



Presbyterian Church  
of Aotearoa New Zealand



Hope FOR THE  
WORLD

## **Minutes of the 2016 General Assembly**

Held at St David Centre, University of Otago,  
Cumberland St, Dunedin  
Tuesday 15 November – Saturday 19 November 2016

*as corrected March 2017*





# Presbyterian Church of Aotearoa New Zealand

Office of the General Assembly  
Terralink House, 275 Cuba Street  
PO Box 9049, Wellington 6141  
[www.presbyterian.org.nz](http://www.presbyterian.org.nz)  
Phone (04) 801-6000  
Fax (04) 801-6001

ISSN 1171 2899 (Print)  
ISSN 2324-2574 (Online)

Prepared and published by the Office of the Assembly Executive Secretary  
Presbyterian Church of Aotearoa New Zealand

## Contents

Minutes of Session 1 of the 2016 General Assembly Tuesday 15 November, 7.30 pm	1
Minutes of Session 2 of the 2016 General Assembly Wednesday 16 November, 9.00 am	6
Minutes of Session 3 of the 2016 General Assembly Wednesday 16 November, 1.30 pm	11
Minutes of Session 4 of the 2016 General Assembly Thursday 17 November, 9.30 am	15
Minutes of Session 5 of the 2016 General Assembly Thursday 17 November, 1.30 pm	18
Minutes of Session 6 of the 2016 General Assembly Friday 18 November, 9.00 am	23
Minutes of Session 7 of the 2016 General Assembly Friday 18 November, 1.30 pm	28
Minutes of Session 8 of the 2016 General Assembly Saturday 19 November, 9.00 am	32

<b>A</b>	
Act of Commemoration	04
Anniversaries of ordination	10
Assembly procedures	06

<b>B</b>	
Beneficiary Fund Review	11, 15
Book of Order	20, 32, 33

<b>C</b>	
Council of Assembly	07
Council membership review	35

<b>D</b>	
Dialogue Groups presentations	09, 12

<b>E</b>	
Earthquake-affected congregations	28

<b>F</b>	
Facilitation Group	16, 23, 29

<b>I</b>	
International guests	10, 13, 16, 23, 25
InterChurch Bioethics Council	33
Inter-Tertiary Chaplaincy	14

<b>K</b>	
Keynote speaker	10, 15, 25

<b>L</b>	
Leadership Sub-committee	08
Local ordained ministry	08

<b>M</b>	
Memorial Minutes	06, 39
Ministerial Roll changes	7, 36
Moderator designate	30, 32
Moderator, installation of	04
Moderator, retiring	11
Moderator, review of role	13

<b>N</b>	
National committee appointments	33
National ministries	18
Nominating Committee membership	07

## **P**

Presbyterian Women	33
Presbytery reports:	
Alpine	23
Central	13
Kaimai	16
Northern	34
Pacific Islands Synod	25
Southern	30

<b>P</b>	
Presbyterian Foundation	08
Proposals:	
1. National Mission Event	12, 29, 30
2. Moderator's term	13, 30
3. Earthquake-prone buildings	29
4. Leadership criteria	23
5. National voice for social issues	9, 24
6. National Dialogue for Christian Unity	9, 23
7. Stated supply	28

<b>R</b>	
Resource Sub-committee	09
Retiring Moderator	11
Roll of Assembly	01
Rural congregations	08

<b>S</b>	
Special legislation procedure:	
Council of Assembly membership	18
Ministers solemnising marriage	19
Multi-cultural Church	18

<b>T</b>	
Te Aka Puaho and representation at Assembly	04
Te Aka Puaho report	07
Te Aka Puaho moderator	34

<b>U</b>	
Uniting Congregations	10
University of Otago	28

<b>W</b>	
"We say yes!" statement	9, 24





**Minutes of Session 1 of the 2016 General Assembly  
Knox Church, 449 George St, Dunedin  
Tuesday 15<sup>th</sup> November at 7.30 pm**

The ministers and ruling elders of the Presbyterian Church of Aotearoa New Zealand, elected as representative members of the General Assembly, together with associate and observer members, convened pursuant to the appointment of the General Assembly meeting at Auckland, October 2014.

The Assembly was welcomed by representatives of Te Aka Puaho, the Synod of Otago & Southland and Southern Presbytery.

The Right Reverend Andrew Norton, outgoing Moderator of the General Assembly, constituted the Assembly with prayer and led in worship.

**Roll of the 2016 General Assembly**

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

[16.001] That the Roll of the Assembly, as laid on the table, be accepted.

Moderator: Rt Rev Richard Dawson

Clerk: Rev Wayne Matheson

Te Aka Puaho

Ministers:

Rev Wayne Te Kaawa, Rev Hone Te Rire

Elders:

Mrs Faye Apanui, Mr Pat Apanui, Dr Helen Papuni, Ms Whitiri Rangihika

Youth:

Ms Erana Taka

Northern Presbytery

Ministers:

Rev Hilary Beresford, Rev Douglas Bradley, Rev Lorne Campbell, Rev Glynn Cardy, Rev Matthew Chapman, Rev Chung Man Cho, Rev Ben Dykman, Rev Keleva Faleatua, Rev Martin Fey, Rev Michael Frost, Rev Roxzan Gahegan, Rev Tani Haunga, Rev Brett Johnstone, Rev Carolyn Kelly, Rev Ma'afala Koko, Rev Dr Stuart Lange, Rev Ronald Lauese, Rev Sun Mi Lee, Rev Margaret-Anne Low, Rev Makani Kon-Tiki, Rev Nick McLennan, Rev Craig Millar, Rev Sylvia Miller-Hardie, Rev Dr Ron Mills, Rev Steve Millward, Rev Tom Phillips, Rev Vaiora Robati, Rev Marie Ropeti-Apisaloma, Rev Johannes Suwantika, Rev Mose Taumaoe, Rev Apelu Tielu, Rev Wayne Toleafoa, Rev Mark Wen, Rev Young-Jun You.

Elders:

Ms Mary Allen, Ms Alyson Atchison, Mr Cunny Atchison, Mr Bruce Chamberlain, Ms Faye Clark, Ms Carol Connor, Ms Tepurui Coombs, Ms Rosemarie Dawson, Ms Teresa Folau, Ms Christine Garland, Ms Teina Girard, Ms Joanne Graves, Mr Keith Guyan, Mrs Mary Guyan, Ms Jennifer Han, Ms Stephanie Hansen, Mr Alan Jamieson, Ms Karen Jones, Mr Liufau Kapoa, Dr John Kernohan, Mr Aram Kim, Ms Seong Soon Lee, Mr Alexander McEwing, Mr Harry Mokalei, Mrs Cherie Moran, Mr

Trevor Moran, Ms Lesley Murgatroyd, Ms Jennifer Park, Ms Elizabeth Paton-Simpson, Mr James Pearson, Mr Jeff Pelz, Ms Linda Plant, Mr Craig Prosser, Ms Brenda Robinson, Ms Isabella Tedcastle, Mr Ikipa Tongatule, Ms Carrie Turner, Ms Maarametua Uea,

Youth:

Mr Joshua Dunne, Ms Abigail Fullemann, Ms Eunice Hiew, Ms Hannah North, Ms Iona Robins

#### Pacific Islands Synod

Ministers:

Rev Karima Fai'ai, Rev Fieta Ikitoelagi-Faitala, Rev Nathan Pedro, Rev Uea Tuleia.

Elders:

Mr Eli Elikana, Mr Winston Timaloa.

#### Kaimai Presbytery

Ministers:

Rev Ron Bennett, Rev Catherine Burton, Rev Simon Cornwall, Rev Iain Dickson, Rev David Gordon, Rev Donald Hegan, Rev Bruce Hellyer, Rev Edward Masters, Rev Alistair McBride, Rev Ian Pittendreigh, Rev Dr Jaco Reyneke, Rev Chee Keong Yong.

Elders:

Mr Kenneth Barber, Mrs Marian Cameron, Ms Ruth Efford-bax, Mr Alistair Gourley, Mr Tom Jarrett, Mr James Marsters, Ms Anne Owen, Mr Rohini Paul, Mr Brian Thompson, Mr Martyn Vincent, Mr Iain Wallace, Mr Ian Wards, Mr Bruce Watkins, Ms Joanne Waugh, Mr Jurgens Wessels,

Youth:

Ms Emma Gallagher, Ms Danielle Taute

#### Presbytery Central

Ministers:

Rev David Bebarfeld, Rev Sally Carter, Rev Lorna Clarke, Rev Cornelia Grant, Rev Peter Jackson, Rev Dr Susan Jones, Rev Steven Jourdain, Rev Kalo Kaisa, Rev Allister Lane, Rev Perema Leasi, Rev Paul Loveday, Rev Richard McLean, Rev Elana Maes, Rev Ryhan Prasad, Rev Paul Prestidge, Rev Chris Rosanowski, Rev Ross Scott, Rev Michelle Shin, Rev Don Smith, Rev Tauinaola Tofilau, Rev Graeme Turnbull. Rev Stephan Van Os, Rev Brett Walker, Rev Phil Warner, Rev John Wilkie

Elders:

Mr Jeremy Adams, Mr John Allen, Mrs Taina Anderson, Mr Robin Arnold, Mrs Leith Atkins, Mr Colin Baird, Dr Helen Bichan, Mrs Rachel Boys, Mrs Robyn Bridge, Mrs Robyn Daniels, Mr Owen Fawcett, Mr David Galt, Mr Troy Gerbich, Mrs Nancy Hazeleger, Mr Evan Huggett, Mr Brian Hulse, Mr Pieter Jacobs, Mr Steve Jenkinson, Mr Andrew Larsen, Mr Dennis Mundt, Mr Patrick Stewart, Mr Max Restieaux, Mr Alex Rodger, Mrs Sally Russell, Mr Simon Shaw, Mr Neil Skene, Mrs Christine Spall, Mr Neil Walker.

Youth:

Mr Dave Adams, Ms Kate Murray, Mrs Teresa Parsons, Mr Sam Parsons, Mr Brett Reid, Ms Jasmin Vanderwerff

#### Alpine Presbytery



Ministers:

Rev Makesi Alatimu, Rev Phil Bettany, Rev Joshua Choi, Rev John Coutts, Rev Sheena Dickson, Rev Paul Eden, Rev Les Gosling, Rev Rory Grant, Rev Darryn Hickling, Rev Joohong Kim, Rev Kirstie McDonald, Rev Dr Alan Missen, Rev Jon Parkes, Rev Hugh Perry, Rev Colin Price, Rev Silvia Purdie, Rev Jordan Redding, Rev Martin Stewart, Rev Stephanie Wells, Rev Gaye Churchill.

Elders:

Mr Donald Brooker, Mr John Brown, Mr John Cameron, Mr Kelvin Chapman, Mr Alistair Donaldson, Ms Anne Dowall, Ms Anne Edgar, Mr Denis Elvidge, Ms June Evans, Ms Marion Gardiner, Ms Lynette Heine, Ms Joy Harahap, Mr Yong Kook Kim, Mr Allan Lilley, Ms Lydia MacKinnon, Mrs Susan Missen, Ms Janne Ross, Ms Lois Shipley, Ms Lyn Stobie, Ms Ruth Velluppillai, Ms Rosalie Walker, Mr Clive Weir, Ms Liz Whitehead.

Youth:

Mr Conrad Demmocks, Mr Gabe Hawker.

Southern Presbytery:

Ministers:

Very Rev Peter Cheyne, Rev John Cromarty, Rev John Daniel, Rev Peter Dunn, Rev Margaret Garland, Rev Carol Grant, Rev Ian Guy, Rev Keith Hooker, Rev Andrew Howley, Rev Ian Hyslop, Rev Dr Carlton Johnstone, Rev Rachel Judge, Rev Heather Kennedy, Rev Jin Sook Kim, Rev Martin Macaulay, Rev Helen Martin, Rev Jill McDonald, Rev Brendon McRae, Rev Nyalle Paris, Rev Erin Pendreigh, Rev Rob Pendreigh, Rev Jonathon Ryan, Rev John Schoneveld, Rev Andrew Scott, Rev Cameron Sinclair.

Elders:

Ms Sarah Barton, Ms Gay Bloxham, Ms Carol Brown, Ms Raewyn Byars, Ms Shirley Clark, Ms Rena Cowie, Mr Walter Currie, Ms Michelle Dean, Ms Lindsay King, Ms Teina Marie, Ms Margaret Martyn, Ms Helen McLeish, Mr Jim Miller, Mr Robert Naismith, Mr Peter Noble, Mr Stephen Packer, Ms Nan Rickard, Ms Fran Short, Mr Fergus Sime, Mr Barry Sloan, Mrs Nola Stuart, Ms Ellen Taylor, Ms Eileen Toner, Mr James Watt, Mr James Weir, Mr Peter Whitlock, Mr John Willis.

Youth:

Ms Rachel Dudley-Tombs, Mr Jason Fruean, Ms Lizzie Menlove, Mr Sebastian Murrihy, Mr Stephen Trebilco, Ms Karo Wilson.

Presbyterian Women Aotearoa New Zealand

Ms Sandra Waldrom, Ms Jill Rutherford.

**Te Aka Puaho and Representation at General Assembly**

Council of Assembly convenor Rev Dr Colin Marshall moved en bloc, it was seconded and agreed:

- [16. 015] That General Assembly acknowledge and apologise unreservedly for the unintended consequence for Te Aka Puaho, and for the Church, of the 2014 Assembly changing the model of representation at General Assembly without consultation.

- [16. 016] That General Assembly ask Te Aka Puaho to continue to send one commissioner per pastorate to the General Assembly, as in the past, effective immediately.

The Assembly Clerk moved, it was seconded and agreed:

- [16.068] That all names presented as commissioners by Te Aka Puaho be included in the Roll of Assembly.

On behalf of the Church, Mr Norton offered an apology to Te Aka Puaho for the unintended consequences that the 2014 Assembly changes to representation had on Te Aka Puaho.

### **Installation of Moderator**

The Clerk of Assembly moved, and it was seconded:

- [16.002] That, pursuant to the election process of the Church, the Rev Richard Dawson be elected as the Moderator of the 2016 General Assembly, to hold office until the installation of his successor at the next ordinary meeting of the Assembly, or as the Assembly determines.

The election of the Moderator was affirmed by acclamation.

The outgoing Moderator, the Very Rev Andrew Norton, installed the Rev Richard Dawson by prayer to the office of Moderator, and presented him with the Moderator's Korowai tapu. Mr Dawson signed the Centennial Bible.

The new Moderator addressed the Assembly.

### **Act of Commemoration**

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

William Ivan Bacon, John Aubrey Balchin, Ian Donald Borrie, Brian Raymond Brandon, Kenneth Gordon Cree, Scott Dalziell, Peter Norman Davies, Frank Grenfell Glen, Gowrie Roderick Grant, Tamati (Tom) Hawea, Fergus Allan Hume, Maude Johnston, Christina John Laughton, Robert Alexander Matthews, Allan Morgan, Bruce McNair Patterson, Douglas McKay Phillips, Rehia Rangitauira, Douglas Milne Riddle, Libya Rua, Evan McAra Sherrard, David Neil Sinclair, Mark Phillip Stephens, Wi Patene Te Pairi

Rt Rev Richard Dawson, assisted by representatives of different areas of the Church, led in prayer and readings. Mr Dawson addressed the Assembly on the theme of "Hoping against hope." The sacrament of Holy Communion was celebrated. The opening service concluded with the benediction.

The Assembly adjourned at 9.40 pm, to resume business at 9 am the next day.

Moderator .....

Clerk .....

Date .....

**Minutes of Session 2 of the 2016 General Assembly  
University of Otago, Cumberland Street, Dunedin  
Wednesday, 16 November 2016, 9.00 am**

The Session was constituted with prayer.

**Assembly procedures**

The Revs Richard Gray and Shona Bettany, Assembly Business Work Group convenors, explained Assembly procedures.

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

- [16.003] That the reports and proposals printed in the Assembly Reports and in Late Reports be received and be the working documents of the Assembly.
- [16.004] That the Standing Orders as printed be accepted as Standing Orders for the 2016 Assembly.
- [16.005] That the Facilitation Group under Standing Order 24 comprise Chris Elliot, Barry Ayers.
- [16.006] That the timekeepers for the 2016 Assembly be Shona McDonald, Keith Pheasant.
- [16.007] That the scrutineers for the 2016 Assembly be: Aaron Johnstone, Alastair Finnie, Alastair Smales, Chris Burgin, Deborah Bower, Shona McDonald, Lee Kearon, Janet Sim Elder, John Elder, Janice Bridgeman, Janice Littlejohn, Fiona Gray.
- [16.008] That Mrs Heather McKenzie be appointed Deputy Clerk of Assembly until the close of the 2016 Assembly meeting.
- [16.013] That the Assembly recognize the following associates:  
Richard Gray, Shona Bettany, Alex Robinson, Alison Tait (Assembly Business Work Group), Pamela Tankersley (Book of Order Advisory Committee), Colin Marshall (Council of Assembly) Margaret Galt, Roger Gyles (Church Property Trustees), Diane Gillian-Weeks (Leadership Sub-Committee).
- [16.014] That the following church councils be given approval to meet during the General Assembly:  
Mairangi & Castor Bays (Northern Presbytery), Knox Christchurch (Alpine Presbytery).

**Memorial Minutes**

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

- [16.009] That Memorial Minutes for the following people be placed in the records of the Assembly.  
Rev W. Ivan Bacon, Rev John A. Balchin, Rev I. Donald Borrie, Rev Brian R. Brandon, Rev Kenneth G. Cree, Rev Scott Dalziell, Rev Dr Wilson E. Daniel, Rev Peter N. Davies, Rev Kim Francis, Rev Dr Frank G. Glen, Rev Gowrie R. Grant, Rev Tamati Hawea, Rev Fergus

A. Hume, Miss Maude Johnston, Rev Christina J. Laughton, Rev Robert A. Matthews, Rev Allan Morgan, Rev Bruce McN. Patterson, Rev Douglas McK. Phillips, Rev Rehia Rangitauira, Rev Douglas M. Riddle, Rev Libya Rua, Rev Evan McA. Sherrard, Mr D. Neil Sinclair, Rev Mark P. Stephens, Rev Wi Patene Te Pairi.

