

# PCANZ - THEOLOGICAL EDUCATION & LEADERSHIP TRAINING

Report to Presbyteries 2020

**Task Group: Simon McLeay, Rob McIntosh, Erin Pendreigh, Sharon Searle**

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# PCANZ- THEOLOGICAL EDUCATION & LEADERSHIP TRAINING

## Report to Presbyteries 2020

### EXECUTIVE SUMMARY

In April of 2019, the Council of Assembly commissioned a Task Group to conduct a review of Theological Education and Leadership Training (TELT) in the Presbyterian Church of Aotearoa New Zealand (PCANZ).

The Task Group's methodology included broad consultation with all groups associated with the church in addition to other avenues of research.

The Task Group's report aims to describe and identify several key issues that became clear as we assessed the feedback received from the consultation process. Our report suggests several significant changes, which we believe would work best if adopted in full. We believe that Theological Education and Leadership Training are absolutely crucial for the future of God's church; so you will see that our report does not recommend a major reduction in spending. We are aware, however, that our church's national budget is experiencing real pressure and so we have recommended some shifts in spending priorities that reflect the changing nature of our resourcing needs.

There are 5 major streams coming out of our recommendations (some of these are not new themes):

1. We believe that the PCANZ needs to take a wide view of training, beginning with a renewed focus on Eldership training as a platform for all our other training, and setting our intern training within a wider commitment to lifelong learning.
2. We are suggesting the establishment for a new Diaconate which will replace LOM as a flexible second tier of ordained ministry. The Diaconate will have lower entry barriers and will be open to youth and other recognised ministries. We expect that a number of Deacons will also go on to become Ministers through a graduated training scheme.
3. We are suggesting that KCML after appropriate consultation be succeeded by the Presbyterian Vocational Growth Team (PVG<sup>1</sup>). The team will be funded to a similar level, but their tasking will be refocused, and they will be more strongly connected with Presbyteries and the Assembly office. The PVG will continue a commitment to training NOMs but also allocate more resources to Deacon and Eldership training along with a refocus on lifelong learning.
4. We are suggesting retaining the core of the internship as an excellent model, but also making some simplifications and changes in delivery so as to provide for the incorporation of Deacons into a mini- internship and Ministers from other churches into a micro-internship.
5. We are suggesting folding the Presbyterian Research Centre into the resource team along with a significant effort to connect the library and archives into the life of our Presbyteries.

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<sup>1</sup> We are using Vocation in the traditional sense of a "Call from God", although often now applied to all believers, we are meaning the slightly narrower meaning of church leaders. (Ex 3.4, Is 6.8, Lk 9.1, Lk 10.1, 1 Tim 3.

## INTRODUCTION/BACKGROUND

In April of 2019, the Council of Assembly commissioned a Task Group to conduct a review of Theological Education and Leadership Training (TELT) in the Presbyterian Church of Aotearoa New Zealand (PCANZ). The Terms of Reference for this undertaking are shown in Appendix 1.

The Task Group was to establish the key values and polity of theological education and leadership training in the whole Presbyterian Church and to map a new direction.

Instructions to the Task Group included reviewing the place of both the Knox Centre for Ministry and Leadership (KCML) and the Presbyterian Research Centre (PRC) and developing proposals for both that will meet current and envisaged future needs of the Presbyterian Church.

It was asked that proposals should recognise and be responsive to the changing shape of both the church and society; ensure there is the ability to be nimble and responsive to this changing environment; and represent fiscal responsibility in light of the financial demands across the whole church.

The Task Group was asked to:

1. Consider the ethos, polity and decisions of the General Assembly that have formed the present theology, educational practice and values of the Church in leadership training.
2. Research the changing role of Christianity in society and the implications for theological and leadership training in the Church.
3. Propose models and bring recommendations on how the Church might best educate its Ministers, lay leaders and members to be bearers of the Gospel of Jesus Christ in a faithful, biblical and relevant way.
4. Propose models and bring recommendations as to how the Church might best use and manage its resources for the whole Church.
5. Review the Research Centre and its role within the Presbyterian Church and wider community, including (but not limited to) considering the following areas:
  - a. An assessment of the historical significance of the place of the Hewitson Library (the Library), in the Otago region as part of our identity as the Presbyterian Church, including the relationship with the Synod of Otago & Southland and partnership with Te Aka Puaho.
  - b. The Library and the wider library services and how these meet (or otherwise) the requirements of the Church, to what extent, and in what format.
  - c. The current use of the Library (materials and buildings) by interns, Ministers, others within the Church and others outside the Church and space allocated or required.
  - d. Development of library services in other similar institutions.
  - e. Relationship between the Hewitson Library and the University of Otago library.
  - f. The collections within the Library and how these can be preserved.
  - g. The role of the Archiving Unit, including the work, space and technology requirements to operate at best practice and how this serves the wider church.
  - h. The financial implications of any change and staff requirements under any model that is developed and recommended.

