included Relay for Life, a conservation project, a sleepover in the Octagon to raise funds for the Dunedin Night Shelter, collections for the Presbyterian Support Food Bank, and street collections for Daffodil Day and Red Poppy Appeal.

In conjunction with community service, a key aspect of Knox's special character are the Chapel services on Sunday afternoons, and the series of after-dinner speakers on Sunday evenings. In 2017, the theme of the speaker series was "Pathways travelled, lessons learned", and the speakers included Invercargill Mayor Tim Shadbolt, Cabinet Minister and local MP Dr David Clark, retired international opera singer Dr Patricia Payne, and former University Vice-Chancellor, Professor Sir David Skegg. Closely related to Knox College's special character is the College's system of pastoral care. For 2017, we had a pastoral care team of ten Sub-masters under the direction of the Deputy Master. They were supported in their evening duties by a Night Porter and contracted security staff. Each Sub-master has a "neighbourhood" of around 25 students in whom they take a special pastoral interest. The installation of additional CCTV cameras around the College has further enhanced the safety and security of our residents.

One of the things that attracts people to Knox College is its sense of tradition, including a long-standing rivalry with Selwyn College for the Cameron Shield (sporting events) and the Nevill Cup (cultural events). In 2017 honours were shared between the two Colleges, with Selwyn retaining the Cameron Shield and Knox winning back the Nevill Cup. Most events were closely contested, and all of them were played in a good spirit.

Salmond College

With Salmond College historically accommodating both University and Polytechnic students, the building of a new residential college for Polytechnic students could have had a significant impact on demand for accommodation at Salmond. A strategic move to encourage more University Foundation Studies students to reside at the College, together with a general increase in applications, has more than compensated for any potential loss in numbers.

This new relationship with Foundation Studies has seen a significant increase in student numbers spread across the year to meet the different enrolment times. Another positive spin-off has been the number of Foundation Studies students who have then decided to return to Salmond College for an additional year, largely studying First Year Health Sciences.

By accepting a smaller number of Otago Polytechnic students the College has been

able to be more selective with the applications it receives. The increase in the number of University applications has also minimised the number of academically marginal students the College has needed to accept. There is now a significant reduction in the number of students arriving with gaps in their learning compared to previous years.

There is also evidence to show that many more students are choosing Salmond because of its location and its family-like atmosphere. There was a 100% increase in the number of students choosing Salmond as their first-choice College compared to the previous year, and a significant increase in the number of returners to the College.

The annual student satisfaction survey reinforced the friendly, family feel of the College culture and particularly identified relationships and safety as positive aspects of the College. Over 90% of residents identified their safety at the College as being in the top range. Improving some aspects of the speed and reliability of the internet and making some small changes to the provision of food are goals for 2018.

The College residential team created a climate of support and there were no serious behavioural or medical incidents over the course of the year. The Residential Teams time was instead spent in building relationships and a sense of community.

The Academic Advisor role was strengthened and participation at tutorials increased significantly. Academic support for all courses was also improved by increasing the number of tutorials offered. The number of students achieving high grades showed positive improvements, while the number of those failing papers decreased compared to the previous year.

Service continues to be a significant component for the Salmond residents and once again there was strong College-wide support for 'Relay for Life', 'Daffodil Day' and the 'Presbyterian Support Otago (PSO) Foodbank' in particular. Individual efforts saw two different students receiving national recognition for supporting premature babies and supporting education in Africa.

Staff

None of the success in both Colleges would have occurred were it not for the outstanding leadership of our two Heads Graham Redding & Maurie Jackways. They along with their two Deputies, a small administration team, a Property and catering team have all contributed to creating and maintaining an outstanding college environment for young adults.

As Chairperson, I am on site at both Colleges about six times per month, meeting with both Heads individually and together as well as attending the weekly chapel services at Knox College. I usually take the opportunity to interact informally with College students and staff and am very pleased to report again that the tone and spirit in both Colleges is excellent. The quality of what is happening in both Colleges is inspiring. Knox College and Salmond College are now emerging as quality Colleges on the University of Otago campus, sought after by parents and students for the reputation they have been building on over the last few years.

David Richardson

Chair
Board of Knox College and Salmond College

E10: Moderator's Role Review

Recommendations

1. That the key tasks for the Moderator be as follows:

Moderator of General Assembly

- a) Moderate General Assembly meetings in close consultation with the Assembly Business Work Group. (see section 14.16 of the Book of Order: *Duties of the Moderator at Assembly*)
- b) Ceremonial and Celebration
 - a. Represent the Church at significant national and cultural events, in consultation with the Assembly Executive Secretary.
 - b. Represent the Church at international gatherings in consultation with the Assembly Executive Secretary.
 - c. Participate with the heads of ecumenical partner churches when speaking jointly.
- c) Mission
 - a. Listen to and share the missional direction of the Church with its members
 - b. Engage directly with presbytery leadership to inspire and encourage mission at all levels of the Church.
- d) Pastoral Presence
 - a. Given a broad canvas, be a pastor at large, engage with members of the Church and the New Zealand community in general: in safe times, times of testing, times of calamity.
 - b. Connect with a listening ear and voice of encouragement to the widest range of people and groups that time allows.
- e) Contribution to Policy Formation

Listen to and engage with the Church at large, taking advantage of being well-positioned to be a voice to influence the formation of policy and direction at a governance level with the Council of Assembly and presbyteries.

2. That the current provision for the Moderator to assume office immediately upon election, normally during the opening worship of the biennial General Assembly and remain in office until the election of a successor at the next General Assembly, be retained.
3. That the term of a Moderator's office remain as two years, in accordance with the current policy of the Church that General Assemblies are held biennially.
4. That the position of the Moderator be up to full time negotiated between the Moderator Designate and the Assembly Executive Secretary.
5. That any person who has already served a term as Moderator is ineligible for nomination.
6. That, in the six months prior to taking office as Moderator, the Moderator Designate be supported by the Church on a .33FTE., in order to allow preparation and orientation time for the office, in consultation with the Assembly Executive Secretary.
7. That the Moderator be encouraged to establish a group to support him/her for the duration of the office.
8. That allowance be made for the spouse or another support person to accompany the Moderator, where appropriate, in consultation with the Assembly Executive Secretary.
9. That a stipend-based remuneration be negotiated with an incoming Moderator, (lay or ordained) to ensure that neither the Moderator, their congregation (if a parish minister) nor other current employer be financially disadvantaged in the term of the Moderator.
10. That the following modified process for election of the Moderator Designate be adopted:
 - (a) The Assembly invites church councils to submit to their presbytery, Te Aka Puaho or the Pacific Islands Synod, names of four suitable nominees, with the signed permission of the nominees and a 150 word statement about their wider church experience and suitability for the office, which can be posted on the presbytery's website.
 - (b) In a manner that complies with the conditions for balanced membership of courts, committees and other bodies, as found in the generic Supplementary Provisions (that members should represent the diversity of age, gender and cultural groupings found in the church and also have comparable numbers of ministerial and lay members), each presbytery, including Te Aka Puaho and the Pacific Islands Synod will vote to nominate two candidates for the position of Moderator Designate of General Assembly from the names submitted by church councils within its bounds.
 - (c) Nominations from the presbyteries will be sent to the Assembly Executive Secretary to be included on a ballot paper for the election of the Moderator Designate.
 - (d) The Nominating Committee will re-affirm the nominees' acceptance of their nomination and compile an election pack containing the candidates' biographical details, personal statements, photographs

and other appropriate details. (The length and format of this will be determined by the Nominating Committee.)

- (e) The names of all the candidates will be submitted to all church councils to vote upon. Church councils may approach candidates for further information and ask to meet with them at their own expense. Church councils shall have six weeks from the date the names are sent to them to cast their vote.
- (f) A preferential system of voting will be used. Church councils will vote for four candidates, listing them in order of preference. If no candidate has an absolute majority of votes cast based on church councils' first preference, then the second preference of those who voted for the lowest polling candidate are counted and distributed to the remaining candidates. This process continues until one candidate has an absolute majority of the votes cast. A vote cast other than in accordance with this supplementary provision will be deemed invalid.
- (g) The counting of votes will be carried out by the Assembly Executive Secretary or his/her nominee and overseen by a Justice of the Peace. The result is to be advised to the Nominating Committee which will confirm the nomination and the Convener of the Nominating Committee will advise the Assembly of the result.

11. That the Book of Order Advisory Committee amend the supplementary provisions for Book of Order chapter 14 to give effect to the provisions agreed to by the General Assembly concerning the role of the Moderator.

Terms of reference

The Work Group will:

1. consider further the role of the position of the Moderator of the General Assembly, particularly in relation to the resourcing of presbyteries.
2. review the process for electing the Moderator.
3. consult widely and particularly to consult with presbyteries.
4. note as a starting point both the report of the Moderator Task Group to the 2004 Assembly and recommendations, together with any other reports to Council of Assembly since that time.
5. make recommendations based on the work undertaken.
6. regularly update the Council on its work and make a final report no later than June 2018.

Report

Work Group membership:

The Rev Peter Dunn (Convener), Ms Emma Gallaher, the Rev Hamish Galloway the Rev Richard Gray, the Rev Andrew Harrex, the Very Rev Pamela Tankersley.

Summary of process

This report to General Assembly is the result of the work group deliberating on the role of the Moderator of the Presbyterian Church arising out of its own analysis, with significant input from the wider church through a discussion paper and subsequent responses from presbyteries, parish councils, former moderators, ad hoc groups formed to make a response, and individuals. A total of 58 responses to the consultation document were received.

Form of the report

1. The role of the Moderator at General Assembly
2. The Moderator's role post General Assembly
3. Summary of the Moderator's role
4. The Moderator's term
5. Stipend and expenses and other support for the Moderator
6. The process for electing the Moderator – increasing diversity of nomination
7. Timing of the beginning of the Moderator's term
8. Should a moderator serve more than one term?

1. Role of the Moderator at General Assembly

In reviewing the role of the Moderator we are mindful of the many gifted people who have been called and elected to this position within our Church. Each in their own way has brought their leadership gifts and skills to this role. We acknowledge that the Presbyterian Church of Aotearoa New Zealand has constantly held the role of Moderator in high regard. By and large, graciousness has been extended to the Moderator as a person even when they may have represented a different theological perspective from other members of the Church. Although there have been one or two exceptions to

this aspect of Presbyterian ethos, the Moderator is looked upon as representing the whole of Presbyterian Church.

In 2004 a significant report (with recommendations) considering the role of the Moderator was received by General Assembly. This report put forward a shift of understanding for the role, that the Moderator should be “the/a” mission leader of the Presbyterian Church. Although the accompanying recommendations were accepted by General Assembly, it was discovered by our work group that the Appendix which outlined the role of the Moderator in great detail was not included in the Book of Order or any other influential documentation as a guideline for future moderators. Our research shows that this was a decision of the 2006 Assembly as recommended by the Rewrite of the Book of Order Committee, who advised that such Appendices were useful files to be kept, but not part of our “Order.”

Nevertheless, the notion of the Moderator as “the/a” mission leader of the Presbyterian Church had been born and since then has been in the mind of Council of Assembly and incoming moderators as the primary function of the role. However, as we had made clear to us in the consultation responses, the ensuing climate quickly developed into one of confusion over the role. Hence our use of *“the/a mission leader”* at this stage.

Touch points in this confusion include the process by which an incoming moderator negotiates their role for leading the General Assembly and the theme for their tenure of the office. Often there has been misunderstanding between a moderator designate in their perceived role as mission leader in organising the General Assembly they moderate and the managing of General Assembly by the Business Committee. The Moderator's role in planning the Assembly is primarily around the theme, through worship, inspirational speakers and by moderating with fairness, pastoral sensitivity and ensuring inclusion of all. The agenda is set by the Assembly, through the Business Work Group, of which the Moderator is an ex officio member.

The volume of business General Assembly has to deal with has not changed greatly over the years but the percentage of time allowed for it has. It is now about 40% of General Assembly time. Not that that is necessarily a bad thing, but we believe clarification of the Moderator's role will help in negotiating how General Assemblies are planned and run. This does mean, by way of clarification, that General Assemblies are not the Assembly of the Moderator but of the whole Church. There needs to be a good balance between the inspiration of the Moderator and the decision making process of General Assembly that also significantly impacts the church and sets the tone for the next two years for all of the Church.

2. The Moderator's role post General Assembly

Pre 2004, it was the accepted role of the Moderator to visit presbyteries and as many parishes as possible during their term as the pastor to the church. Since 2004, moderators have developed their theme for General Assembly and this has been the theme they took with them to presbytery and parish events, still as the listening pastor, but now with more emphasis on being the mission leader. There have been memorable themes and as the members of the work group mentioned any particular moderator, their theme easily came to mind.

However, in the consultation feedback it was very clear that, despite the good mission leadership of moderators with memorable themes, confusion reigns over the term "mission" and who are the primary agents of mission in PCANZ. To be frankly honest, what mission is, and how the role of Moderator is fitting into all this is problematic for us as a Church. Taking these, and a number of other areas needing some clarification, the work group went back to what it is to be "Presbyterian" in terms of our theology of leadership and how this influences us as we try to clarify issues of role and function. We were assisted in this by a couple of the consultation responses.

As a reformed church, the Presbyterian Church has always affirmed that it is in need of reformation, allowing for new ways of being and doing things to emerge through the leading of the Holy Spirit. While we sometimes lag in hearing the Spirit and enacting that leading, this is not always the case. A case in point coming with the founding of the Presbyterian Church out of the Reformation is the understanding that the Holy Spirit speaks most clearly on matters of governance through the prayerful deliberations of groups of teaching and ruling elders. We are a "Church of Councils". A major feature of this is the understanding that in any decision-making Council of ruling elders, the ordained minister is offered the mana of being "first among equals". When it comes to speaking of the role of Moderator, the same understanding applies. The Moderator is called and elected by the Church as a "first among equals" to perform a particular leadership function for a limited time. No power or status to the role rises above that of any elder or minister in the Presbyterian Church.

At the same time, we pray that, in our discernment of God's choice for Moderator, we will elect someone the Church trusts, whose experience, inherent mana and understanding of the Church gives them the prestige of kei Arohi i te Hahi (leader of the church). The feedback responses affirmed overwhelmingly this is the primary role they wish for a moderator.

The work group is suggesting that, in an unintended way, the move to designate the Moderator as “the/a mission leader”, and expecting them to forge this role as their primary function, has not been a good fit with our theology of leadership because it has somehow moved moderatorship ever so slightly back to a pre-reformation idea of leadership being vested in one person, or allowing a modern corporate model to influence us with a pace-setting CEO.

This was never the intention in the 2004 recommendations because mission leadership at a national level was spread across the service team of national employees with the Moderator being the “first among equals” as part of the service team. It was intended that strong partnerships be established with presbyteries, congregations, church schools and other bodies to which General Assembly relates. It is the work group’s observation that this aspirational direction has not been achieved to a greater or lesser extent because of the encroaching overlay of a corporate model of leadership where leadership is vested in one person or a small group of people. In mission leadership, this model has been a catalyst in confusing the roles, function and the meaning of mission. To compound the confusion has been the legitimate message coming from subsequent General Assemblies that mission is the responsibility of all in the Church and decisions on how mission happens on the ground is made by the ruling elders in each congregation with presbyteries’ role to help, train and encourage congregations in their mission initiatives.

3. Summary of the Moderator’s role

The work group is recommending for clarification of the Moderators’ role the following key tasks.

1. Moderator of General Assembly

Moderate General Assembly meetings in close consultation with the Business Committee of General Assembly.

2. Ceremonial and Celebration

Represent the Presbyterian Church at significant national and cultural events in consultation with the Assembly Executive Secretary.

Represent the Presbyterian Church at international gatherings in consultation with the Assembly Executive Secretary.

Participate with the heads of ecumenical partner churches when speaking jointly as is appropriate.

3. Mission

Listen to and share the missional direction of the Presbyterian Church to the members of the church.

Engage directly with Presbytery leadership to inspire and encourage mission at all levels of the Presbyterian Church.

4. Pastoral Presence

Be given a broad canvas be a pastor at large “in the flesh” engaging with members of the Presbyterian Church and the New Zealand community in general in safe times, times of testing, times of calamity.

Connect with a listening ear and voice of encouragement to the widest range of people and groups that time allows.

5. Contribution to Policy Formation

Listen and engage with the church at large as the Moderator is well positioned to be a voice to influence the formation of policy and direction at a governance level with the Council of Assembly and Presbyteries.

4. The Moderator's term

The work group also considered the consultation feedback on the length of the Moderator's term and whether it be full-time or part-time, and whether two or four years. Feedback was fairly even on all counts. We gave weight to comments from former moderators.

- On the length of term, the cost to family life and parish is reported as being significant.
- Two years is a long time for family to have the Moderator away from home for long periods.
- For parishes, it is being reported that without exception having their minister as Moderator is detrimental to them, although all would say they entered into that season willing to make sacrifices for the wider church, something that is not often recognised. It was more difficult for a parish that has a sole minister.

- If the term became four years, the feedback was unanimous that a minister would need to resign from their parish to be fair to the parish. Then the question of where minister's family relocates etc, becomes problematic.
- We also considered the position of lay Moderators. If they have a career, they may have to take two years out if they intend being Moderator full-time, and this is compounded by a four year term.

Weighing up the cost to families, parishes, employment opportunities etc, the recommendation is that the Moderator's term be up to full time for a period of two years.

7. Stipend and expenses and other support for the Moderator

The work group recommends that the Presbyterian Church be intentional and transparent in its support of Moderators. A Moderator should be encouraged to establish a support team to oversee financial matters, prayer support, personal and family support, liaison with home parish etc as is applicable.

We are recommending that, along with an intentional orientation programme for the Moderator Designate, there also needs to be a clear understanding of a remuneration and support package negotiated by the Assembly Executive Secretary, according to the situation of the Moderator. In our view, the responsibility for initiating this should not fall on the Moderator Designate. Aspects of the remuneration and support package must include the stipend, travel and accommodation allowances and allowance for a parish to engage stated supply ministry, or its equivalent, when the Moderator is a parish minister. When a Moderator is a lay person, our recommendation is that a stipend equivalent package be the basis of negotiation. We also comment that the support package take into consideration the support of a husband or wife as in some of our ethnic communities it is a legitimate expectation that husband and wife travel and function together.

It is the expectation that, as Moderator Designate, time will be given to expand their knowledge of the Presbyterian Church and, in close consultation with presbyteries, develop a theme for their term as Moderator. To enable this preparation to not be a cost to the parish (or other workplace), for a period of six months before the Moderator Designate is installed as Moderator, they should be supported by the Presbyterian Church on a .33FTE benchmarked to the stipend structure.

We recommend that the Moderator Designate engage in an orientation programme to equip them to lead General Assembly and be the spokesperson for Presbyterian Church in a culturally appropriate manner in every circumstance. This is to be arranged by the AES.

8. Process for electing the Moderator Designate – increasing the diversity of nominations

While the Presbyterian Church has been well served by its Moderators, the matter of the diversity of those called and elected to the role is worth serious consideration. One respondent took the time to survey the diversity of Moderators since the Union of 1901. There have been ninety-nine pakeha males, three of whom have been lay people, four pakeha females, one of whom was a lay person, one Maori male and one Pacific Island male rounds off the list. It could be argued that the lack of diversity represents cultural and theological barriers of past generations. That may be the case, but, in recent decades with the full recognition of the eligibility of women in ministry, the full recognition of the partnership of Te Aka Puaho in the Presbyterian Church, and the celebrated ethnic diversity of the Presbyterian Church there is an important issue staring us in the face. Some go further and lament the lack of theological diversity represented by the Moderators' list but that is a difficult analysis to quantify.

The work group is of the view that Moderators are called and elected to their role. The Church in its collective wisdom looks for people with the appropriate leadership gifts and skills who can bring to the Presbyterian Church affirmation, teaching, and challenge, allowing for the prophetic voice that may be uncomfortable at times. The Presbyterian Church looks for a person who can represent them, speak on their behalf, pastor them and moderate reconciliation between members when required. The Moderator needs to be a positive role model for the Church and to New Zealand.

The work group is certain that, from a theological perspective, the gifts and insights looked for in a Moderator are not gender specific, ordained specific, ethnic specific nor theologically specific. However, we have this conundrum in recent times of repeating the pattern of past generations that did have different perspectives and understandings. As an aspirational statement, the work group dreams of the time when the mechanisms of call and election match the aspiration of the priesthood of all believers where in 20 years' time this issue is addressed as a historic phenomenon just as women not being ordained as elders and ministers is to us today.

The work group is of the view that, although we are recommending a change in the call and election process for Moderator, legislation is a blunt instrument that will not necessarily bring change. If we as a Church readily affirm the priesthood of all believers, that when it comes to the attributes and gifts we look for collectively in a Moderator, and that it is the Holy Spirit who gifts and nurtures people for leadership no matter gender or ethnicity or even theological perspective, the failure to allow diversity in those called and elected to be Moderator might actually fall back onto our collective bias that is contrary to the clear teaching of Scripture.

So, as a work group, we take the risk in bringing recommendations for change because we know that Book of Order legislation is not the real answer to increasing the diversity of those who are nominated to accept the call to be Moderator. We also acknowledge the criticism that may come that what we are recommending is social engineering. This is not the intention. As already stated, the intention is to write in by way of process that the priesthood of all believers is central to our understanding, noting that its application is radical in the context of the liberating Gospel of Jesus Christ in our multicultural context.

We recommend that, when presbyteries ask for nominations from church councils in the first step of the process, permission be given for church councils to nominate up to four people who must reflect lay and ordained, male and female, and the multi-cultural diversity of the Church. Nominations can be from anywhere in the country. We recommend that presbyteries also be given permission to participate at this stage through recommending people they have noted to church councils for possible nomination. However, the work group is of the view that to try and guide the nomination process beyond the first stage is not practical in terms of due process.

The work group also noted that step 3 in the Supplementary Provisions pertaining to Chapter 14 of the Book of Order, on the election of a Moderator Designate, asks the Assembly Executive Secretary to send all the nominations made by presbyteries back to the presbyteries to cull them into a "short list." This was a very necessary step when the Church had 23 presbyteries but, in light of the move to larger therefore fewer presbyteries, the number of nominees does not now need reducing into a short list. We recommend that this step be eliminated and all the nominations decided by presbytery vote be included in the ballot paper to be sent to church councils for the election of Moderator Designate.

We also recommend that when church councils nominate a candidate they seek the person's approval before their names are forwarded to Presbytery.

This removes a current awkwardness where people nominated are not made aware of their nomination until their names appear in the first round of voting.

9. Timing the start of the Moderator's term

Two ancillary issues also came to our attention and, because they have a bearing on some of our commentary and recommendations, we mention them with recommendations.

We raised the issue in our consultation paper of when does the Moderator begin his or her leading of the General Assembly gathering? At their first Assembly following six months' preparation or at their last Assembly following two years of being Moderator? We found that most who responded preferred the Assembly at the end of the Moderator's term. There were compelling arguments for this, including being able to lead from a place of intimate knowledge of the church; being able to fully consult through a working relation with presbyteries on a relevant theme for the Assembly; being able to prepare for this Assembly as part of their term as Moderator with the Assembly Office not having to support a six month lead-in for the Moderator designate.