### **Anniversaries of Ordination**

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

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

### **Ministerial Roll Changes**

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

- [16.011] That the General Assembly confirm the changes to the ministerial roll since the Assembly last met. [Refer page 36]

### **Nominating Committee membership**

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

- [16.012] That Assembly confirm Presbytery and Asian representatives on the Nominating Committee as listed in Section E9 of the Assembly papers.

### **Te Aka Puaho**

Rev Wayne Te Kaawa, assisted by commissioners from Te Aka Puaho, presented the report of Te Aka Puaho. The redevelopment of the Ohope Marae was noted.

### **Council of Assembly**

The Council of Assembly convener, Rev Dr Colin Marshall, acknowledged the long service of many who had served the Council, and the Assembly responded with acclamation.

Dr Marshall moved, and it was seconded:

- [16.017] That General Assembly ratify the Book of Order Supplementary Provisions that have been issued or amended by the Council of Assembly since the last General Assembly.

Rev Steve Jourdain moved an amendment, which was seconded and carried:

That the ratification of Supplementary Provisions to the Book of Order exclude the new clause 12 of the Supplementary Provision for the Nominating Committee, and that this clause be referred to the Book of Order Advisory Committee.

The motion thus now read:

- [16.017] That General Assembly ratify the Book of Order Supplementary Provisions that have been issued or amended by the Council of Assembly since the last General Assembly, with the exception of the

new clause 12 of the Supplementary Provision for the Nominating Committee, and that this clause be referred to the Book of Order Advisory Committee.

The substantive motion as amended, was agreed.

### **Rural congregations**

Dr Marshall moved *en bloc*, it was seconded and agreed.

- [16.018] That General Assembly strongly affirm the role that small communities of faith and rural congregations can play in the life of the church and wider community.

### **Presbyterian Foundation**

- [16.019] That the administration and oversight of the Presbyterian Foundation be incorporated into the work stream of the Press Go Board.

The Moderator expressed the Assembly's appreciation of the service given by members of Council of Assembly.

### **Leadership Sub-Committee**

The Sub-committee convenor, Rev Diane Gillian-Weeks presented the sub-committee's report.

Ms Gilliam-Weeks moved *en bloc*, and it was seconded:

- [16.022] That the opportunities to train for Local Ordained Ministry be expanded beyond the current limitation to congregations with a ministry settlement board.
- [16.023] That the Book of Order Advisory Committee be directed to draft changes to the Book of Order to give effect to the expansion of training for Local Ordained Ministry.

Debate was suspended in order to view the proposed Book of Order amendments that would be required to implement this change.

Questions of clarification were responded to, followed by debate.

- [16.022] The substantive motion was put to the meeting, and carried.
- [16.023] The substantive motion was put to the meeting, and agreed.

The Very Rev Pamela Tankersley, Book of Order Advisory Committee representative, moved, it was seconded and agreed:

- [16.070] That Book of Order chapter 9 be amended as proposed, to implement the expansion of opportunities to train for Local Ordained Ministry.

The Moderator expressed the Assembly's appreciation of the service given by members of the Leadership Sub-committee, and in particular the retiring convener, Rev Diane Gillian-Weeks.

## **Dialogue Group Presentations**

Rev Dr Kerry Enright was associated with the Assembly for the purpose of presenting a proposal.

### National Dialogue for Christian Unity (Proposal 6)

Dr Enright moved and it was seconded:

- [16.056]        That the Presbyterian Church of Aotearoa New Zealand apply for full membership of the National Dialogue for Christian Unity.

The proposal was referred to Dialogue Groups for consideration.

### “We say yes!” statement

Very Rev Andrew Norton presented a further proposal for consideration by Dialogue Groups. He moved *en bloc*, and it was seconded:

- [16.020]        That General Assembly endorse the ‘We say yes!’ statement.
- [16.021]        That General Assembly commend the “We say yes!” statement to partner churches.

The proposals were referred to Dialogue Groups for consideration.

### National voice for social issues in society (Proposal 5)

Rev Silvia Purdie was granted leave to withdraw the following recommendation:

- [16.055]        [withdrawn]  
That the Presbyterian Church of Aotearoa New Zealand establish a Standing Committee or some suitable Networking Body that helps the church bring a Christian vision to current issues of life in Aotearoa New Zealand by:
1.        Formulating opinions through consultation and theological reflection that represent the diversity of faith expression found in the PCANZ;
  2.        Equipping leaders, congregations and other interested parties to engage with current issues of community life;
  3.        Engaging other groups and churches who share our vision to see the Kingdom of Heaven realised on this earth.

As a replacement motion, Ms Purdie moved and it was seconded.

- [16.064]        That the General Assembly invite the Council of Assembly to establish a work group to enhance the Church’s social voice.

The proposal was referred to Dialogue Groups for consideration.

## **Resource Sub-Committee**

Ms Anne Edgar, the Resource Sub-Committee convener, presented the sub-committee’s report.

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

[16.024] That the General Assembly receive the audited accounts of the Church for the financial year 1 July 2015 to 30 June 2016.

[16.025] That the Convener and Deputy Convener of the Council of Assembly be authorized to sign these accounts on behalf of General Assembly.

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

Rev Adrian Skelton, the new Executive Officer for Uniting Congregations of Aotearoa New Zealand was introduced, and briefly addressed the Assembly.

### **International Guest**

Rev Dr Sung Hee Lee, of the Presbyterian Church of Korea, was welcomed. He addressed the Assembly and presented the Moderator with a gift.

### **Key Note Speaker**

The guest speaker, Rev Dr Rod Wilson gave the first of his addresses on 'Hope, Utopian Concept, Irrational Simplicity, or Stable Foundation?'

The Assembly adjourned at 12.30pm, to resume in Dialogue Groups at 1.30pm.

Moderator . . . . .

Clerk . . . . .

Date . . . . .



**Minutes of Session 3 of the 2016 General Assembly  
University of Otago, Cumberland Street, Dunedin  
Wednesday, 16 November 2016, 3.20 pm**

**Dialogue Groups**

Commissioners met in the first of two dialogue group sessions to consider proposals previously presented.

**Presbyterian Pioneers**

The Moderator introduced the first of a series of short video presentations on “Presbyterian Pioneers”.

**Retiring Moderator’s Address**

The retiring Moderator, Very Rev Andrew Norton, addressed the Assembly.

The Moderator expressed the thanks of the Church to Mr Norton for his service and commitment as Moderator of the General Assembly from 2014 -2016.

**Beneficiary Fund Review**

Ms Jenny Flett was associated with the Assembly for the purpose of presenting the report of Beneficiary Fund Review Work Group.

Mrs Flett moved *en bloc*, and it was seconded.

- [16.026] That the Defined Benefit section of the Beneficiary Fund be wound up, effective 30 June 2017.
- [16.027] That a new (additional) defined contribution section be established as described in this report and current members and annuitants of the defined benefit sections be permitted to transfer to the new (additional) defined contribution section.
- [16.028] That the scheme be closed to new members from 1 December 2016 until it is reorganised and reopened on 1 July 2017.
- [16.029] That the surplus in the fund be distributed in accordance with Rule B19.2(g) of the trust deed by General Assembly for charitable purposes. Firstly, \$800,000 of the surplus to be retained or returned to the scheme to be held as a general reserve, and secondly the balance of surplus to be held on trust for charitable purposes, specifically the advancement of religion, in particular for the support of minister of religion.
- [16.030] That the current ministerial support package be replaced with a package for all ministers that provides:
  - a. A 6% increase in basic stipend (congregation funded)
  - b. Long service adjustment to stipend based on length of service will

remain the same (i.e. the seniority allowance to a maximum of 18%) (congregation funded)

c. Church Beneficiary Fund contribution of 5% of total stipend paid for all contributing members of the scheme (congregation funded)

d. Beneficiary Fund contribution at a minimum of 5% of total stipend including long service adjustment paid by all members (individual minister funded)

e. Housing and other allowances will remain as they are currently (congregation funded)

f. Membership of the Beneficiary Fund shall continue to be compulsory for all nationally ordained ministers until they retire from ministry.

g. Church KiwiSaver contribution for locally ordained ministers to be no less than 5% (congregation funded)

[16.031] Support of employees:

a. That all congregations be encouraged to pay all employees no less than the “living wage” according to the resolution passed at General Assembly 2012.

b. That all congregations be encouraged to contribute employer KiwiSaver contributions at no less than 5%

[16.032] That Assembly Assessment be reduced to reflect the removal of the Beneficiary Fund charge currently included in Assembly Assessment.

[16.033] That General Assembly directs the appointment of a corporate trustee to act as trustee of the scheme in place of the Fund’s current trustees, as part of the scheme’s transition to the Financial Markets Conduct Act as set out in this report.

[16.034] That Council of Assembly be given delegated authority to do all other necessary and incidental things on behalf of the General Assembly to finalise and implement the General Assembly’s approvals contained in these resolutions, including, without limitation, approving all necessary changes and amendments to the Beneficiary Fund Trust Deed on behalf of the General Assembly.

A range of questions for clarification were responded to. Debate on the recommendations was deferred until a later business session.

## **Dialogue Group Presentation 2**

### National Mission Event (Proposal 1)

Leave was granted to replace the word “week” in the clauses of the proposal with “event”. Leave was also granted to amend notice of motion [16.058] by replacing the words “the key leader” with the words “part of a team that includes national ministry staff.”

Rev Brett Johnstone presented this proposal on behalf of Northern Presbytery. He moved *en bloc*, and it was seconded:

- [16.057] That a National Mission Event be held in the year after the Moderator of the General Assembly assumes office.
- [16.058] That the Mission Event become the focal point of our national life, and grow to incorporate Connect, Kids Friendly, Global Mission, Presbyterian Women, and other cultural and mission expressions of our Church.
- [16.059] That the Moderator of the General Assembly be part of a team that includes national ministry staff in organising the theme, workshops and other associated activities during the event.
- [16.060] That the General Assembly remain as the senior court of the Church, but that its focus be on governance, legislative, and judicial matters.
- [16.061] That the first National Mission Event be held after the 2018 Assembly.

The proposal was referred to Dialogue Groups for consideration.

#### Moderator's term (Proposal 2)

Mr Johnstone presented a second proposal from Northern Presbytery.

He moved *en bloc*, and it was seconded:

- [16.062] That the incoming Moderator start their term of office on the last day of the General Assembly, and moderate the next General Assembly at the conclusion of their term.
- [16.063] That the General Assembly 2018 be the Assembly where the changeover occurs.

The proposal was referred to Dialogue Groups for consideration.

#### **International Guest**

Mr Craig Mitchell, Director Formation, Education and Discipleship, Uniting Church in Australia was welcomed, and invited to address the Assembly.

Mr Mitchell presented a gift to the Moderator.

#### **Presbytery Reports: Presbytery Central**

Rev Steve Jourdain reported on the activities of the presbytery. He explained the restructuring of the presbytery's organisation, and noted highs and lows in the life of the presbytery.

#### **Review of the role of Moderator**

Rev Martin Stewart moved, it was seconded and carried:

- [16.071] That the Council of Assembly appoint a Task Group of suitably qualified and experienced people to review the nature, scope and

requirement of the Moderator's role, especially in relation to the resourcing of our Presbyteries and that the Presbyteries be consulted, and report with recommendations to the 2018 General Assembly.

Questions of clarification were responded to. There was debate.

### **Inter-Tertiary Chaplaincy Council**

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

[16.044] That Assembly affirm the importance of ongoing support for tertiary chaplaincy in Aotearoa New Zealand through:

(a) continuing involvement in the Inter-Tertiary Chaplaincy Council (

(b) ensuring that PCANZ is represented on each of the ecumenical tertiary (chaplaincy trust boards by encouraging presbyteries to appoint such representatives to boards within their geographical area supporting gatherings of local church leaders for the purpose of establishing ecumenical tertiary chaplaincy trust boards to develop and facilitate chaplaincy (with the assistance of the Inter-tertiary Chaplaincy Council) on campuses where this currently does not exist.  
(

There was brief debate.

The Assembly adjourned at 5.58 pm, to resume business at 9 am the next day.

Moderator .....

Clerk .....

Date .....

**Minutes of Session 4 of the 2016 General Assembly  
University of Otago, Cumberland Street, Dunedin  
Thursday, 17 November 2016, 9.00 am**

Keynote speaker Rev Dr Rod Wilson gave the second of his addresses on the theme of Hope.

**Approval of Minutes**

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

That the Minutes of Session 1, and Session 2, of the 2016 Assembly, as circulated, be approved, subject to corrections.

**Beneficiary Fund Review**

Recommendations for the Beneficiary Fund Review having been moved and seconded the previous day, the Moderator declared the Assembly to be in debate mode. Ms Jenny Flett, assisted by Ms Anne Edgar and Dr Margaret Galt, responded to questions of clarification.

After brief debate, recommendations [16.026 to 16.032] were voted *en bloc*, and were carried.

- [16.026]      That the Defined Benefit section of the Beneficiary Fund be wound up, effective 30 June 2017.
  
- [16.027]      That a new (additional) defined contribution section be established as described in this report and current members and annuitants of the defined benefit sections be permitted to transfer to the new (additional) defined contribution section.
  
- [16.028]      That the scheme be closed to new members from 1 December 2016 until it is reorganised and reopened on 1 July 2017.
  
- [16.029]      That the surplus in the fund be distributed in accordance with Rule B19.2(g) of the trust deed by General Assembly for charitable purposes. Firstly, \$800,000 of the surplus to be retained or returned to the scheme to be held as a general reserve, and secondly the balance of surplus to be held on trust for charitable purposes, specifically the advancement of religion, in particular for the support of minister of religion.
  
- [16.030]      That the current ministerial support package be replaced with a package for all ministers that provides:
  - a. A 6% increase in basic stipend (congregation funded)
  - b. Long service adjustment to stipend based on length of service will remain the same (i.e. the seniority allowance to a maximum of 18%) (congregation funded)
  - c. Church Beneficiary Fund contribution of 5% of total stipend paid for all contributing members of the scheme (congregation funded)

- d. Beneficiary Fund contribution at a minimum of 5% of total stipend including long service adjustment paid by all members (individual minister funded)
- e. Housing and other allowances will remain as they are currently (congregation funded)
- f. Membership of the Beneficiary Fund shall continue to be compulsory for all nationally ordained ministers until they retire from ministry.
- g. Church KiwiSaver contribution for locally ordained ministers to be no less than 5% (congregation funded)

- [16.031] Support of employees:
- a. That all congregations be encouraged to pay all employees no less than the “living wage” according to the resolution passed at General Assembly 2012.
  - b. That all congregations be encouraged to contribute employer KiwiSaver contributions at no less than 5%

- [16.032] That Assembly Assessment be reduced to reflect the removal of the Beneficiary Fund charge currently included in Assembly Assessment.

Recommendation [16.033] was put, and agreed.

- [16.033] That General Assembly directs the appointment of a corporate trustee to act as trustee of the scheme in place of the Fund’s current trustees, as part of the scheme’s transition to the Financial Markets Conduct Act as set out in this report.

Recommendation [16.034] was put, and agreed.

- [16.034] That Council of Assembly be given delegated authority to do all other necessary and incidental things on behalf of the General Assembly to finalise and implement the General Assembly’s approvals contained in these resolutions, including, without limitation, approving all necessary changes and amendments to the Beneficiary Fund Trust Deed on behalf of the General Assembly.

### **Presbytery Reports: Kaimai Presbytery**

Rev Iain Dickson presented Kaimai Presbytery’s report, and gave an overview of how the presbytery was functioning. He noted highlights and significant changes.

### **International Guest**

Rev Allan Nafuki, General Secretary of the Presbyterian Church of Vanuatu, was welcomed and invited to address the Assembly.

### **Facilitation Group**

Facilitation Group member Rev Chris Elliot explained Dialogue Group procedures.

The plenary session was adjourned at 10.30 am, for commissioners to meet in Dialogue Groups to discuss Proposals 1 and 2.

Moderator .....

Clerk .....

Date .....

**Minutes of Session 5 of the 2016 General Assembly  
University of Otago, Cumberland Street, Dunedin  
Thursday, 17 November 2016, 1.30 pm**

**Approval of Minutes**

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

That the Minutes of Session 3 and Session 4 of the 2016 Assembly, as circulated, be approved, subject to corrections.

**National Ministries**

National Church Staff gave brief presentations on their respective areas of work: Ms Jill Kayser (Kids Friendly), Ms Lisa Wells (Press Go Catalyst), Mr Brendan Sweeney (Financial Services), Rev Phil King (Global Mission), Ms Jane Thomsen (Presbyterian Research Centre), Mr Gordon Fitch and Mr Matt Chamberlain (Presbyterian Youth Ministry), Rev Kyoung Han (Asian Ministries Coordinator), Rev Dr Steve Taylor (Knox Centre for Ministry & Leadership).

**Special Legislation Procedure**

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

[16.049]        That the Assembly adopt the following changes in regulations:

That the title to Book of Order Chapter 1.5 be changed from  
“A multicultural Church with a bicultural commitment”, to “A  
cross-cultural and multicultural Church with a bicultural commitment.

And that a clause 4 be added to explain what this means and which  
reads:

(4) The Church affirms that it is cross-cultural in that it recognises that  
the richness of the Christian Gospel and its proclamation can be found  
in the sharing of experiences, wisdom and learning from many  
different cultures.

The Church stands in opposition to any view that favours one culture  
over another as holding a monopoly on the interpretation or  
transmission of the Christian Gospel. In affirming the Church to be  
cross-cultural the church is also affirming that the Christian gospel  
creates community across cultures.