It was requested that the consultation process include two parts:

1. Stage one: both face to face engagement and receipt of written submissions from the Church.
2. Stage two: once any proposals are developed, face to face consultations at Presbytery level. The Task Group will report separately on initial proposals concerning Leadership Training and Research and Archiving the Council of Assembly no later than March 2020, and these proposals

will be sent to Presbytery regional meetings for feedback before any final recommendations are made to the 2020 General Assembly.

Members of the Task Group included:

**Simon McLeay of Tauranga (Convener)**

Simon has been a Presbyterian Minister for 26 years, most recently as the senior Minister at St Peter's in Tauranga for the last 10 years. He has a Bachelor of Arts and Bachelor of Divinity from Otago University, a Master in Ministry (MMin) from Melbourne. Simon was a co-director of the Mission Resource Team for 3 years in the 2000s, he has served on the board of Spiritual Growth Ministries, the board of the Presbyterian Savings and Development Society, the Doctrine Committee of the General Assembly and on the former Ministry Training Board. He has been the Moderator of Kaimai Presbytery and is currently a director of the Bethlehem Tertiary Institute.

**Rob McIntosh of Lower Hutt**

Rob has been an Elder for many years at Knox Lower Hutt and has been involved in leadership in a number of areas of the parish's life. He is currently the church's Session clerk. In his career as a public servant, Rob worked in both the Treasury and the Ministry of Education. He served as a deputy secretary in the latter for fifteen years, working on policy in both the school and tertiary education sectors as well as education system strategy. He currently works as an education policy consultant, undertaking projects both within New Zealand and from time to time overseas.

**Erin Pendreigh, Mission Advisor Southern Presbytery, Balclutha**

Erin has been the Southern Presbytery Mission Advisor since she graduated from the Knox Centre in 2014. Erin brings direction, vision and inspiration to the Task Group, and among her strengths is an ability to bring clarity to identifying who we are and what we are good at. Erin works well in a team and facilitates discussions and conversations with care.

**Sharon Searle, Tauranga**

A senior professional with more than 30 years of experience in people management. Sharon came to settle in New Zealand following a progressive career in human resources management at an international level. She completed her Master of Business Administration (MBA) with Massey University. Since that time, Sharon has consulted across a broad range of organisations including national and local government, commercial and private sector businesses and not-for-profit organisations in the areas of strategic planning, people management, leadership and project management. Sharon has served on the National Assessment Workgroup in the past.

**Caren Rangi of Napier, ONZM (Until November 2019)**

Caren attended the Task Group's first meeting and was able to contribute to the work until November at which time she resigned as she was unable to continue on the project for personal reasons.

## **METHODOLOGY**

The Task Group held its initial planning meeting in Wellington and this meeting included time with the Very Rev. Pamela Tankersley from the Book of Order Advisory Committee. The outcome of the planning meeting was a consultation schedule that was intended to help the church reflect on its need for Theological Education and Leadership Training.

The Task Group was requested to access current constitutional documents that relate to ministry and training, including but not limited to:

- a. The statement adopted by the 1966 General Assembly regarding “ordination and Ministry of the Word and sacrament”.
- b. The constitution of Knox College.
- c. Historical documents that relate to the relationship between the Assembly and the Synod of Otago and Southland including the Agreement for Union 1901.
- d. Assembly reports and decisions that relate to Ministerial education.
- e. Any Book of Order advice in the past relating to Ministerial education.
- f. Relevant sections of the Book of Order and Supplementary Provisions.
- g. A copy of the 2019 Council of Assembly Pre-Change Proposal and the feedback.