We also heard arguments for the Moderator leading their first Assembly and in the end the work group was persuaded to support this view. The compelling arguments came from former moderators. They included the ability to bring a fresh voice to the church; allowing the Moderator to be known and trusted through their leading of General Assembly; enabling them to serve the Church post-Assembly with barriers of being unknown largely removed; allowing the Moderator to set a theme that can be followed up on for their term of office; allowing the Moderator as the pastor at large to follow up with the pastoral implications of General Assembly recommendations. We recommend, as a matter of clarification, that Moderators lead the first General Assembly of their term.

10. Should a moderator serve a second term?

The work group also asked in its consultation paper whether or not a moderator can serve a second term. The status quo is that there is no legal impediment to a moderator serving a second term and a former moderator was elected for a second term at the 2016 Assembly. However, 90% of respondents recorded a definite "no" to a second term, whether it was immediately after the moderator's successor or at a later time. In the end, the work group came to the point of view being consistent with our recommendations on diversity, that a moderator should not serve a second term. Our pool of leadership is extensive if we can unlock the pathways to being Moderator and we remain mindful that being Moderator comes with the

mana of being a servant leader rather than with power and influence. Our recommendation is that Moderators only serve one term.

Concluding remarks

In working through this review on the role of the Moderator, the work group identified an area where significant gains can be made in understanding the role and function of the Moderator. We recommend that, alongside the Book of Order regulations, a section concerning the role and duties of the Moderator be added to the Supplementary Provisions that interpret the Book of Order.

As we are not recommending any changes to the regulations in the Book of Order, the Special Legislative Procedure will not apply to any of our recommendations.

We anticipate that the recommended Supplementary Provisions concerning the election of Moderator designate could be in place for the election leading into the 2020 Assembly and the recommended Supplementary Provisions for the Role of the Moderator be agreed to at the earliest meeting of the Council of Assembly following Assembly.

Peter Dunn

Convenor

Moderator's Role Review Work Group

E11: Nominating Committee

Recommendations

1. That the membership of national church committees, work groups and other nationally appointed bodies be as set out in the appendix to the report of the Nominating Committee.

Terms of reference

The role of the Nominating Committee is to make nominations to the General Assembly for appointments and election to the church's national committees, work groups and other nationally appointed bodies.

The committee must act fairly and transparently to ensure, where possible, a balanced representation of appropriately skilled and experienced people who encompass the diversity of the Church.

Report

Since the last General Assembly, the Nominating Committee executive has handled all matters on behalf of the Nominating Committee. The executive consisted of Anne Thomson (convenor), Robert Robati-Mani (deputy convenor), Alex Robinson, Liz Whitehead and Iain Dickson.

Since the last General Assembly, the Nominating Committee executive has brought the following nominations to Council of Assembly for approval:

Church Architecture Reference Group: George Paterson in Auckland, Stephanie Wells and Robert Overly in Christchurch

Assembly Business Work Group: Alistair McBride as deputy convenor, Richard Gray (for General Assembly 2018 only), Marina Robati-Mani

Personnel Work Group – Paul Prestidge appointed convenor

In addition, the executive received nominations for the 2018 Nominating Committee and recommended the final names to Council of Assembly.

The executive also handled the election process for Moderator Designate, as set out in the Supplementary Provisions.

The convenor of the Nominating Committee was appointed to the Commission which oversaw the election of a new Moderator for 2018-20, following the withdrawal of the Very Rev Andrew Norton from that role.

The full Nominating Committee meets in Wellington on Saturday 25 August to decide on recommendations for committee membership from nominations received. The recommendations agreed at that meeting will be presented at Assembly.

Those retiring from their committee roles at this Assembly are thanked for their generous commitment of time and skill to the life of our church. The following conveners and deputy conveners are completing their terms at General Assembly 2018 or have stepped down from their position since the last Assembly. Two trustees of The Presbyterian Church Property Trustees have also stepped down.

<i>Council of Assembly:</i>	Jenny Flett
<i>Resource Subcommittee:</i>	Anne Edgar
<i>National Assessment Work Group</i>	Douglas Bradley
<i>Personnel Work Group</i>	Michelle Shin
<i>Nominating Committee</i>	Anne Thomson
<i>Church Property Trustees</i>	Soo Land Wong
<i>Church Property Trustees</i>	Paul Westbury

Anne Thomson

Convenor

Nominating Committee

Nominating Committee: Appendix 1 Recommendations for appointment

At the full meeting of the Nominating Committee, held on 24 August 2018, nominations received for Assembly committees and work groups were considered and recommendations for membership decided upon as follows. (New nominations are in bold type.) Further nominations may be made during Assembly.

Council of Assembly:

Convenor: **Rev Richard McLean** 2018-22; Deputy convenor: **Anne Edgar** 2018-22.

Members: Deborah Bower (Leadership Sub-committee convenor) 2016-20, **Diana Baird** (Resource Sub-committee convenor) 2018-22, Rev Pauline Stewart (Northern) 2016-20, Winston Timaloa (Pacific Islands Synod) 2016-20, Rev Jaco Reyneke (Kaimai) 2016-20, Wayne Ogden (Central) 2016-20, (Alpine) 2018-22, (Southern) 2018-22, **Rev Tukua Tuwairua** (Te Aka Puaho) 2018-22, (Asian congregations) 2018-22

Associates: Moderator of General Assembly; Moderator, Te Aka Puaho; Moderator, Pacific Islands Synod; Synod of Otago and Southland representative; Church Property Trustees representative; Assembly Executive Secretary.

Leadership Sub-committee

Convenor: Deborah Bower 2016-20; Deputy convenor:

Members: Rev Silvia Purdie 2016-20, Rev Micah Tang 2016-20, Rev Henry Mbambo 2016-20, Faye Apanui 2016-20 (Te Aka Puaho), **Rev Ryhan Prasad** 2018-22, **Katerina Taumaoe** (Pacific Islands Synod) 2018-22, **Rev Darryl Tempero** 2018-22.

Associates: Principal, Knox Centre for Ministry and Leadership; Synod of Otago & Southland, KCML Advisory Board; Assembly Executive Secretary

Resource Sub-committee

Convenor: **Diane Baird** 2018-22, Deputy Convenor: **Craig Donaldson** 2018-22.

Members: Penelope Stevenson 2014-20 (extension), Eli Elikana 2016-20 (Pacific Islands Synod), Tania-Rose Taitoko 2018-22 (Te Aka Puaho), **Rev Gene Lawrence** 2018-22, **John Shadbolt** 2018-22, **Terongo Tekii** 2018-22, (Asian Congregations)

Associates: Synod of Otago & Southland; Church Property Trustees; PCANZ Finance Manager, Assembly Executive Secretary

National Assessment Work Group

Co-convenors: Dorille Shadbolt 2016-20, **Ken Williams** 2018-22

Members: Rev Alastair McNaughton 2014-20 (extension), Sun Mi Lee 2014-20 (extension), Norman MacLean 2016-20, Chris Milham 2016-20, Queenie Cairns (Te Aka Puaho) 2016-20, Aram Kim (Asian Congregations) 2016-20, Rev Nathan Pedro (Pacific Islands Synod) 2018-2022, **Rev Mike Kirkby-Sing** 2018-22, **Margaret van Ginkel** 2018-22, **Rosalie Howley** 2018-22, **Rev Emma Keown** 2018-22, **Laurie Mills** 2018-22, **Tuaine Robati** 2018-22.

Associates: Principal KCML, Leadership Sub-committee

Book of Order Advisory Committee

Convenor: Very Rev Pamela Tankersley 2016-20

Members: Peter Thomson 2016-20, Alastair Sherriff 2016-20, Rev Kerry Enright 2016-20, **Jordan Grimmer** 2018-22, **Jean Mitaera** 2018-22, **Marilyn Wallace** 2018-22

Associates: Assembly Executive Secretary, Book of Order Advisor

Personnel Work Group

Convenor: Rev Paul Prestidge 2018-22

Members: Rev Stuart Simpson 2014-20, Lyndsay Lewis 2014-2020, Heather Macfarlane 2016-2020, **Rev Susan Jones** 2018-22

Assembly Business Work Group (for 2020 Assembly)

Convenor: Rev Alistair McBride 2018-22

Members: Marina Robati-Mani 2018-22, **Rev Heather Kennedy** 2018-22,

Associates: Clerk of Assembly, Deputy Clerk of Assembly

Doctrine Core Reference Group

Convenor: Rev Stuart Lange 2016-20

Members: Rev Mark Keown 2014-20 (extension), Rev Karen Nelson 2014-20 (extension), Rev Carolyn Kelly 2016-20, Judith Brown 2016-20, Rev David Kim 2016-20, **Aaron Geddis** 2018-22

Church Architecture Reference Group

Auckland: Les Parlane, Trevor Moran, George Paterson, Roger Lowe

Wellington:

Christchurch: Rev Stephanie Wells, Johan Dalkie, Rob Overly, Rev Dugald Wilson

Dunedin: Michael Ovens, Rev Ken Baker, Philip Marshall

UCANZ Executive

Rev Clare Lind 2016-20, (*elder*)

Nominating Committee (from 2018 Assembly)

Convenor: **Rev Robert Robati-Mani** 2020; Deputy Convenor: **Liz Whitehead** 2020

Members: Rev Craig Millar 2016-18, Ian Bogue 2018-20, Rev Iain Dickson 2016-18, Gwen Harding 2018-20, Rev Karima Fai'ai 2016-18, Rev Fieta Ikitoelagi-Faitala 2018-20, Rev Hana Popea-Dell 2016-18, Rob McIntosh 2018-20, Faye Apanui

2016-18, Shirley Evetts 2018-20, Rev Martin Stewart 2018-20, Bronwyn McCall 2016-18, Rev Alan Judge 2018-20, Rev Chong Woo Kim 2018-20

Executive: Rev Robert Roabti-Mani, Liz Whiehead, Rev Martin Stewart, Rev Alan Judge, Rev Fieta Ilitoelagi-Faitala

Judical Panel

Wendy Aldred, Sandra Alofivae, Alister Argyle, Nari Auelua, Frazer Barton, Phyllis Brock, Jeremy Brook, Chris Burgin, Marie Callander, David Carden, Roy Christian, Alan Cooper, David Crerar, Rachel Dewar, Bill Duncan, Kerry Enright, John Fogarty, Richard Fowler, Peter Gault, Carol Grant, David Grant, Diane Gillian-Weeks, Bruce Hansen, Bruce Harris, Tony Hepburn, Pat Hoffman, Tausala Iosefa, Andrew Irwin, Evelyn Johnston, Brett Johnstone, Jenni Jones, Robyn McPhail, Charles Manning, Garry Marquand, Norman MacLean, Sylvia Miller-Hardie, Ron Mills, Graeme Munro, Nyalle Paris, Nathan Parry, Irene Paton, Joanna Pidgeon, Alastair Sherriff, Nola Stuart, Ross Sutherland, Wayne Thompson, John Trainor, Ikipa Tongatule, Marilyn Wallace, Nicola Watkin, Peter Whiteside, Virginia Wilson.

Church Property Trustees

Rev Chris Elliot (Chair), Dr Margaret Galt (Deputy Chair), Mr Roger Gyles (Immediate Past Chair), Mr Russell Garrett, Mr John Harvey, Mr John Jones, Rev Perema Leasi, Mr Ian Russon, Very Rev Ray Coster, Rev Dr Ron Mills, Ms Marie Burgess, Mr Warren Potter, Mr Paul Barber, Ms Harriet Enright, **Mr James Wilkinson, Mr Hao Hoang, Mr Alan Jamieson.**

Associates: Assembly Executive Secretary, Lyn Murray (Synod of Otago and Southland), Rev Richard McLean (Council of Assembly).

E12: Pacific Islands Synod

Recommendations

1. That General Assembly affirm the change of name from Pacific Islands Synod to Pacific Presbytery.
2. That the Book of Order be amended to replace all references to Pacific Islands Synod by Pacific Presbytery.

Report

Kia Orana kotou katoatoa, Fakalofa lahi atu kia mutolu osi, Malo ni, Fakatalofa atu and Faatalofa atu i le suafa o Iesu le Mesia, Greetings from the Pacific Islands Synod!

The Pacific Islands Synod was inaugurated in 2013 following a landmark decision by the 2012 General Assembly to grant the Pacific Islands Synod (PI Synod) the status of a Presbytery. Since its inception, the PI Synod has experienced teething and transitioning issues as expected with any new establishment. However, there has been some positive gains made that has strengthen the resolve and mission of the PI Synod to serve the Pacific communities within the Presbyterian body of believers.

This report summarises the key challenging areas facing the Pacific Island church communities and the progress achieved since the 2016 Assembly, including the PI Synod strategic focus and priorities for the next five of years.

Background

The vision of the PI Synod is In Christ we are all one and we are all equal as represented in our vision statement “**Many strands, one mat**”. During the PI Synod journey of engagement with Pacific leaders and members within the Presbyterian body, the following key areas were highlighted as areas of challenge and of opportunity and significance:

1. Establishing membership;

2. Youth representation and voice; &
3. Leadership

Establishing Membership

Over the five years that the PI Synod has been operating, we have sought to work with the different constituent groups of the Synod (Fonos) – Fono Samoa, Niue Fono Motu, Uapou Fellowship and Fono-Tahi in ***promoting unity while celebrating our diversity***. We have also worked closely with the Assembly Office, national presbytery forums and the Council of Assembly to ensure the PI Synod has a unified and independent voice within the Presbyterian Church.

On reflection, it is fair to say that the transition period to obtaining presbytery status could have been a lot smoother than it was. A key part of our work in the transitional stage has been endeavouring to respond to numerous questions from within the wider PI Synod regarding regulation 13.4 of the Book of Order pertaining to the issue of 'membership'. There was a clear sense of confusion and misunderstanding about the regulations and their intent. This could have been avoided with better communication and planning including a good transition management plan towards becoming a presbytery.

Suffice to say, no one including the leadership of the PI Synod at the time had anticipated prior to the 2012 Assembly, any possibility of a reaction to regulation 13.4 which turned out to have a major effect (unintended consequence) on parishes and ministers resolving to stay with their respective presbyteries instead of transitioning/joining the PI Synod as a presbytery. Nevertheless, 'God is good all the time', that by His grace, the leadership somehow managed to survive and persevered albeit with baby steps, leading, encouraging and paddling our waka forward.

The upshot of all this, is when the 2014 Assembly appointed through the Council of Assembly a Pacific Islands Review task group to consider all the issues raised and report back with recommendations to the 2018 Assembly. The decision was welcomed by the PI Synod as it meant that the Synod could then focus on 'finding its feet' in fulfilling its core functions and working out how that might look like in this new context of a multicultural body called the Pacific Islands Synod.

Leadership

The Pacific Island churches of the Presbyterian Church are not as thriving as they used to be in the 1980s and 1990s. Those were considered the glory days of exciting

church planting and explosive growth within the Church. Today, the PI churches are struggling to maintain their earlier momentum, more and more are plateauing and declining. Some may ask, what's new? – it was always an inevitability as the natural and relentless cycle of life takes its course of birth, growth, plateauing and decline.

The issue for PI churches is not so much declining church attendance as it is increasing church transference. The majority of New Zealand born Pacific Islanders who grew up in the PIPC churches are now attending worship in a different denomination other than a PIPC church. The interesting fact about this group of NZ born Kiwis is, that when being asked about their allegiance to call home as a place of worship and doing life, the response often reflects a sense of deep love and yearning for their home church.

The question we face today as PI leaders within the Church and PI Synod is, ***“What can we do to retain the NZ born generations we have from leaving the PIPC church in favour of other churches?”*** This is a key leadership question for the PI Synod. Leadership is the key that unlocks every door in church life; somehow the door to the NZ born generations within PI churches are still kept if not locked, half open, causing many of them to leave the church through the exit door.

The PI Synod desperately needs leaders today who are able to reach out and swing that door wide open to discover the God given potential and giftedness this generation of Pacific Islanders can offer and bring to the church and from which the church as a whole can well benefit.

Yes, we need to honour the past, but we also need to build for the future and being connected to the world we live in BUT positioned in a way that brings hope, love and answers to people of all walks of life and experiences. Pastor Brian Houston said the challenge we face as a body of Christ is ***How do we ensure that this generation hears the message in a relevant way, in the midst of the thousands of other voices competing for their attention?*** *People want to know that God can make a difference in their lives, their families, their relationships and their workplace today. That is the opportunity that presents itself to the current and future leaders of the church.*

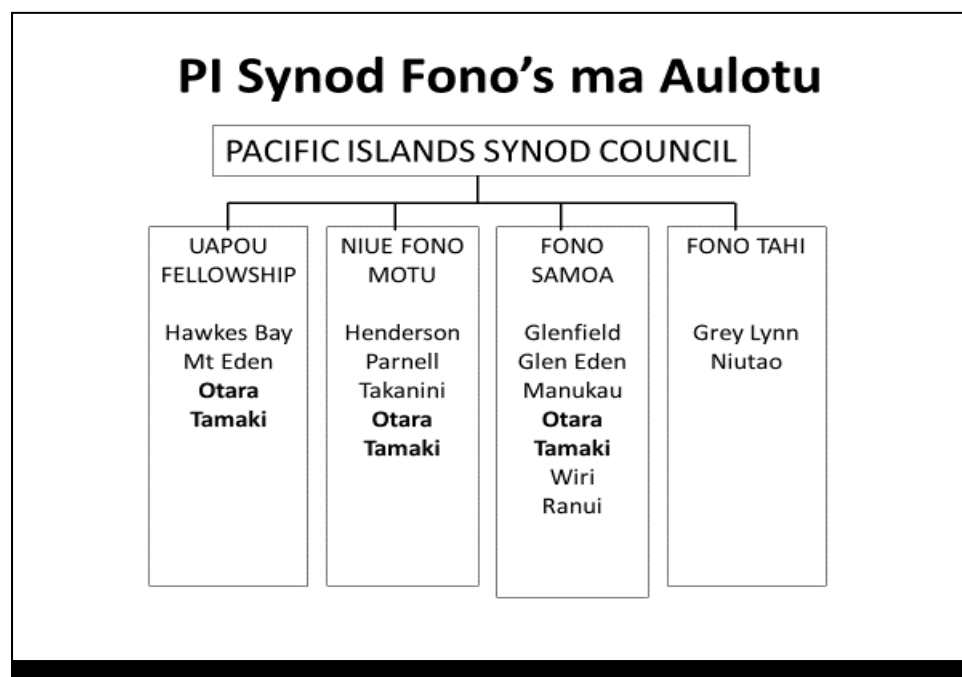
The PI Synod over the past two years has been building its leadership stock with two ministers licensed and ordained in 2017. The Synod also has two National Ordained Minister (NOM) candidates, one currently in his first year of internship and another who has just recently been accepted for training.

The Synod is very grateful to the Local Ordained Minister (LOM) programme which has enabled some of our leaders to undergo special training for ministry providing much needed leadership for some of our churches. A total of four ministers were ordained in the last 3 years through the LOM programme, and one currently in her first year of internship.

The PI Synod lost the services of four of its senior ministers through retirement, the Rev Elder Leiite Setefano, Rev Elder Pelu Tuai, Rev Elder Aotofaga Lemuelu and Rev Ta'uinaola Tofilau. Sadly, the Rev Elder Leiite Setefano passed away unexpectedly shortly after his retirement in June 2017. We are very grateful indeed to God for our retired ministers, for their many years of service to the PCANZ through the PI Synod. The Synod looks forward to their ongoing support in the future in spiritual wisdom and guidance for the Synod.

Fonos (Constituent Groups)

The Pacific Islands Synod is quite unique in terms of its structure from any of the other presbyteries in that, an extra 'body' called Fonos has been added between the PI Synod Council level and Parish level to serve a specific missional purpose. This is a critical feature in the structure of the PI Synod in that Fonos are the only platforms available where the different ethnic groups could gather and discuss matters important to them in their own way and language. Fonos technically don't have the status of a court, but they do have a special place and an important role to play in the dynamics of the PI Synod's mission going forward. The diagram below gives a clear picture of what it looks like.



The Fonos have the ability to connect to people, groups and parishes beyond the bounds of the PI Synod in ways that the PI Synod is not able to. It is not uncommon for a Fono to include parishes and ministers from other Presbyteries within their membership. For example, other ministers and congregations have even joined from denominations other than the Presbyterian Church simply because they enjoy the familiarity of language, culture and fellowship.

Fonos also play an advocacy role on behalf of the PI Synod in terms of promoting Synod initiated programmes relating to training, mission and ministry as well as financial management and property maintenance. From time to time the PI Synod has sought the counsel and advice of the Fonos on particular matters, of which the agreed process and outcome has been very helpful for the Synod.

Parishes

Altogether the PI Synod has 14 parishes under its care and oversight, with two parishes having three ethnic worship groups within their parish (Cook Island, Niue, Samoa). There were also three new parishes being inaugurated in the last two years namely, Satauro o le Faaolataga PIPC (Wiri), Niutao Tuvalu PIPC (Ranui) and the Takanini Niue PIPC. These parishes have been developing over a number of years as Parish Developing Units (PDUs) under the oversight of their respective Fonos, and the formation of the PI Synod gave these parishes extra motivation to take the leap of faith and apply for full membership as recognised parishes within the Church. It is worth mentioning that the Niutao Tuvalu PIPC is the first ever Tuvalu congregation established within the Presbyterian Church of Aotearoa New Zealand.

At present, all parishes under the oversight of the PI Synod are in the Auckland region (with the exception of the Hawke's Bay Cook Island group) which has its advantages from a geographical perspective as the majority of the Pacific population reside in Auckland region (66%) hence the concentration of Pacific parishes. However. It does not truly reflect what we are meant to be as a national presbytery.

The PI Synod's aim in the long term is to be able to connect more and more with Pacific Island parishes, groups and individuals throughout the Church. We have seen signs of this happening through the Fonos as well as through the close relationships we are beginning to build with executives of other presbyteries.

Gratitude

The PI Synod is grateful indeed for the support it has received and continues to receive from the national office of the Church. We have a positive and mutually beneficial working relationship through the Council of Assembly and the national presbyteries forums. We are grateful for the sound advice and support provided as

we mature as a presbytery and providing value added support to our congregations in supporting in doing ministry and mission at the local level.

Going Forward

The greatest need for the PI Synod today *is **bold, visionary and effective leadership*** – churches grow when they have good visionary leaders. John Maxwell once said, “Everything, absolutely everything, rises and falls on leadership.”

The PI Synod is fortunate to currently have people on its executive who have brought passion, optimism, professionalism, integrity, wisdom, faith and prayer to its work. Over the past two years there has been some transformation steps taken in the direction of the Synod. The landscape has improved in some areas but with a strong sense that plenty more still needs to be done to impact our generation with the reality of Jesus.

In response to the three challenges and opportunities faced by the Synod, the Synod completed its strategic planning cycle setting the key goals and objectives for the next 5 years. In addition, the Synod wishes to signal that from the 2018 Assembly, it will change its organisation and legal name from ***Pacific Island Synod to Pacific Presbytery***. The rebranding is in line with the new journey and being consistent with the organisation's purpose...***“To resource congregations to do Ministry and Mission”***. To this end, the Pacific Presbytery will work closely with the Fonos and parishes to role out these initiatives and programmes throughout the parishes.

In closing, the Pacific Presbytery looks to the future with confidence and assurance of God's goodness and with a spirit of unpredictability and adventure and strive to be Kingdom Builders here on earth in our generation.