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

[16.050]        That the Assembly adopt the following changes in regulations:  
Chapter 14.13: Membership of Council of Assembly

- 1) The Council of Assembly consists of:
  - a) a convener nominated by the Nominating Committee and  
elected by the General Assembly,
  - b) a deputy convener nominated by the Nominating Committee  
and elected by the General Assembly to complement the skills  
of the convener and, if the convener is not proximate to  
Wellington, to provide close liaison with the Assembly



- Executive Secretary, and with at least one of the two to have significant organisational governance experience,
- c) one representative from each presbytery (Northern, Pacific Islands Synod, Kaimai, Te Aka Puaho, Central, Alpine, Southern)
  - d) one Asian/Multicultural representative,
  - e) the Moderator of the General Assembly,
  - f) the conveners of the Leadership Sub committee and Resource Sub committee of the Council of Assembly.
- 2) There shall also be five associate (non-voting) members of the Council of Assembly as follows:
- a) the Moderator of Te Aka Puaho,
  - b) one representative of the Synod of Otago and Southland,
  - c) the Assembly Executive Secretary,
  - d) one representative of the Presbyterian Church Property Trustees,
  - e) the Moderator of the Pacific Islands Synod.
- 3) Apart from the Moderator of the General Assembly, the Moderator of Te Aka Puaho, the Assembly Executive Secretary, and the Moderator of the Pacific Islands Synod, each member of the Council of Assembly shall be appointed for a four year term with at least two new members nominated by the Nominating Committee and elected by the General Assembly being elected at each biennial General Assembly. Any member's term of office may be extended for a further two year term.

This subsection shall not apply to the convener who may serve in that role for four years in addition to any other term of up to six years that the person has already served on the Council of Assembly.

### **Special Legislation provision: Ministers solemnising marriage**

The Assembly Clerk moved, and it was seconded:

- [16.051] That the Assembly adopt the following addition to regulations:  
Add new sub-clause to Book of Order chapter 6.8 (5): "A minister may solemnize marriage only between a man and a woman."

The Moderator of Te Aka Puaho, Rev Wayne Te Kaawa, advised that Te Aka Puaho commissioners would stand aside from this vote and they withdrew from the Assembly. They were subsequently invited to return to explain their reason for standing aside. Mr Te Kaawa advised that Te Aka Puaho could not be part of any decision that would cause the marginalisation of people. Te Aka Puaho commissioners again withdrew.

There was extensive debate.

Voting was conducted by secret ballot.

The accuracy of the reported voting result was questioned, and a recount was taken.

The motion was carried, with confirmation that 151 voted in favour and 100 against (60.15%).

The following commissioners recorded their dissent to decision [16.051]:  
Alyson Atchison, Cunningham Atchison, Robyn Bridge, Robyn Daniels, Lynette Heine, Jim Miller, Iona Robinson, Chris Rosanowski, Sally Russell, Andrew Scott, Lyn Stobie, Stephanie Wells, Liz Whitehead

The following commissioners recorded their dissent with reasons:  
David Adams, Helen Bichan, Sally Carter, Margaret Garland, Roxzan Gahegan, Carol Grant, Brett Johnstone, Susan Jones, Carolyn Kelly, Alistair McBride, Jill McDonald, Hugh Perry, Michelle Shin, Neil Skene, Christine Spall.

### **Reasons for Dissent (and Response)**

*Refer to addendum to this session's minutes.*

### **Book of Order Amendments**

Book of Order Convener Very Rev Pamela Tankersley moved, it was seconded and agreed:

- [16.038] That the amendments to the Book of Order and its Supplementary Provisions, as set out in Appendix 3 of the committee's report, be approved.

Ms Tankersley moved, it was seconded, and agreed:

- [16.039] That Appendix E-15 of the 1996 Book of Order be repealed.

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

- [16.040] That the Board of Knox College and Salmond College Inc be recognised as a standing committee of General Assembly.
- [16.041] 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 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.*
- [16.042] That General Assembly ratify the Council of Assembly's approval of the Constitution of Knox College and Salmond College Inc, as set out in Appendix 4 of this report.

### **Presentation - Synod of Otago and Southland**

Rev Peter Dunn, Moderator of the Synod of Otago and Southland, presented an overview of the history and functions of the Synod of Otago & Southland. He noted that the Synod was this year celebrating the 150<sup>th</sup> anniversary of its formation. He was assisted by Revs Andrew Scott and Ian Guy.

The Assembly adjourned at 4pm, to resume business at 9 am the next day.

Moderator . . . . .

Clerk . . . . .

Date . . . . .

### **Addendum to Minutes of Session 5 Ministers solemnising marriage**

#### **Reasons for dissent to decision [16.051] (ban on ministers solemnising marriage between same sex couples)**

- Voting in the Church on this matter was equivocal, with an unprecedented walkout of about a third of the Assembly at the 2014 Assembly and only three presbyteries voting in favour. Also voting from the parishes had fewer returns for that vote than for other special legislative procedures this year.
- This ban interferes with ministers' liberty of conscience which is protected by the Declaratory Act of 1879.
- This ban may prevent a minister carrying out the pastoral duties to which they are called.
- In parishes where long term members who are gay may ask their minister to marry them, this will cause profound disruption to the pastoral relationship between both the couple and minister and that between the congregation and minister.
- This rescinds, in part, the legal right ministers have to marry anyone they choose, a right given them by the PCANZ itself when it places ministers' name on the Marriage List.
- The ban is unnecessary as there are already safeguards in place under the NZ Human Rights legislation and on the marriage licence itself for ministers who do not want to be compelled to conduct same sex marriages.
- This ban places the Church in an unnecessarily antagonistic position in relation to NZ society which has approved marriage equality. It therefore places the name of the Church in ill repute with the general population.
- Members and attendees of Presbyterian churches who are gay or whose family members are gay will be disaffected from the church because of this unnecessary ban. It is known that others have left the church over other gay-related issues and this will assist further losses.
- This ban negates the Church's mission in Christ to all people regardless of their status by requiring ministers to discriminate between their congregational members.

### **Response to reasons for dissent to decision [16.051]**

- The 2012 Assembly declared (with a 75% majority) that it ‘upholds the historic Christian understanding of marriage as the loving, faithful union of a man and a woman (reflecting the complementarity of male and female created in God’s image), which is grounded in nature and in Scripture, [and] is supremely revealed in Jesus’ teaching about marriage’ [12.107]. The next motion [12.108] declared, with an even higher majority (77%) that ‘the Presbyterian Church of Aotearoa New Zealand does not support same-sex “marriage” ’.
- Those motions reflect the clear teachings of Jesus and the Scriptures (Gen. 1:27-28, 2:24; Matt. 19:4-6), the world-wide tradition of the Christian church, our own Subordinate Standards, and our Directory for Worship (4.11.1)
- In 2013 secular marriage law in New Zealand was amended to make provision for same-sex couples to be legally married. A subsequent opinion by the Book of Order Committee argued that PCANZ ministers were permitted to conduct same-sex marriages if they so wished. This created a disjunction between the church’s doctrine and practice, which this regulation has now corrected. In a matter as important and public as marriage, doctrine and practice need to be aligned.
- This regulation was passed by the 2014 Assembly, subsequently approved by 72% of church councils (and by 73% of Presbyteries which voted), and thus adopted by the 2016 Assembly, by a margin of 60.15% to 39.85%. There is nothing ‘equivocal’ in the voting about this. At each stage the voting has been convincing, and clearly revealed the mind of the church.
- Some claim that ministers should have liberty of conscience in this matter, since (it is argued) marriage not a ‘fundamental doctrine’. We respond: marriage is not some minor matter, but instituted by God (Gen. 1:27-28, 2:24, Matt. 19: 1-4), and it reflects our creation as male and female in the image of God (Gen. 1:26-27); freedom of private opinion about some details in the confessions does not confer freedom on ministers to act publicly against the teaching and practice of this church; in any important matter Assembly may choose to rule, to protect the church’s life and integrity.
- The legal right for Presbyterian ministers to conduct marriage is only by virtue of someone being a Presbyterian minister, and is not an independent right; this denomination is free to rule that ministers may only conduct marriages in keeping with its own doctrine and practice.

The contradiction between doctrine and practice in this matter significantly compromised the integrity of this denomination. Constitutionally, the Word of God in the Scriptures is our ‘supreme rule’ of both “faith and life”, and our practice and pastoral care need to reflect that.

**Minutes of Session 6 of the 2016 General Assembly  
University of Otago, Cumberland Street, Dunedin  
Friday, 18 November 2016, 9.00 am**

**Use of social media during Assembly**

The Moderator referred to a concern raised by Rev Andrew Howley about the use of social media during plenary sessions of Assembly. He indicated that the Book of Order Advisory Committee would be asked to offer advice on a process for dealing with such issues.

**International Guest**

Rev Dr Min Heui Cheon, Ecumenical Relations Secretary, Presbyterian Church in the Republic of Korea, was introduced. She addressed the Assembly and presented the Moderator with a gift.

**Presbytery Reports: Alpine Presbytery**

Rev Martin Stewart presented Alpine Presbytery's report, with the assistance of Ms Liz Whitehead, Ms Lois Shipley, Rev Stephanie Wells, Rev Makesi Alatimu, Rev Daryl Tempero. They gave a variety of perspectives on the work of the presbytery.

**Proposal 4: Leadership Criteria**

Rev Dr Susan Jones moved and it was seconded:

[16.052] That, in order to facilitate a diverse and deserving field of candidates for the ministry and eldership of the PCANZ, Section 9.1.1A be deleted from the Book of Order.

There was extensive debate.

Voting was by secret ballot.

The motion was lost, with 98 in favour, and 162 against (37.69%).

The following commissioners recorded their dissent to decision [16.052]:

Alyson Atchison, Cunny Atchison, Sally Carter, Nancy Hazeleger, Iona Robinson, Lyn Stobie, Rachel Tombs, Stephanie Wells

The following commissioners recorded their dissent with reasons:

Robyn Bridge, Carol Grant, Roxy Gahegan, Margaret Garland, Susan Jones, Cherie Moran, Lyn Heine, Alistair McBride, Jill McDonald, Kate Murray, Ross Scott, Apelu Tielu

**Reasons for Dissent (and Response)**

*Refer to addendum to this session's minutes*

**Facilitation Group: Feedback from Dialogue Groups Session 1**

National Dialogue for Christian Unity – Proposal 6

Rev Chris Elliot reported feedback from dialogue group discussion on this proposal.

As a result of the feedback, leave was granted to withdraw Notice of Motion 56 and replace it.

- [16.056] [withdrawn]  
That the Presbyterian Church of Aotearoa New Zealand apply for full membership of the National Dialogue for Christian Unity.

Rev Dr Kerry Enright moved, it was seconded and carried:

- [16.073] (Replaces Recommendation 56)  
That the General Assembly, in full partnership with Te Aka Puaho, approves in principle the PCANZ applying for full membership of the National Dialogue for Christian Unity.

#### National Voice for Social Issues in Society – Proposal 5

Rev Barry Ayers summarised the feedback from Dialogue Groups Session 1 on Social Issues - Proposal 5. Mr Ayers reported that a majority of dialogue groups were in favour of the proposal, but recommended the wording be simplified. Leave was granted to amend the wording as follows:

- [16.064] [as amended]  
That the Council of Assembly establish a work group to enable the Church's social voice to be heard.

The Moderator declared the motion carried.

#### 'We say yes!' statement

Rev Chris Elliot gave feedback on the "We say yes!" statement. She reported that the majority of dialogue groups were in favour of endorsing the statement, though with some qualifications about the wording of the statement.

- [16.020] That General Assembly endorse the 'We Say Yes!' statement.

There was debate about the wording of some clauses of the statement.  
Leave was granted to move amendments to modify the statement.

Mr Andrew Larson moved, it was seconded and carried:

- [16.074] That the General Assembly reword clause 7 of the 'We say yes!' statement to read "in the upcoming 2017 General Election and beyond, we say yes to policies that deliver social equity."
- [16.075] Rev Margaret Anne Low moved an amendment, it was seconded and agreed:  
That the words 'lolly scramble' be removed from the "We say yes!" statement.

Rev Jordan Redding moved, it was seconded, and carried:

- [16.076] That the General Assembly add a 9<sup>th</sup> clause to "We say yes!1"  
statement:
- 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.

The Moderator declared motion [16.020] carried.

The Moderator declared motion [16.021] carried.

[16.021] That General Assembly commend the "We say yes!" statement to partner churches.

Rev Wayne Te Kaawa moved, it was seconded, and carried:

[16.077] That the General Assembly send the 'We say yes!' statement to presbyteries and church councils for study, and ask every presbytery to develop an action plan to implement this statement.

### **International Guest**

The Assembly Secretary read a letter from Rev Lyim Hong-Tiong, Presbyterian Church of Taiwan who was unable to attend the Assembly.

### **Presbytery Reports: Pacific Island Synod**

Rev Karima Fai'ai, supported by members of the Pacific Islands Synod, presented the report of the Synod. They gave an overview of the diversity of language and customs across the Pasifika groups.

### **Keynote speaker**

Guest speaker Rev Dr Rod Wilson gave the final of his addresses on the theme of "Hope, Utopian Concept, Irrational Simplicity, or Stable Foundation?"

Moderator . . . . .

Clerk . . . . .

Date . . . . .

## **Reasons for Dissent to Decision [16.052]**

### **Leadership Criteria**

- NZ society is increasingly supporting anti-discrimination laws and attitudes towards people of alternate sexualities.
- With marriage equality, normalisation of LGBT couples and families is increasing.
- With a greater variety of family structures within the Church, the Church therefore needs a greater variety of family structures within its leadership to serve as positive role models for others.
- Since Section 9.1.1A was approved, both civil unions and same sex marriage have been approved by the NZ government, creating two forms of legal relationships into which gay people can enter.
- It is possible therefore for the Church to expect all ministers and elders, if in a same-sex relationship, to live within a legal relationship.
- For the Church to continue to display prejudice and discrimination in this area is to psychologically damage LGBT youth seeking acceptance and the unconditional love of Christ. This makes the Church complicit in high LGBT suicide rates, especially young men.
- An increasing number of evangelical leaders and scholars are changing their minds on whether Scripture supports rejection of the LGBT community, for example, Prof. David Gushee of the US.
- We live in a different context from that in which the scriptures were originally written. Principles such as unconditional love, acceptance and grace still hold, but specifics of relationship arrangements vary from society to society and from generation to generation.
- Rescinding section 9.1.1A, it would still be possible for the Church to require that all leaders in the church live in relationships which are faithful, mutual, non-violent and loving. This is an example of a principle which would not change, while specifics might vary.
- With the 'grandfathering' principle having operated since 9.1.1A was passed, we have seen that ministers in same-sex relationships have functioned acceptably as ministers of Word and Sacrament without causing public scandal or failing in their responsibilities. On the contrary, they are positive role models in the LGBT community.

### **Response to Reasons for Dissent**

- While the attitudes of New Zealand society towards de facto, extra-marital, and homosexual relationships have been changing, and such change is reflected in parliamentary legislation, the Church must remain faithful to God's revelation in Christ and Scripture, even when the Church's convictions become counter-cultural.
- The firm belief of the majority within this Presbyterian Church is that God's intentions for human sexual relationships, as revealed by Christ and the Scriptures, is loving faithful marriage between a man and woman, and that sexual relationships outside of that context fall short of God's intentions. This is not a matter of prejudice, discrimination, or hostility, but of faithful spiritual conviction. The majority still believe that the Bible teaches that marriage is between a man and a woman (reflecting the complementarity of male and female created in the image of God, Gen. 1.24), that Christians are called to faithfulness within marriage and abstinence outside it, and that these principles are not contingent on shifting cultural patterns but reflect basic – and thus enduring – divine revelation.
- Reg. 9.1.1A requires church leaders to reflect biblical sexual morality. It applies to any sort of sexual relationship outside of marriage between a man and woman: not just homosexual relationships, but also male-female relationships which are adulterous, de facto, or promiscuous. The majority is unconvinced this Church should endorse the ordination of leaders in any such relationship, even if it may be argued to be 'faithful, mutual, non-violent and loving'.



- A significant minority in this Church interpret or apply the Bible more broadly, and we acknowledge their right to argue their case. But the majority remains unconvinced that the policy of the Church should change. Every time a proposal to fall from Regulation 9.1.1A has been put to General Assembly, it has invariably failed to attract majority support.
- Yes, people sometimes change their views in these matters. But the majority in this Church continue to hold mainstream biblical beliefs.
- Many believe that to fall from Reg. 9.1.1A would very seriously endanger the peace, order and unity of this Presbyterian Church.

**Minutes of Session 7 of the 2016 General Assembly  
University of Otago, Cumberland Street, Dunedin  
Friday, 18 November 2016, 3.30 pm**

**Presbyterian Pioneers**

The Moderator introduced the second in his series of short video presentations on “Presbyterian Pioneers”.

**University of Otago**

Professor Paul Trebilco was associated with the Assembly.

Prof Trebilco brought greetings on behalf of the Department of Theology and Religious Studies, University of Otago. He expressed appreciation to the Church, and particularly to the Synod of Otago and Southland, for their ongoing support of the Department of Theology and Religious Studies.

**Earthquake-affected congregations**

Ms Liz Whitehead moved, it was seconded and agreed:

- [ 16.078]            That General Assembly send commiserations to the parishes in North Canterbury, Marlborough and Wellington affected by recent earthquakes, to the Hurunui District Council Mayor, and that an appeal be launched.

Rev Alistair McBride moved, and it was seconded:

- [16.072]            a. That, in light of the current civil emergencies from earthquake and storm disasters, General Assembly express its prayerful solidarity with those affected by these events.
- b. That General Assembly rejects the view that such natural disasters are a form of divine punishment.
- c. That General Assembly affirms its belief in God who, in Christ, suffers with those who suffer and who through Christ offers compassion, transformation and hope.

The recommendation was put clause by clause. Clause (a) was agreed, clause (b) was carried, clause (c) was agreed.

**Approval of Minutes**

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

That the Minutes of Session 5, of the 2016 Assembly, as circulated, be approved, subject to corrections.

**Stated Supply – Proposal 7**

Rev Ian Guy moved, it was seconded, and agreed:

- [16.053]            1. That the provisions for short term ministry appointments be amended to:

- a. Increase the maximum term for stated supply ministers up to two years from the present one year.
- b. If the process of reception to the ministerial roll of the PCANZ has begun during a period of stated supply, the presbytery may extend the appointment beyond two years until the conclusion of the reception process.