To Him be the all the glory, forever and ever...

Amene ma Amene!

E13: Presbyterian Church Property Trustees

Terms of Reference

The Presbyterian Church Property Trustees are constituted under The Presbyterian Church Property Act 1885 (the Act).

Under the Act, the Trustees are the legal entity in which the property of congregations situated north of the Waitaki River is vested, and which holds and invests church trust funds, including the Beneficiary Fund. Funds under the control of the Trustees are managed in accordance with the requirements of the Act and the Trustees Act 1956. The Trustees are the Trustees for the Beneficiary Fund.

Executive Summary

The Trustees report on their stewardship of the trusts established under the Act and its amendments.

Personnel (as at June 2018): Mr Roger Gyles (Chair), Dr Margaret Galt (Deputy Chair), Rev Chris Elliot, Mr John Harvey, Mr John Jones, Rev Perema Leasi, Mr Ian Russon, Mr Russell Garrett, Rev Dr Ron Mills, Ms Marie Burgess, Mr Warren Potter, Mr Paul Barber, Ms Harriet Enright, Very Rev Ray Coster (leave of absence September 2017 – August 2018),

Associate Trustees: Mr James Wilkinson, Mr Hao Hoang.

Associates: Rev Wayne Matheson (Assembly Executive Secretary), Rev Richard McLean (Council of Assembly representative), Mr Lyn Murray (Synod of Otago & Southland representative).

Report

The Trustees provide a comprehensive report on their stewardship, which is available on the Church website www.presbyterian.org.nz, together with financial statements for the Presbyterian Investment Fund and the Beneficiary Fund. This report summarises the significant matters involving the Trustees in the two years to 30 June 2018.

1. Property

The Presbyterian Church Property Trustees is the legal entity in which the property of congregations situated north of the Waitaki River is vested. This includes approximately 830 buildings and associated land with a rateable value of just under \$550 million. Property portfolio transactions are as follows:

	No.	2016/2017 Value	No.	2017/2018 Value
Sales of property (gross)	11	\$8,877,301	13	\$9,644,750
Purchases of property	4	\$2,660,000	2	\$2,202,000

Approvals for new projects, alterations & strengthening	17	\$4,622,874	15	\$9,187,992
Mortgages on property	4	\$490,000	2	\$526,250
Leases / other activity	10	-	8	-

In response to the request by the 2016 General Assembly, the Trustees have revised the Earthquake Prone Buildings Policy. The revision was completed in May 2018, and took longer than intended due to the changes in Government policy following the 2016 Kaikoura earthquake. Key among the revisions were the incorporation of the Government-determined seismic risk zones, the acknowledgment of the risks posed by parapets and facades and the urgency of addressing these, and the extension of the time frames for taking remedial action. No extension was to the time frames for obtaining Initial or Detailed Seismic Assessments, as it is crucial for Presbyteries and congregations to know and understand the state of their buildings and the risks they might pose to safety and long-term use.

The Trustees are mindful that the cost of earthquake strengthening, the implications of heritage issues and a decline in congregation numbers are serious issues for many parishes. At the request of the Trustees, the Council of Assembly and the Trustees have agreed to work together to establish an overall strategy for PCANZ property. To support this process, the Trustees, in cooperation with the Synod of Otago and Southland, have produced an overview of property held by the Church, which can be viewed in the White Book Supplementary Papers, on the Assembly website. It may also be downloaded from the Trustees' section of the PCANZ website.

The Trustees administer the Mission Enterprise Fund, transferring 10% of the net proceeds from the sale of property, not subject to the specified exclusions, in accordance with the decision of the 2014 General Assembly. Since its inception, \$1,595,369 has been contributed to the Fund. Of this, \$551,625 and \$513,856 was contributed in the 2017 and 2018 years respectively.

2. Presbyterian Bureau Services Trust

The Presbyterian Bureau Services Trust (PBST) was constituted by a Deed of Trust dated 22 February 2013. The trustees are appointed by the Presbyterian Church Property Trustees. The Trust was registered as a registered charitable trust pursuant to the Charitable Trusts Act 1957 on 25 February 2013. Pursuant to that registration, the Trust is now known as the Presbyterian Bureau Services Trust Board.

The Trust is registered as a charity under the Charities Act 2005. It acts as manager of the Presbyterian Church Insurance Collective (PCIC). The Trust's role is to liaise with the Presbyterian Insurance Advisory Group (constituted by Council of Assembly) and with Crombie Lockwood, the brokers to the PCIC, to ensure the collective delivers the insurance requirements as identified by the Advisory Group and to manage the relationship with Crombie Lockwood. The Trust also holds the funds of the PCIC.

PBST continues to work with the Insurance Advisory Group and Crombie Lockwood for the placement and management of property and liability insurances to achieve the best possible outcomes for the Collective.

3. Presbyterian Beneficiary Fund Trustee Limited (PBFTL, Beneficiary Fund)

The 2016 General Assembly resolved to wind up the ministers' defined benefit pension scheme and replace it with a defined contribution superannuation scheme. The new scheme will accommodate the contributing members of the old scheme and new ministers joining the Church. It will also provide a retirement savings vehicle for those members who elected to reinvest their lump-sum entitlement from the wind-up of the defined benefit scheme.

The work necessary to achieve these goals has been successfully completed, such that:

- The old defined benefit scheme has been wound-up;
- Members have been provided with a retirement savings platform into which lump-sum payments from the wind-up can be invested and from which retired members can make regular 'pension-style' withdrawals;
- Almost all retired members have instructed how their wind-up payments are to be handled. A small number of contested payments have been, or are being, resolved;
- Contributing members now have a 'modern-style' workplace savings scheme which offers investment choice;
- The defined benefit scheme will have an estimated final wind-up surplus of approximately \$11m which will provide the capital for the Presbyterian Benevolent Fund and to some degree, subsidise the costs of providing the new scheme over the initial period of its operation;
- Coincident with the General Assembly decision, the Financial Markets Conduct Act 2013 was passed into law in November 2016, imposing a new regulatory framework on superannuation schemes (and a range of other investment related entities);
- The Beneficiary Fund (in both its old and its new form) had to structure new arrangements and operational disciplines to comply with this Act. This was done in a timely manner;
- As part of the compliance with the new laws, a corporate trustee company, Presbyterian Beneficiary Fund Trustee Limited, has been established. Its directors are drawn from the membership of the Presbyterian Church Property Trustees, and the latter is the company's sole shareholder;
- As mentioned above, and as part of the 'migration' to the new arrangements, Mercer was engaged as investment manager of the monies in and contributions to the new scheme. Under these arrangements, our members can choose from four investment options to suit their varying risk/return requirements. These options provide for our undertaking that the scheme's Statement of Investment Policies and Objectives adopts a responsible investing policy;
- The former scheme administrator was reviewed and replaced. Melville Jessup Weaver now provides administration services.

4. Presbyterian Benevolent Fund

The Presbyterian Benevolent Fund was created under a Deed of Trust dated 24th August 2017 in accordance with the decisions of the 2016 General Assembly. The

Church Property Trustees are the Trustee of the Fund. The capital has come from the excess of the funds from the winding-up of the Defined Benefit sections of the PCANZ Beneficiary Fund and will have a value of approximately \$11 million when finalised.

The Benevolent Fund is for the provision of financial support to Qualifying Persons, which may include those who received a distribution from the winding up of the Defined Benefit sections, who having been prudent with their distribution funds find themselves in financial need.

The Charitable “objects” (which means the purposes for which it is formed) is for:

- The Advancement of Religion by providing for ministers to enable them to carry out their calling, and
- To relieve poverty, promote health, and relieve human suffering and distress by providing relief to sick, elderly or infirm ministers, and
- The relief of any form of necessity, destitution, or helplessness which appeals to the benevolent nature of the Charitable Fund.

Two Special Needs Grants totalling \$7,628 were made for the period ended 30 June 2018. The Fund’s opening financial statements will be available in the Trustees’ section of the PCANZ website in early October 2018.

5. Presbyterian Investment Fund

The Presbyterian Investment Fund (PIF) continued to perform well during the period under review, with investments as at 30 June 2018 in excess of \$172m (2017 \$166m). Reserves stood at \$8.7m (2017 \$9.1m), providing a high level of security to depositors.

In September 2017, the Trustees lifted the PIF interest rate from 3.25% p.a. to 3.5% p.a., despite the fact that the Reserve Bank of New Zealand kept the Official Cash Rate unchanged at 1.75% p.a. The lift in the PIF rate reflected the Trustees’ desire to assist parishes (and related entities) with their operations, and resulted in a slight reduction in Reserves over the year.

The appointment of Harbour Asset Management in June 2016 has proved to be a successful move in providing professional investment management of the assets, with Trustees Executors as custodian. Booster (formerly Grosvenor) continues to provide parish account administration services. This has enabled the Trustees to focus on their governance role in the investment management arrangements, and to ensure that all service providers perform to their satisfaction and in accordance with the contracts in place with them. The Trustees receive detailed reporting and accounts from all service providers every month and their performance is proactively monitored.

Development of a new investment option

The Trustees are of the view that a portion of the PIF assets is likely to be held in the PIF for a long period of time, for example, significant property sale proceeds and high value, perpetual trusts. As such, these assets could benefit from taking on more investment risk, in the expectation of higher returns. This is particularly apparent when returns from the current PIF are low (at least by historic standards), consistent with the objective of providing a low-risk, liquid fund. Moreover, the Trustees are conscious that, when parishes spend all the income from the PIF, the value of their capital is eroded by inflation (which in time will reduce the spending power of that capital).

As a result, the Investment Committee is in the process of developing a new Long-Term investment option within the PIF. The objective of this option will be to provide a higher rate of return than the existing Low-Risk option, and provide for capital growth in line with inflation. It is proposed that the Long-Term Fund will invest in a socially responsible balanced investment portfolio that includes shares, property and fixed interest.

6. McNutt Trust – Glen Innis Station

The Trustees have a beneficial interest in “Glen Innis”, a sheep and beef farm situated near Waipukurau in Hawkes Bay. The farm was left to the Church under the Will of the late James McNutt dated 18 November 1953, with the primary intention being to provide a place of rest and recreation for Ministers of the Church.

Since the last report to General Assembly, the Glen Innis farming operations have benefited from a change in the stocking policy. The new Farm Manager, working with the Farm Advisors, is now running a lesser number of sheep and more cattle. The result has been that the animals are in better condition resulting in higher prices. This is likely to provide a more sustainable income flow in the future.

The holiday homes have been maintained to a good standard. The improved return from the 2017/18 year is likely to be reinvested back into the holiday homes and other facilities. While returns have improved, they are not yet sufficient, at this stage, to allow any distribution of surplus funds beyond the provision of free holiday accommodation for ministers. Should future surpluses permit, distributions will be made for the welfare of children in New Zealand, in accordance with the secondary objects of the Trust.

Use of the facilities has remained stable. 40 ministers and their families stayed at Glen Innis during the year ended 30 June 2017, and in the year to 30 June 2018, 42 ministers and their families used the facilities. The Trustees continue to encourage the use of the property by ministers.

A major concern for the Trustees and the Farm Manager is that of Health and Safety. Glen Innis is a working farm and, as such, it is vitally important that guests and visitors comply with all health and safety instructions and notices.

7. Estate CA Clark – Flaxburn

The Trustees own a dairy farm situated in the South Wairarapa, “Flaxburn”, left to the Church by the late Christina Annie Clark.

At the beginning of the 2016/17 season, the Trustees leased an adjoining dairy farm for a term of three years with a right of renewal. This block has produced positive results while satisfactorily complementing the Flaxburn operation. Flaxburn's sharemilkers, Keith and Jo Dennis, having taken on the extra work, continue to provide very sound management which has seen both farms produce good results during the last two, less than ideal, growing seasons. Milk prices have recovered somewhat which, has this season, largely offset the effects of the less than ideal climatic conditions.

The trust is managed for the benefit of the Church. Distributions made to the national church totalled \$100,000 during the 2016/2017 year and \$100,000 for the 2017/2018 year.

8. Burnett Loans

The Burnett Trust was established pursuant to the Will of the late Olive May Burnett dated 29 October 1975, to provide assistance by way of financial loans to ministers of the Presbyterian Church of Aotearoa New Zealand.

Loans have been granted to ministers as follows:

In the year to:	New loans	Amount	Total borrowers	Total outstanding
30 June 2017	19	\$127,340	35	\$234,431
30 June 2018	13	\$81,470	31	\$178,592

9. Ministers Loans

In September 2012, the Trustees took over the Ministers Loan book from PCANZ, consisting of 108 loans with a value of \$507,876. In order to consolidate the Burnett and Ministers Loan Funds, new loans from September 2012 were made only from the Burnett Loan Fund. Only three loans remained open in June 2018, and the decision was taken to transfer these to the Burnett Loan Fund and consolidate the Ministers' Loan Fund balance with the Burnett Fund.

In the year to:	Total borrowers	Total outstanding
30 June 2017	8	\$72,269
30 June 2018	-	-

10. Elsie Steele Trust

This Trust was established pursuant to a Deed of Settlement dated 15 March 1973, empowering the Parish of St James Presbyterian Church, Auckland, to administer a property the subject of the Trust. The terms of the Trust were subsequently changed to permit the sale of the property and the income derived from the sale proceeds to be used for the benefit of aged, infirm or needy people. The Presbyterian Church Property Trustees is the trustee of the Trust. The Trustees are assisted by a management committee appointed by the Parish of St James.

\$59,000 was distributed to 3 recipients in the 2016/2017 year and a further \$30,496 to 2 recipients in 2017/2018 year.

11. Drummond Trust

The Drummond Trust was established pursuant to the Will of the late Mary Anna Temple Drummond dated 3 December 1940, in memory of her late husband, for the benefit of former students of St Andrew's College Christchurch, and former residents of the Boys Presbyterian Orphanage, Christchurch, to assist in further study. The Presbyterian Church Property Trustees is the trustee of the Trust. The Trustees are assisted by the St Andrew's College Old Collegians Association Inc.

One grant of \$1,500 was made from the Drummond Trust during the 2016/2017 year. No grants were made during the 2017/2018 year.

12. Thornton-Blair Travelling Scholarship

The Thornton Blair Trust was established pursuant to the Wills of the late Robert Blair, dated 6 September 1954, and Marion Gilchrist Blair, dated 7 July 1958, to provide scholarships for graduate students ordinarily resident in New Zealand, to enable them to pursue advanced leadership studies in the fields of Christian Education and Social Science. The Presbyterian Church Property Trustees is the Trustee of the trust. The Trustees are assisted by a scholarship fund committee.

One grant of \$48,000 was made during the 2016/2017 year. No grants were made during the 2017/2018 year.

13. Social Service Fund

A number of historic bequests to the Trustees for "general social services" work in the Presbyterian Church, have been amalgamated into a Social Service Fund. There was insufficient income for the year to 30 June 2017 to make economic distributions to the seven regional branches of Presbyterian Support.

An estimated \$7,800 (including the 2017 income) will be available for distribution for the year ended 30 June 2018.

14. Te Whaiti-nui-o-toi Trust

The Presbyterian Church Property Trustees is the Trustee of the Te Whaiti-nui-o-toi Trust and is responsible for the governance arrangements. The Trust was established pursuant to a Trust Deed dated 26 February 2009, to provide and facilitate funds and support the further education of Maori boys and girls and young Maori men and women within New Zealand.

In consultation with the Trust's Management Committee, scholarship payments amounting \$32,500 were awarded to 15 Lindisfarne College students for the 2017 school year. Scholarship payments amounting to \$28,000 were awarded to 13 Lindisfarne College students for the 2018 school year.

15. Nellie Inglis Memorial Scholarship

The Nellie Inglis Memorial Scholarship was established in 1994 with a one third share of the estate of the late Nellie Inglis, a longstanding member of St David's Presbyterian Church, Auckland. The annual income from the Fund is available to assist theological students in continuing education within a recognised ministry within the PCANZ with the cost of studies, living expenses and/or practical training. A committee of the Northern Presbytery is empowered to award scholarships.

Unexpended income in any year accrues to the capital value of the fund.

Three grants totalling \$4,576 were made for the year to 30 June 2017 with one grant of \$1,312 for the year to 30 June 2018.

16. Legacies and Gifts

The Trustees acknowledge with gratitude the generosity of those who have left a bequest to the Church. During the past two years, bequests were received from the following estates: Jean Glass, Douglas Riddle, Ailsa Fergusson and Wilfred Hatton. All bequests have been passed on to the appropriate recipients.

18. Auditors

Ernst & Young have continued to provide audit services to the Beneficiary Fund, the Presbyterian Insurance Collective and the Presbyterian Investment Fund during the period under review.

19. Appreciation

The continuing contribution of each Trustee has been greatly valued. We record our appreciation to those who, for various reasons, have been unable to continue to serve the Church in the capacity of Trustee with Messrs Paul Westbury and Soo Land Wong having retired from office during this period.

Roger Gyles
Chair

The Presbyterian Church Property Trustees

Presbyterian Church Property Trustees

Appendix 1: Beneficiary Fund Committee

This report covers the management of the Beneficiary Fund for the period 1 July 2016 to May 2017 when the management was taken over by Presbyterian Beneficiary Fund Trustee Limited. The financial statements are reported by the Church Property Trustees. The final meeting of the Committee took place on 24 May 2017.

The membership of the Committee for the period 1 July 2016 – 24 May 2017 was:
Very Rev Ray Coster and Rev Chris Rosanowski (Co-convenors), Rev Lynn Russell, Mrs Fili Solomona, Rev Dr Jim Cunningham, Mr Warren Potter.
Trustee Secondees: Paul Westbury, Harriet Enright
Associated: Mr Douglas Langford, Mr Ashley Goss (Aon), Mr Kos van Lier (Secretary), Mrs Pat Griffin (Administrative Secretary).

Management of the Fund

The committee had met regularly every second month to deal with management issues that arose and with discretionary grants that were provided for within the Regulations.

Over this period the Fund has been administered on behalf of the committee by Aon Hewitt, until November 2016, when they were succeeded by Link Market Services.

Members of the Fund facing hardship or special need have been assisted by Special Grants as provided for in the Regulations. Special Grants totalling \$142,082 were allocated to 44 members during the year to 30 June 2017. Grants totalling \$3,190 were made to two parishes in the year to 30 June 2017 to cover Supply Fees during the unavailability of their Minister.

No grants were made during the wind-up phase of the Defined Benefit section of the Fund and the Special Grants function was taken over by the newly established Presbyterian Benevolent Fund in May 2018.

Since late 2013 the Fund also covered the cost of two-yearly medical check-ups for Fund members who were still involved in active ministry. During the 2016/2017 year 14 Ministers were reimbursed a total of \$1,005. This benefit was not available following the wind-up of the Defined Benefits section of the Fund.

Appreciation

The Trustees acknowledge with appreciation, the contribution of all past Committee members who have given their time and expertise to the administration of the Beneficiary Fund.

Ian Russon

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Section E13: Presbyterian Church Property Trustees

Director , Presbyterian Beneficiary Fund Trustee Limited

E14: Presbyterian Insurance Advisory Group

Report

The last two years' insurance renewal programmes have been difficult for the Presbyterian Churches Insurance Collective (PCIC) and, of course, the insurance industry generally. Since the Christchurch earthquakes, the insurance programme had been tracking along in a positive direction in terms of both coverage and pricing. However, this all changed with the 01 August 2017 renewal. The key issues at that time were the impacts of the Kaikoura and Wellington earthquakes and the churches' poor claim record in 2015 (\$3.27m) and in 2016 (\$4.13m).

The Collective, via its brokers Crombie Lockwood, in the final consideration had only two realistic options to consider, continuation with NZI/QBE or a change to Concordia, a new entity in the market which is a specialist religious and not-for-profit insurance agency. A decision was made to go with the Concordia option as, while still representing very high premium increases, was considerably less than the NZI option.

The change also required a lot of modification to the Crombie Lockwood insurance data base which incorporates the differing insurance rates and property classifications to enable the insurance schedules and accounts to be sent out on the Collective's behalf. This in turn lead to slippage in the timing of the renewal programme for advice of the detailed schedule and invoices to parishes. This is something we are monitoring very closely this year.

Overall, this was a most frustrating renewal process in terms of pricing and communications, especially after significant annual improvements for the Collective had been achieved since the Christchurch earthquakes.

Following the 2017 renewal programme, the Church Property Trustees funded an external review of the Presbyterian Church Insurance programme. This included such areas as the current insurance market, insurer, current brokers, alternative brokers, insurance policies, options and fees.

While the report is confidential, we can say that it does strongly support the direction the governance of the Presbyterian Insurance Collective has taken, the brokers, insurers, policy coverage etc. The report made some specific suggestions in terms of performance reviews, small changes that may be incentives for gaining lower premiums etc that the governance group is taking on board.

2018 (1 August) Renewal

The insurance "experts" are predicting that the insurance outlook "is likely to remain volatile for some time, with capacity (for new insurance) very restrictive." This is especially so for the Wellington and Christchurch areas.

Key Statistics: (March)	2017	2018
Active Participants	359	360
Non Natural Disaster Sum Insured	\$1.003 b	\$1.014 b
Natural Disaster Sum Insured	\$0.650 b	\$0.677 b

Claims for this year are approximately \$350,000 to date with a large amount of that amount being for flood related claims.

Renewal discussions are well underway with Concordia. There is a realistic expectation that premiums can remain at the 2017/18 level. This would give the collective a very competitive pricing comparative in the current market.

Presbyterian Insurance Advisory Group (PIAG)

This group meets two or three times a year, usually in conjunction with the Presbyterian Bureau Services Trust (PBST), whose trustees are appointed by the Church Property Trustees, and our insurance brokers Crombie Lockwood NZ.

These meetings are held for the purpose of having frank and productive discussions to obtain the best insurance coverage for the risks that face our churches at an affordable and competitive price. Sometimes parishes challenge us on whether we are achieving our purpose, and members of PIAG often challenge themselves.

With the relatively recent Christchurch, Kaikoura and Wellington earthquakes, there is a clear realisation that, during such periods, the insurance market place will completely dictate price and policy conditions. So, we ask, is the Presbyterian Insurance Collective still adding value and benefit? On reflection (again), probably a clear yes, if we weigh up the knowledge, expertise, collective strength of 360 or so churches for bargaining power (at times), specific collective strength in policy conditions and deductibles, overall reporting requirements etc versus the 360 or so churches having to spend time individually on “obtaining” adequate insurance coverage often with very limited knowledge or expertise to meet Property Trustee and Church (Book of Order) requirements.

Finally, I want to thank members of the PIAG for their considerable time, knowledge and direction to the task of working diligently on behalf of the Presbyterian Church to managing the insurance risks associated with our church property and people. This thankyou also extends to our PBST Trustees and the Crombie Lockwood representatives who all work as a team for one common goal.

Geoff Foster
Convenor
Presbyterian Insurance Advisory Group

E15: Presbyterian Support New Zealand

Recommendations

1. That General Assembly continues to support its partnership activities with Presbyterian Support and PresCare.
2. That General Assembly considers increasing its annual contribution to New Zealand Council of Christian Social Services.

Report

Overview of our recent work

Presbyterian Support continues to be one of New Zealand's largest and longest-standing community based social service organisations. Our seven regional organisations are located within original Presbytery boundaries, and our services are delivered out of more than 50 offices and almost 200 schools. Our mix of available services varies across the country, and we remain committed to meeting the needs of the most vulnerable people in our communities.

In the past few years, our Enliven services for older people have experienced some changes driven by regional DHB tenders for home support services in several regions, however we have maintained day programme capacity where possible. We continue to provide residential care and retirement village support in four regions, with a number of those regions investing in their facility development to ensure their future sustainability as they compete with the larger for-profit corporates. We are grateful for the wonderful volunteer support and donations that enable us to continue these services as the population of older people in our communities increases.

Our Family Works services to children, young people and their families and whānau, have become more structured over time in response to the increasing complexity of needs we are seeing in our communities. We have a qualified and skilled workforce, trained and supported to deliver services safely to people living with trauma, physical and mental distress, and living in chaotic situations. Many of the people we see are living in long term poverty, and their mental, social and spiritual wellbeing is impacted by this. Our experience is that a significant minority in society have high needs that are complex and require long term support, and many others manage most of the time, but require support at times of change.

People walk through our doors for help either before crisis occurs or because of it. We receive referrals from mental health services to do the work they once were able to offer, and in much of the country we work alongside families and

whānau who have come to the notice of Oranga Tamariki care and protection statutory services. We provide community-based counselling, social work and parenting programme support, alongside practical assistance where the lack of basic needs has contributed to family stress. Often this work is supporting people living with family violence, where there are child safety concerns, mental health problems and addictions.

Nationally, we deliver on a Department of Corrections contract to help support women to reintegrate back into the community on release from prison. Most of these women are also mothers. Over time we have begun to provide parenting programmes in prisons, and other supports to increase the chances of families functioning better into the future

Nationally, we also deliver mediation services to separated parents who need help to agree care arrangements for their children. Our Central region is breaking new ground in developing a model which ensures children's voices are heard in this work. In some regions we also provide Parenting through Separation courses for parents. Family Dispute Resolution Services are funded by the Ministry of Justice.

We also provide family violence-related support to children and adults and in several regions, this includes individual and group programmes to support children who have witnessed family violence. Some of this work is not funded by government and relies on donations.

An example of our Family Works Intensive Service Work

One of our regions received a self-referral from a mum who was overwhelmed with her family's situation, feeling desperate and not knowing where to turn. The parents and their two children were struggling financially due to the father being self-employed and the family having a severely disabled child requiring care from both parents at times and reducing dad's ability to work. Relationships with the Health system had deteriorated, and the resulting disconnection raised concerns for the disabled child's wellbeing.

Mum's mental health was impacted by the situation, and the stress was manifesting as angry outbursts by dad. The second child was acting out, and all the energy in the family was directed towards health issues for the child with the disability. The family lived in a cold, damp house and this was impacting the children's health.

Family Works provided counselling and social work support, a Parenting Programme, and coordination of other services – Health, referral to a disability support service, Work and Income, and IRD. The family was supported to reconnect with the Health system, and the child's health was properly diagnosed, and treatment begun. The family were supported to move to a house that was dry and healthy. And these outcomes were communicated with Oranga Tamariki to allay child safety concerns.

Coordination and intervention work with this family including the parenting programme, took 120 hours of Family Works support. The outcomes for the family are worth the investment. This family now receives the support they need to remain together and flourish. They have improved strategies and resilience and feel confident to self-advocate. Now that their energy is not consumed by trying to keep their heads above water, they can plan their lives and reconnect with their community.

How our innovations add value to the community

Preparing our youth for the future is a key priority for Family Works. Two examples of our work with young people are outlined below.

The better prepared young people are, the more they will be able to positively contribute to society, and the more fulfilled their own lives will be. Much of our work with young people is about preparing young people for independence. In Southland, one way we support youth is through providing Foster Care. These young people either do not have adults to assist them, or the adults in their lives provide limited support for a variety of reasons.

Over a period of two years, with funding assistance from The Tindall Foundation, Family Works Southland facilitated focus groups with young people, parents/caregivers and professionals, with the aim of developing a resource to help young people transitioning out of care to navigate the systems in society, care for themselves and access the supports they would need. The resulting work was the creation of the 'Get Ready, Transitioning to Independence' workbook. When Get Ready is launched, a link will be put on the organisation's website to make it available to the wider community.

A long-standing youth programme is Youthgrow in Dunedin. This plant nursery-based skills-building programme teaches at-risk young people how to work together and learn horticultural and life skills they can use to support future employment. Family Works identified that some young people were leaving school and beginning this programme with few literacy and numeracy skills, so the programme now includes a correspondence education programme. Government support has always been tenuous for this programme, and income generated by selling plants grown helps support the shortfall in funding.

Our wider work

We work with our local and national sector networks – Health, Education, Police, Oranga Tamariki, local Councils, Ministry of Justice, Dept of Corrections, MSD, and other social service providers to advocate for and influence the development of more integrated services for vulnerable community members. The Social Welfare and Health systems supporting our communities have become fragmented and people are not always receiving adequate or timely care. Presbyterian Support's work in this area is often 'behind the scenes'. Government funding to support our work has been neglected for more than ten years, making the challenge of delivering these services more difficult. Our staff have a passion for helping people achieve their

potential, their values aligning with our Christian mission and values, and helping us to retain our community-based service delivery.

New Zealand Council of Christian Social Services (NZCCSS)

NZCCSS is the main umbrella group for Presbyterian Support and the social service arms of the other 5 main denominations (Baptists, Methodists, Salvation Army, Catholics and Anglicans). This is one of our main avenues for national advocacy, contributing to social policy development and commenting on existing Government policy. Diane Gilliam-Weeks has provided the PCANZ voice on Council as a member for the last few years, alongside Presbyterian Support representation. Diane provides congregations with a monthly update on NZCCSS advocacy and policy work via the Bush Telegraph.

Another important contribution to this work by the church is the twice-yearly Heads of Churches meeting with the Prime Minister. These meetings are attended by the Moderator and a Presbyterian Support adviser and their counterparts from the other five denominations. The group takes two or three social issues and suggestions for policy development to the Prime Minister to discuss in detail, with the hope of influencing Government policy. These meetings are always well received by Government, and the broad reach of our combined voice is significant.

Trevor McGlinchey, the Executive Officer of NZCCSS, has recently been appointed to the Welfare Expert Advisory Group to undertake a review of New Zealand's welfare system and provide advice to Government on 'ways to ensure people have an adequate income and standard of living, are treated with respect, can live in dignity, and are able to participate meaningfully in their communities'. This Advisory Group was appointed by Cabinet and represents the respect Government has for our Christian social justice mission nationally.

Our commitment to working together through PresCare

Anne Overton coordinates the national PresCare work and this year's report touches on the work she has undertaken in Auckland to bring together the message on child poverty in the Justice in Action booklet, and development of social justice awareness within Presbyterian schools. Thirty-two year eight students from the three Saint Kentigern campuses and St Cuthbert's College gathered at Ruapotaka Marae in Glen Innes to learn more about child poverty in New Zealand. Two Presbyterian Support staff members attended to talk about the work of social workers in schools, and the day-to-day challenges for many people living in poverty. This is an example of practical ways the Justice in Action booklet can be used to highlight social issues, and it illustrates ways Presbyterian Support can work with churches and church schools to deepen understanding about the impacts of specific social issues on people in our communities. An appendix to this report gives highlights of the past year.

Presbyterian Church support for NZCCSS and PresCare work

Presbyterian Support New Zealand's national advocacy and policy work receives no external funding and is fully funded by our regional organisations, which are all under increasing financial pressure.

Over the past three years, the Church has financially supported the NZCCSS and PresCare work with a contribution of \$15,000 per year. This is paid to Presbyterian Support and we pay the difference. In this year's budget, the total cost of these activities is \$35,000. Each year, our subscription to NZCCSS increases to cover CPI.

David Richardson
Chair
Presbyterian Support New Zealand

Presbyterian Support: Appendix 1 PresCare

Highlights of the year July 2017 – June 2018

Using the Justice & Action booklet as a resource, twenty Year 12 students attended the inaugural Presbyterian Church Schools' Student Gathering at the Te Kakano o te Aroha Marae, in Lower Hutt, in August 2017. The theme of the gathering was 'Justice and Action within a Christian ethos', where the students explored the biblical concept of Shalom and gained a greater understanding of two social issues impacting NZ, child poverty and family violence. The students were required to present their learnings from the gathering the following day to their principals, board trustees and chaplains who were participating in the Presbyterian Church Schools Conference.

Rev Sharon Ross Ensor, director of the Presbyterian Church Schools Resource Office and Anne Overton, Presbyterian Support Northern's Community Relationship Manager, who had organized the Year 12 Student Gathering, were invited to run a similar Student Gathering for thirty-two Year 8 students from the Saint Kentigern campuses and St Cuthbert's College. In March 2018, the students gathered at the Ruapotaka Marae, Glen Innes, Auckland where they participated in an interactive day, learning about 'Child Poverty in New Zealand through the lens of shalom, with its vision of peace, wellbeing and wholeness'.

The Love Reaches Out Art & Writing competition is in its seventh year. For the first time last year, Kids Friendly Otago and Presbyterian Support Otago organized the judging and set up a month-long exhibition in Knox Church, Dunedin.

Parishes across Northern Presbytery, Kaimai Presbytery and Southern Presbytery participated in White Ribbon Day events raising awareness and starting conversations in their communities that 'Love is Not Violent'.

Neighbours Day Aotearoa March 2018 continued to be promoted by a small number of churches throughout the country.

Rev Diane Gillian-Weeks, continued as the Presbyterian Church's representative on the NZCCSS, playing an active role in raising the PresCare profile and updating the Church on social issues.

E16: Presbyterian Women Aotearoa New Zealand

“Serving God locally and globally with love”

Recommendations

1. That the General Assembly support and actively encourage each presbytery to institute a quick and agile process to facilitate participation in civil democracy through submissions on public issues including Parliamentary Bills and statutory enquiries.
2. That the General Assembly request the Book of Order Advisory Committee to review regulation 8.9(1)(f) to take account of the changing structures of Presbyterian Women Aotearoa New Zealand.

Report

Significant dates

Presbyterian Women Aotearoa New Zealand joins with women and men throughout New Zealand to commemorate 125 years of women’s suffrage in Aotearoa New Zealand. This significant political achievement is recognised internationally. We note with warm congratulations that, this year, Luamanuvao Winnie Laban was made a Dame Companion of the New Zealand Order of Merit in the first Honours’ List to include more women than men (2018 Queen’s Birthday Honours). The Very Reverend Pamela Tankersley was honoured as a Member of the New Zealand Order of Merit and Caren Rangī was made an Officer of the New Zealand Order of Merit in the same list. Within the Presbyterian Church of Aotearoa New Zealand, women have served as elders within congregations for over 60 years and as ministers of word and sacrament for over 50 years. In 2018, Presbyterian Women Aotearoa New Zealand celebrates 20 years of special consultative status with the United Nations Economic and Social Council (ECOSOC). We acknowledge the foresight and commitment of those who gained this status for Presbyterian Women.

Yet we still have a long way to go before we enjoy the richness of gender equality as a nation and in the Presbyterian Church of Aotearoa New Zealand. In the past 40 years, we have had only four women moderators: Mrs Joan Anderson 1979; the Very Rev. Margaret Reid Martin 1987; the Very Rev. Margaret Schrader 1995; the Very Rev. Pamela Tankersley 2006. There have been no women in the role of Assembly Executive Secretary and few as Presbytery Executive Officers. A recent report identified key areas of concern for women in the Presbyterian Church of Aotearoa

New Zealand including a lack of emotional and physical safety for women in the Church, the lack of women in training and leadership roles and the need to address inequalities of systems which benefit some and exclude others.

Gathering Women – We Are

The focus of Presbyterian Women on local, national and international mission is supported by more than a thousand members (including individual members) whose commitment is strong. Like many other organisations, Presbyterian Women have reflected on how best to serve our individual members, and those members who gather in over 30 groups, plus our two Presbyteries. The role of Presbyteries has diminished as changing church structures occur. More inclusive regional gatherings and groups for interested women are now held in many areas. We are focused on reflecting the membership diversity of Presbyterian Women within our Executive and officers of our organisation. The PWANZ Executive is developing our next steps before presentation to the membership.

Mission Partnerships

Presbyterian Women's support for national and international projects continues to be strong and actively supported by our members. Special projects partnered with Methodist Women's Fellowship in 2016-2017 focused on families and prevention of gender-based violence. The international project working with Christian World Service (CWS) and their partner Council of Protestant Churches (CEPAD) in Nicaragua, funded more training programmes so young people and families can tackle the violence that is damaging their lives. The New Zealand project was with the organization – FASD-CAN, working with families affected by Fetal Alcohol Spectrum Disorder (FASD), a term that describes adverse development that can occur when a person is exposed to alcohol whilst in the womb. Other mission funds were distributed to 'mainly music' in Lebanon, Palm Project in Vanuatu, Pacific Conference of Churches (PCC), the Waitaki Tongan community (Eveline Parish) NOTE project for water tanks in Tonga and Change Makers Refugee Forum to support a refugee woman gain her driver's license. The combined project with the Methodist Women's Fellowship in 2017-2018 focus on children. Children are our hope and our future – the New Zealand project works with Pillars, Ka Pou Whakahou, which exists to create positive futures for the children of prisoners in Aotearoa, by supporting them to cope with parental imprisonment therefore breaking the cycle of intergenerational crime. It was encouraging to see that the New Zealand Government made a donation to Pillars as a wedding gift to the Duke and Duchess of Sussex.

The international project, working with CWS and their partner the Centre for

Community Solidarity in Uganda, is working with people caring for orphans and vulnerable children affected by HIV and AIDS. Other mission funds have been distributed to Pacific Conference of Churches through CWS, Hamlin Charitable Fistula Hospitals Trust work in Ethiopia, and Samoa Victim Support Group Toomaga Mo E Puapuagatia.

Human Rights

The Presbyterian Women Aotearoa New Zealand Executive welcomed the appointment of a Human Rights Convenor, a newly created position. The issues involving human rights covers a fairly broad area from the immediate surrounding of our homes to our communities at large and even at the workplace. New Zealand has legislations that recognise and uphold human rights and is a signatory to various international conventions on human rights. With 87% support from responding members, the PWANZ Executive filed a written submission to the Justice Select Committee hearing on the End of Life Choice Bill. There was a 100% support for our written submission to the Social Services and Community Select Committee hearing on the Child Poverty Reduction Bill, we were privileged to also make an oral submission.

Capacity Building

Our Women's Assembly, held in Mosgiel from 3 to 5 November 2017, continued our theme "Look Who's At The Well". This gathering of women of all ages, diversity and roles in our community was supported by funding from the Council for World Mission (CWM). Dunedin and Otago women took up the one-day option and the majority of attendees were from Southern (51%) and Central (40%) Presbyteries. The PWANZ Executive considers that, although a nationwide event is very useful, the focus this year should be at a grassroots level so that women can participate closer to where they live. There are gatherings hosted in each of the five regional presbyteries supported by CWM, with spiritual leadership and women of influence for a new generation of Presbyterian Women.

Advocacy at the United Nations

For two weeks every March, the UN Commission on the Status of Women (CSW) turns the focus of the United Nations towards women and gender related issues worldwide. The CSW is the largest annual gathering of the United Nations calendar. It is the principal global intergovernmental body exclusively dedicated to the promotion of gender equality and the empowerment of women. As well as Government representatives, there are more than 4,300 civil society representatives from 130 countries participating and PWANZ delegates are among those women. Presbyterian Women Aotearoa NZ has had Special Consultative Status as a faith-based organisation at the Economic and Social Council (ECOSOC) since 1998 and can send up to 20 delegates to this Commission each year. Our delegations include lay and ordained women and girls who are making a difference as leaders within their

own networks, who promote gender equality in the church and in society and benefit from increased global awareness personally and professionally.

Presbyterian Women Delegations to the UN

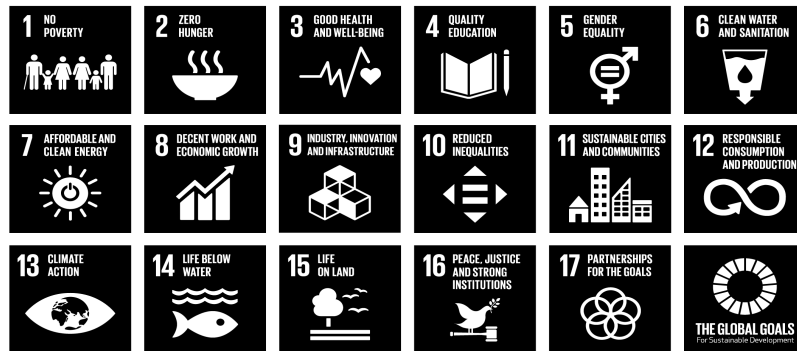
Since the last General Assembly, two Presbyterian Women delegations have attended the United Nations Commission on the Status of Women in New York. Seventeen self-funded women and girls have participated. The theme in 2017 was “Women’s economic empowerment in the changing world of work” and in 2018 “Challenges and opportunities in achieving gender equality and the empowerment of rural women and girls.” PWANZ as a NZ Non-Governmental-Organisation has the ability to comment directly on Government policy to the United Nations and write alternative or shadow reports. Twice a year, the NZ Ministry for Women hosts the International Caucus for those involved at the UN Commissions. Our work as women of the PCANZ is known around the world. We are members of United Nations Ecumenical Women based at the United Nations and work actively throughout the year on advocacy submissions. We encourage the Presbyterian Church to consider how a widely representative group of women can attend CSW each year through support at congregational, presbytery and Assembly level.

Global Goals for Sustainable Development

On September 25th 2015, UN countries adopted a set of Sustainable Development Goals. Each goal has specific targets to be achieved over the next 15 years. In adopting the goals, all signatories, including New Zealand, resolved to end poverty and hunger everywhere by 2030; to combat inequalities within and among countries; to build peaceful, just and inclusive societies; to protect human rights and promote gender equality and the empowerment of women and girls; and to ensure the lasting protection of the planet and its natural resources. They resolved also to create conditions for sustainable, inclusive and sustained economic growth, shared prosperity and decent work for all, taking into account different levels of national development and capacities. For the goals to be reached, everyone needs to do their part: governments, the private sector, and civil society. An integrated approach is crucial for progress across the multiple goals.

THE GLOBAL GOALS

For Sustainable Development



Conclusion

PWANZ carries a long history advocating for social justice.

PWANZ Executive

E17: PressGo

Recommendations

1. That General Assembly establish a task group to consider the Church's collective wealth and establish a theology and practice of sharing property and money.
2. That this task group to consider the Church's collective wealth consult widely within the Church and make recommendations to the 2020 Assembly for a national strategy for sharing resources.

Report

The PressGo Board was established by General Assembly 2008 to support the growth of the church by facilitating processes to support new and innovative mission and outreach in New Zealand. To that end, the Board administers mission funding and provides practical advice and support to presbyteries and local faith communities. There are three strands to PressGo's work: inspiring mission, capacity building and seed funding.

Inspiring Mission

In 2017, the PressGo Catalyst, Lisa Wells, presented the story of Nawton Church, a case study in community mission, to the Australian Association of Mission Studies (AAMS) Conference in Melbourne. This provided the opportunity to meet with colleagues at the Uniting Church and discuss alternative models of mission funding which had provided the catalyst for significant intentional change across the Victoria-Tasmania Synod, which is comparable in size to the whole of the Presbyterian Church. The case study later became part of the Knox Centre for Mission and Leadership's publication "Snapshots in Mission" and developed further into content for a webinar series.

Later that year, the Catalyst was invited to attend the Uniting Church's Rural Churches Conference in Dubbo, NSW as keynote speaker. This was another opportunity to make connections, especially with the Mission and Education structures. There were many things we learnt from each other and they have become part of the PressGo "toolbox" used to inspire and encourage congregations locally. It is good to share with our neighbours!

We look forward to more invitations within NZ to "light fires" and "fan flames" in churches that are just beginning the process of thinking about their mission as they begin to discern where God is calling them to be at this time in this land.

Capacity building

The Board believes it has an important role to play in supporting presbyteries to enable them to effectively resource congregations. We encourage presbyteries to

work together to share knowledge, resources, research, creativity and support which we believe will lead to a more creative, consistent and coherent approach to mission planning and action across the Church. The PressGo Catalyst also works with local congregations on issues of sustainability, missional imagination, stewardship, project feasibility, discernment, planning and development of new missional initiatives.

To enhance the work of the PressGo Catalyst at a presbytery level, we have developed a programme of face-to-face gatherings for those in regional roles focussing on mission planning, advice or initiation. The aim is to develop this group of people as a resource to the whole church. Through forming a learning community each person will be well supported, develop new skills and undergo professional development in areas relevant to their role. Learning Communities provide peer-based accountability because “as iron sharpens iron, so one person sharpens another.” (Proverbs 27:17)

Seed funding

Since the last Assembly, until the time of writing, the Board has approved a total of 28 grants from the funds it administers. Annual Reports are published each financial year and report on our activities to the church. They are available on-line and limited numbers are circulated as hard copies.

The **Mission Enterprise Fund** was established following the decision of the 2014 Assembly.

We are very grateful for churches that have contributed to the fund through the sale of property – this enables a wider sharing within the PCANZ and makes it possible for us to fund projects which help growth and vitality, focus on serving the wider community and demonstrate compassion and care for those who are marginalised. A total of \$984,500 has been either distributed or committed from the MEF since GA16. As at 31 May 2018 the total MEF stands at \$890,495 with commitments of \$635,000 making the total available funds \$255,495.

The following grants have been made:

- Knox-Oroua Church, Feilding – contribution to developing a Learning Community
- Knox Centre for Ministry and Leadership – towards new initiative project planning
- St Andrew’s Church, Marton – support of a youth and community initiative
- Bethlehem Community Church, Tauranga – Building for the Future and new mission projects
- New Mission Seedlings – funds set aside for NMS developed in each Presbytery in partnership with a local church and KCML
- Christchurch North & Village Church – Village Well initiative based in Papanui
- Clevedon Community Church – extension of HATCH congregation project
- Whakatu Presbyterian, Nelson – Minister for Local Mission
- St John’s Church, Hastings – Community Pastor
- Mahurangi Presbyterian Church, Warkworth – building / mission projects

The **Aroha** grant fund, which receives 20% of the MEF income, makes grants to support ministry among vulnerable and socially disadvantaged communities. It is administered by the PressGo Board in consultation with Te Aka Puaho and the local Presbyterian Support office. Since GA16, one project has been funded and \$109,610 committed over 3 years. As at 31 May 2018 the total MEF Aroha fund stands at \$213,790.

- Whakatane Church, with support of Te Aka Puaho and Presbyterian Support Northern – Te Taurahere Whatumanawa (Heartstrings) Initiative in Taneatua

The 2016 General Assembly agreed that oversight of the Presbyterian Foundation funds be moved to PressGo. As at 31 May 2018, the total funds available for distribution, less forward commitments, stand at \$72,583. Small grants of up to \$10,000 or 50% of the project are funded through the Presbyterian Foundation and \$98,500 has been provided since GA16:

- Christchurch North / Kiwi Church – 3DM training
- Mahurangi Presbyterian Church – 24/7 Youth work
- Nawton Church – Community ministry
- East Taieri Church – Strengthening Families project
- Equip South – Southern restructure investigation
- Fairfield Discovery Church – Community Mission Co-ordinator
- Waiuku & districts – English Conversation group
- St James Whanganui – Youth Worker
- Whakatane Church – Heart to Heart Expo
- St Clare's Co-operating – Bottletop Café
- Mangere PI Church – Family Camp
- Mangapapa Union – Youth Worker
- St Heliers Church – Cultural Ambassador
- Onehunga Co-operating – PI Youth initiative
- St Andrew's Hastings – PI Youth Initiative
- Mairangi & Castor Bays – Indian outreach

Future work

The Board is committed to PressGo not being seen merely as a funding body, but as a resource for the PCANZ's growth and sustainability.