If a lay supply appointee is recommended as a candidate for Local Ordained Ministry, the presbytery may extend the appointment for the duration of the Local Ordained Ministry assessment period.

### **Earthquake prone buildings policy – Proposal 3**

Mr Cunny Atchison moved, and it was seconded:

- [16.054] That the General Assembly request the Presbyterian Church Property Trustees to examine the requirements of the Building (Earthquake-prone Buildings) Amendment Act 2016 and align their policy requirements with those in that Act.

Dr Margaret Galt, on behalf of the Church Property Trustees, explained the background to the development of the Trustees' policy.

There was considerable debate.

Of the 220 votes cast, 127 were in favour, 93 were against (57.72%).

The motion was lost.

### **Facilitation Group feedback from Dialogue Group Session 2**

#### National Mission Event

Rev Barry Ayers, of the Facilitation Group, reported a mixed range of views, a variety of concerns, and sharply divided opinions in the feedback from dialogue group discussion on motions [16.057] to [16.061].

In light of the feedback, Mr Ayers was granted leave to withdraw these motions in their current format.

- [16.057] (withdrawn) That a National Mission Event be held in the year after the Moderator of the General Assembly assumes office.
- [16.058] (withdrawn) That the Mission Event become the focal point of our national life, and grow to incorporate Connect, Kids Friendly, Global Mission, Presbyterian Women, and other cultural and mission expressions of our Church.
- [16.059] (withdrawn) That the Moderator of the General Assembly be the key leader in organizing the theme, workshops and other associated activities during the event.
- [16.060] (withdrawn) That the General Assembly remain as the senior court of the Church, but that its focus be on governance, legislative and judicial matters.

- [16.061] (withdrawn) That the first National Mission Event be held after the 2018 Assembly.

Rev Brett Johnstone moved a replacement motion, which was seconded:

- [16.079] That a National Mission Event be held each year after the 2018 General Assembly, and every second year after that, and that our national Moderator and National Ministry staff be involved in the planning and leading of the Event.

From a total of 235 votes, 106 were for, 129 were against (45.1%).

The motion was lost.

#### Moderator's term

Rev Chris Elliot, of the Facilitation Group, reported feedback from dialogue group discussion on motion [16.062]. She noted a number of the concerns that had been expressed.

- [16.062] That the incoming Moderator start their term of office on the last day of the General Assembly, and moderate the next General Assembly at the conclusion of their term.

The motion was lost.

The following motion was automatically fallen from:

- [16.063] That if Recommendation 1 is successful, General Assembly 2018 be the Assembly where the changeover occurs.

Rev Paul Prestidge moved, it was seconded and agreed:

- [16.080] That recommendation [16.062] be referred to the task group to be appointed to review the nature, scope and requirement of the Moderator's role.

#### **Presbytery Reports: Southern Presbytery**

Rev Ian Guy presented a report on the activities of Southern Presbytery.

#### **Moderator Designate**

Mr Neil Walker, Nominating Committee convenor, moved, and it was seconded

- [16.081] That the Very Rev Andrew Norton be elected as Moderator Designate of the General Assembly.

The Moderator declared Mr Norton to be elected as Moderator Designate.

Mr Norton addressed the Assembly.

The Assembly adjourned at 6 pm, to resume business at 9 am the following day.

Moderator .....

Clerk .....

Date .....

**Minutes of Session 8 of the 2016 General Assembly  
University of Otago, Cumberland Street, Dunedin  
Saturday, 19 November 2016, 9.00 am**

The Moderator opened the session with prayer.

**Election process for Moderator Designate**

Rev Margaret-Anne Low moved, and it was seconded:

- [16.082] That the election of the Moderator Designate be reconsidered in the light of reported procedural irregularities in that
- (a) some church councils appear to have been denied the opportunity to vote on this matter
  - (b) no opportunity was given to debate the Nominating Committee recommendation
  - (c) no time was given for reflection or questions in view of the unprecedented innovation of the nomination of the former Moderator.

The Assembly moved into private.  
Business resumed in public.

The motion was lost, with 108 in favour and 101 against, from a total of 209 votes (51.67%)

Ms Low, moved, it was seconded, and agreed:

- [16.083] That we affirm the Very Rev Andrew Norton as Moderator Designate, and refer the process of selecting a moderator to the task group appointed to consider the role of the Moderator.

**Book of Order Advisory Committee (resumed)**

Very Rev Pamela Tankersley moved *en bloc*, it was seconded and agreed:

- [16.035] That the amendments to sections 2, 4 and 6 Book of Order chapter 8 (Presbytery), as set out in Appendix 1 to this report, be
- (a) referred under the special legislation procedure, and
  - (b) adopted ad interim.

By consent, the words “or their representative” were inserted after “committee convenors” in the proposed new clause chapter 8.2 (4) (a).

- [16.036] That the amendments to sections 7 to 16 of Book of Order chapter 8 (Presbytery), as set out in Appendix 1 of this report, be adopted.

Ms Tankersley, moved, it was seconded, and agreed:

- [16.037] That the amendments to the Book of Order as set out in Appendix 2 of the committee’s report be

- (a) referred under the special legislation provision
- (b) adopted ad interim.

### **InterChurch Bioethics Council**

Dr Helen Bichan presented the report of InterChurch Bioethics Council.

Dr Bichan moved, it was seconded and agreed:

- [16.043] That presbyteries and congregations be encouraged to invite the Bioethics Roadshow to present and/or InterChurch Bioethics Council members to speak on current bioethical issues.

### **Nominating Committee**

Rev Anne Thomson was associated with Assembly for the purpose of the Nomination Committee's report.

The committee convenor, Mr Neil Walker, was granted leave to make amendments to the proposed committee lists as published.

Mr Walker, moved, it was seconded, and agreed:

- [16.065] That the membership of national church committees, work groups and other nationally appointed bodies be as set out in the appendix to this report.

#### Council of Assembly

Convenor: Jenny Flett 16/20; Deputy Convenor: Richard McLean 16/20

Representatives:

Hamish Galloway (Alpine Presbytery) 16/20, Wayne Ogden (Presbytery Central)16/20, Jaco Reyneke (Kaimai Presbytery)16/20, Pauline Stewart (Northern Presbytery) 16/20, Tokerau Joseph (Southern Presbytery) 16/20, . . . . . (Te Aka Puaho),

Winston Timaloa (Pacific Islands Synod) 16/20, Hee Sook Rhee (Asian Ministries) 16/20, Anne Edgar (Resource Sub-committee)14/18, Deborah Bower (Leadership Sub-committee)16/20

Associates:

Richard Dawson (Moderator, General Assembly), Marina Rakuraku (Moderator, Te Aka Puaho), Karima Fai'ai (Moderator, Pacific Islands Synod), John Willis (Synod of Otago & Southland), Ray Coster (Church Property Trustees), Wayne Matheson (Assembly Executive Secretary).

#### Leadership Sub-committee

Convenor: Deborah Bower 16/20, Deputy Convenor, Paul Ramsay 16/20

Members:

Joyce Campbell 14/18, Margaret Garland 12/18, Jim Wallace 12/18, Steve Millward 16/20, Silvia Purdie 16/20, Micah Tang 16/20, Henry Mbambo 16/20, Faye Apanui (Te Aka Puaho), Jane Poa (Pacific Islands Synod),

Associates:

Wayne Matheson (Assembly Executive Secretary), Brad Kelderman (Synod of Otago and Southland), Steve Taylor (Knox Centre for Ministry and Leadership), Glen Pettigrove (Knox Centre Advisory Board)

#### Resource Sub-Committee

Convenor: Anne Edgar 14/18, Deputy Convenor: Diane Baird 16/20

Members:

Penelope Stevenson 14/18, Craig Donaldson 14/18, David Hall 12/18, Donovan Lind 16/20, Jae Ahn (Asian Ministries) 16/20, Eli Elikana (Pacific Islands Synod) 16/20

Associates:

Wayne Matheson (Assembly Executive Secretary), Brendan Sweeney (PCANZ Finance Manager), Fergus Sime (Synod of Otago and Southland), Ron Mills (Church Property Trustees) Helen Papuni (Te Aka Puaho)

#### National Assessment Work Group

Co-convenors: Douglas Bradley 14/18; Dorille Shadbolt 16/20

Members:

Sue Macaulay 12/18, Heather Simpson 12/18, Hana Popea 12/18, David McNabb 12/18, Ken Williams 12/18, Alastair McNaughton 14/18, Sun Mi Lee 14/18, Nyalle Paris 14/18, Norman MacLean 16/20, Chris Milham 16/20, Queenie Cairns (Te Aka Puaho) 16/20, Aram Kim (Asian Ministries) 16/20, Ere Talagi-Ikitoelagi (Pacific Islands Synod) 16/20,

Associates:

Steve Taylor (Knox Centre for Ministry & Leadership), Jane Poa (Leadership Sub-committee) 14/18

#### Book of Order Advisory Committee

Convenor: Pamela Tankersley 16/20

Members: Ross Sutherland 14/18, Alex Robinson 14/18, Marie Callander 16/20, Pamela Tankersley 14/18, Peter Thomson 16/20, Elisapeta Pedro 16/20, Alastair Sherriff 16/20, Kerry Enright 16/20

Associates: Assembly Executive Secretary, Book of Order Advisor

#### Personnel Work Group

Convenor: Michelle Shin 14/18

Members: Iontana Pauli-Lefale 14/18, Stuart Simpson 14/18, Jill Taylor 14/18, Lyndsay Lewis 14/18, Paul Prestidge 16/20, Heather Macfarlane 16/20

#### Assembly Business Work Group

Convenor: Shona Bettany 14/18; Deputy Convenor: Alison Tait 14/18

Members: Alex Robinson 14/18, .....

Associates: Clerk of Assembly, Deputy Clerk of Assembly

#### Doctrine Core Group

Convenor: Stuart Lange 16/20

Members: Ross Sutherland 14/18, Jeff Pelz 14/18, Mark Keown 14/18, Karl Lorier 14/18, Karen Nelson 14/18, Kerry Enright 14/18, Carolyn Kelly 16/20, Judith Brown 16/20, Wayne Te Kaawa (Te Aka Puaho) 16/20, David Kim (Asian Ministries) 16/20, Don Ikitoelagi (Pacific Islands Synod) 16/20

#### Church Architecture Reference Group

Auckland: Roger Low, Les Parlane, Trevor Moran, .....

Wellington: Glen Robertson, John Jones, Morris Robertson

Christchurch: Johan Dalkie, .....

Dunedin: Michael Ovens, Ken Baker, David Mollison

#### Judicial Panel

Northern:



Sandra Alofivae, Bruce Harris, Brett Johnstone, David Carden, Bill Duncan, Fakaofu Kaio, Ron Mills, Phyllis Brock, Howard Keyte, David Grant, Jenni Jones, John Trainor, Wayne Thompson, Ross Sutherland, Robyn McPhail, Roy Christian, Sa Si'iata-Asi, Sylvia Miller-Hardie, Ikpa Tongatule.

Kaimai:

Greg Hollister-Jones, Tony Hepburn, Peter Gault, Jeremy Brook, Evelyn Johnston, Very Rev. Garry Marquand.

Central:

Michael Chrisp, Rev. Diane Gilliam-Weeks, Nari Auelua, Marie Callander, Nathan Parry, Alastair Sherriff, Rachel Dewar, Marilyn Wallace, Douglas Day, Alan Cooper, Michael Cooper.

Alpine:

Alister Argyle, Bruce Hansen, Hamish Galloway, Helen Beaumont, Peter Whiteside, Lynton Laing, Charles Manning

Southern:

Frazer Barton, Graeme Munro, Virginia Wilson, Chris Burgin, Carol Grant, Geoff New, Kerry Enright, David Crerar

#### Property Commission

Hugh Perry 16/20, Malcolm Boyd 16/20, Jim Veitch 16/20, Rob Ewan 16/20, Bobby Kusilifu 16/20, Simon Shaw 16/20

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

Jim Veitch 14/18, Clare Lind 16/20

#### Church Property Trustees

Chair: Roger Gyles

Trustees: Paul Westbury, Chris Elliot, Margaret Galt, Russell Garrett, John Harvey, John Jones, Perema Leasi, Ian Russon, Soo Land Wong, Ray Coster, Ron Mills, Marie Burgess, Warren Potter, Paul Barber, Harriet Enright

Associates: Lyn Murray (Synod of Otago & Southland), . . . . . (Council of Assembly)

#### Beneficiary Fund Committee

Co-conveners: Ray Coster, Chris Rosanowski

Members: Jim Cunningham, Fili Solomona, Lynn Russell, Warren Potter,

Associate: Douglas Langford

Secretary: Kos van Lier (Executive Officer, Church Property Trustees)

#### Nominating Committee (from 2016 Assembly)

Convenor: Anne Thomson 14/18 Co-convenor: *nominated by Council of Assembly*

Members: Alex Robinson 14/18, Craig Millar 16/20, Ann Owen 14/18, Iain Dickson 16/20, Steve Jourdain 14/18, Hana Popea 16/20, Liz Whitehead 16/20, Stephanie Wells 14/18, Bronwyn McCall 16/20, Faye Apanui (Te Aka Puaho) 16/20, *PI Synod* Rev Nathan Pedro 14/18, Rev. Karima Fai'ai 16/20

Nominating Committee Executive 2016-2018: Anne Thomson, Alex Robinson, Iain Dickson, Liz Whitehead, Co-convenor

Mr Walker, moved, it was seconded, and agreed:

- [16.069] That the Council of Assembly, in conjunction with the Nominating Committee, be asked to review Chapter 14.13 of the Book of Order. "Membership of the Council of Assembly", to ensure consistency across the regulations.

### **Presbyterian Women Aotearoa New Zealand**

Rev Carol Grant moved *en bloc*, it was seconded and agreed:

- [16.045] That General Assembly support and actively encourage the Presbyterian Women Aotearoa New Zealand national and international projects and outreach within congregations and presbyteries.
- [16.046] That a PWANZ Special Collection be taken on the Sunday nearest to International Women's Day each March to support the ongoing advocacy role of Presbyterian Women Aotearoa New Zealand locally, regionally, internationally, as well as at the United Nations.
- [16.047] That General Assembly re-affirm the principle that membership of church courts, committees and other formal groups reflect the gender equality balance within the Church.
- [16.048] That the Council of the Assembly be asked to review all current policies, regulations and decisions through a gender equality lens to ensure that the needs, aspirations and welfare of women and girls are taken into account, and to ensure the voices of women are encouraged and heard in all the courts of the church and other decision making bodies.

### **Initiating proposals to Assembly**

Leave was granted to withdraw notice of motion [16.066]

- [16.066] (withdrawn) That General Assembly repeal chapter 8.5(1)(c) of the Book of Order.

Very Rev Pamela Tankersley moved, it was seconded, and carried:

- [16.067] That the issue of the repeal of chapter 8.5(1) (c) be referred to the Book of Order Advisory Committee for consideration.

### **Nominating Committee Co-convenor**

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

- [16.084] That the Rev. Robert Robati-Mani be appointed co-convenor of the Nominating Committee.

### **Rev Wayne Te Kaawa**

The conclusion of Rev Wayne Te Kaawa's term as Moderator of Te Aka Puako was noted, and his major contribution to the life of the Church was acknowledged.

### **Presbytery reports: Northern Presbytery**

Rev Margaret Anne Low, outgoing Moderator of Northern Presbytery, presented the presbytery's report. She noted that 1.8 million people reside in the greater Auckland area, and this was the presbytery's mission field.

### **Presbyterian Pioneers**

The Moderator introduced a further short video presentation in his series of “Presbyterian Pioneers.”

### **Emergency response resource**

Rev Dr Colin Marshall presented a video on responding to emergency earthquake situations, and encouraged congregations to make use of this resource.

### **Comprehensive vote of thanks**

Rev Brett Johnstone and Ms Iona Robinson proposed a comprehensive vote of thanks, listing by name the people responsible for the smooth running of the Assembly.

The Assembly expressed its appreciation by acclamation.

### **Adjournment**

The Clerk of Assembly declared the business of the 2016 General Assembly ended. He announced that the Assembly would next meet in Christchurch, in October 2018.

The Moderator pronounced the Benediction.

Moderator . . . . .

Clerk . . . . .

Date . . . . .