The PressGo Catalyst, with the involvement of Board members where possible, actively engages with congregations to help them clarify the issues they are facing and then to discern, refine or develop their vision and identify the resources they require to attain it.

The Board is aware that the funds it administers are limited and only a small part of the total resources of the PCANZ. It will require courage to release the significant financial resources held by our congregations and presbyteries, but we are willing to partner with them to create ways for this to happen.

The Board has affirmed its reluctance to fund building projects unless they are clearly integral to the development of a new mission initiative. Our focus is on people, not buildings.

We believe that a church-wide conversation about the PCANZ's collective wealth along with developing resources on the theology of sharing, property and money would be timely. Accordingly, we recommend that General Assembly establish a workgroup to facilitate these conversations and report back to GA20 with a national strategy for sharing resources. We respectfully request that PressGo be asked to provide leadership in this workgroup and the subsequent conversation.

Thank you to the Board members and associates who give so generously of their time and skills to our work. It is an exciting and rewarding area of the PCANZ's life to be involved in and we do not take for granted the responsibility we have to do this work with wisdom, imagination, transparency and integrity.

The Board particularly wants to acknowledge the work of Andrew Norton, a 'founding member' of the Board and its Convenor since 2014. Andrew stepped down as Board Chair in 2018. He has invested significant time and skill into the role and we are grateful for his vision, wisdom and leadership.

Sharon Ross Ensor
Acting Chair
PressGo Board

E18: Social Voice Work Group

Recommendations

1. That General Assembly acknowledge its understanding of “social voice” to mean both words and actions used and expressed in engaging with, and addressing, the social issues of our day.
2. That General Assembly encourage the Moderator to form close working relationships with the heads of other organisations with a social voice, and to be alert to the possibility of issuing joint or complementary statements on issues of the day.
3. That General Assembly encourage presbyteries to engage with the Social Voice report and to identify and support networking opportunities in their regions.

Report

1. Introduction

The Council of Assembly was asked by the 2016 Assembly to set up a Social Voice Work Group (SVWG) to enable the Church’s social voice to be heard. [Decision 16.064.]

The Council of Assembly, at its March 2017 meeting, appointed the members of the Social Voice Work Group, with the following Terms of Reference.

- (a) *To identify and review how the PCANZ has in the past engaged in both assisting the mission of congregations communicating on social issues and supporting the Moderator on behalf of the PCANZ to speak on these matters.*
- (b) *To discuss with the PCANZ representative on the New Zealand Council of Christian Social Services and with Presbyterian Support NZ how material, research and findings can be shared across the whole church to assist local congregations in making their social voice heard.*
- (c) *To take any advice from the Communications team and the Book of Order Advisory Committee on any matters identified.*
- (d) *To report to the Council of Assembly no later than the October 2017 Council meeting and bring any recommendations.*

The members of the Social Voice Work Group were the Rev Richard McLean (convenor), the Rev Pauline Stewart, Mr Wayne Ogden, the Rev Dr Jaco Reyneke and Mrs Rhee Barry, with power to co-opt others.

2. Report to Council of Assembly

The work group followed the terms of reference as outlined above, and submitted a 12 page report to the Council of Assembly in October 2017. The pertinent points are summarised below:

- a) Exercising a “social voice” in today’s environment requires more than a committee that will issue statements on various issues (as we have tended to do in the past). Through our conversations and discussions, the Social Voice Work Group heard a plea for our social voice to be made heard through our compassion and action.
- b) In simple terms, what we do is the most effective way for us to say what we believe concerning social issues. The focus of the report was on ways in which we can raise the profile of Christian service in action across our land as we highlight work already being done by the Church in various ways.
- c) Words and action are not polar opposites, however. Both are necessary, although we believe that Christian actions speak far louder and are more effective than Christian words when it comes to our contemporary witness to the world around us.
- d) In considering our social voice in society today, the Social Voice Work Group recognises that the word “voice” needs to be understood in its broadest form when used by the Church and its people.
- e) There are many resources that can assist the PCANZ in enabling our “voice” to be heard and seen. Rather than re-invent the wheel, so to speak, the PCANZ would do well to use the resources already at its disposal when it comes to sourcing material to use in addressing social issues (Appendix A).
- f) The work group strongly recommends that individuals and congregations interested in raising the profile of their social voice regularly visit the various websites mentioned, as these are continually updated with the latest research and findings and comments on current issues.
- g) The work group acknowledges the PCANZ’s current contribution of \$ 15,000 per annum to the work of the New Zealand Council of Christian Social Services (NZCCSS), which Presbyterian Support matches with a further \$ 15,000.
- h) PCANZ can use its existing structures to raise the profile of current social issues (i.e. through our existing Communications Team and communication tools like SPANZ, websites etc.)
- i) Networking is essential in raising the profile of our social voice. The work group was impressed by the number of congregations and individuals within our congregations who are involved in the work of addressing the social issues of our day, and we see a huge opportunity for these various individuals and groups to network together across the country (Appendix B).
- j) A networking list of all the individuals and congregations across the PCANZ who are actively involved and engaged with their communities in various

ways would be greatly beneficial, as well as establishing special interest clusters within presbyteries and other associations that cross geographical boundaries like special purpose Facebook groups and other similar groups on social media that share ideas and encouragement to others engaged in similar activities. Is there someone keen to take this on?

- k) Some congregations refrain from speaking out due to a lack of information and confidence around what they should and shouldn't say in the public arena, and the development of suitable guidelines could embolden confidence to step out into this arena.
- l) Congregations that are already active in works of mission and ministry which address various social issues and/or their consequences should be encouraged to continue their good work, and to share their ideas and experiences with others.
- m) There are existing guidelines for our Assembly Moderator to speak on the Church's behalf regarding social issues. Establishing a readily available reference document which contains a summary of all decisions of past General Assemblies on matters considered to fall under the "social voice" category would greatly assist the Moderator in being able to respond quickly to any presenting issues that arise.
- n) The Social Voice Work Group encourages the Moderator to establish and maintain good ties with other heads of churches and organisations who have a social voice in order to strengthen the effectiveness of messages that are issued by these various Christian organisations.

3. Response of Council of Assembly

As a result of the Social Voce Work Group's report to the Council of Assembly, the following decisions were made at the June 2018 meeting of the Council.

- a) Council of Assembly strongly encourages individuals and congregations interested in raising the profile of their social voice to regularly consult the available resources as detailed in Appendix A of [the Social Voice Work Group] report.
- b) That the Communications Team, in consultation with the Assembly Executive Secretary and Council of Assembly, develop a suitable strategy for raising the profile of available social issues resources throughout our denomination.
- c) That the Council of Assembly calls for individuals amongst our congregations currently engaged in addressing social issues to form networks and to share ideas amongst each other and the wider Church.
- d) That the Council of Assembly requests the Communications Team to assist and make available suggestions and resources to build a network

of networks using any and all forms of technology and social media to create and promote a collective understanding of what is being done and what can be done around the country.

- e) That the Council of Assembly encourages presbyteries to establish cluster groups that encourage and share resources and stories of work that is being done amongst our people to address social issues.
- f) That the Communications Team, in consultation with the Assembly Executive Secretary and the Council of Assembly, develop a suitable set of guidelines and parameters outlining the roles and responsibilities that various Presbyterian individuals and groups should follow when making statements concerning social issues.
- g) That Council of Assembly ask the Moderator's Role Work Group to consider the issue of expanding the ability of the Moderator to speak on behalf of the Church.
- h) That the Assembly Executive Secretary arranges for the compilation of a reference list of past decisions made by the General Assembly which relates to social issues.
- i) That the Assembly Executive Secretary compile a list of knowledgeable and competent people in the area of social issues that the Moderator can refer to and/or consult when needed.

4. Opportunities

In compiling this report, the Social Voice Work Group is aware that many opportunities exist for members of the Church to interact with each other and to both support and encourage each other with engagement in social issues. In addition to this, all of the social agencies we interacted with were keen to discuss further future involvement in terms of working more closely together with the Church on local, regional and national levels. The work group is hopeful that the spirit of this report inspires many instances of these opportunities being taken up.

Recognition also needs to be given to the work of Presbyterian Support in this area, and it is our hope that presbyteries and local congregations will find appropriate ways to engage with Presbyterian Support in their part of the country. We sense a great opportunity for PCANZ and Presbyterian Support to work more closely together in addressing the social issues of our time.

Richard McLean
Convenor
Social Voice Work Group

Social Voice Work Group

Appendix A: available resources

A number of **resources** are available, with many booklets available for download, and occasionally hard copies can be requested from the organisation:

Presbyterian Support (www.ps.org.nz) – with links to their regional organisations on their website. Collectively, the Presbyterian Support organisations are one of the largest providers of social and health services in the country, working with older people, people with disabilities, families at risk, children and young people. The seven Presbyterian Support organisations are governed, managed and operated separately providing local services in each region. They come together under the PSNZ federation to share information, best practice ideas and where possible resources across the country.

Resources for Speaking Out (www.presbyterian.org.nz/speaking-out/resources-for-speaking-out) is a very handy section of the Church's website with Case Studies, Discussion Papers on various topics and a link to the World Council of Churches ecumenical call to Just Peace programme.

Also available are various **downloadable booklets** which can be used as Bible study guides to inform leaders or groups in a congregation and help them to consider and understand pertinent issues more fully. The well researched topics covered are: Justice and Action; Sexual Ethics; Caring for Creation; House to Home; Caring for our Children (Child Abuse); Connecting with Young People; Bring on the Baby Boomers: Coming of Age (Aging); Giving and Getting; Parenting Today; Crime and Justice; Family Raising Kin; Churches Working Together; Understanding Multiculturalism in the Church and in New Zealand.

New Zealand Council of Christian Social Services (NZCCSS) represent six church networks: the Anglican Care Network, the Baptist, Catholic and Presbyterian social services agencies, as well as the Methodist and the Salvation Army churches. NZCCSS works for a just and compassionate society in Aotearoa New Zealand, and the PCANZ continues to support their work financially each year. Their website (www.nzccss.org.nz) has a wealth of information on it, containing many resources which cover a broad spectrum of issues and interests. It should be noted that the NZCCSS has a non-partisan, issues-based approach, meaning the value of their resources are not diminished by changing governments.

For those congregations or members who are more business orientated / focused, the **New Zealand Initiative** also provides resources on social issues: www.nzinitiative.org.nz.

The **InterChurch Bioethics Council (ICBC)** is an ecumenical cross-cultural body supported by the Anglican, Methodist and Presbyterian Churches of Aotearoa New Zealand (first established as the “Interchurch Commission on Genetic Engineering” in 2002). ICBC members have between them considerable expertise and knowledge in science, ethics, theology, medicine and education. The terms of reference for the original Interchurch Commission on Genetic Engineering have been expanded to include the ethical, cultural and spiritual issues relating to biotechnology. Their website contains both resources and submissions that have been made relating to various issues (www.interchurchbioethics.org.nz). Members of the ICBC are also available to run workshops on request.

Uniting Care Australia (www.unitingcare.org.au) see encouraging of theological reflection on the Church’s community services work as one of their key responsibilities and has done good work on Aging; Child, Young people and Families; Disability; Employment; Housing and Homelessness; Financial Health and Wellbeing; Funding and Taxes and Not For Profit Sector reform.

The **World Council of Churches** of which the PCANZ is a member is a rich source for background and principal thinking on various social issues (<https://www.oikoumene.org/en>).

Social Voice Work Group

Appendix B: possible networking partners

Te Aka Puaho
Pacific Island Synod
Regional Presbyteries (5)

Local congregations

Global Mission office
Presbyterian Youth Ministry (PYM)
Presbyterian Women
AFFIRM

Presbyterian Support, especially regional organisations
New Zealand Council of Christian Social Services (NZCCSS)
The InterChurch Bioethics Council (ICBC)
Howard Paterson Chair in Theology and Public Issues at Otago University

E19: Uniting Congregations of Aotearoa New Zealand

Recommendations

1. That the amendments to sections 2-7 of the Procedures for Cooperative Ventures (2012), as submitted to the Council of Assembly, be ratified by this General Assembly.
2. That the current UCANZ Partner Support Fund be terminated at the end of June 2019, and financial assessments from 1st July 2019 by the Convening Partners be compulsory.
3. That General Assembly request the UCANZ Standing Committee to undertake a review of these arrangements by July 2023.

Report

Uniting Congregations of New Zealand (UCANZ) continues to be a meeting place for the five Partner Churches and the 117 local churches throughout New Zealand who are Cooperative Ventures (CVs). These include 107 Presbyterian entities.

Biennial Forum

Last year's Forum in October, at Onehunga, was a landmark in terms of local churches' relationships with their national Partners. The theme, *One More at the Table*, explored the value of conversation where participants really listen to one another. Speakers included the Rev Paul Trebilco (University of Otago), staff member, the Rev Mary Caygill (until recently, Trinity College, Auckland) Jo Randerson (writer and performer) and Joyce Armstrong (Religious Diversity Centre, Auckland).

Although both the Assembly Moderator and Assembly Executive Secretary were invited, neither was able to attend. We were disappointed that a meeting of the Council of Assembly was arranged coincident with the Forum. Northern Presbytery Moderator elect, the Rev Wayne Toleafoa, and the Assembly Moderator elect, the Rev Fakaofa Kaio, were in attendance.

Funding Review

The Forum business session considered recommendations of the Funding Review Group and the Standing Committee's proposal for a new financial assessment scheme. This will involve a more regular change in Coordinating Partner (re-styled Convening Partner) and so will affect the relationships of presbyteries with CVs. Assembly is being asked to approve changes to the *Procedures for Cooperative Ventures* that will enact this new scheme.

Approval is required from the five Partner Churches for these amendments. The significant changes are in section 2 and 4 where the role of Coordinating Partner

is separated into “Convening” and “Appointing” Partners. Convening Partner is to rotate automatically among the respective Partners every three years rather than five. This in no way affects the appointment of ministry which remains the joint decision of the Partner Churches, one of whom becomes the Appointing Partner for the duration of a ministry. Changes in other sections are made to be consistent with the new terminology.

The main revised section is attached as an appendix to this report. The full Procedures for Cooperative Ventures 2018 may be viewed online in the White Book Supplementary Papers.

UCANZ Office

Staffing of the office is currently 1.4 FTE. The location of the Wellington office has changed: we are located at The Anglican Centre, 18 Eccleston Hill (off Hill Street), PO Box 12046, Wellington 6144.

The Executive Officer, Adrian Skelton, has this year visited all the regular Regional Forums that relate to the regional courts (and dioceses). He has met separately with the five regional Presbytery Clerks on several occasions. In addition, he has visited several individual parishes, often involving preaching engagements.

Administrative Assistant Robyn Daniels continues to administer the Partner Support Fund (which will finish in July 2019 under the current proposal) and the Removal Fund (a voluntary scheme to fund ministers’ removal expenses), and she collates statistics and produces the Cooperative Ventures Directory.

Significant issues for the future

Many congregations continue to pursue the ecumenical vision with enthusiasm. For some, the decline in membership in the traditional churches that our Partners represent is causing tensions. The identity of a local church for many people is tied to the ability to fund a minister’s stipend and to maintain a suite of buildings which are often larger than now required.

It may be a task of UCANZ to encourage the national Churches together to develop strategies that better address the needs of struggling churches in our time. Models of Local Shared Mission may be of more wider application. Assistance to find alternative ways of relating to property (for worship and other activities) would be of value to local churches.

Neither of these issues is essentially denominational, so a strategic ecumenical approach might be possible. UCANZ is keen to have conversations with and ready to collaborate with Property Trustees and other parties looking ahead strategically.

UCANZ is committed to witness to the ecumenical dream – that local churches working across the human-made boundaries of denominations can better represent one body of Christ. We are committed to future dialogue and working together as we seek to demonstrate to the world the unity possible in Christ.

David Hall
Co-chairperson

Stuart Sinclair
Co-chairperson

Adrian Skelton
Executive Officer

E19: Uniting Congregations Appendix 1: Proposed new system for resourcing Partners

9.3.2 Guidelines for Resourcing the Partners

Introduction

All local churches that are members of a national denominational church including our five Partner Churches contribute to the resourcing of the national and regional church structures. Cooperative Ventures (CVs) have a similar responsibility to help in the resourcing of their Partners.

The system used since 1998 with national funding for four of the national Partners through the Partner Support Fund (the Anglican Dioceses received funding direct from Cooperative Ventures with Anglican participation) is no longer appropriate nor fair.

A Working Group was established by the Biennial Forum in 2015 to review the situation and suggest an alternative arrangement for resourcing the Partners. After extensive consultation with the Partners and parishes, it was recommended that the Partner Support Fund be terminated, and the roles performed by the Coordinating Partner be split into Convening Partner and Appointing Partner.

The Convening Partner will rotate among the Partners every three years. The Convening Partner (national/diocesan) will be responsible for determining and collecting the assessment/quota for each CV. Regional levies will also be paid where appropriate.

Where Regional Forums pay their regional levies collectively, or where the Forum acts for the Synod or Presbytery, the 2018 amended Procedures do not require a change in arrangements for the payment of regional levies, although national assessments will still be paid to the Convening Partner only; where there is an Anglican Partner and a regional levy is paid to the Forum, the diocese may need to reduce its quota by the amount of the regional levy when it is Convening Partner.

While Christian Churches and Congregational Union Partners may act as Convening Partner, their financial arrangements will be agreed through UCANZ to ensure they receive their fair share of resources.

Resource Allocation Group (RAG)

A Resource Allocation Group will be formed comprising:

- A national representative from the Anglican Church
- A national Representative from the Methodist Church
- A national Representative from the Presbyterian Church
- Two representatives appointed by the UCANZ Standing Committee – preferably one from

each of North and South Islands

- The Executive Officer of UCANZ (*ex officio*)

The Role of the RAG is:

- To make the initial determination of Convening Partner for each CV. For CVs with more than two Partners the RAG will also determine the order of Convening Partner. This determination will be made after consultation with local Regional Forums and parishes.
- To ensure that there is balance between the Partners at both national and regional level when deciding on the allocation of Convening Partner to CVs.
- To receive and decide on appeals from individual CVs on the level of assessment/quota required by Partners at both National and Regional level.
- To make any adjustments in the rotation of Convening Partner if changes in the number of CVs and partnerships significantly changes.
- Any significant issues regarding payment or other issues – seeking to resolve these as they arise.

Implementation

The RAG will advise all CVs (and Regional Courts) by 31 March 2019 of their Convening Partner, and where applicable, the order of rotation. The designated Convening Partner will then collect funds from the CVs from 1 July 2019.

The first changeover of Convening Partner shall be on 1 July 2022.

Section F: Proposals

Proposal 1: Accra Confession

Recommendations

1. That the Assembly commend the Accra Confession to congregations and presbyteries for study.

Proposal:

1. This proposal is brought to the 2018 Assembly by Southern Presbytery, on the initiative of Knox Parish, Dunedin.
2. The proposal is that the Assembly commend the Accra Confession to congregations and presbyteries for study. *
3. The reasons for the proposal are:
 - i. In 2010, the World Alliance of Reformed Churches united with the Reformed Ecumenical Council to become the World Communion of Reformed Churches. The member churches of the Communion, as was so for the Alliance, are Presbyterian and Reformed churches across the world. The Presbyterian Church of Aotearoa New Zealand was a member of the Alliance and is a member of the World Communion. The Accra Confession was adopted by the World Alliance in 2004.
 - ii. For many years, member churches of the World Alliance and the World Communion have raised fundamental questions about how Christians can confess their faith in a context of extreme poverty, inequality, climate change and environmental degradation. Churches world-wide recognise the integrated nature of the issues being raised as reflected in the Accra Confession adopted by the World Alliance in 2004.
 - iii. The Confession is seen as a significant statement. It has generated considerable theological and biblical reflection and action across the world church. Churches and other Christian bodies have reflected on the Confession and its application in their context. This has often led to significant action at a local and regional level to express the Christian faith in the face of a damaging economic system.
 - iv. Thus, although it is 14 years since the Confession was adopted, it's importance and relevance has increased. The figures related to inequality have grown worse. As Aotearoa New Zealand grapples with continuing inequality, child poverty, climate change

and environmental degradation, the Confession provides a theological framework for attending to these issues holistically.

- v. Congregations can gather to reflect on the Confession and what it means for them as participants in the mission of God in Aotearoa New Zealand. It is expected that congregations would also be given some of the more recent reflections that arise from the Confession and its outworking.

** See the White Book Supplementary Papers, in the website-only section of the White Book, for the wording of the Accra Confession.*

- 4. The recommendation will be moved by

Proposal 2: Korean Peninsula peace

Recommendations

1. That General Assembly express its support for all steps made towards peace on the Korean peninsula by all parties involved around the world, especially North and South Korea.
2. That General Assembly formulate a prayer for peace and distribute this to all congregations, to pray together as a body of Christ for peace on the Korean peninsula.
3. That General Assembly affirms our belief in God, who has reconciled us to Him through Jesus Christ, and who calls us to be peacemakers, can also bring peace to the painfully persisting conflict on the Korean peninsula so as to enable reconciliation and restoration between two countries of one people.

Proposal

1. This proposal to pray for peace for the Korean peninsula is brought to the 2018 General Assembly by Northern Presbytery
2. The proposal is:
 - a) That General Assembly express its support for all steps made towards peace on the Korean peninsula by all parties involved around the world, especially North and South Korea.
 - b) That General Assembly formulate and adopt a prayer for peace, and to distribute this to all congregations to pray together as a body of Christ for peace on the Korean peninsula.
 - c) That General Assembly affirms our belief in God, who has reconciled us to Him through Jesus Christ, and who calls us to be peacemakers, can also bring peace to the painfully persisting conflict on Korean peninsula so as to enable reconciliation and restoration between two countries of one people.
3. The reasons for the proposal are that:
 - a) Over the past few months there have been significant changes in the geopolitical climate of the Korean peninsula with daily updates of changes that have captivated many eyes, ears and hearts all around the world.
 - b) Koreans living in New Zealand are very excited and delighted to hear about the progresses being made towards dialogues rather than confrontation and it is hoped that this will eventuate into tangible and concrete steps towards a peace treaty which can then become a foundation for peaceful reunification in future.
4. The recommendations will be moved by Mr Cheol Jeong

Proposal 3: Mission Enterprise Fund Exemption (Alpine Presbytery)

Recommendations

1. That the regulation governing the sale of property and the Mission Enterprise Fund be amended to read: "Ten percent of the net sale proceeds of property, excluding the sale of manses and/or worship centres for the purpose of erecting or purchasing either manses or worship centres, must be transferred to the Mission Enterprise Fund of the General Assembly."
2. That an exemption to the transfer of ten per cent to the Mission Enterprise Fund be specifically granted retrospectively to Whakatu Presbyterian Parish for sales of property to fund their new church centre at 34 Champion Road, Richmond.

Proposal

1. This proposal is brought to the 2018 General Assembly by Alpine Presbytery.
2. This proposal was initiated by Whakatu Presbyterian Parish with respect to their future development of a new church centre at 34 Champion Road, Richmond, funded by sale proceeds from current buildings in three former parishes.
3. The proposal is:
 - a) That the regulation governing the sale of property and the Mission Enterprise Fund be amended to read: "Ten percent of the net sale proceeds of property, excluding the sale of manses and/or worship centres for the purpose of erecting or purchasing either manses or worship centres, must be transferred to the Mission Enterprise Fund of the General Assembly."
 - b) That an exemption to the transfer of 10% to the Mission Enterprise Fund be specifically granted retrospectively to Whakatu Presbyterian parish for sales of property to fund their new church centre at 34 Champion Road, Richmond.
4. The reasons for the proposals are:
 - a) The present exemption from contributing 10% from net proceeds from the sale of a manse or church to the Mission Enterprise Fund (MEF) only applies where a manse is sold to help fund the modernisation / replacement of a church or manse i.e. like for like.
 - b) There is no exemption where a surplus manse is sold to assist with the funding of the modernisation or replacement of a church or where a surplus church is sold to assist with the funding or updating or obtaining of a manse.
 - c) As a result, parishes often have to replace the 10% contributed to the MEF with additional fund-raising efforts. Or they end up taking out a loan or postponing

their project sometimes for years in order to replace the 10% they paid to the MEF. This puts undue pressure on parishes at a critical time as they cope with the complexities of their project.

- d) While 10% of say \$500,000 from the sale of a manse (i.e. \$50,000) may sound like a small amount to a large parish, to a struggling parish it is like being asked to climb Mount Cook in running shoes – dangerous, with a high chance of failure.
 - e) In our view it would make sense to extend the 10% exemption where a manse is sold to help finance a church building project or a church is sold to finance a manse building project.
5. Alpine Presbytery fully supports the views of the Whakatu Parish.
6. The recommendations will be moved by

Proposal 4: Mission Enterprise Fund Exemption (Northern Presbytery)

Recommendations

1. That the regulation governing the sale of property and the Mission Enterprise Fund be amended to read: "Ten per cent of the net sale proceeds of property, excluding the sale of manses and/or worship centres for the purpose of a replacement or significant improvement of either a manse and/or worship centre, as approved by the Church Property Trustees, must be transferred to the Mission Enterprise Fund of the General Assembly."
2. That an exemption to the transfer of 10% to the Mission Enterprise Fund be specifically granted for the sale of the manse property of 3 Jacobs Way Maraetai, to help fund the new church and community centre, this exemption also granted with effect retrospectively.

Proposal

1. This proposal is brought to the 2018 General Assembly by Northern Presbytery.
2. This proposal relates specifically to a manse property associated with Pohutukawa Coast Parish and its project to build a new church and community centre.
3. The proposal is:
 - (a) That the regulations governing the sale of property and the Mission Enterprise Fund be amended to read, "Ten per cent of the net sale proceeds of property, excluding the sale of manses and/or worship centres for the purpose of the erecting or the purchasing either manses and/or worship centres, must be transferred to the Mission Enterprise Fund of the General Assembly."
 - (b) That an exemption to the transfer of 10% to the Mission Enterprise Fund be specifically granted for the sale of the manse property of 3 Jacobs Way Maraetai, to help fund the new church and community centre, this exemption also granted with effect retrospectively.
4. The reasons for the proposal are:
 - (a) The regulation for the Mission Enterprise Fund carried by the 2014 General Assembly was: "Ten per cent of the net sale proceeds of property, excluding the sale of manses or worship centres for the purpose of their replacement, must be transferred to the Mission Enterprise Fund of the General Assembly. [See Supplementary Provisions 16.4.45]"
 - (b) This regulation has been interpreted by the Council of Assembly, and communicated by the Church Property Trustees to mean that the net sale proceeds of a manse may only be used for a replacement manse, and

therefore not for the erection or purchase of a worship centre. Likewise regarding the sale of worship centres for replacement worship centres only.

- (c) Pohutukawa Coast Parish, in planning for the future, sold the parish's two churches and manse to fund a new and larger church and community centre in the parish area.
 - (d) The proceeds from these three sales were invested in the Presbyterian Investment Fund and in the purchase of a new manse adjacent to the gifted land where the new church and community centre would be erected.
 - (e) The parish's records and correspondence make it clear that the new manse was purchased firstly as a strategic move to overcome potential objections being raised in obtaining a resource consent for the new building and, secondly, to hold some of the capital for the new church centre. While there may have been some hope that the new manse might be retained for church use, there was a clear understanding that it would be needed for the new building. The minister of that time affirms that "it was also very clear from the beginning that the purchase of 3 Jacobs Way site was a step towards funding the new church development."
 - (f) Correspondence with the Church Property Trustees, covering applications and approvals, makes clear it was a new manse being purchased, and later approval was given to use proceeds from the sale of one of the churches to repay the short-term mortgage on the new manse.
 - (g) The Church Property Trustees have given approval to build the new church and community centre, and the full amount of capital invested in the Presbyterian Investment Fund and in 3 Jacobs Way is required for the project. The financial data provided to the Church Property Trustees made this clear. If an exemption to the 10% provision is not granted for the sale of 3 Jacobs Way, the building project of the new church and community centre is put at very serious risk.
 - (h) Northern Presbytery has given its enthusiastic support for this new building project, given the missional importance of the Pohutukawa Coast region, with it being an area of major residential expansion in Auckland City.
5. The recommendations will be moved by the Very Rev Garry Marquand.

Proposal 5: Responsible stewardship of God's creation

Recommendations

1. That this Assembly commit to reducing our impact on the environment, acknowledging the important role we as Christians play in being stewards of God's creation.
2. That this Assembly endorse the list of achievable and manageable actions aimed at reducing our collective impact on the environment.
3. That this list of actions be sent to every congregation, church school, and social service agency with a connection to the Presbyterian Church for implementation.
4. That this Assembly ask every congregation, church school, and social service agency with a connection to the Presbyterian Church to report on the progress of implementation through their Annual Report to their presbytery.

Proposal

1. This proposal is brought to the 2018 General Assembly by Presbytery Central.
2. The proposal is:
 - a. That the Church express its mission of care for creation in achievable and manageable acts of waste reduction, recycling, conscious consumerism, and educational awareness.
 - b. That the Church acknowledge the efforts made by congregations, church schools, and social service agencies with a connection to the Presbyterian Church who are already committed to caring for God's creation, by celebrating stories of success across the denomination.
 - c. And that the Church celebrate resources at its disposal for raising awareness about caring for creation.
3. The reasons for the proposal are:
 - a. The Church, in its mission to make Jesus Christ known, has committed itself to five 'faces' of mission, one of which is caring for God's creation. (GA 1995)
 - i. "The Presbyterian Church of Aotearoa, New Zealand believes it is called by God to work with others to make Jesus Christ known through care for creation."

- b. The Church is already committed to “a sustainable and zero carbon economy,” expressed in the “We Say Yes!” statement, adopted in 2016 at Assembly.
 - i. “We say yes to a sustainable and zero carbon economy: we say no to policies and practices that contribute to unsustainable growth such as dependence on fossil fuels and excessive lifestyles. Therefore we advocate movement towards clean and sustainable energy and action to limit destructive human impacts on the environment.
 - c. While we are hopeful for the conversations that the “We Say Yes!” statement encourages within the local church, this proposal aims to translate the statement into achievable and measurable actions.
 - d. God gave people stewardship over the works of God’s hands. We are therefore called to be responsible stewards of God’s creation (Genesis 1:28, Genesis 2:15, Psalm 8:6-8, etc.)
 - e. We desire every congregation, church school, and social service agency with a connection to the Presbyterian Church to implement achievable and manageable change that better reflects our roles as responsible stewards of God’s creation.
 - f. While we understand that cost can often be associated with change, we have sought to offer suggestions that mitigate cost both short-term and long-term.
 - g. We see that our congregations, church schools, and social service agencies with a connection to the Presbyterian Church have a responsibility to be leaders in our communities as we adapt our practices to better reflect our Church’s commitment to being responsible stewards of God’s creation.
 - h. In committing ourselves to become more responsible stewards of God’s creation, we hope our actions will cause a ripple effect inspiring individuals within congregations and in the wider society.
4. The following list of sustainable changes would be sent to all congregations, church schools, and social service agencies with a connection to the Church.
- a. Eliminate the use of disposable, single use items such as Styrofoam cups and plastic straws, cups, and cutlery. Encourage the use of resources already owned by the congregations, church schools, and social service agencies, such as crockery and cutlery.
 - b. Adopt the use of environmentally friendly cleaning products, soaps and dishwashing liquids.
 - c. Make recycling bins readily available, clearly labelling what can and cannot be recycled.
5. Further possible changes:
- a. Commit to purchasing Fair Trade and other ethically, and sustainably sourced goods, such as tea, coffee, and sugar.

- b. Establish a culture of composting.
 - c. Explore sustainable alternatives to hand towels. E.g. hand dryers in churches, schools, and social agencies with the appropriate facilities.
 - d. Compare different power companies and where they source their electricity. Discuss the possibility of moving to 100% renewable energy.
6. The recommendations will be moved by Brett Reid.

Proposal 6: Study of biblical and social issues behind PCANZ discrimination

Recommendations

1. That the Council of Assembly
 - (a) request presbyteries to facilitate the purchase, distribution and study of the book *Changing our Minds* by Prof David Gushee in all local parishes.—
 - (b) urge all parishes to take up such study, and, wherever possible, combine with a neighbouring parish with differing viewpoints.

The Proposal

1. This proposal is brought to the 2018 General Assembly by the Parish Council of St. Andrew's on The Terrace, Wellington.

2. The proposal is:

That as debate on the place of gay and lesbian people in the Church has been proceeding since at least 1991 and since only one nationwide call to study (1995) has been undertaken during those 27 years, it is time the Church again seriously studied the background to these debates and called itself to prayer and study of the matter by:

- a. The national church requesting presbyteries each obtain sets of 10 copies of the book *Changing our Minds* by Professor David Gushee for use in local churches so they can read it and study it using the discussion guide included.
3. The reasons for the proposal are:
 - (i) There is widespread dissatisfaction within the church at the quality of our debates on this issue and at the inadequacy of the plenary Westminster-style discussion for adding to understanding of the issues.

This was demonstrated by a large group of commissioners walking out of the debating chamber at the 2014 Assembly. Yet, in the following four years, Council of Assembly has not led the way in providing alternative for increasing understanding. This proposal provides local, informal opportunities to access information and to discuss the implications for the national church.

- (ii) This is a life and death issue for some. The Church needs to be responsible about the effects of its actions.

New Zealand has a high suicide rate. It is known a high proportion of youth suicides are due to confusion about relationships. Some suicides are aided by negative messages from churches about homosexuality. Churches are

still in a position of power for many individuals, families and ethnic groups. The Church frequently has a public voice on this matter, sometimes thrust upon it through local events. Power must be used responsibly. Jesus adapted and reinterpreted ancient Jewish law. It is time the Church put such thought and study into this issue. It is time to see if the Church is being called by God to change its mind. This study proposal would aid that reflection.

- (iii) The Church is increasingly at odds with society on this matter and this negatively affects society's view of the church.

It is not exaggerating to say that this debate has raged in the church since at least General Assembly 1991 in Invercargill (some would say before that also). It has been divisive and controversial within the church itself. But further, the official Presbyterian stance on this issue has, we believe, materially affected how others view the church. The latest McCrindle survey of religion and faith shows negative attitudes by churches towards homosexuality are the chief blocker against church involvement for generations X, Y and Z. Those negative attitudes are the second greatest blocker for the baby boomer generation. This adversely affects the Church's mission to those whom Jesus called us to help – the outcast and those imprisoned in different ways. People who know they are not welcome in an organisation seldom join it. This proposal will assist thinking through this issue.

- (iv) The Church needs to study what it is about the Church which means it is consistently excluding one group of people from its leadership.

During the last 27 years the Church has progressively moved to ban and exclude gay and lesbian people – first from ministry, then from eldership, and now their legal right to marry is not supported by the Church. It is as if the Church is 'pulling up the drawbridge' with a siege mentality. This means a clear message is sent to all gay and lesbian people and their families and friends that the Church is an unsafe place for them. Their hearing the message of Christian redemption is then less likely. Study, discussion and prayer would help the Church to see what it is about the Church and its members which leads the Church to adopt this 'siege mentality'.

- (v) The Church needs help in identifying what are the most important moral issues.

One shift within society but often not in the Church is that the most important moral consideration has become the *quality* of intimate relationships. Loyalty, the sanctity of relationship vows and the authority of scripture on how we deal with one another are important for all relationships, both homosexual and heterosexual. In today's society all intimate relationships need support so those fortunate enough to be within them are enabled to be loyal. We all need help living lives in accordance with Jesus' teaching on loving each other, forgiveness and living non-violently together. Heterosexuals within the church cannot claim a perfect record. Ministers and elders have not always been faithful to their

heterosexual marriages, sometimes with disastrous results in congregations and ministries. Homosexual relationships will not be perfect either. Rules do not help or hinder this. That a largely heterosexual leadership then dictates moral absolutes to those of other sexual orientations shows lack of integrity and lack of self awareness. Admission of mutual fallibility in the area of intimate relationships helps all cope with the diversity of relationships with which the contemporary world presents us. The Church needs to spend its energy on teaching about lovingkindness, mutuality, faithfulness and non violence in all relationships, rather than expending that energy on excluding gay and lesbians. This study proposal will help church members tease out these issues and decide what ethics and morals are most important as we work with each other.

- (vi) *Changing our Minds* by Professor David Gushee is written by a sincere evangelical ethics professor from the US.

Dr Gushee has spoken in New Zealand. His book contains clear and concise research including biblical study of key passages frequently cited in church debates. Using this already published book obviates the need to form a special study-writing group and a lengthy, expensive period spent writing new study material. If Presbyteries provided sets of 10 books for use in local churches (a donor is available to cover costs for one set per Presbytery) and/or provided workshops at their Gatherings, it would provide common study material, easily accessible. The available Discussion Guide could be adapted for the New Zealand Presbyterians situation. The proposal therefore offers the opportunity to engage with thoughtful material written from an evangelical point of view.

- (vii) The Church needs to study seriously whether it can change its mind on this issue as it changed its mind historically on slavery and the role of women in church leadership.

Sometimes the world is wrong. There are many excesses Christians do not welcome in society today. However, mounting suicide rates among young people, particularly those struggling with gender and orientation issues, are a call to the Church to be more compassionate and loving and a prompt to ask whether we have got it right or not. The Church needs to be able to stand as a life-giving resource to help all relationships, heterosexual and homosexual, to withstand pressures of consumerism, ageism and racism; to help people attain faithful, loving, mutual and non-violent relationships which are as long term as we can humanly manage. In their times of need, the Church must be known as a place of nurture, support and welcome for all. This proposal puts local church members in the position of thoughtfully considering whether God's call in this time is to do things differently.

4. The recommendation will be moved by the Rev Dr Susan Jones.

Proposal 7: Te Reo Commissioner

Recommendation

1. That the Council of Assembly, in association with Te Aka Puaho, appoint a Te Reo Maori Commissioner to promote and extend the use of Te Reo Maori in the Presbyterian Church of Aotearoa New Zealand, especially by facilitating the provision of liturgical resources.

Proposal

1. This proposal is brought to the 2018 General Assembly by Southern Presbytery, on the initiative of Knox Dunedin Parish.

2. The proposal is:

That the Council of Assembly, in association with Te Aka Puaho, appoint a Te Reo Maori Commissioner to promote and extend the use of Te Reo Maori in the Presbyterian Church of Aotearoa New Zealand, especially by facilitating the provision of liturgical resources.

3. The reasons for the proposal are:
 - a) The Presbyterian Church “recognises a bicultural partnership between Te Aka Puaho and its other church courts. These bicultural partners work together within the mission of God.” *Book of Order 1.5 (2)*
 - b) Te Reo Maori is one of the official languages of Aotearoa New Zealand. Its use reflects our Church’s bicultural commitment and our national identity.
 - c) Aotearoa New Zealand is a distinctive location of God’s mission. Te Reo Maori is a distinctive feature of this land. As people seeking to participate in God’s mission in Aotearoa, followers of Jesus can learn and experience more of God’s action by entering more into the worlds of tangata whenua, facilitated by the greater use of Te Reo Maori. As people make greater use of Te Reo Maori and as it becomes more of an integral part of our worship, we express more of our identity as people of Aotearoa New Zealand in the mission of God.

4. The recommendation will be moved by

Proposal 8: Westminster Confession and Catholicism

Recommendation

1. That the Assembly establish as authoritative in relation to the Westminster Confession the statement from the 1986 Assembly:
 “The Presbyterian Church of New Zealand no longer affirms, dissociates itself from, and does not require its office bearers to believe the following clauses in the Westminster Confession”
 - Popish monastical vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself. (22:7)
 - “Such as profess the true reformed religion should not marry with Papists.” (24:3)
 - The Pope of Rome is “that antichrist, that man of sin, and son of perdition, that exalteth himself in the Church against Christ, and all that is called God. (25:6)
 - “The Popish sacrifice of the mass, as they call it, is most abominably injurious to Christ’s, the only sacrifice.” (29:2)
2. That the Church website be updated to reflect this change.

Proposal

1. This proposal for legislation is brought to the 2018 General Assembly by Presbytery Central, at the initiative of Island Bay Parish.
2. The proposal is that the Presbyterian Church of Aotearoa New Zealand renew its incomplete attempt to clarify its interpretation of the Westminster Confession in respect of the Roman Catholic faith, and clarify this stance on its website.
3. Reasons for the proposal include:
 - a. In 1986, the General Assembly discussed the following clauses of the Westminster Assembly
 - Popish monastical vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself. (22:7)
 - “Such as profess the true reformed religion should not marry with Papists.” (24:3)
 - The Pope of Rome is “that antichrist, that man of sin, and son of perdition, that exalteth himself in the Church against Christ, and all that is called God. (25:6)

- “The Popish sacrifice of the mass, as they call it, is most abominably injurious to Christ’s, the only sacrifice.” (29:2)

This assembly agreed ‘in principle’ that these clauses ‘may no longer reflect the standpoint of the PCANZ’ and referred them to the Book of Order and Judicial Committee (with advice from the Doctrine Committee) for consideration regarding future assembly action.

- b. This same 1986 General Assembly agreed to the following statement:
“The Presbyterian Church of New Zealand no longer affirms, dissociates itself from and does not require its office bearers to believe the following clauses in the Westminster Confession: (clauses 1-4 above). [cf minutes of GA86 p. 32]”
- c. The 1987 General Assembly, in a process arising out of the aforementioned decisions, postponed this attempt to remove the offending statements from the Westminster Confession by including it in a fuller proposal to review the Westminster Confession with the possibility of replacing the Westminster Confession as Subordinate Standard.
- d. In 2018, the offending passages remains in the Westminster Confession and the Westminster Confession retains its status as a Subordinate Standard of the PCANZ alongside other confessional documents.

4. The recommendations will be moved by Amber Parry Strong.

Section G: Memorial Minutes

The Reverend Numiaifaleupoluotofingauatasi Tofi Aiono (1943 – 2017)

The sudden passing of Numiaifaleupoluotofingauatasi (Numia) Tofi Aiono on April 4th, 2017 shocked his family and the church families with which he had worshipped, in Samoa and New Zealand. Numia is greatly missed. Presbyterians in the south, and Numia's family and friends, in New Zealand, Samoa, and Australia continue to thank God for all Numia modelled, with humour and humility.

Numia was born on 10th September 1943. From his youth, Numia Aiono was always something of an 'older statesman' while relating well to people of all ages, and from a wide range of cultures. His dignity was what was noticed first in any dealings with Numia, along with his deep devotion to God, to his family and to all God's family. Numia was a humble man with a servant heart, and an ability to understand others, and so relate to a wide range of people with sensitivity.

Samoa as Numia was, he was also a 'son of the south' offering wholehearted ministry in a variety of roles in the parishes of St. Mark's Pine Hill, Dunedin, Toitois in Southland, Maungatua, Port Chalmers United, and, in retirement, at Mornington, Dunedin. Mornington parishioners were blessed, as were those in all the churches in which Numia served in any capacity, by Numia's faithful pastoral care, his welcome pastoral visits, his perceptive, biblical preaching and his reverent and relevant prayers.

Numia's ministry as a proud Samoan in palagi parishes was special. His style involved totally accepting others, giving freely of himself, generously sharing his identity with others, and loving to learn of their culture and heritage. Numia was never afraid to voice a strong opinion if that was needed and quietly observed dynamics much of the time, not missing anything. His devotion to our Lord and Saviour Jesus Christ and to his flock was legendary.

Numia is greatly missed. Presbyterians in the south, and Numia's family and friends, in New Zealand, Samoa, and continue to thank God for all Numia taught us, with humour and humility.

Mrs Jean Elizabeth Anderson (1934-2017)

Jean Anderson, nee Hewitson, was born in Southland, where she spent her younger years.

As a young mother, Jean taught Sunday School for 20 years and in the early 1970's was ordained as an elder in the Kennington.

Jean's passion was women's work and she joined the PWMU (Presbyterian Women's Missionary Union) in Southland, where she held every position at local level. She was on the Southland Presbyterian executive for ten years, three as president, and was also on the Presbytery Property and Finance Committee. In 1984, when Jean moved to Nelson, she continued her active involvement with the church, at St Andrew's Stoke and in the Nelson Marlborough Presbytery, where she served a term as Treasurer and three as President. She also served on the Beneficiary Fund Committee.

Jean was National President of the Association of Presbyterian Women from 1996 to 1999. The pinnacle of her work was when the APW National Executive was based in Nelson and she was elected as national President. It was during this time that the APW was granted Special Consultative Status as a Non-Governmental Organisation with the United Nations Economic and Social Council (ECOSOC).

Jean Anderson died in October 2017.

The Reverend James Graham Archibald (1932 – 2018)

James Graham Archibald was born in Christchurch on 23 September 1932. He attended Beckenham Primary School before going on to Christchurch Boys' High School. Graham's interests were non-academic so he left high school as soon as he could and entered the retail trade at L B Millar's department store. His evangelical outlook saw him involved in the Youth for Christ Movement and served as its treasurer for a number of years. His sense of call to ministry led him to undertake two years' study at the Bible College in Auckland from 1956 to 1957. He was appointed as a Home Missionary to Howick Presbyterian Church where he served as an Assistant Minister, pioneering ministry outreach at Bucklands Beach, known then as Howick Outfields.

Graham and Helen met at Youth for Christ rallies and married in August 1958, at the Cambridge Terrace Methodist church, before returning to Howick. In 1962, they moved south to Dunedin and Knox Theological Hall where Graham undertook full ministry training. Study did not come easily to Graham who, with Helen, had a young family of two, soon to be three, with the arrival of a baby girl, to care for, but his strong faith, perseverance and sense of call saw him graduate in 1965.

Graham was called to Rakaia Presbyterian Parish where he was ordained and inducted on 25th November, 1965. Rakaia then was a busy parish serving a wide rural community with five preaching places. While they were in Mid Canterbury, their family was completed with the birth of two more children.