## **Changes to the Ministerial Roll**

From 1 October 2014 to 30 September 2016

### Licensings:

Andrew Howley, Jill McDonald, Brendan McRae, Chris Milham, Carolyn Kelly, Dan Spragg, Erin Pendreigh, Michael Frost, Roxzan Gahegan, Carlton Johnstone, Jin Sook Kim, Jordan Redding, John Schoneveld, Mose Taumaoe, David Kim

### Receptions to the Roll:

Rev Tae Ju Ham: National Ordained Minister, Northern Presbytery 30 11 14  
Rev Nigel Crocombe: National Ordained Minister, Southern Presbytery 22 07 15  
Rev Raymond McKie: National Ordained Minister, Presbytery Central 11 11 15

### Ordination and Inductions:

Rev Wayne Matheson: Assembly Executive Secretary, Presbytery Central 07 11 14  
Rev Ron Lau'ese: Minister Mangere East St Mark's Parish, Northern Presbytery 30 10 14  
Rev Stephanus Wouter van Os: Minister St Andrew's Wanganui Parish, Presbytery Central 07 12 14  
Rev Dan Spragg: Minister The Village Christchurch Parish, Alpine Presbytery 11 12 14  
Rev Brendan McRae: Minister Flagstaff Parish, Dunedin, Southern Presbytery 14 12 14  
Rev Jill McDonald: Minister Waitaki Parish, Southern Presbytery 12 02 15  
Rev Jon Parkes: Minister Nelson & Districts Parish, Alpine Presbytery 08 02 15  
Rev Carolyn Kelly, Ecumenical Chaplain MacLaurin Chapel, Northern Presbytery 01 03 15  
Rev Chris Milham: Minister Dannevirke Knox Parish Presbytery Central 01 02 15  
Rev Lorne Campbell: Local Ordained Minister St Andrew's Whangarei, Northern Presbytery 18 12 14  
Rev Erin Pendreigh: Minister Upper Clutha Parish, Southern Presbytery 01 02 15  
Rev Robati-Mani: Minister Cook Islands Parish, Wellington, Presbytery Central 31 01 05  
Rev Andrew Howley: Minister Alexandra/Clyde/Lauder Union Parish, Southern Presbytery 04 02 15  
Rev Martin Baker: Minister Clevedon Parish, Northern Presbytery 01 03 15  
Rev Susan Jones: Minister St Andrews on the Terrace Parish, Presbytery Central 25 03 15  
Rev William Kang: Minister Korean Fellowship, St George's Takapuna Parish, Northern Presbytery 09 07 15  
Rev Henry Mbambo: Minister St David's Union Church, Ashburton, Alpine Presbytery 16 07 15  
Rev Christopher Rosanowski: Local Ordained Minister, St Margaret's Parish, Silverstream, Presbytery Central 23 07 15  
Rev Phillip Bettany, Minister Knox Parish Waimate, Alpine Presbytery 05 08 15  
Rev John Coutts: Minister St James & St Paul's Ashburton, Alpine Presbytery 10 08 15  
Rev Ian Hyslop: Minister Upper Clutha Parish, Southern Presbytery 25 11 15  
Rev Ron Bennett: Minister Te Awamutu Parish, Kaimai Presbytery 03 12 15  
Rev Mose Taumaoe: Minister, St Martin's Parish, Papatoetoe, Northern Presbytery 13 12 15  
Rev Roxzan Gahegan: Chaplain St Cuthbert's College, Northern Presbytery 17 12 15  
Rev Jordan Redding: Minister Hope Parish, Christchurch, Alpine Presbytery 15 01 16  
Rev Steve Taylor: Principal Knox Centre for Ministry & Leadership, Dunedin, Southern Presbytery 15 02 16  
Rev Nyalle Paris: Minister First Church Invercargill, Southern Presbytery 05 02 16  
Rev Jin Sook Kim: Minister Waikouaiti Parish, Southern Presbytery 11 02 16  
Rev Rob Pendreigh: Minister Balclutha Parish, Southern Presbytery 08 03 16  
Rev Hana Popea: Minister St Ninian's Karori Parish, Presbytery Central 28 02 16  
Rev Michael Frost: Minister Papakura East Parish, Northern Presbytery 11 02 16  
Rev Kevyn Harris: Minister St Andrew's New Plymouth, Presbytery Central 16 04 16  
Rev John Schoneveld Minister, Waiareka-Weston Parish, Southern Presbytery, 08 06 16  
Rev Nigel Crocombe: Minister Palmerston Dunback Parish, Southern Presbytery 23 06 16  
Rev Martin Fey: Minister Forrest Hill Parish, Northern Presbytery 09 06 16

Co-Operative Venture and Partner Church Appointments

Rev Selwyn Yeoman: Minister St Andrew's Street Church of Christ, Dunedin 07 12 14  
Rev Richard Gray: Minister (Methodist appointment) Waiuku & Districts Combined Churches, Northern Presbytery 26 02 15  
Rev Scott Wishart: Minister Te Aroha Co-operating Parish 28 04 15  
Rev Don Moses: Non PCANZ minister (Anglican), Omokoroa Community Church, Kaimai Presbytery 20 08 15

Other Changes in Status:

Rev Murray Shallard: from Minister Gore Presbyterian Church to Other Recognised Minister, Southern Presbytery 01 12 14  
Rev Graham Redding: from Principal Knox Centre for Ministry & Leadership to Other Recognised Minister 12 01 15  
Rev Fergus Keith: from Omokoroa Community Church, Kaimai Presbytery, to Other Recognised Minister, Kaimai Presbytery 31 01 15  
Rev Gary Mattock: from Minister Balclutha Parish, Southern Presbytery to Other Recognised Minister, Presbytery Central 08 02 15  
Rev Jae Sun Park: from Minister Mornington Parish, Southern Presbytery, to Other Recognised Minister, Kaimai Presbytery 01 05 15  
Rev Kevyn Harris: from Minister Whangarei –St Andrew's Church, Northern Presbytery, to Other Recognised Minister, Northern Presbytery 01 07 15  
Rev Waldir de Souza: from Minister Lumsden Balfour Kingston Parish to Other Recognised Minister, Southern Presbytery 03 08 15  
Rev Shona Bettany: from Minister, Levin Uniting Parish, Presbytery Central to Other Recognised Minister, Alpine Presbytery 05 08 15  
Rev Dugald Wilson: from Minister, St Mark's Avonhead/Upper Riccarton Parish to Other Recognised Minister, Alpine Presbytery 22 11 15  
Rev Peter MacKenzie: from Executive Officer United Congregations of Aotearoa NZ to Other Recognised Minister, Presbytery Central 31 01 16  
Rev Robert Ferguson: from Minister St Ninian's Riccarton Parish, Alpine Presbytery, to Other Recognised Minister, Alpine Presbytery 27 03 16  
Rev Helen Harray from Leith Valley Parish to Other Recognised Minister, Southern Presbytery 30 04 16

Transfers

Rev Don Murray: Minister Emeritus, from Kaimai Presbytery to Alpine Presbytery  
Rev John Park: Other Recognised Minister, from Southern Presbytery, to Other Recognised Minister, Kaimai Presbytery 25 05 15  
Rev Ra Koia: from Chaplain Northern Presbytery to Chaplain Presbytery Central 01 06 15  
Rev Chong Woo Kim, Minister, Balmoral Parish, Northern Presbytery to Stated Supply Mt Roskill St John's Parish 21 12 15  
Rev Christopher Purdie: from Chaplain NZDF Presbytery Central to Chaplain NZDF Alpine Presbytery 18 01 16  
Rev Paul MacGregor, Minister Emeritus, Kaimai Presbytery to Presbytery Central 01 05 15

Retirements:

Rev John Drylie 21 09 14, Rev David Vaughan 31 12 14, Rev Gillian Woodward 31 12 14, Rev Jaqui Cavit 31 12 14, Rev Russell Thew 17 09 14, Rev Chris Burgin 15 02 15, Rev Stuart Borlase 29 03 15, Rev Diane Yule 01 04 15, Rev Peter Bristow 06 07 15, Rev Wilson Orange 31 07 15, Rev Hail Kim, 14 06 15, Rev Vivian Coleman 04 06 15, Rev Lynne Russell 09 11 14, Rev Murray Talbot 30 06 15, Rev Cherry Thompson 15 02 16, Rev Nancy Parker Minister 29 02 16, Rev Tino Scanlon 04 02 16, Rev Alf Taylor 30 06 16, Rev Owen Rogers 21 04 16

### Resignations from Roll

Rev Young Soo Kim (Moses) 11 06 15, Rev Hai Chang Jung 07 03 16

### Deaths:

Rev Kim Francis 18 10 14, Rev George Brown 10 01 15, Rev Kenneth Cree 15 01 15, Rev Frank Glenn 04 02 15, Rev Wilson Daniel 08 02 15, Rev Graham Holdaway 13 02 15, Rev Ivan Bacon 03 04 15, Rev Rodney Harris 02 07 15, Rev Fergus Hume 21 05 15, Rev Evan Sherrard 21 10 15, Rev Mark Stephens 10 11 15, Rev David Inglis 29 11 15, Rev Gowrie Grant 15 13 15, Rev Graham Holdaway 13 02 16, Rev Barbara Ritchie 03 03 16, Rev Tom Hawea 07 03 16, Rev Lagaua Talagi 15 03 16, Rev John Balchin 25 03 16, Rev Bruce Patterson 17 04 16, Rev Don Borrie 21 04 16, Rev Scott Dalziel 11 07 16, Rev Brian Brandon 20 06 16, Rev Robert Matthews 19 06 16, Rev Allan Morgan 05 09 16, Rev Douglas Riddle 07 08 16.

### Presbyteries Register:

At the 2014 General Assembly, the following presbyteries were integrated into Presbytery Central and the parishes and ministers within these presbyteries were transferred to Presbytery Central:

Presbytery of Manawatu-Wanganui, Presbytery of Wellington, Presbytery of Gisborne-Hawkes Bay, Taranaki Presbytery, Wairarapa Uniting Church Council

At the 2014 General Assembly, the following presbyteries were integrated into Alpine Presbytery and the parishes and ministers within these presbyteries were transferred to Alpine Presbytery:

Presbytery of Ashburton, Presbytery of Christchurch, Presbytery of South Canterbury, Presbytery of Nelson-Marlborough, West Coast Uniting Church Council,

### Parishes Register

Grace & Truth Parish, Pakuranga, Northern Presbytery, dissolved 09 04 14  
First Presbyterian Church, Invercargill, Southern Presbytery: name change to First Presbyterian Church incorporating PIC (Samoan) Invercargill 15 02 15  
Otago Peninsula Parish, Southern Presbytery, dissolved 24 04 15  
Full Love Presbyterian Church (Korean), Northern Presbytery, dissolved 07 05 15  
Methven St John's Parish, Alpine Presbytery, dissolved 01 05 15  
Mayfield Parish, Alpine Presbytery, dissolved 01 05 15  
Rakaia Parish, Alpine Presbytery, dissolved 01 05 15  
Plains Presbyterian Parish (incorporating Methven, Mayfield, Rakaia) established 01 05 15  
First Tahunanui Parish, Alpine Presbytery, dissolved 01 01 15  
Stoke St Andrew's Parish Alpine Presbytery, dissolved 01 01 15  
Richmond St David's Parish, Alpine Presbytery, dissolved 01 01 15  
Nelson & Districts Parish, Alpine Presbytery, established 01 03 15  
Jesus Love Parish, Northern Presbytery, dissolved 11 06 15  
St David's Rangitaiki Parish, Kaimai Presbytery, dissolved 18 08 15  
Saeng Myong Saem Presbyterian Church withdrawn from PCANZ 01 09 15  
Rangitaiki St David's Parish, Kaimai Presbytery, dissolved 18 08 15  
Birkenhead St Andrew's & St Phillips Parish, Northern Presbytery: name change to Birkenhead - St Andrews September 2015  
Balmoral Church, Northern, Presbytery dissolved 20 12 15  
St Andrew's Hanmer Springs Church, Alpine Presbytery, dissolved 29 11 15  
Columba Parish Oamaru, Southern Presbytery, dissolved 16 04 16

## **Memorial Minutes**

### **The Reverend William Ivan Bacon (1920-2015)**

Ivan was born in St Albans, Christchurch, attended St Albans Primary School and Christchurch Technical College. His family worshipped at Knox Church, Christchurch, where his love of organ music began.

The family moved to Dunedin and Ivan attended the Polytechnical College and later gained a Bachelor of Commerce at University.

When the Second World War broke out, Ivan, as a young man with strong anti-war convictions, decided to register as a non-combatant. He was posted to the medical division, firstly serving in the Pacific Islands then on to Italy. The Armed Forces Chaplain at the time spoke of how to cope with the grim reality of war. Tough talk, but he presented a solution: he called on the young people present to consider entering ministry. With fear and trembling, Ivan and his friend Trevor Morrison responded to this call.

On demobilisation, Ivan spent three years at Otago University and then a further three years at Knox Theological Hall, 1949-1951. In 1951, he married Katie. This was the beginning of a 64-year marriage. They both accepted a call to Lower Waitaki Parish, North Otago Presbytery. A highly contentious issue of the time was the so-called waterside lockout: contentious because others called it a strike. Ivan's pastoral skills were brought into sharp relief when a polio epidemic broke out prior to a vaccine being made available. Ivan enjoyed the rural life: six preaching places, three each Sunday, and a wonderful team of musicians.

In 1961, Ivan accepted a call to Methven Parish, in mid-Canterbury. The Young Farmers Group, as able debaters, challenged his thinking. Frank and candid himself, Ivan was in his element! Over a period of years he trained some of them to become licensed lay preachers.

Ivan's last eight years were served in New Brighton (1977-1985). On his early morning walk to the beach (with Tim the dog) he found an easy way to raise money for needy causes: cash dropped in the car parks. The South Hall rebuild found him going to the fruit auction, buying a bulk lot then selling on to the congregation.

On retirement to Iona Parish (later St George's/Iona) in Christchurch, Ivan's great delight was the second Tuesday stall cum market where his skills as a propagator/gardener raised funds for the parish.

Ivan was a thoughtful theologian, a supportive colleague and a wise and kind man which all who knew him appreciated.

Ministers never really retire, and Ivan was no different - his pastoral skills and gifts were still to the fore during his time living in Fitzgerald House where he ministered to the workers and residents alike.

The life of this good and faithful servant of God was completed on Good Friday 2015. Ivan was later farewelled by his loving family, old friends and colleagues in his beloved Knox Church, Christchurch.

### **The Reverend John Aubrey Balchin (1929-2016)**

John Balchin was born on 11<sup>th</sup> October 1929 in Brentford, London. During World War 2, John was sent to Hazelmere and attended Godalming High School. This was followed by two-years compulsory military service in the RAF, after which he completed his MA at Edinburgh University and his BD at New College. On the 9<sup>th</sup> July, 1955, John married Carol Davidson. This same year, he was appointed Travelling Secretary of IVF, followed by 5 years lecturing at the Glasgow BTI as an Old Testament and Hebrew lecturer. During this time, he began working with the Rev Arthur Gunn at St David's Knightwood, Glasgow.

In 1966, John received a call to First Church, Papakura, South Auckland Presbytery, and he, Carol and their four children moved to New Zealand. Their fifth child was born in New Zealand. For 28 years, John was Senior Minister at First Church, Papakura, which grew to average Sunday attendances of 1,000.

John has been described as an outstanding preacher and teacher, a loving and caring pastor, and a great leader, with a larger than life personality. Although he received many calls to other large churches, and to other positions, John chose to stay in parish ministry in Papakura, where his people loved him. John was in constant demand to speak at camps, conventions and conferences throughout New Zealand and overseas, and he wrote frequently for the Challenge Weekly. He was also on the Board of the Bible College of New Zealand for over 20 years.

When John retired in 1994, he continued to offer part time ministry at St Andrews, Pokeno and then at Papakura East Presbyterian Church, and Hunua. Even in his final years, when he was in ill health, John retained his sunny disposition, and legendary humour. John died on 23<sup>rd</sup> March, 2016, surrounded by his much loved family. He is sorely missed. "Well done good and faithful servant of the Lord".

### **The Reverend Donald Borrie (1940 – 2016)**

Don was born in Dunedin, the son and grandson of ministers. He attended Waimataitai Primary School, Wanganui Intermediate and Wanganui Boys' College. He was active in church youth work and was a foundation member of the locals Boys' Brigade Company and the local Bible Class district committee.

He attended Otago University and completed a Master of Arts Degree. Upon completion, Don married Lyndel Keeley in January 1964. Don then attended the Theological Hall between 1964 and 1966. He continued his studies at the World Council of Churches Graduate School in Bossey, Switzerland, and completed a certificate in Ecumenical Studies in February 1967.

From there he had short placements at the Church of England Sheffield Industrial Mission, the Baptist Social Rehabilitation Centre in Essex and a World Council of Churches European work camp. More study was to follow, with a year at the Andover Newton Theological School studying pastoral counselling, Christian sociology and church mission and graduating as Master of Sacred Theology in Social Ethics. This was followed with some months' work with the US Presbyterian Interracial Council in St Louis and time in Cleveland with the United Presbyterians researching ageism.

Upon Don's return to New Zealand, he was ordained and became the General Secretary of the New Zealand Student Christian Movement, based in Wellington. He



served the Presbyterian Church on Public Questions, International Affairs, and Ecumenical Committees and on the Presbyterian-Methodist Council for Mission.

From the SCM he moved to a Methodist appointment in a co-operative churches agreement (Anglican, Presbyterian, Methodist and Pacific Islanders Presbyterian) at Porirua East from February 1975 to June 1986. Don also served at St Martins, Porirua East, and was granted the status of minister emeritus in March 2005. He served on the Cannon's Creek Opportunity Centre Board as part of St Martin's outreach.

Don had a life-long passion for justice. He and others established the NZ-DPRK Society in 1972 and advocated a peaceful non-military solution to the division of Korea as well as a better understanding within New Zealand of the injustice that international geopolitics have inflicted upon the North Korean people. Locally he participated in local body affairs including several years on the Wellington Area Health Board, the Porirua City Council and the Wellington Harbour Board. He was an active letter writer, a supporter of Pacifica, and an advocate for whoever he saw as experiencing injustice. He challenged, thought, and helped make changes where he could.

Fittingly, his funeral was held in Cannon's Creek at the Church of Christ the King (Pacific Islanders Presbyterian) where he had attended after St Martin's was closed, and the opening hymn was Bunyan's "Who would true valour see".

We give thanks for Don's life and pray for Lyndel and their wider family.

### **The Reverend Brian Raymond Brandon (1943-2015)**

Brian Brandon was born in Te Kuiti in 1943. He graduated from Massey University in 1966 with a Horticultural Science degree. He then moved to Hastings, where he worked for with the Department of Agriculture as a Horticultural Officer. During his time in Hastings, Brian married Elaine Isdale.

In 1970, Brian and Elaine moved to Papua-New Guinea, to undertake mission work, and Brian was Horticulturalist at the Christian Leaders Training College. They returned to New Zealand in 1974, and Brian began his training for ordained ministry at Knox Theological Hall in 1975. Brian's vision was to utilize the different cultures, styles of worship and individual gifts to reach as many people as possible giving them the hope that is Jesus Christ.

After graduating with a Bachelor of Theology in 1977, Brian was ordained and inducted into St David's Parish in Petone, Wellington, in December 1977. Brian served at St David's until he was called to First Church Frankton, Hamilton, in 1983. First Church Frankton changed its name to Westside Parish Hamilton, with Brian ministering at Westside until 1990. Brian then served as sole minister at St Martin's Papatoetoe, until his retirement in late 2008. Brian continued to worship and serve as a member of St Martin's after his retirement, until his passing in 2015.