In September 1970, Graham responded to a call from Calvin Parish in Gore which included the country district of Waimumu. He was inducted on 5th September 1970 and served that parish until February, 1978. Graham was then called to St Martins,

Papatoetoe, part of the then-South Auckland Presbytery, and was inducted on 2 February, 1978. His final parish was St. James Parish, South Dunedin, where he was inducted on 18 May 1989. Graham retired from St. James at the end of October 1993.

In his “retirement” years, Graham served as a stated supply minister in a number of Christchurch Presbytery parishes, including Amberley in North Canterbury, the former St. Stephen’s parish, Bryndwr and Hoon Hay parish. In all his parishes Graham was welcomed with his faithful pastoral visiting, his strong, forthright preaching and his quirky sense of humour.

In retirement, Graham and Helen were supportive members at St Mark’s church, Avonhead, Christchurch, where he had a leadership role in St Mark’s prison ministry.

Graham was a very willing and able volunteer in church and community. For many years he drove for an Inter Church meals on wheels scheme as well as volunteering as a Driver for the Cancer Society from January, 1998 to March 2018. He was the recipient of an award for his volunteer role with the Cancer Society Canterbury and West Coast.

In retirement Graham’s ministry continued until he “passed away peacefully after a short illness.” Graham died on 5th May, 2018.

Graham will be remembered for his evangelical focus, his faithful preaching and affirming pastoral ministry. As was said at his funeral: “he had a sympathetic ear, a practical mind and a warm pastoral heart... He had a warm interest in people, no matter what their background.”

Graham is survived by his wife, Helen, his family of Geoff, Janet and Paul, Raewyn and John, Pauline and Rex, Jocelyn and Stephen, and their families.

The Reverend William George Boyd Clark (1923 – 2017)

A reserved man with a love of art, music, books and birds, the Reverend William George Boyd Clark died on 22 December 2017.

George was born in Rakaia in August 1923 and was educated at Christchurch Boys’ High School. He undertook military service, initially in the army and then redirected into the RNZAF as an aircraftsman in communications. After the war, through their mutual involvement in the Bible Class movement, George met and married Olive McArthur, a Dunedin Teachers’ College student from Clinton.

George felt the call to the Presbyterian ministry and studied at the Theological Hall Knox College 1949 -51. He was ordained in the Becks/Lauder parish in 1952 and went to the Woodlands parish in 1956 having completed his BA in 1954. In 1962, George and Olive took the challenging step of moving with their family to British Columbia, working in the United Church of Canada for three years; returning to Iona, Upper Hutt, in 1965; Saddle Hill in 1974; and to Banks Peninsula in 1981. After retiring, George

helped in congregations including St Paul's Trinity Pacific in Christchurch and Knox Church Dunedin where he was a member.

George and Olive retired to Allanton, near Mosgiel, in 1984. With assistance from tradespeople, George built a comfortable kitset home on a large section which was developed into attractive gardens. They later moved to Dunedin. Olive died in 2015.

George and Olive had four children: Ian, Shona, Malcolm and Fraser. Fraser died as a child.

George was a reserved man, thoughtful and considerate, compassionate and diligent. He was a supportive colleague and a respected minister. He had a great capacity for friendship and was stimulating in conversation, paying attention to what was happening in the world.

We give thanks for a faithful, conscientious, warm-hearted and encouraging minister of the gospel.

The Reverend Leonard Forde Currie (1938 – 2018)

Leonard Currie was born in Gore on 07 December 1938, the eldest of six children. He boarded at Waitaki Boys' High School in Oamaru, then returned home where he led several Bible Class camps near Gore. He also ran a number of CSSM camps at Frankton and Queenstown, while employed as a stock agent and auctioneer by Southland Farmers. In 1966, his calling to serve his Maker led to his attending Knox College in Dunedin and Bible Training Institute in Auckland, preparing him for a life of church ministry.

Len initially ministered for six years at the Lumsden, Balfour, Kingston Parish. In 1968, he married Olive Reid, daughter of the Rev. Hugh Reid. He left that parish in 1975 and together with his wife and two children, answered a call to Greenlane Parish, Auckland, where he served for 21 and a half years. During this time he married 66 couples, conducted 73 baptisms and was National Chaplain for the Girls' Brigade for three years. He served a double term as Moderator of Auckland Presbytery (1987/88). Sadly, Olive passed away in 1994. After her death, Len moved to his third parish – St Barnabas/St James/St Pauls at Plimmerton in the city of Porirua in 1996. His life and that of the parish were richly enhanced when he married Jocelyn Murray (a widow with three children) in 1997. The newlyweds then set about a strong and active pastoral ministry, together with the Rev. Peter Bristow, until Peter accepted a call to Pukekohe Parish later that year. After six years, Len was joined by an Associate Minister the Rev. Keith Nisbett in 2003. Len retired at 65 in March 2004 after an horrific car accident on the Foxton straights. His car was a write-off and he and Jocelyn suffered several broken bones and other injuries, taking months to recover.

Len is remembered as a strong and faithful servant of Christ, knowing how to draw on God's sufficiency. He had a clear vision of God's Kingdom, which he was able to convey throughout his public and pastoral ministry. His genuine interest in everyone shone through his visits and prayers. He used everyday illustrations to demonstrate the Christian message. He was kind, generous and a lot of fun with his infectious laugh –

a big man with a big personality. He showed a great delight in his ministry and was a man 'full on for Jesus' – proclaiming this loudly with the strong and wonderful singing voice with which he was blessed. He said, 'For me to live is Christ and to die is gain – that is better by far', and that is what happened on 27 April 2018 when he went to be with his Lord and Saviour after suffering from pancreatic cancer and melanoma.

The Reverend Geoffrey George Edric Harding (1932 – 2016)

Geoff Harding was born on 22nd November 1932 and grew up on a farm out of Gisborne.

Geoff attended the Theological Hall in Dunedin from 1964-1966. He was ordained on 1st July 1968 into the Eketahuna-Pongaroa Parish in the Wairarapa, where he ministered until 1973. Subsequent parishes included Matawhero, Gisborne (1974-79), St Francis Co-operating in Clive, Hawkes Bay (1980-1990), Okato Co-operating Parish in Taranaki (1991– 96), Manaia (1996-97) and finally Te Kauwhata in 1998, until his retirement in 2000. The Hardings then moved back to Napier where Geoff and Judy were busy with pastoral care and community based helping agencies.

Geoff liked a practical hands-on Christianity so was very happy in rural parishes. He liked the pastoral aspects of ministry, rubbing shoulders with real people and this led to his work as an industrial chaplain.

A member from Clive wrote: "During the time that Geoff was in Clive, he did everything possible to help keep the financial wolf from our door. Among the many challenges that came his way was the Industrial Chaplain's position at Whakatu Freezing Works until its closure in 1986. This closure was an enormous shock and almost an economical disaster for our area. Geoff was very busy in the aftermath of the closure. He also went out shearing, fencing and did many other jobs that had to be done on the land. He always took a sincere and thoughtful service."

Geoff had a deep faith, great strength of character and was full of kindness and quiet encouragement. He was seldom ruffled.

Geoff Harding died on 20 November 2016 in Napier. We give thanks to God for his ministry and work, and pray for Judy and the family. Geoff is survived by 3 children and many grandchildren.

The Reverend Ian McCallum (1931-2018)

Ian McCallum was born on 4 January 1931 at Whangarei Hospital along with his twin sister Jean, who arrived 2 hours before him. Their parents, Hugh and Catherine McCallum, already had 3 daughters. Ian's father was a Home Missionary who was based at Titoki. Subsequent to Ian's birth, the family had several moves to parishes in Whakapara, Mangaweka, Waitara until in 1940 they moved to Mauku. There Ian went to Pukekohe High School where he won the senior speech prize and was Dux. He was also involved in the Waiuku Combined Scout Group.

In February 1949, Ian began as a student at Auckland University and boarded in Auckland. He also attended Balmoral Presbyterian Church and started singing in the choir. It was when Ian was in the Balmoral Youth Group that he met Yvonne Rankin whom he married on 15 September 1956.

In 1955, Ian went to the Theological Hall in Dunedin and completed two years of studies. Three years later, Ian and his family returned to Dunedin to complete his theological studies.

In December 1960, Ian was ordained and inducted as minister to the Coromandel-Whitianga Parish. He was based at St Andrews' in Coromandel, but he also took Sunday services at Whitianga and Colville. Ian was then called to Kamo, in the then Northland Presbytery.

At the beginning of 1973, Ian, Yvonne and the family, by then consisting of two daughters and two sons, moved to Lower Hutt, where Ian was minister at St Luke's Waiwhetu. This was a call that filled the next 20 years. He was involved with Wellington Presbytery for many of those years, including serving as Moderator. He also worked closely with the Pacific Island Church in Newtown.

Ian retired from full time ministry in July 1993. He remained very active in the church after retirement, being interim moderator at St Stephen's, Lower Hutt and St Margaret's, Silverstream, and a supply minister at Wainuiomata Church, St Ronans' (Eastbourne) and St Aidens. He wrote a history of St Luke's, Waiwhetu and was a committee member and minute secretary for Save the Children Lower Hutt for 10 years.

Ian also served the wider church in two ways in particular. He was convenor of the Beneficiary Fund Committee when, in 1994, the Commissioner of Inland Revenue issued assessments on the Fund for income tax that IRD believed the Fund was liable to pay. Just for the two years ended July 1988 and 1989 the liability amounted to \$1,595,137. The Presbyterian Church Property Trustees, as the trustees of the Fund, challenged the approach of the IRD and the resulting case was argued in the High Court before Mr Justice Heron. The decision passed down resulted in the Fund being granted tax exempt status which was very significant and saved the Fund from being called on to pay tax throughout the years that followed. Ian played a significant role in preparing and presenting this case and all ministers who have benefitted from the Fund have much to thank Ian for.

In 1974, Ian was appointed as a member of the Special Ministry Sub-committee. He became Convenor of the sub-committee in 1980 and as such began attending the Ministry Committee itself. Under Ian's leadership, the Special Ministries sub-committee developed a very creative plan for fostering new forms of ministry and mission to help churches grapple with the needs of the communities in which they worked. Ian became Convenor of the Ministry Committee and that committee continued to coordinate the work of its sub-committees, including applications from ministers of other churches, all forms of chaplaincy and their national bodies, the continuing education for ministry, cooperative ventures and their developing rules and procedures, various forms of grant aid, the management of property for new church development, and the continuing review of the stipend formula. In 1986 the Ministry Committee

developed a vision statement for the ministry of the church. For 16 years, Ian played an ever increasing and valued role in the work of ministry development in the PCANZ.

In 2004, Ian and Yvonne moved to Trentham to a brand-new home. They continued their association with St Margaret's Church where, in 2010, Ian celebrated the fiftieth anniversary of his ordination as a minister.

After Yvonne died in 2016, Ian continued to live in their Trentham home. Later in the same year he was diagnosed with Parkinson's Disease. He initially continued to live at home, with the assistance of home help, until late January 2018, then moved into a rest home where he died, very peacefully, on Thursday 1st March.

We give thanks for Ian's quietly expressed wisdom, the dryness of his humour and his great love of God.

The Reverend Peter McNeill (1936 – 2017)

Peter McNeill was born on the West Coast on 4th April 1936, a beginning he remained proud of as he would have claimed it gave him his down-to-earth assessment of what was important and his subsequent attitude to life. He grew up with Bible Class friends at St Georges, Linwood, Christchurch and received his education at Christchurch West High School where he was an outstanding sportsman, especially in athletics, rugby and tennis. Peter trained as a primary school teacher and maintained significant relationships with his Teachers' College contemporaries all his life. He met Beverley at St George's while she was training as a fine arts teacher and they were married and had three children. After several years teaching, Peter was received as a student for the ministry and trained at the Theological Hall 1964-66.

Peter was ordained and inducted on 9th March 1967 to Central Westland Parish, where he ministered until 1969. His subsequent parish ministries were at St Aidan's Putaruru 1970-75 and St Giles Kilbirnie, Wellington 1975-81. Peter was then appointed a hospital chaplain at Wellington from 1981-86, and then as chaplain at Scots College 1986-95. Peter is remembered at all these places as someone who was singularly perceptive when people were in difficulties, perhaps being disadvantaged by the system, and for his unflinching insistence that the real issues be faced. He could be both a challenge to authority and a wise support to authority if doing the right thing was going to be hard. This ability depended both on his own experience of having had to cope with difficulties, and because his helping to contribute to a problematic pastoral or political issue had no influence on how he would personally fare in the outcome.

He saw injustice clearly and he had no concern for his own advantage or prestige. "When Jesus saw Nathanael coming toward him, he said of him, 'Here is truly an Israelite in whom there is no deceit!'" (John 1:47) Many who were friends or colleagues of Peter McNeill, parishioners, patients or students receiving his ministry, would have assessed him as worthy of a similar tribute. He was a minister of significant skills and impressive integrity and there are many inside and outside the church who will always be grateful for him.

Peter McNeill died on 20th June 2017.

The Reverend Dr Robert (Bob) Thomas Murphy (1934 – 2017)

Bob Murphy was born in Dunedin on the 9th of May, 1934. On finishing his schooling at Dunedin North Intermediate at age 14 (which makes his later academic achievements all the more remarkable), Bob took an apprenticeship as a tailor. A little time after finishing his apprenticeship, Bob set up a carrying business in Dunedin, following in his father's footsteps.

Called to the ministry, Bob began his theological training in 1959. In January of the following year, he married Valda Wilhemina Reid, in the Knox College chapel. On the completion of his Hall course and graduating with a B.A. from the University of Otago, Bob and Valda went to Scotland where he gained experience in ministry as the Assistant Minister of the parish in East Kilbride.

Returning to New Zealand, Bob was ordained and inducted as Assistant Minister of Trinity Church, Nelson on the 15th of October, 1963. In 1969, Bob was called to St. Paul's, Invercargill. He resigned in 1973 to take up an appointment as Director of Student Services, at the University of the South Pacific. Three years later he was appointed Director of the Uniting Church's Psychotherapy centre for adolescents in Melbourne. At the beginning of 1980, he was called to Kohimarama in the Auckland Presbytery but resigned early the following year to take up the position of Principal, Rochester-Rutherford Hall, at the University of Canterbury. His partnership, with Valda as matron, led to the Hall being the first choice of students for residential accommodation. In those years, as Principal of the Hall, he completed his PhD. In December 1988, he was called to Alexandra-Clyde-Lauder Union, Central Otago Presbytery. His last parish was St. Paul's Co-operative, Taumarunui (a Methodist position), where he served until he retired in July 1997.

Bob died peacefully on the 28th of May 2017, at Millvale House, Waikanae, aged 83. He is succeeded by the family he loved and was very proud of — his wife Valda, daughter Christine, son-in-law David Brooks and his grandchildren Michael and Stephanie.

Such a simple time-line does not do justice to his long and faithful ministry exercised in the conviction that practical, compassionate action, deep concern for others, generous care for those who are hurting most, fully responds to Jesus' concern for the hungry, the poor, the sick, the lonely, the oppressed, the suffering.

Bob's conviction was that loving, thoughtful action by the followers of Jesus will contribute to the world's healing, restoration, and the rebuilding of its moral vision and courage. He was convinced that a generous helpful spirit will help all people find ways of being human with one another and that trusting one another, caring for one another and the acceptance of individuality leads to richer, spirit-directed life. He exercised that conviction in parishes, university contexts, and in his home with his family.

He did all that with understanding and good humour. He was always ready to find the life-filled side of every moment. That for him was gospel, that for him was the way to life in all its fullness and that, he believed, was what the life of Jesus demonstrated so

powerfully — that actions more than words — kindness, openness, humour and joy, acceptance and love make us more human — makes life for others better, richer, freer.

We give thanks then for a minister who understood Jesus' words: "Whenever you did it for any of my people, no matter how unimportant they seemed you did it for me", and put that concern

The Very Reverend John Stewart Murray (1929 – 2017)

Born in Dunedin on 5 November 1929, into a pioneer Scottish settler family, John Murray was the youngest of the four children of Dr Stewart Murray, a GP, and Muriel, a nurse.

John was educated at St Clair Primary School and Kings High School, then at Otago University, where he gained an MA in Latin with first class honours. John attended the Theological Hall in 1952, then headed to Westminster Theological College and King's College, Cambridge, UK, to study theology. In 1954, John married Shirley Cockroft, and they went to Geneva where John gained a Diploma of Ecumenical Studies at the Bossey Ecumenical Institute of the World Council of Churches. Later, the couple had three sons, David, Alastair and Rob.

John and Shirley returned to New Zealand in 1956, and John was ordained and inducted as minister of St David's Presbyterian Church in Taihape, where he was minister until early 1962. The Murrays then moved to Wellington where John became the first ecumenical chaplain at Victoria University of Wellington. From 1967 to 1975, John was minister at Knox Church in Christchurch, before returning to Wellington as minister of St Andrew's on The Terrace. There, he was responsible for rejuvenating the congregation, opening the church, literally and figuratively, with lunchtime concerts, and lectures for people of any belief.

John served the national church as a convenor of the Assembly Public Questions Committee, and he was elected Moderator of the General Assembly in 1990. He presided over the Church's 150th Anniversary celebrations. John retired from active ministry in July 1993, and moved to the Kapiti Coast, where he continued his very active involvement in community affairs, social and political issues, and ecumenical matters.

John felt called to live in the Jesus way and that call was so powerful that it diverted him from what might have been a life in academia. He chose the harder way of being a parish minister, but a minister with a deep concern for what was going on in the world and what the gospel demanded as a response that was moral and just and loving. In that, he was courageous — a leader, a voice for the church and the community, willing to speak out knowing full well that there would be some who would resist his leadership and reject his views, and yet, he continued to take initiative after initiative, challenging our rugby madness in the name of justice for the blacks of South Africa, challenging our fears and our prejudice in the name of openness, respect and love for those in the gay community, challenging the thoughts that there was a military way of winning the peace, challenging our fears about death and the

process of dying convinced that human dignity demanded personal choice.

John loved music, and while Shirley wrote new hymns for the church, he created an atmosphere where people would be willing to learn them. He believed hymns were the marching songs of the church, and if the congregation was still singing “the old stuff” it wasn’t marching with the present.

Through all his life, John remained firm in his conviction that the love of God was and is to be found in our humanity and that the fullness of life involves pain and pleasure, challenge and opportunity, disappointment and hope, laughter and tears. His concern was to make life better for others, to shape a future that honoured the human spirit and gave dignity to difference.

John Murray died at the age of 87 in February 2017, at the Kapiti Coast. Close friend, the Rev Prof Sir Lloyd Geering said, in his eulogy at John’s funeral, that John was one of the most “socially conscious ministers of our day”.

The Reverend Douglas Nathaniel Etuati Tuitasi Pa’u (1956 – 2016)

Doug Pa’u was born in Auckland to Samoan parents on August 2, 1956. As Doug grew up, the Newton Pacific Island Presbyterian Church, which he and his family attended, played a strong formative influence, as did the Boys Brigade company of which Doug was a member. At Kowhai Intermediate School, at the age of 12, Doug was sharing his faith to all his friends and was nicknamed “The Preacher”. He became an elder at 18 years old and was appointed head of the Intermediate aged students, providing teaching and pastoral care for the next three years. On leaving Mt Albert Grammar School, Doug took on a number of jobs including a stint in the Territorial Army to finance his studies at Auckland University.

Doug heard the call to ministry and, having married Liz on 9 February 1980, they immediately travelled to Dunedin for Doug to train for the ministry at Knox College. After he graduated from Knox, with a Bachelor of Arts and Theology, in 1984, his first ministry role was as a youth worker coordinating 29 youth groups in the Wellington region, from a base in Porirua.

In 1988, Doug was called to Knox, Lower Hutt, Parish, to minister alongside the Rev Doug Anderson. During the following 28 years, Doug was also to partner in ministry with the Rev Alastair Smales, the Rev Paul Loveday, and the Rev Wayne Matheson.

After their move to Lower Hutt, Doug and Liz and their family of four children quickly became a core part of the fellowship. Both were heavily involved in offering support, witness and encouragement to those both within and outside the fellowship and particularly those with families at the same stage and age as them.

In 1995, Knox Parish combined with the neighbouring parish of St Columba, Naenae. Doug heard the call and he and Liz relocated their family to the manse in Naenae as Doug became the parish minister based at St Columba. For Doug, there was twenty years of uninterrupted ministry to the community of Naenae.

The parish life of St Columba was refreshed as Doug, so well supported by Liz, set about revitalizing ministry for children and families and extended outreach into the community. This took a range of forms including partnership with other churches and community groups through membership of Team Naenae. With Doug's leadership, and Liz's support, St Columba held high the banner of God's love in the wider Naenae community. Doug was always strongly committed to working with other ministers and pastors, regardless of denomination, in order to advance the Kingdom of God.

Another important aspect of Doug's ministry from the 1990s onwards was his involvement in the national leadership of Promise Keepers. He played an active role, particularly in the early conferences, both as an organiser and speaker.

Following the Christchurch earthquakes, the increased requirements for building strength meant the St Columba congregation could no longer use the St Columba church building. In the first half of 2015, the combined parish of Knox-St Columba decided to move to a single site of worship at Knox. Doug, who had already taken up the role of interim moderator of the combined parish with the departure of the Rev Wayne Matheson, relocated to the Knox site, and focused on ensuring that the parish successfully transitioned to the next stage of God's plans for it.

Doug passed away unexpectedly on November 9, 2016, following heart surgery, and only three months after he had celebrated his 60th birthday. He is succeeded by the family he loved dearly – his wife Liz, son Jerome and daughter-in-law Kate, son Luke and daughter-in-law Lisa, and daughters Gabrielle and Abigail.

Throughout all his years of ministry, Doug displayed great faith in the promises, goodness and love of the Lord, compassion for the people he pastored, humility of heart in his relationships and unbounded hope for the future in Jesus Christ. Many have been blessed by his gift for encouragement and exhortation, his trust in the power of prayer and his passion for every person to experience the Kingdom of God.

The Reverend Lester John Reid (1927 – 2017)

Lester Reid was born in Leeston (south of Christchurch), on the 12th of December 1927, the son of Rev James Niccol Reid and great grandson of the Rev William West. Called to ministry, he studied at the Theological Hall 1951-1953. He married Marion Elizabeth Marshall on 14th January 1954. Together, they had four children: Geoffrey, Susan, Malcolm and Catherine.

Lester was ordained at Rotorua Outfields (Trinity Ngongotaha, Bay of Plenty Presbytery) on the 11th of March 1954. He was then called to Te Awamutu, Waikato Presbytery, on the 6th of December 1960 and eight years later to Waverley, Invercargill, on the 26th of February 1969. On 22 July 1976, he was appointed Director of the Department of Parish Development and Mission in Wellington. It was an appointment made by the church in confidence because he was an insightful and experienced parish minister with respect for all points of view, and pastoral skills of the highest quality. It was during this period that he wrote the highly appreciated "*A Resource for Elders, Sessions and Parish Councils*". He completed his work with the Department on

the 31st of January, 1988 and on the 1st of September that year was appointed (half-time) Associate Minister at St Stephen's and St Aidan's, Lower Hutt, Wellington Presbytery. The Presbytery recognised him as 'Minister Emeritus' on the 31st of December, 1992.

To these details of the places in which he ministered must be added the real appreciation by the church of the character and quality of his ministry. A loving man, he was always searching himself and connecting what he found with the biblical stories and it was from that, that his integrity sprang, his love unfolded and delight and real interest and concern for the people he met and worked with, shone through. He enjoyed sharing his faith and spiritual insight with many through the church through his publishing of a regular devotional guide: 'Shalom'.

Lester was moved to the hospice in Lower Hutt on the 24th of October assuring his wife Marion that he was 'in the right place'. He died peacefully on the 27th of October, 2017.

In giving thanks for his life and ministry the church recognises Lester's knowledge of himself, his readiness to listen, his wisdom, his wonderful sense of humour and his deep, quiet and questioning faith.

The Reverend Jennifer Sybil Robertson (1944 – 2017)

Born on 6th November 1944, Jenni was raised on the family farm at Lyndhurst, Mid-Canterbury. The second of four children, she was baptised and confirmed in the Anglican Church. After high school at Methven, High Jenni went to Christchurch and trained as a primary school teacher.

Jenni married Roland Letham in April 1965 and with him raised two sons, Andrew and Matthew. After divorce, Jenni married Rex Elms, in October 1992. Rex died suddenly in 2002. Jenni and the Rev Ian Robertson married at First Church of Otago in June 2012.

Jenni entered the Theological Hall, Knox College, Dunedin, in 1986. She graduated with B.Th (Otago) in 1987, and was subsequently ordained as a minister on her appointment as Stated Supply minister for the Musselburgh Parish, Dunedin, on 5th May, 1988. At the conclusion of the stated supply appointment, Jenni became an associate minister of the Dunedin Presbytery. In this capacity Jenni willingly and ably served the presbytery and its parishes, including Brockville Community Church (1996) and the United Church of Port Chalmers (1997-2003).

Jenni served ecumenically as a Chaplain at Mercy Hospital, Dunedin.

Jenni's association with the United Church of Port Chalmers began with her appointment as Interim Moderator in 1995. The Ministry Settlement Board was seeking a half-time National Ordained Minister for the congregation. The congregation called Jenni to be their minister and she was inducted to the charge in May 1997.

Though the Terms of Call were for a half-time minister, and that was all the congregation could afford, Jenni's service was always full time. Her leadership,

enthusiasm and energy carried the congregation through a number of major undertakings including the restoration of the Iona Organ, the refurbishment of the Johnstone Hall and Iona Church roofs. During Jenni's time with the congregation specifications were drawn for the restoration of the historic Iona Church.

As a preacher, Jenni was meticulous in her preparation of services of worship. As a pastor, Jenni was generous with her skills and time. It was with sadness and understanding that the congregation received her resignation in 2003, following which she became a minister within the bounds of the Presbytery of Dunedin. Jenni died at Dunedin on 3rd April 2017.

As a minister of word and sacrament, Jenni is remembered for her faith in God, her enthusiasm and determination, her willingness to read and think widely, and an ability to notice and encourage the giftings of others.

The Reverend Robin Gibson Smith (1923 – 2018)

The Reverend Robin Gibson Smith was born on 13 April 1923 and died at Ross Home in Dunedin on 11 February 2018.

Robin had a distinguished Presbyterian ancestry. His grandfather was the Reverend John Gibson Smith who, as minister of St Andrew's on the Terrace in Wellington, had been tried for and acquitted of heresy for writing a book challenging the penal substitutionary theory of the atonement. His great uncle was the Very Reverend James Gibb, the first Moderator of the Presbyterian Church of New Zealand. His father was the Very Reverend James Douglas Smith, Moderator of the General Assembly 1947-48. Robin reflected this heritage in being a warm-hearted, compassionate, gentle and thoughtful person with a strong forthright commitment to justice.

Robin married Shirley Fawcett in 1949 and they raised a family of five – Shona, Ian, Alison, Duncan and Hilary. Shirley died in 2008. Robin was a loving and loved husband and father.

Robin was ordained at Knox Church Masterton in February 1951 and was inducted at Manawatu South (Shannon) in August of that year, then at Mt Ida in Central Otago in 1955, then at Hillcrest Hamilton in 1964. He resigned from parish ministry in 1970 and retrained as a librarian, serving as such until he retired in 1988.

Although Robin had left parish ministry, he had certainly not left the church. Shirley and Robin remained active in Presbyterian congregations until their deaths. Robin was Honorary Assistant Minister at St Andrew's Hamilton from December 1975 until April 1983. He was active in Waikouaiti where they lived after retirement and then in Knox Church when they moved to Dunedin.

Joy Cowley ONZ names Robin as one of the key people who, as a young minister, showed her the gentle, kind and loving face of Jesus and who thereby changed her attitude to the church.

Well into his nineties, Robin actively supported many organisations and causes. He was active in the Labour Party. He supported Amnesty International, writing letters in

support of people unjustly imprisoned. He advocated for prison reform as part of the Howard League. As an active gardener, he also volunteered at Orokonui, the eco-sanctuary near Dunedin. He ensured that organisations committed to justice were promoted in the congregations of which he was a member. Robin was also committed to LGBTQI inclusion. The prayers for others he led in worship reflected his heartfelt concern for the world. Robin's faith remained vibrant and real. He died peacefully.

We give thanks for Robin Smith, a gentle, kind, compassionate, thoughtful, faithful and forthright minister of the gospel.

The Reverend John Robert Turton (1947 – 2017)

John Turton was born on Auckland's North Shore, before the family moved to Ponsonby, then Ellerslie and finally Albany. He left school at age 15 to work in a shoe factory. Seeking advancement, he gained employment as a Railways shunter. He then joined the RNZAF and, after study, became an aircraft engineer.

After a robust life in the RNZAF, John had an epiphany in the 1970s and came to an understanding of Christ. He re-directed his life to honour his Saviour, Jesus Christ.

John, with some of his RNZAF colleagues, was drawn into the Camp David Cult in North Canterbury. He left the air force and moved to Canterbury. He met Kim there and they were married in 1979. The cult leadership asked John to use his shoemaker skills to set up a shop to help provide income.

He left the cult after some years, increasingly disillusioned that the leadership were claiming complete and divine powers. When John challenged the leaders they said he had lost his salvation because of his disobedience. His response was, "You guys didn't give me my salvation in the first place so you can't take it away can you?" (*Muddy Waters p.163*).

Having been cast out of the cult, John continued his shoe manufacturing business to support his family. John kept studying the Christian faith assiduously, with prayer and journaling as his anchor.

John felt the call to ordained ministry and said on many occasions how grateful he was that the PCANZ 'took a chance' and trained him to serve in ministry, even though he left school at 15 without any academic qualification.

John attended the Theological Hall from 1990 to 1992. In 1993, he was ordained and inducted into the parish of St Stephen's Reporoa Co-operating Church. In 2002, John moved to St David's Parish at Owhata for four years. Finally, he served at St Mark's, Hutt City Uniting Congregations, from 2006 until his retirement in 2013.

Whilst in Reporoa, John discerned a need for counselling in the church and wider community. John studied counselling majoring in rationally emotive behavioural therapy, transactional analysis and cognitive behaviour therapy and became a qualified counsellor in those fields.

John was a great reader of many books on many subjects. He also was a keen user and advocate of the internet and computer technology for connecting people and discussing deep issues of faith and life.

John had a deep desire to help people from all walks of life, a firm grasp of the Gospel, an utter surety of the redemptive power of Jesus and believed that with God folk can survive the hardest of times. At the same time, he had an abhorrence of those who would distort the Good News and resources for their own ends, or disparaged the faith of others, or conspired to build their own fiefdoms.

John was keen to try new ways of doing things and to that end set up cafe church groups, pre-school music groups and "Messy Church" groups with much success. He worked tirelessly to give everyone in his churches an equal opportunity to be heard.

John wrote and published counselling books, self-help books, e-books and poetry books as well as his autobiography, *'Muddy Waters'*.

John is survived by his wife, Kim, and their daughters Dawn, Bethy and Fleur, and their families. He loved them deeply and was proud of all their achievements.

The Reverend Geoffrey Francis Vine (1940 – 2017)

The Reverend Geoffrey Francis Vine was born in Hampshire, England, on March 7, 1940, the youngest of three children. After schooling, he joined the local newspaper, the Portsmouth Evening News, as an apprentice reporter. He later moved to London and worked for a magazine group. He also reported for a jazz magazine as a result of

which he got to know many prominent jazz musicians of the time. After the harsh winter of 1962-63, he moved to New Zealand and was a reporter for the Otago Daily Times.

Geoffrey married Gillian on 27 March 1965 and they had a daughter Bettina. Geoffrey was a loved and loving husband and father.

Geoffrey served as Editor of the Gore Ensign from 1975. He was an active lay preacher. In 1980 Geoffrey took up study at the University of Otago, graduating with a BA (Hons) in history. He studied at the Theological Hall from 1984 – 1986.

Geoffrey was ordained at St Aidan's Northcote, North Shore Presbytery on 27 November 1986. His ministry there was active and engaging and there was growth in participation especially among young people. The Church's General Assembly in 1991 included a tense debate about sexual orientation and ministry. Geoffrey wanted to put a human face on the debate and stated that he was homosexual, feeling that people would not understand the word bisexual. The subsequent controversy was such that Geoffrey resigned from St Aidan's on 1 August 1992.

Geoffrey served at Knox Parnell from 1993 to 1998. During his ministry there, a Niuean congregation developed. He also served as a sub-editor of the National Business Review.

In 1998 Geoffrey returned to Dunedin and became chief sub-editor of the Otago Daily Times. He remained active in the church and served as interim moderator and helped in several congregations. He retired from ministry on 20 July 2010. Geoffrey and Gillian were active in supporting the Pacific Islanders Presbyterian Church in North East Valley where Geoffrey was interim moderator until shortly before his death.

Geoffrey died peacefully in Dunedin on 11 December 2017 after a long illness. His body was donated to the University of Otago for medical education.

We give thanks for the ministry and witness of the Reverend Geoffrey Vine, a warm-hearted, intelligent, faithful and forthright follower of Jesus.

The Reverend Derek Yule (1933 – 2018)

Derek was born at Peebles, Scotland, on the 3rd July 1933, and his family moved to Stow when he was six years old. He was raised and educated in the village of Stow and nearby Galashiels in the Scottish Border Country. It was during this time that Derek's faith journey began.

When he left school, Derek started work as a loomer in a local woolen mill and later served in the King's Own Sitting Borderers for 2 years. In 1956 he emigrated to Aotearoa New Zealand to work in the Woolen Mills at Onehunga and later worked as a hospital engineer in Northland.

In 1968 Derek decided to change careers and attended the NZ Secondary Teachers' Training College, where he gained a Diploma in Secondary School teaching. His first posting was to Tokoroa High School in 1969. In 1971 Derek moved back to Auckland, teaching at St Stephen's Presbyterian School at Bombay until 1979.

It was at this time that Derek felt called to become an Ordained Minister of PCANZ. He began his theological training at Knox College, Dunedin in 1980 and graduated in 1982.

Derek was ordained by the North Shore Presbytery and Inducted as the Minister of St Cuthbert's East Coast Bays Parish on the 16th December 1980. He had a successful ministry at St Cuthbert's and was well appreciated by the parishioners. He also contributed in the running of the North Shore Presbytery, being an Interim Moderator many times. In February 1998 Derek retired, due to ill health, and was made Minister Emeritus.

Derek then supported his wife the Rev'd Diane Yule in her ministry with the Hutt City Uniting Congregations at Stokes Valley, Lower Hutt, and later with the parish of St Andrews, Te Awamutu, serving in the Waikato Presbytery until poor health precluded that.

Derek died peacefully on the 8th February 2018, in Whanganui, aged 84. He is succeeded by the family he loved and was very proud of – his wife Diane, and as father and father-in-law of Fiona (Tasmania), Karyn and Barry, Robert and Karla, James and Anna. He was a loved and much respected stepfather of Andrew and Julia, Michael and Monique (USA), Libby and Hamish, Jenny and James and a much loved and loving Granddad.

Derek had accepted Jesus as his Lord and Saviour from an early age. His faithful life and ministry was exercised in the conviction that practical, compassionate action, deep concern for others especially those who are hurting the most, fully responds to Jesus' concern for the outcast, the hungry, the poor, the sick, the lonely, the oppressed, the suffering.

Derek will be warmly remembered for his deep faith in Jesus Christ and for his beautiful Scottish brogue, his warm smile and his cheeky sense of humour. He was loved and admired by many congregations. He was a very fine preacher of the Good News of the Gospel of Jesus Christ. We give thanks for a minister who not only understood but lived out Jesus command to "Love one another as I have loved you."

The Rev Robert Andrew Brown (1936 – 2015)

Andrew Brown was born in the United Kingdom on the 14th October 1936 and died peacefully in Dunedin on the 11th of July 2018. He came to New Zealand with his parents in 1952 when he was 15 years old. The family settled in Christchurch. After Christchurch Boy's Andrew studied at University in Dunedin, left his medical studies with which he struggled, and in January 1958 was licensed as a Methodist local preacher in Sydenham, then worked in Upper Hutt. While visiting Bluff along with some other Methodist young people he met Marjorie and they were married 29 August 1959.

Andrew finished his Bachelor of Science degree and was the editor of the Otago University student magazine, *Critic*, in 1962. He taught at Otago Boys for a year and from 1964 to 1966 trained for the Presbyterian ministry at the Theological Hall in Dunedin.

Andrew was ordained at Ahuriri-Putorino in the Hawkes Bay in 1967. He then served in congregations in Tokoroa, Balclutha and Epsom before retiring in 1994. Andrew sought to encourage inter-church relationships wherever he served, including in many councils of churches. It was fitting that, after he retired, he became the sacramental minister in the local shared ministry team of the Kamo Hikurangi Anglican church.

Some of Andrew's ministries had challenges, especially when Andrew was serving in Balclutha during the Springbok Tour. Along with many other ministers in rural communities at the time, Andrew naturally took serious account of what the church was saying in solidarity with the church in South Africa. That was often quite different from what was said in the wider community. It was impossible to avoid the challenge if one had a sense of faithfulness to the world-wide church.

Andrew loved the people he sought to serve, was outspoken at times and was well-prepared in the leadership of worship, visiting and wider pastoral care. He was a good administrator.

Andrew loved music and sang in many choirs and musicals. After Marjorie and Andrew moved to Dunedin, Andrew helped with the Assembly archives at Knox College.

We give thanks for Andrew's life and ministry; a spirited man, a minister of the gospel.

The Rev Iris Eva Woods (1935 – 2018)

The Reverend Iris Woods was born in Te Awamutu on 7th August 1935 and died in Dunedin on 6th August 2018. Iris exercised a long, diverse, pioneering and compassionate ministry.

Educated at Putaruru High School, Iris enrolled at Ardmore Teachers' Training College and then taught in Reporoa. After leaving teaching, she applied to become a deaconess although she was told she was "too young" to apply. Iris persisted, was at Deaconess College 1957-1959 and was ordained on the 14th December 1959. Iris served as a deaconess in Ashburton and Milton and gained her Primary School Teacher's Certificate in 1963. Iris applied for overseas missionary service, undertook training in Sydney and served in Papua New Guinea.

Iris spent the six years from 1967 working alongside villagers in the remote highlands. Supply ships with goods for the village arrived from Port Moresby only twice a year. To reach the port, Iris travelled by dugout canoe and then by Land Rover over a rough track through dense bush.

Iris returned to New Zealand in 1973. In pursuing her calling, Iris was ordained as a minister of word and sacrament and inducted to Tahunanui Nelson in 1977, to Maniototo in 1982 and served at Lyttelton Harbour Union from 1990 until she retired at the end of 1992.

After her retirement, Iris moved to Dunedin and lived in an apartment block alongside three friends who were ministerial colleagues. Iris joined Knox Church, becoming an elder and served in a variety of roles, always with a cheerful smile and a readiness to help, until illness restricted her mobility in the last two years.

Iris's faith informed and shaped her whole life and she was known for her love and service, encouraging especially younger women ministers. Iris continued visiting and caring for people, conducting funerals and acting as a chaplain long after she officially retired. Her family was also very important to her as were her many friends.

Iris was a warm-hearted and friendly person, a life-long learner and an avid reader. She was courageous and independent, an advocate for women's rights, for equal pay and for an equal role for women in the church.

We give thanks for the inspiring life and ministry of Iris Woods.

Section H: Recommendations

For easier access during debate, the Recommendations are published (both online and in hard copy) as a separate document.

The recommendations are set out in the order outlined in Sections C, D and E of the White Book, with the exception of procedural motions that do not require reports.

The wording of some recommendations in this section may differ slightly from what is printed in the White Book reports. Any changes made have been for clarity or procedural reasons and are not contrary to the intent of the original recommendation.

It is likely that additional recommendations will be submitted during Assembly. Every recommendation is given a separate number, including those which are withdrawn. For example, leave will be sought by the mover of motions 080 and 081 to withdraw these and replace them with motions 082 and 083. The minutes will refer to both sets of numbers, to show that the original White Book recommendations have been replaced.

Each column of Section H represents the following:

- The number of the recommendation that will be moved
- The wording of the recommendation itself, which becomes the motion
- The body or person who will present the recommendation to Assembly
- The decision making process to be used:
 - Normal (s16 Standing Orders) or
 - Dialogue Group (s23-28 Standing Orders) or
 - Study (s18 Standing Orders).

Only those reports which include recommendations that require decisions are allocated time for presentation. Reports without recommendations are received by Assembly for agreement under a comprehensive motion. (See recommendation 3).

Section I: Roll of Assembly

Northern Presbytery

Ministers:

Lorne Campbell, Glynn Cardy, Howard Carter, Fei Taulealeausumai Davis, Kevin Findlay, Lorraine Francis, Bob Franklyn, Caleb Hardie, Tani Haunga, Tokerau Joseph, Emma Keown, Ma'afala Koko, Stuart Lange, Margaret Liow, Margaret Anne Low, Nick McLennan, John Malcolm, Colin Marshall, Gary Mauga, Steve Millward, Robin Palmer, Nathan Pedro, Kent Potter, Pauline Stewart, Iona Sua, Peter Temita, Mose Taumaoe, Nikki Watkin.

Elders:

Cunningham Atchison, Rhee Barry, Alex Bickers, Malcolm Boyd, Lyn Buchanan, Matthew Cave, Perelini Crighton, David Cooper, Robert Dobbie, Mose Efaraimo, Solomona Elikana, Joanna Graves, Cheoi Jeong, John Keronhan, Jill Kayser, Seong Soon Lee, Bernie McClean, Alex McEwing, Noel McGrevy, Sandra Oliff, Linda Plant, Tala Prichard, Sauni Puheke, Malu Rokeni, Timothy Rose, Fiona Sherwin, Malcolm Sproull, Angel Swasbrook, Naomi Tamangaro, Isabella Tedcastle, Rosa Waddington, Peter Winfield

Youth:

Denesse Atendido, Monica Fale-Bell, Mevia Faletese, Jordan Grimmer, Edd Smart

Te Aka Puaho

Ministers:

Hariata Haumate, Mitchell Jaram, Tukua Tuwairua

Elders:

Shirley Evetts, Marina Rakuraku (Moderator), Honey Thrupp

Youth:

Pacific Islands Synod

Ministers:

Karima Fai-ai, Fieta Faitala, So'osema Fa'atui, Toko Ine, Uea Telia

Elders:

Ben Bates, Eli Elikana, Selau Alice Kaleopa, Winston Timaloa

Youth:

Kristina Neria, Meauli Seuala

Kaimai Presbytery

Ministers:

Chris Barnard, Ron Bennett, Simon Cornwall, Reece Firth, Simon McLeay, Mark Maney, Garry Marquand, Ron Mills, John Rentz, Sharon Ross Ensor, Heather Simpson.

Elders:

Ruth Efford-bax, Gwen Harding, Anne Owen, Gayle Pearson, Elaine Riddell, Lynne Robertson, Terry Tutty, Margaret Whiting.

Youth:

Danielle Taute

Central Presbytery

Ministers:

Andrew Callander, Sally Carter, Suresh Chandra, Dennis Flett, Diane Gilliam-Weeks, Anna Gilkison, Bruce Hamill, Peter Jackson, Susan Jones, Steve Jourdain, Bobby Kusilifu, Perema Leasi, Paula Levy, Falkland Liuvaie, Clare Lind, Jill McDonald, Peter MacKenzie, Raymond McKie, Richard McLean, Chris Milham, Marcell May, Hana Popea, Robert Robati-Mani, Stuart Simpson, Reg Weeks, Phil Warner, Joanna Warren, Anthony Wood

Elders:

Poul Anderson, Diana Baird, Hadley Bond, Frank Carter, Donald Clement, Lynne Dovey, Janet Ewart, Mary Gibbs, Ruth Harrison, Andrew Larsen, Rob McIntosh, Vinise Moananui, Wayne Ogden, Jenny O'Leary, Alan Purdie, John Read, Wayne Rewcastle, Majeeta Sauvao, Jennifer Shaw, Simon Shaw, Claire Smith, Shirley Spooner, Peter Thomson, Abby Westgarth

Youth:

Hamish Baird, Sam Parsons, Craig Pollock, Craig Proctor, Nadia Ridsdale, Brett Reid.

Alpine Presbytery

Ministers:

Makesi Alatimu, Phyllis Harris, Sage Harris, Heather Kennedy, David Kim, Jason King, Gene Lawrence, Matthew Leaver, Alistair McNaughton, Henry Mbambo, Andrew Nicol, Eric Oh, Brendan O'Hagen, Marty Redhead, Brent Richardson, Yvonne Smith, Sharaine Steenberg, Anne Stewart, Blair Stirling, Aarii Taimataora, Stephanie Wells, Dugald Wilson, Sandra Wright-Taylor.

Elders:

Maureen Bishop, Les Boutery, Wendy Chatterton, Marie Davidson, Diane Brockbank, Anne Croft, Anne Delany, Jan Dugdale, Lindsay Evans, Alan Ferguson, Elaine Henry, Lyn Heine, Dee Gyu Lim, Lydia McKinnon, Ann McMillan, Diane Norrie, Eoin Powell, Dave Theyers, David Troughton.

Youth:

Hannah Hancox, Paul Hong, Jason Lee, Matthew Penno, Maia Rae, Vincent Wallace.

Southern Presbytery

Ministers:

Craig Allen, Douglas Bradley, Nigel Crocombe, Tony Dawson, Kerry Enright, Malutafa Fruean, Andrew Harrex, Alan Judge, Mike Kirby-Sing, George Kope, Alofa Lale, Rose Luxford, Andrew Scott, Anne Thomson, Tekura Wilding, Ken Williams, Selwyn Yeoman.

Elders:

Andrew Bayne, Gay Bloxham, Campbell Brown, Raewyn Byers, Joy Creighton, Julie Fern, Jenni Gillions, Gwen Grimm, Margaret Hill, Alan Ioane, Clive Kearon, Lee Kearon, Brad Kelderman, Bronwyn McCall, Inez McClae, Louisa Makitae, Shona McDonald, Mary Somerville, Cynthia Smith, Mavis Smith John Spicer, Jean Stewart, Eileen Toner, Graeme Weir.

Youth:

Ryan Feng, Caleb Griffith, Lucy Prestidge, Amy Williams.

Presbyterian Women Aotearoa New Zealand

Ola Leasi, Amber Parry Strong