Brian has been described as a "defender of truth". He strongly believed that people needed to know the truth of God's word. That in knowing God's truth, it would bring healing, restoration, deliverance, conviction and wholeness. He was a prolific writer with over 30 booklets with themes from deliverance to prayer and culminating with his autobiography outlining his journey with cancer. Sadly this book was published after Brian's passing.

Brian was also involved in ministries which provided other outlets for expressing his personal giftings, passions and vision, including Presbyterian Affirm, Victorious Ministries through Christ, writing for Daystar, community food bank and, during his retirement, the Papatoetoe community teaching gardens.

Brian was keenly interested in researching both his and Elaine's family history and was an avid Auckland, Blues and All Blacks rugby fan and loved to potter around in his garden.

Brian will be remembered as a humble man who served God and the people God entrusted to him with compassion, conviction and with unswerving faith.

### **The Reverend Kenneth Gordon Cree (1924 – 2015)**

The dramatic way in which World War Two ended in the Pacific was a major factor in causing Ken Cree to become a Presbyterian minister. Ken grew up in Christchurch, attending Cashmere Primary School and St Andrew's College, followed by study at Canterbury University College, from which he graduated BSc in 1945. He began as a graduate student at Victoria University College, then was manpowered to work in the Dominion Physical Laboratory in Wellington.

The explosion of atomic bombs in Japan had posed for Ken a dilemma: 'What would be done with *my* work in science?' Exploring the Christian ministry, then recognising it as his calling, in 1948 Ken became a student at the Theological Hall, Knox College. In his exit year, he won the class prize in Systematic Theology. It was a subject which continued to intrigue Ken, from the historical theology he studied in his Hall course to contemporary developments such as those popularised and elucidated by Professor Lloyd Geering. The Hall's professors of Old and New Testament studies of the time, known for their erudition and enthusiasm, shaped in Ken the desire to make the Bible come alive to his congregations. Ken sought to bring not only clarity and relevance in speaking and teaching but also encouragement for others to think for themselves.

Ken served in five parishes: Knox, Cheviot (where he was ordained) 1952-56; Fitzroy, New Plymouth, 1956-64; Ngaio, Wellington, 1964-71; St Columba, Richmond, Christchurch, 1971-1985; and finally Trinity, Akaroa, Banks Peninsula, 1985-1989. As well as undertaking the tasks of parish ministry, Ken would play his part in the wider church with such diverse responsibilities as serving as chaplain to the Very Rev James Baird (Assembly Moderator, 1952); membership of the Wellington Presbyterian Social Service Association Board (during ministry at Fitzroy and then Ngaio) and of the Students' Committee of Christchurch Presbytery in his retirement.

Ken met Margaret Bullock, a teacher, at the 1954 Bible Class Conference; two years later they married. To Ken and Peggy were born six children: Richard, Alison, Andrew, Alistair, Michael and Gillian. It was a family in which academic endeavour was prized, with all the Cree siblings completing either a graduate or post-graduate degree.

Ken's imposing figure was matched by his sense of humour and fun, a tolerant personality and an enthusiasm for the pursuits and commitments of his family. The Cree dining table was noted for the range of subjects discussed around it: social, scientific, political, ethical and spiritual; vigorous discussion was not only acceptable but expected. Ken and Peggy had a strong and loving marriage, in which mutual

respect and acceptance were noteworthy. In Ken's final parish, Banks Peninsula, Peggy was to all intents and purposes, the associate minister; a situation that worked so well that Ken would later comment, 'I recommend the idea to anyone'. Ken enjoyed a long and happy retirement, in which he took up a new hobby, stamp collecting, which brought him considerable satisfaction.

Ken Cree enjoyed good health to the end of his life. He died suddenly and unexpectedly watching television on a Sunday morning. The programme was *Praise Be*, the title itself an appropriate response to the death of one who was a friend to many, a dedicated and respected parish minister, and a warm and loving husband and father.

### **The Reverend Scott Dalziel (1933-2016)**

As a teenager in Bible Class in Waihi, Scott had an interest in ministry in the Presbyterian Church. After leaving school, he worked in a bank for a few years before being accepted for training for the ministry. Scott completed his training at the Theological Hall in 1960, with a BA and a BD. He was one of a group of young ministers concerned about the Presbyterian Church's failure to attract blue collar workers. With one or two others in this group, he lived in the single men's camp and worked on hydro construction in Mangakino in 1961. At the same time, also in Mangakino, Ron Bichan was researching this topic on behalf of the national church. Scott met his wife-to-be, Ann (née Simpson), when she was staying with the Bichans.

Scott was ordained at Te Hapara, Gisborne, in 1962 and moved to Otahuhu in 1968. He resigned from there in 1974 and moved into guidance counselling. He and his family lived in Otara, Picton, New Plymouth and then Lower Hutt. While in Lower Hutt, Scott served three terms as an Eastern ward counsellor in the city council. In keeping with his concerns for justice and fairness, he consistently advocated for people who were socially disadvantaged, eg through opposing the sale of social housing. Scott and his wife were members at Hutt City Uniting Church. Ann died in 2002 after a long illness.

Some time later, Scott and his new partner, Helen Marsh, moved to an ecovillage in Kaiwaka where they built their own house of clay/paper bricks and developed a good garden. They shared a commitment to care for the environment and for people on the margins of society and became leaders in that community. On 11 July 2016, Scott was on his way back from a community meeting to set up a drop-in centre when his car and a truck collided and he was killed. His children and grandchildren and many members of the extended family were joined by members of both ecovillages and Kaiwaka village residents in the celebration of Scott's life.

As was said in a prayer at his funeral "Scott was empowered in his journey of life by the Spirit of faith" and we give thanks for his life and witness.

### **The Reverend Dr Wilson Edwin Daniel (1929-2015)**

Wilson Edwin Daniel was born on 29 January 1929 in Southland and completed his early education at Riverton and Invercargill. At Otago University he completed an M.A. with Honours and an L.L.M. before practising law in the Southland Area.

In 1964, he returned to Dunedin, with his wife May and their young family, to begin training for ministry. His natural skills and personal confidence meant he became a

trusted member of the student body and he confirmed his well-established links with Knox College. After completing his B.D. he was ordained and inducted to the parish of Teviot (Roxburgh) in February 1965.

Wilson's interest in human behaviour and Jungian Psychology led him enrol at Claremont University California (USA) where he completed his Doctorate while continuing his close association with the worshipping community there.

In September 1977, he returned to New Zealand and accepted an appointment as Director of the Cameron Centre, Presbyterian Support Dunedin, where he continued until April 1983, exercising his skills in support of the community.

He made periodic visits to the U.S.A. to spend time with his family who had remained there. He later settled in Napier, where he continued to exercise his counselling skills and attended conferences of the Jungian Society in Australia and New Zealand. He was an active leader within the Hawkes Bay Presbytery. Until 1994, he provided supervision to a number of ministers and further honed his skills in that area.

When his second wife, Vivian, fell ill he became her full-time support, a role he exercised with compassion and grace. Following her death in Napier, he returned to Dunedin in 2002, where he renewed his links with Knox College (he was a life fellow) and the counselling services in the city and the Otago Law Society.

A life member of the Otago Settler's Association, Wilson attended worship at Roslyn and Highgate Parishes, Ross Home and the Sea of Faith. To his life's end he continued to supervise students, both theological and legal and mentor a number of like-minded academics. He had a lifetime interest in music, (he played violin) and enjoyed a significant collection of recorded classics. Wilson died on 8<sup>th</sup> February 2015.

### **The Reverend Peter Norman Davies (1930-2014)**

Peter Norman Davies was born on 19<sup>th</sup> May 1930. From an early age, he wanted to be a minister and so, after gaining his BA, he was accepted for training at Knox Theological Hall, from 1954-1956.

Peter's first parish was Tokomaru Bay, which was a very large parish stretching up the East Coast, where he lived in corrugated iron cottage. It was there that he started learning the Maori language, something he continued to pursue right up to his death. It was in his retirement that he gained a certificate in Te Reo.

His next parish was in Brooklyn in Wellington, then Bulls, Mangakino, Taumaranui, and finally Foxton. While Peter was in Bulls, he was involved in the work of the Presbytery and was Moderator of Manawatu Presbytery in the 1970's. At that time, he represented the presbytery on the Board of Turakina Maori Girls' College in Marton.

The College was at a crossroads at that time, facing closure which could be avoided if it could become an integrated school. Peter was involved in negotiations to this end. He held the Maori members of the Board in high regard, and valued the opportunity to work with members of the Maori Synod.

During his time at Foxton, Peter served as convenor of the Assembly Public Questions Committee and was again Moderator of Presbytery. He also convened the Assembly Committee on Ecumenical Affairs.

Peter was a very dignified person who took life seriously but he also had quite a sense of humour. One of the highlights of his life was marrying Marjorie in 1962 in Wellington and she supported Peter in his ministry.

### **The Reverend Dr Frank Grenfell Glen (1933-2015)**

Frank Grenfell Glen was born on 20<sup>th</sup> September 1933 at Invercargill. Over the ensuing 81 years of his life, Frank amassed an incredibly rich tapestry of adventures, ones which included much faithful service to the Lord on both sides of the Tasman. Often described as a man's man, Frank was always ready to share the truth of the Gospel without frills, doing so in a way that might transform the hardest of hearts. Always affirming the love of Christ and recognising 'we are more than conquerors through Him who loved us' - Romans 8:37.

From a young age, Frank developed an interest in most things electrical, mechanical and especially those focused towards aviation. He managed to combine his deep love of people (especially those whom he considered marginalised) with his passions for flying, the outdoors, academic study and the authorship of fifteen books.

At age 20, Frank qualified as an electrical fitter training on the state hydro programme at the Waitaki River. Working amongst older men with 'worldly habits', Frank saw first-hand the effects of alcohol abuse and the resulting impact on the families. Even as an electrical fitter, he made it his mission to be a Christ like influence in both the workplace and community. During this time of the early 1950's, Frank was awarded an RNZAF cadet scholarship and, by diligently applying himself, he duly gained his pilot's licence.

Sensing the call of God beyond his electrical tools, at age 22 Frank left Southland and moved to Auckland where he entered the Trinity Methodist Theological Hall. While there he developed a strong interest in Church History; one that would see him write several important historical publications later in life. During this time in Auckland, Frank became the General Secretary of the NZ Missionary Aviation Fellowship, a role he relinquished on his return to Southland after 2 years.

On January 21<sup>st</sup> 1958, Frank married Margret Hamilton and together they lived 57 years in a wonderful and devoted partnership ... (to quote Margret) "climbing every mountain, and in some cases just flying right over them" Newly married, the Glens spent the following 4 years living in Western Southland, with Frank serving as the full time Industrial Chaplain on the Manapouri Hydro Scheme.

Ordained at Invercargill on 2<sup>nd</sup> November 1960, Frank continued to minister in many places across Fiordland. He'd often tramp for a day into dense bush in order to meet up with parties of workmen; offer pastoral care, before camping with them overnight and tramping out again the following day. In 1961, Frank was commissioned into the Royal NZ Army Chaplains Department, thus beginning many years of Military Ministry. Two years later, the Glens left Western Southland and began a season in Canterbury with a dual appointment. Frank became both a parish minister at Shirley, Christchurch, and a Chaplain in the Royal NZ Infantry Regiment. Frank also became the Consulting Chaplain to the Department of Social Welfare and Chaplain attached to NZ Military Forces serving in Fiji.

In 1966, Frank and Margret made the decision to move to Australia where Frank took up the position of 'flying padre' operating a patrol ministry for the Uniting Church of

New South Wales. There he pioneered the use of aircraft in medical, spiritual and Aboriginal work across 92,000 square miles of New South Wales, Queensland and South Australia. Frank's skill as a pilot and compassion as a minister enabled a more effective church mission across large areas of the Australian outback. During this time, Frank also established an association between the Mission Aviation Fellowship and the Uniting Church of New South Wales to ensure there would be ongoing training of clergy to become pilots.

Between 1971-77, Frank served as a Chaplain (and also an unofficial flying instructor) with the Royal Australian Air Force. Holding the rank of Squadron Leader, he spent time at all six of the main air force bases in Australia. This, before going on active service at Vung Tau, South Vietnam, where he was responsible for the return of the bodies of fallen Australian soldiers to their families. For obvious reasons, this wasn't a role he enjoyed; it would often leave him emotionally exhausted for weeks after he had returned to Australia.

In 1978, once back in New Zealand Frank became a Probation Officer, firstly in Gore before relocating to Nelson; all the while keeping up a part time Chaplaincy role with the NZ Police.

In 1985, Frank formally transferred back to the Presbyterian Church of New Zealand and became Chaplain for Presbyterian Support in Hawkes Bay where he served 8 institutions with 600 residents and 350 staff.

Making a final return to parish ministry in 1986, Frank ministered at the Thames Union Parish in the Waikato for 5 years before retiring due to ill health in April 1991.

It was now that Frank gained his 'second wind' and began to devote himself more intently to study, gaining a Doctorate of Philosophy from the University of Waikato. Once completed, his thesis 'A Study of Chaplaincy in the New Zealand Military' was described as a groundbreaking work. Around that time, Frank was admitted as a Fellow of the Australian Institute of History and the Arts and he also became the editor of the NZ Journal of Military History, a position he held for the next five years.

Added to this, Frank was made an honorary life member of the NZ Military History Society, as well as Patron of the NZ Radio DX League. In these later years, he continued to both write and collect books and memorabilia. Frank had several books published including: 'Holy Joe's People', 'Fly High Reach Far' 'Bush in Our Yard' 'Australians at War in New Zealand' and most recently... 'Bowler of Gallipoli', which Frank had been consulting on for an upcoming television documentary, just prior to his death.

As previously mentioned, Frank was an ardent collector of books, and today the Glen Collection is part of the Hewitson Library at Knox College, Dunedin. Its works represent Frank's many and varied interests, and they are a wonderful resource available to all through the library and Presbyterian Achieves.

In his 81 years, the Reverend Doctor Frank Glen was a faithful husband and partner in the Lord's service with Margret. He was a Flying Padre, a Parish Minister, he was a Chaplain to the Manapouri workforce, NZ Army, NZ Police, Social Welfare, Royal Australian Air Force and Presbyterian Support. He was a Probation Officer, a Scholar, an Author, and my friend for too short a time.

Frank died peacefully at his home in Cromwell, on 4th February 2015, with Margret at his side. A man who knew he was more than a conqueror through the Lord Jesus Christ who loved (and still loves) him.

### **The Reverend Gowrie Roderick Grant (1938-2015)**

Gowrie Grant was born in Alexandra, Central Otago, 4 February 1931, and received his primary and secondary education in Roxburgh. On leaving school, he entered the New Zealand Army. The Army supported his first year of study at Canterbury College, but he decided not to go on with the Army training. Gowrie then supported himself and continued his studies at Canterbury, completing a Masters degree in history.

After graduating, Gowrie took up a trainee position with Mobil Oil. While working in Wellington he met Elizabeth. They married in 1959 and had two children. It was during his time in Wellington that he began to think seriously about entering the ministry. Gowrie was transferred by Mobil to Alexandra for a short time where the minister Thomas Hay facilitated his application to study at the Theological Hall in Dunedin. He was a student at the Hall, 1960 to 1962.

Gowrie was ordained in Kaikohe on 6 December 1962 and served the extensive parish there for five years, experiencing the richness of Northland life and Māori culture in particular. In March 1968, Gowrie moved to Mount Maunganui which was still an independent borough and seaside holiday community. During his ministry there, the parish was consolidated and its church facilities redeveloped. He moved to Knox Hamilton in March 1976 and encouraged the building up of the congregation which was going through a time of transition after its country churches were joined to Fairfield Parish. In December 1987, Gowrie was inducted at St Andrew's, Birkenhead, Auckland, and became a minister emeritus in February 1994.

Gowrie was intellectually inclined and throughout his ministry was interested in new theological developments, pursuing and preaching truth as he understood it, even if this resulted in some disagreements. Although some of his parishioners differed in their views, they respected and appreciated Gowrie for his strong pastoral ministry. His dedication to his people was wholehearted and he was highly regarded for his faithful, compassionate service; his affirmation of others; his pastoral concern and care for those in need.

Gowrie made his ministerial contribution to the Church at the parish and presbytery level. He did not seek a high profile at the Assembly or in the national church. His commitment to the local and regional church was seen particularly in his willingness to take on the role of interim-moderator in vacant parishes and the long hours this involved him in travel and meetings.

In retirement, Gowrie was a member at the Community of St Luke in Remuera, Auckland, where he was an honorary associate minister. Gowrie died after a long illness on 15 March 2015. We give thanks to God for Gowrie's life and work and express our good wishes to his wife Elizabeth, his children Bruce, Rachel and his much loved grandchildren.

### **The Reverend Tamati (Tom) Hawea (19??-2016)**

Early March 2016 was a sad time for Te Aka Puaho when hundreds of people from throughout the Bay of Plenty gathered at Tutee marae in Te Teko to pay tribute to Tom Hawea who was termed Te Hepara Pai, the Good Shepherd. As a young student at Te Whaiti nui a Toi Māori Boys training farm, Tom made a commitment to the Lord when he attended a service lead by the Rev Jim Irwin who made an altar call asking if there was anyone present who would like to commit their life to the Lord. Tom and two friends were not shy in coming forward. Within two years of that moment, Tom was training for the ministry at the Wānanga a Rangi ministry training college in Whakatane. While there he met and married fellow student Jean Ngatai who was training as a Deaconess. They went on to have two sons and four daughters. At the completion of his training he was Licensed in Te Whaiti in December 1956 and ordained in Ruatahuna in 1960.

At that stage, the Māori Synod was still largely rural-based and were slowly following their people into large urban areas. Tom was posted to Wellington to assist Wellington Presbytery to extend its mission to include Māori and before long, through ecumenical co-operation, he had established his own congregation for the Māori Synod.

Tribally, Tom was from Nga Maihi of Tuteao marae in Te Teko and Ngati Tuwharetoa in Kawerau and when an opening became available in Kawerau he seized the opportunity to move home to minister amongst his own iwi. Three years later, he was posted to Taupo and then to Whakatane where he became Moderator of the Māori Synod which at that stage was quite an achievement at the age of forty. As Moderator, he was known for his pastoral leadership, visiting Turakina Māori Girls College once a month and organising a monthly roster for ministers of the Māori Synod to visit the school with their pastorates and take services at the school. His influence extended beyond the shores of Aotearoa New Zealand when he visited First Nations people in America and also took part in a survey of Māori in Australia that led to the establishment of the Wairua Tapu church in Sydney run by the Pihopatanga of the Anglican Church. It was during his term as Moderator that the current Wharenuī Te Maungarongo was built at Ohope marae.

When his term as Moderator concluded Tom and Jean moved their family to Hastings before taking up a call to Tuatapere in Southland. This was out of his comfort zone ministering to Pakeha but Tom and Jean rose to the occasion and thoroughly enjoyed every moment of this new experience. Sadly Jean fell ill with cancer and died in Southland but returned home for her tangi and burial. With Jean buried at home, Tom and the family moved back to the North Island where he rejoined the Māori Synod as minister in Whakatane where he remained until his retirement. In his retirement he moved home to Te Teko and became the convener of the Ohope marae committee. It was at a Māori language resource teacher conference at Ohope marae where he met a school teacher friend he had not seen since the 1950s in Te Whaiti. Before long Tom and Hoana were married and fully involved in life in the Te Teko community. Tom had two churches, the Presbyterian Church and a second church that he termed as the Universal Church – golf. Monday was his golf day and he often found many other Presbyterian ministers at the Universal church deep in worship on the fairways and greens and often commented that we should initiate a Presbyterian ministers' golf tournament. A particular highlight of his retirement was attending the World Council of Churches General Assembly in Harare, Africa where he met Nelson Mandela.



Tom was one of the few ministers within the Māori Synod to achieve the milestone of reaching the 50 anniversary of his ordination. He was nominated and awarded a QSM in this year but in his humble way he declined the honour saying that being a minister of God was the highest honour possible. His legacy is his humble nature and pastoral leadership and for the many lives that he influenced.

Moe mai e Te Heparā Pai – Rest Peacefully Good Shepherd

### **The Reverend Fergus Allan Hume (1912-2015)**

Fergus Hume was born in Takaka, on 4<sup>th</sup> October 1925, the fifth child of James and Olive Hume, and attended Takaka Primary, Takaka Central and Motueka High School.

On leaving school, Fergus worked for a time in the Takaka Post Office and, during the 1930's Depression, he worked on an uncle's farm. Later, a Dr Bydder employed Fergus to beautify two acres of ground surrounding a private hospital where his aunt Lynda was Matron. Fergus lived and worked there for seven years.

In 1938, Fergus felt a call to the Ministry of the Presbyterian Church. He studied for a BA degree at Otago University and graduated from Knox Theological Hall at the end of 1943.

During vacation periods, Fergus did various jobs such as managing a dairy herd, chairing a survey party, pick and shovel work in the Public Works and washing milk and cream cans in a milk factory and delivering cream in the afternoons to restaurants.

At the end of the second year in the Theological Hall, Fergus did Parish Ministry at Lumsden, Southland, and when he completed his third year at Knox, he was called into full time ministry in the Lumsden Parish, at the beginning of 1944. His seven years ministry there involved a lot of travelling on metal roads.

Fergus had a regular three services each Sunday and a monthly service at Te Anau, fifty miles away. The home mission station at Athol was added and while senior students from the Hall took his regular services, he would head to Kingston, 38 miles away, for his first service, moving then to Garston for a second service and finally to Five Rivers arriving home at 8.30 pm, having been away for 12 hours. Fergus found the responsiveness of the people so rewarding.

At the end of 1944, Fergus and Anne were married at Knox Church, Dunedin, where Anne had been a choir member, a relieving organist and superintendent of a large Sunday School. Fergus and Anne worked as a team for the rest of their married life. Anne was called home on 31.3.2006.

While at Lumsden, Elizabeth and Julia were added to the family. Moving from Lumsden to the parish of Southbridge-Dunsandel, their son Paul was born. While at Southbridge, Fergus started a regular service at Burnham Military Camp. After five years at Southbridge, the Humes moved to Opotiki where they had a very rewarding ministry of nine years. While there, Fergus started a monthly service at Te Kaha, fifty miles away, again on a metal road. The family went with him, enjoying a picnic lunch.

St John's Opotiki proved to be a strong parish with most elders, led by Norman Perry, capable of conducting worship, ably assisted by a large youth leadership.

In January 1965, the Humes moved to St Peter's in Tauranga, where Fergus served for thirteen years, retiring at the end of October, 1977.

Fergus and Anne had several trips overseas including India, visiting Catherine Hollister-Jones one of St Peter's missionaries, and also her brother Rev Gwillam Jones in Canada.

In retirement, Fergus conducted regular services in several Tauranga aged peoples' homes, with Anne assisting on the organ. They were both Life Members of the Society for the Protection of the Unborn Child; members of the Drug Arm organisation and also the Society for the Handicapped, where Fergus became Patron, and later a life member.

Fergus died peacefully at Tauranga on 20<sup>th</sup> May 2015, "Full of Years". He is survived by his daughter Julia and son Paul, who played the bagpipes at the conclusion of the funeral service at St Columba, Otumoetai.

### **Miss Maude Johnston (1928-2014)**

Maude Johnston had her primary and secondary education in Ashburton. She worked in an office for over eight years. She moved to Dunedin and trained at Deaconess College 1953 to 1955. Early in 1956, she was ordained and inducted as a Deaconess at St Luke's in Remuera, Auckland. At that time, Remuera included state houses and railway houses, as well as the houses belonging to the wealthy. Most of her work at St Luke's was with the children and young people. Among other things, she organized children's holiday programmes in school holidays, Youth club on Friday evenings, Girls' Brigade and Bible Class Camps.

Maude's next appointment, from 1959 –1963, was with the Christian Education Department of the Presbyterian Church. The then Director Rev Alan Goss writes, "Maude was unhurried, steady, open and reliable and easily won the confidence of the children, young people, teachers and leaders she worked with." She traveled widely to many different parishes in New Zealand, usually spending a week in each Parish. This work included training Sunday School teachers and Bible Class leaders and taking after school programmes. In the school holidays, she would conduct children's holiday programmes in such places as Kawerau and Mangakino. Each January she went to Queenstown for a camp with 14-17 year old girls. Bina Taggart commented Maude "ran the camps kindly but firmly and showed a real rapport with those girls."

In 1964, the Rev Jim Irwin convinced Maude that Christian Education in the Maori Synod was the job for her. Maude thought she learned a lot more than she taught. She regarded herself as an ignorant Pakeha; she said she had a lot to learn, for until then Maude had had very little contact with Maori culture. She regarded her attempt at learning the Maori language as not very successful. However, Maude had lots of wonderful memories of her 5 years in the Maori Synod.

Maude then decided the best way to extend her service to young people was to work with teenage girls. She continued her Christian witness and service as a Residential Social worker for the Social Welfare Department. Her first appointment was at Kingslea in Christchurch where she worked with pre-release girls. The girls did much to complete her education! The girls offered her "training" of a different kind e.g. how to shop lift; how to pick locks and such like! Maude found many aspects of her deaconess training were useful, especially the Group Therapy. Maude wrote those girls were a real challenge. Most had experienced a difficult childhood.

After Kingslea, Maude moved to Auckland and worked in Remand Homes. The situation was different in that most of the girls were there for a short term and so there was not the same opportunity to build up trust before they moved on. Looking for something different, Maud went to Hamilton to work with younger children. Many of those boys and girls had been abused physically, sexually and mentally. She had to avoid becoming too emotionally involved as they had to move on - to foster homes, family homes, sometimes for adoption and occasionally to return to their own families. The children were able to benefit from much community involvement - they attended local schools and were often able to experience social activities they never knew existed. Many had never been shopping and had no idea how to post a letter or talk on the telephone. Many of the children had never had a birthday cake and she made sure that they had a special birthday cake of their choice while they were in her care.

From Hamilton, Maude moved to a short term Remand Centre in Christchurch. When that Home was closed, she went back to Kingslea - this time to start a Remand Unit there. She also served in Palmerston North and later back to Auckland. Once again, it was to a home for younger children – “the sinned against rather than the sinners” as someone once described them.

In July 1984, Maude went to work in the Weymouth Residential Centre. The work was not easy, and it usually took six weeks to gain trust and respect. Maude’s sense of humor was essential. She was convinced her Deaconess training had been put to good use. Undoubtedly she has influenced many young people, including street kids, abused or abandoned girls and boys.

Maude retired in March 1988. Retirement in Akaroa was very different from her busy working life, yet Maude still used her training, serving as an elder and teaching Sunday school, until earlier this year.

Maude Johnston is honoured for her twenty-five years of service in the Banks Peninsula Parish, and for her Christian witness and service in both the Church and in her Social Welfare work in many places throughout New Zealand.

### **The Reverend Christina John Loughton (1938-2015)**

Christina Loughton was someone who found her place in life. She had a deep capacity for love, friendship, acceptance and inclusiveness. She also challenged what many church goers believed to be God-given immutables.

Christina was born in Reefton on August 19, 1938, baptised as Stanley John Loughton on Christmas Day, and grew up in Christchurch. Like her three siblings, she was always known by her second name. She died as Christina John Loughton in Christchurch Public Hospital on New Year’s Eve 2015, having lived as a woman for many years. She herself explained her gender as being “Just Other,” somewhere in the middle between male and female. She had known about her feminine side for most of her life, but had kept it hidden until in her sixties when she decided to come out. She explained that “the essential reason is to be true to myself, to be able to live a fuller and richer life in the later years of life.”

Christina was strongly influenced in her teenage life by the liberal theology she was nurtured in at St Alban’s Presbyterian Bible Class in Berwick St, Christchurch, and the caring oversight of Lindsay Crozier, official photographer to the Presbyterian Church. From time to time, when her brother David, aged thirteen, was in distress

and dying of cancer of the jaw, Christina had to jump on her bike and fetch Lindsay to console him. Prayer groups for David were set up by the Loughtons' missionary aunt in Madagascar and also in Chester in England, the family seat. David died despite the prayer groups, which left Christina with many questions and a lifelong search for answers. Her call to ministry came in her final year at Christchurch Boys' High School. She was accepted as a student for the ministry in 1957.

Christina graduated from the University of New Zealand with a Master of Arts with Honours in History in 1962, entered Knox Theological College, and gained a Diploma of Theology in 1964. In 1970, she was awarded a Bachelor of Divinity from the University of Otago. She married Patricia Dewar in 1963 during her student years. They had three sons and two daughters and were married for forty years. Ministry in Cheviot, Miramar, and Gisborne followed. The family later spent time in Ngaruawahia where Christina was a superannuation sales consultant/sales manager. She gained many financial, planning and strategising skills during that time and drew on them for the rest of her life.

Christina's array of talents, her compassion, generosity and her life of service to God and the community had been foreshadowed when she became one of New Zealand's first Queen's Scouts. Christina's passion for life was enormous and she was blessed with extraordinary energy and determination which enabled her to work long hours for her dreams of justice and inclusion. Together with Trish, she was a founder shareholder of Habitat for Humanity, took part in builds in Christchurch, Fiji, Dunedin, was manager/caretaker of Aged Concern's Collingwood Centre in New Brighton, drove taxis, and was a member of the Christchurch Presbytery, treasurer for New Brighton and Knox Parishes, in Christchurch, Board of Managers member at St George's/Iona and congregant of Knox, Christchurch.

Christina founded Agender Christchurch in August 2000, a support organisation for transgender and transsexual people and their families, and for advocacy, outreach and education in the community. Agender was initially based at the Collingwood Centre and moved into the Christchurch Community House in 2001. There Christina was accepted and valued for herself, her innovative ideas, her unwavering determination to complete projects she initiated, and her networking skills. In February 2005, she extended Agender's work by founding Rainbow House which provided residential accommodation and support for marginalised trans people. She did all the shopping, cooking, cleaning and administration herself. Later that same year, she was implanted with a mitral valve and defibrillator which gave her 10 extra years of life and she used those bonus years to the full.

After her retirement from Agender in November 2010, Christina poured her energies into advocating for bus users and the NZ Labour Party. She served on the Local Electoral Committee for Wigram and gained an informal award for the most circulars delivered and the most kilometres covered on foot.

### **The Reverend Robert Alexander Matthews (1943-2016)**

Robert Matthews was born in Devonport, Auckland, on 19 October 1943. He attended Belmont Primary School, Howick District High School, and then St Kentigern's College. After leaving school, he worked as an accountancy clerk, beginning night classes at Auckland Technical College. Involvement in St David's Khyber Pass Parish, and a call to ministry, led to Robert's studies at the University of Auckland, 1963-66. He entered the Knox Theological Hall in 1967, and was a member of one of the largest classes at the Hall. It was a

tumultuous time for the Church, with the trial of the Principal, Professor Geering for doctrinal error in 1967.

Robert married Louise Edgar in December 1967 and they spent two years living in the “Pitt”, the old Knox Church manse in Pitt Street which was divided into five flats for married theological students. Friendships with other couples were cemented and lasted a life time.

After finishing at the Theological Hall, Robert and Louise moved to New Plymouth, where Robert was assistant minister at St Andrew’s Church. Robert had hoped that his appointment as an assistant would be a kind of apprenticeship so he could learn more of the skills of ministry. It was a very demanding time; the senior minister resigned and Robert was thrust into the role of looking after this large parish for eight months before another senior minister was appointed.

Robert resigned this appointment in December 1971 and, until the following August, he worked as a milk vendor, house painter, gardener and a night shift factory worker. He was then called as the minister to Kelso Parish in West Otago where he was minister for six years. Robert enjoyed ministry in this rural context, taking a full part in the life of the Mataura Presbytery and the local community.

The move to Christchurch in August 1978 to St Martin’s Church in Opawa was in contrast to rural Otago. Again, Robert actively participated in the life of the presbytery, convening various committees. He was involved in the local community, serving on the St Martin’s School Committee for five years and was a founding member of the Opawa/St Martin’s Neighbourhood Committee.

While he was at St Martin’s, Robert undertook the first stage in Clinical Pastoral Education training at Sunnyside Hospital. This led to his appointment as chaplain in 1988 at Greenlane / National Women’s Hospitals in Auckland. While there, he completed the second stage in Clinical Pastoral Education. He served for five years as the secretary / treasurer of the Auckland Doctor / Clergy Society, and was active in chaplaincy committees. At this time, he became a charter member of the Rotary Club of Epsom.

In 1993, Robert transferred to the Waitemata Health Board where he was based at North Shore Hospital, also serving in the Mental Health Unit at Taharoto, and undertaking some work at Waitakere in the geriatric wards and Mental Health Unit. A call to Epsom Presbyterian Church, Auckland, led to his induction on the 30 November 1995. Again there were the inevitable presbytery committees, as well as the demands of parish ministry. Robert resigned from Epsom Parish and became a minister emeritus in March 2005.

Robert then took up a position as pastoral care co-ordinator at Mercy Hospice in Auckland where he served for seven and a half years until his retirement in 2013. During this time, he undertook further study in administration and was involved in helping the shift of Mercy Hospice from Mountain Road to its new site in Ponsonby.

Robert was not one to seek the limelight. He was in his right place within the hospital and hospice environment. His pastoral skills, his empathy and compassion for people facing the end of life and their families were greatly appreciated. Robert died on 19 July 2016. We give thanks to God for Robert’s life and ministry and remember Louise, their children John, Anna and Campbell, and their wider family.

### **The Reverend Allan Morgan (1928-2016)**

Allan Morgan was born in Bucksburn, Aberdeen, Scotland on 5<sup>th</sup> November 1928. After leaving school at the age of 14, he trained as a joiner. In 1950, he emigrated to Dunedin and joined the Musselburgh Church, where he met and later married Nancy. Prompted by an experience at an Easter camp, he offered himself for ministry and after night classes and a degree at Otago, he trained at the Theological Hall from 1955-57.

Allan was ordained in 1958, and served briefly as an Assistant Minister at Dunfermline Abbey in Scotland before serving for seven years at Clutha Valley Parish, fourteen years at St Stephen's Invercargill, and eleven years at St Andrew's in Gore. Allan and Nancy also enjoyed two exchange ministries in USA and Scotland.

Allan was appreciated as an energetic, creative, highly organised, and caring minister who, as a life-long learner and avid reader, offered a thoughtful pulpit ministry. He had the view that people also learned through their associations with the arts and he encouraged people to become involved in small operas, plays and choirs as part of the life of the church.

Allan believed in the church as 'a community or network, which binds people of all kinds of temperament with great diversities of experience and opinion' where people 'go on learning from and through one another and in which they are prevented from supposing that they ever hold a monopoly of the light.'

Allan also offered wise leadership in various roles in presbytery and Assembly committees, and was the Moderator of the Synod of Otago and Southland in 1977.

Allan is survived by Nancy, their four children, and eight grandchildren

### **The Reverend Bruce McNair Patterson (1926-2016)**

Bruce Patterson was born on 4<sup>th</sup> October 1926. He married Judith Hope in October 1952, and together they raised a family of four. Bruce gained a B.A. and then undertook ministry training at Knox Theological Hall from 1953 to 1955. He was ordained and inducted to the Mangakino Parish, Waikato Presbytery, in December 1955. In this parish, he developed a significant youth work.

The Pattersons moved south to Motueka, Nelson-Malborough Presbytery in 1962, and then back to the North Island four years later, this time to Turangi Joint Parish, Bay of Plenty Presbytery. In Turangi, Bruce developed a close relationship with the local Presbyterian Maori Pastorate.

From Turangi, Bruce and his family moved to Hobson-Parnell Parish, Auckland, in 1971. Besides his pastoral caring, Bruce saw much of his role as the minister showing the love of Christ in the community by reaching out to where the need was, both to individuals and to the community. While in Parnell, he was instrumental in setting up Odyssey House, and also had a role as an industrial chaplain. Bruce and Judith moved to their final parish, South Bay of Islands Co-operating Parish, at Kawakawa, Northland Presbytery, in 1983. Here, Bruce continued his focus on community needs by establishing a trust to address issues of unemployment.

Bruce retired in 1987, and remained in the Far North. He had a special affinity for those with mental health issues, and his compassion showed by the work he did with the mentally ill and their families long into his retirement. He is remembered fondly by members of the Bay of Islands Parish, who recall him as someone who preferred to work quietly in the background, leading by example. He is described as ready to reach out to those in need, but often with little time for officials or officialdom. Though he retired from active ministry when he turned 60, he continued to lead a full and purposeful life. He developed considerable artistic skills, and shared these by giving art lessons to the younger generation of refugee families.

Bruce died in April 2016, predeceased by Judith. He is remembered as: *“Quite the gentleman, quiet, talented – we were impressed with his art - and he was always ready to challenge anyone’s thinking, always true to himself, very awake to the currents and tides of contemporary fads, especially if he thought they were just a ‘flash in the pan’ ideas that couldn’t and shouldn’t last. Bruce’s affection for family and friends ran deep, and in return he will be sorely missed for the special person he was.”*

### **The Reverend Rehia Rangitauira (19?? – 2016)**

Rehia came from the Manihera whanau of Ruatahuna that had strong Presbyterian roots. Her elder brother Tiakina, or Jack, was a long serving minister of Te Aka Puaho. Growing up in Waiohau, Ruatahuna and Matahi, Rehia was sent to Turakina Māori Girls College in the 1950s. It was there that she met her future husband Barney Rangitauira. As a young carver, Barney became the lead carver on the Chapel that was being built at the School. Marriage and family were to follow but Rehia remained faithful to her Church worshipping with the Wellington Māori Pastorate.

When Te Kakano o Te Aroha Church Marae was being built Barney became the master carver with Rehia helping with the tukutuku artwork. Rehia applied for the Amorangi ministry and after her studies in 1999 she was licensed, ordained and inducted into the Wellington Māori Pastorate at Te Kakano o Te Aroha Church Marae, the place that she physically help build. Rehia had a passion for preaching and would concentrate her efforts on preaching with passion. She also enjoyed attending meetings of the Wellington Presbytery and hosted Presbytery at Te Kakano on a number of occasions.

In 2004 she moved to be with whanau in Auckland and was inducted into the Auckland Māori Pastorate. After a brief ministry there ill health caused her to resign from ministry and she moved back to Wellington and re-joined the parish at Te Kakano where she became quite active in the parish ministry supporting new mission initiatives that saw the parish grow its membership considerably into the largest congregation within Te Aka Puaho.

After a long illness Rehia sadly passed away in September 2016 and her tangi was held at Te Kakano o Te Aroha before she was returned to Waiohau to be buried by her husband.

Moe mai e kuia i roto i ngā ringaringa o to Ariki a Ihu Karaiti.

### **The Reverend Douglas Milne Riddle (1922 -2016)**

Douglas Milne Riddle was born in Jagadhri, India, in 1922 and died in Auckland on the 7<sup>th</sup> August 2016 in his 95th year.

He was educated at Woodstock Mission Boarding School in India and then Takapuna Grammar, Auckland, before completing a BA at Auckland University.

He attended the Theological Hall between 1946 and 1948. Doug was appointed to the staff of the Punjab Mission, licensed by Auckland Presbytery and then married Marion in December 1948 before he was ordained for overseas mission service on 9 December. They set sail for Kharar and arrived on 3 January 1949.

Doug served at the Punjab Mission Language School from 1949 to 1953 (Punjabi, Hindustani and Urdu) and during that time was appointed as District Superintendent of the Kharar District of the United Church of Northern India. During this time it was recorded:

*“Rev Riddle does evangelistic work among the 250,000 people living in the 600 villages which comprise the Kharar district, and superintends the work in the five sub-districts which are in charge of Indian preachers. Work is divided between teaching village Christians, evangelistic work among non-Christians, and organising conferences, retreats and summer schools for the area. In winter he conducts camping tours among the villages; in summer he makes day trips to villages. The majority are Sikhs, many of them refugees from Pakistan, but also a large group of Hindus. Christians are mainly from (the) depressed classes. Spoken languages are Punjabi and Urdu, but Hindi is now being taught in schools.”*

Doug was then appointed minister of Christ Church, Chandigarh. He also served as Flood Relief Instructor and Organiser for the Government of the Punjab. In addition, he was Secretary and then Moderator (1965) of the Ambala Church Council of the United Church of Northern India. He also served as Secretary of the North West India Christian Council; Secretary of the Missionary Language Board; Superintendent for the Hindustani Course and Secretary of the Inter-Church Committee of the Chandigarh Christian Church.

After Marion's death, Doug went on to marry Desma, in October 1966.

Doug was awarded the Order of the British Empire (OBE) in 1967 and also was awarded CMS Citation for Meritorious Service by the Government of the Punjab.

In 1966, he was appointed minister of Morrison Memorial Church, Dehra Dun and in 1969 he resigned from mission service. Doug was [then](#) called to Hillsborough Presbyterian Church, Auckland, in October 1969 and served there until his resignation in November 1974.

He was also the President of the Leprosy Mission from 1969 to 1979. Doug was a member of the Overseas Missions Committee from 1969 and Convener from 1974 to 1975. He also served as Chairman of the Joint Interim Board for Mission (Presbyterian/Methodist) between 1975 and 1976.

He was called to Greymouth District Union Parish in 1976, and then served as assistant minister (part-time) at St George's Takapuna, on Auckland's North Shore from 1983. He served as Moderator of North Shore Presbytery in 1987, and was granted the status of minister emeritus in August that same year.



### **The Reverend Libya Rua (19?? – 2016)**

Amorangi ministry has a rich history spanning 35 years and when the story of Libya Rua is told it will be that she was a person who took the ministry across international boundaries as she was the first Amorangi minister to serve overseas.

Libya grew up Presbyterian in Waiohau and Murupara. She married James Rua of Waimana who belonged to the Christian Fellowship Church. Libya chose to support her husband and joined his Church when he applied to train as a Pastor. James became the Pastor in Murupara and with her upbringing in Presbyterianism James and Libya forged strong links with Te Aka Puaho often attending events of Te Aka Puaho and sharing ministries. There had a very successful ministry in Murupara and throughout the Eastern Bay of Plenty and with their leadership the Christian Fellowship Church became a respected Church in Māori communities in Murupara, Te Teko, and Waiohau.

When James died, Libya returned to her Presbyterian roots and moved to be with her whanau in Melbourne where she built a small congregation working with the Ratana minister in the township of Wadongga. Libya applied for Amorangi ministry and was ordained in 2012 at Painoiho marae in Murupara. Her ordination was supported by Anglican and Christian Fellowship ministers and Pastors. At her ordination Libya was given the added responsibility of establishing a mission for Te Aka Puaho in Melbourne, Australia where she chose to live. In her 4 years in Wadongga, Melbourne she became quite central to the Māori community holding regular services that became a focal point for the Māori community. After 4 years of ministry Libya suddenly died and was return to murupara and Waimana for her tangi where she was buried with her husband.

### **The Reverend Evan McAra Sherrard (1934-2015)**

Evan McAra Sherrard was born in Christchurch 28 October 1934, growing up in the suburb of Sumner. (His grandfather, whose surname was Evan's middle name, was the Very Revd William McAra, who ministered in Kaikoura for 41 years.) The Bible Class was an important part of Evan's church life as a teenager, along with Boy Scouts. Evan was part of the New Zealand contingent who went to the seventh world Jamboree in Austria in 1951. The strong bonds developed by the contingent by this overseas journey were strengthened over the years through regular reunions and contact.

When Evan left school he was selected for a government cadetship in agricultural science which brought together practical farming experience and academic study at Lincoln College, culminating in his completion of a Bachelor of Agricultural Science in 1959. The same year he married Isabelle Leeburn. Evan's sense of call to ministry led him in 1960 to becoming a student at the Theological Hall in Dunedin.

After completing his studies in 1962, Evan and Isabelle went to Ireland to enable Evan to gain experience in practical ministry and for them to both explore their Irish family heritage. The New Zealand church required a study component in Evan's time overseas and so somewhat reluctantly Evan joined in a three-month course on pastoral care at the Institute of Religion, at the Medical Center, Houston, Texas. This, however, was to radically change the focus of his ministry and his life. He was accredited in 1965 as a supervisor in Clinical Theological Education, as it was then known, and graduated with an STM in pastoral care from Perkins School of Theology at the Southern Methodist University (SMU) in Dallas.

Evan returned to Dunedin and was ordained as associate minister at First Church on 30 September 1965 where he was part of a creative ministry team led by 'Syd' (Sydney) Smale. He set up the innovative and pioneering counselling service, the Cameron Centre, in 1967. The opportunity for Evan to go to the United States in 1970 for further practical experience and study led to the family's relocation to Ann Arbor in Michigan. While there Evan gained full status as a supervisor in the Association of Clinical Pastoral Education (CPE) and completed a Master's degree from the University of Michigan.

In 1976, Evan took up a position with the Presbyterian Social Service Association in Auckland and was involved in Clinical Pastoral Education, counselling, training counsellors and supervision. He became a much respected pioneer and leader in the New Zealand Transactional Analysis Association and the Auckland TA Training Institute, the Australian and Aotearoa Psychodrama Association, and a highly valued member of the New Zealand Association of Psychotherapists who recognised his contribution making him a life member in 1992. He was a founding member of the Human Development Training Institute. Evan, together with the Revd Joan Dallaway planned and implemented a training course in psychotherapy in Auckland Institute of Technology / Auckland University of Technology where he taught for a number of years.

Evan found a very fulfilling ministry outside the conventional parish structures, that was concerned with the healing and wholeness of people. Underlying his practice as a psychotherapist, there was a strong, evolving faith which was not overt but expressed through his relationships with others. He was a follower in the pathway of Jesus the healer, Jesus the wise man, Jesus the rabbi – the teacher. Within the Presbytery of Auckland, Evan gave astute counsel over many years through Auckland Presbytery's pastoral care committee. Evan was a man of great insight, who would often ponder a question before offering a wise response. In marking Evan's fiftieth anniversary of ordination, the Rt Rev Andrew Norton, congratulated Evan on behalf of 'the Church that you have served so well'.

Evan found a place of belonging, affirmation, and openness to new ideas in the Community of St Luke in Remuera. Encouraged by the theology of Lloyd Geering and others, Evan pushed out to new frontiers of belief, embracing in recent years Progressive Christianity, enjoying its exploration of the Christian tradition in fresh and compelling ways. He made a significant contribution to St Luke's mid-week communion service. He died on 21 October 2015. His funeral at St Luke's was a great celebration of his life, his involvement in so many areas and a tribute to the way in which he impacted on so many people. At the centre of his life was his family: Isabelle and their children, Susan and Michael, and their families. We give thanks for Evan's life.

### **Mr David Neil Sinclair (1940-2016)**

Neil was born and grew up in Dunedin. He received his secondary education at Kings High School. He then attended Otago University where he graduated with a Bachelor of Commerce Degree.

He was employed by a chartered accountant, and while he was working, he studied for and gained the qualifications to become a Chartered Accountant. He married Jeanette in 1962 and the couple moved to Timaru. Two year later they moved to Ashburton and Neil was employed by Hubbard and Churcher. The firm

added another partner who was Ron Gabites. In 1976 the firm was renamed Gabites, Sinclair and Partners.

On their move to Ashburton, Neil and Jeanette settled in Hampstead. After a few years they moved to Allenton and joined the Trinity Presbyterian Church where Neil became involved with the youth group. During this time Trinity and the local Methodist church were sharing a church building but holding separate services. Eventually discussions between the two groups led to the formation of St David's. Neil was very involved in these discussions and was a member of the first Parish Council which was elected in 1976. On the 1<sup>st</sup> March 1976 St David's was dedicated and opened. Neil was Chairman of the Parish Council for 28 years. This involved two separate terms between 1983-2012. Neil retired from the Parish Council at the Annual meeting in 2012.

Neil was for a number of years on the Finance Committee of the Presbyterian Church of New Zealand. His input to this body was greatly appreciated by the national body. He was also appointed to a committee in 2006 to set up a template for minister's stipends and allowances. This work took a lot of his time and effort. Eventually the General Assembly agreed to the reforms as set out by this committee. Neil was a Presbytery representative in the year 2006, though he had difficulty with the way these meetings were organised and run. On retiring from his accountancy firm he became heavily involved with Advance Ashburton, and for this community this will be his lasting legacy. He was also involved with local Rotary.

Neil was a man of deep and strong faith. He was always willing to do his best and give his time and talents for the Parish of St David's Ashburton and for the Presbyterian Church of New Zealand.

### **The Reverend Mark Phillip Stephens (1948-2015)**

Our Church honours the ministry of Rev Mark Stephens and laments his passing. Mark grew up in Kilbirnie, Wellington. His early employment ranged from printing (Wilson and Horton), to the Royal New Zealand Navy Reserve. Mark's many gifts were, over time, drawn together in a Call to Ministry.

In 1981, Mark was ordained and inducted into the Parish of Buller Union, Westport. His work as on-call chaplain to the Buller Hospital was the beginning of his calling to Chaplaincy. He became a victim of M.E. (Tapanui Flu) and in 1985 needed to resign from the parish. This was the beginning of the ill-health which dogged his ministry.

In 1986, he was inducted into St Paul's Fielding. He took responsibilities in the presbytery. He worked in prisoner rehabilitation at Linton and with palliative care in the Aranui Hospice. In 1991 he underwent heart by-pass surgery. He felt he must resign from the parish, which he did in 1995. Over a period of Supply in Auckland, Mark served as a hospital chaplain in Greenlane and National Women's hospitals, Children's Starship Hospital and the Connolly Mental Health Unit.

In 1999, he was appointed Ecumenical and Co-ordinating Hospital Chaplain for Kew Hospital, Invercargill. Under his leadership, chaplaincy developed from two part-time chaplains to five. He offered his ministry to engagement in the community. Among other areas of service, he became Padre to the R.S.A., to the ex J-Force Assoc., to the Royal NZ Naval-Men's Assoc., and to the Royal N.Z Air Force Association.

In 2004, he was Inducted into the parish of Burwood Union and St Kentigern's, Christchurch. Mark's passion for ministry was strong, his pastoral concern for children and older people was deep. He offered his gift of music in worship until he could no longer carry his guitar. He struggled in declining health to keep going. With further heart issues he was forced to resign in 2006.

In 1973, Mark had married Roslyn. They had three children together: Ewen, Hayden and Rebecca. Their marriage did not survive the demands of ministry. In 2005 Mark married Maree, who had been the Youth Group Leader at Burwood St. Kentigern's. Maree has happy memories of Mark in his retirement, enjoying their cottage and delighting in their grandchildren, singing to them, making up songs, inventing games.

We give thanks to God for that warm smile, those bright eyes, the love and the laughter, for all that was Mark Stephens.

### **The Reverend Wi Patene Te Pairi (19??-2015)**

Wi Patene was born in the Ruatoki valley and adopted by the Te Pairi Whanau of Waimana. He moved comfortably between both families in the two valleys of the Urewera. Being Tuhoe he had a sound knowledge of Ringatu karakia and was familiar with Anglican liturgy and worship often attending the Anglican Church in Ruatoki. He was also familiar with traditional Māori karakia and was given advice from an elderly uncle who was an acknowledged expert in traditional Māori karakia that all things were possible in Christ and to do all things in Christ.

He developed a musical talent early in life and this lead him to fall out with his Anglican heritage when he attended Sunday service with a guitar and was kindly asked to remove himself from the church with that instrument. He attended a Presbyterian service with the Māori Synod in Rotorua and was warmly welcomed with his guitar and was offered the opportunity to sing and play his guitar and this lead him to becoming a member of the Presbyterian Church. He would often argue that to be relevant to the younger generation we needed to embrace the new technology or run the risk of being dismissed as irrelevant. The guitar at that stage in Church life was still considered new technology and regarded with great suspicion.

Music and Church were his two passions and his musical talents lead him to performing with the Māori showbands of the 1960-1970s. He had a colourful character and often he was colour coded with hair to match, blue shoes, blue shirt, blue hat and blue hair. At the next event he would have red shoes, a red shirt, red hat and red hair. He supported the Quin Tikis, the Volcanics, the Hi Five and various other showbands. He eventually became a roadie with Deane Waretini after his hit single *The Bridge* and one night after a performance he and Deane were sitting at the table and Deane asked him to translate into Māori some words that he had written. The words were translated and became another hit for Deane Waretini titled *E Te Ariki, Oh Lord* that is now sung throughout the country in various churches and often performed by various Christian bands.

In his retirement he became the live-in caretaker at St Columba Church in Rotorua where he was also an ordained elder of the parish. When the Anglican Church opened their Whare Wānanga in Rotorua Wi Patene enrolled to follow his passion for theology. He was a top student of Eru Potaka-Dewes who often commented that Wi Patene had all the skills necessary to become a master in Māori theology. As a musician he had a particular passion for the Psalms and interpreting to give meaning and direction life today. His experiences at the Whare Wānanga lead him to explore

a call to ministry and in 2008 he was ordained at St Columba as an Amorangi minister to the Rotorua parish. He often stated that his mission as a minister was to be a shelter for the homeless and a voice for the voiceless which he often exercised diligently.

After five years ministering in Rotorua he retired to Whakatane where he became an active member of the Whakatane Māori Pastorate. Before long he became a valued kaumatua on his home marae in Ruatoki and with no Anglican Priest at the Church where he grew up in Ruatoki where he was asked to leave with his guitar he was invited to assist in their Sunday service as the lead Priest. He accepted this invitation to rebuild his relationship with the Church of his childhood.

Throughout his later life he lived with diabetes which eventually took his life in 2015. Wi Patene will be remembered as a colourful character, musical and for challenging the boundaries of theology, how we do theology and the relevance of theology to its context.

Moe mai e te hoa Minit