The Task Group was required to consult widely and with discretion, including but not limited to:

- a. Present staff of both the Knox Centre and the Research Centre.
- b. Present and past interns.
- c. All presbyteries.
- d. The Synod of Otago and Southland.
- e. The Board of Knox College and Salmond College.
- f. The Book of Order Advisory Committee.
- g. Congregations.
- h. Other interested parties.

Consultation was undertaken in a variety of ways:

1. In June 2019 the convenor and Rev Pendreigh met with staff from the PRC, representatives of the Synod Executive, Rev Dr Geoff New (who was going on study leave) and members from the council of Knox College and Salmond hall, including a brief meeting with Rt Rev Dr Graeme Redding, Rev Dr Kerry Enright and Rev Dr Murray Rae.
2. Later in June the convenor and Mrs Caren Rangi travelled to Auckland and met with representatives of the team that had conducted a previous review of KCML.
3. In July 2019, a preliminary survey was sent to a select group of people in order to gather information about the KCML internship programme which is accessed by both National Ordained Minister (NOM) interns and Local Ordained Minister (LOM) trainees. The Survey was sent to members of these two groups who have accessed KCML within the past 10 years and also the Minister Mentors (for NOMs) and Training Enablers (for LOMs) who would have supported them through this process.
4. At the end of July 2019, the Task Group travelled to Dunedin to meet with the KCML team both as a group and individually.
5. During the time in Dunedin, the Task Group also met with the team members of the PRC and undertook a tour of both the Library and the Archives.
6. A meeting was held with the executive of the Synod of Otago and Southland.
7. A meeting was held with team members at the Assembly Office in Wellington.
8. A meeting was held with a representative of the St John's College Trust Board, with a representative of Carey Baptist College and separately with a representative of Laidlaw College in Auckland.
9. A second consultation survey was initiated during August and left open until November 2019 to allow for the gathering of feedback from all interested parties including individuals and groups. The survey questions are shown in Appendix 2.



10. An offer was made to visit all Presbyteries or Presbytery Councils in order to present questions from the Consultation Survey and provide the opportunity for discussion and Feedback.
11. A meeting was held with the executive of the Pacific Presbytery and the convenor attended a meeting of Te Aka Puaho.
12. An offer was made for private written feedback by letter or email and for 1:1 conversations by phone or face to face.
13. Individual members of the Task Group were tasked with meeting with representatives of sister churches in New Zealand and Overseas.

The Task Group was given access to the earlier “Pre-change Proposal” and feedback received concerning that, the Convenor read through all the responses.

We were grateful for all information made available to us and the variety of different viewpoints that influenced our thinking.

## FINDINGS

### Survey Results

There were two surveys undertaken over the course of the review through the use of surveymonkey.com. This allowed for anonymity and ease of response using the online tool.

The first survey initiated in July of 2019, was targeted at National Ordained Ministers (NOMs), Local Ordained Ministers (LOMs), Minister Mentors (NOM support) and Training Enablers (LOM support) who had been involved within the last 10 years. There were sixty-five NOMs invited to participate in the preliminary survey, of which thirty or forty-six percent responded. Twenty-eight LOMs were invited to participate, of which eight responded or twenty-nine percent. Forty-eight Minister Mentors and Training Enablers were invited to respond to survey questions. Twenty-eight responded, a total of fifty-eight percent.

The following shows the three main questions asked and a summary of responses received. These responses reflect the views and perceptions of the respondents:

### National Ordained Ministers (NOMs)

#### **What three things have gone well or have been of great value to you in your NOM internship with the Knox Centre for Ministry and Leadership?**

**DISCERNMENT:** discerning process, on the job learning

**COMMUNICATION:** feedback received, fortnightly supervision, safe environment to discuss/explore

**RELATIONSHIPS:** convenor support, sharing the journey, practicing with each other, developing relationships, mentoring Minister/ supervisor, pastoral care for interns, ratio of staff to interns, encouragement to try new things

**CURRICULUM:** guidance/advice on studies, block courses – intense/concentrated learning, courses/papers well taught, some flexibility around personal circumstances, block courses in different places – can connect nationally, attending Knox in Dunedin, focus on mission, apprenticeship model, wider picture of Presbyterian church, funeral leading, theological reflection, spiritual retreats, module on worship, module on leadership, visit to marae, preparation & personal development, theological grounding, emphasis on spiritual formation

**FINANCIAL ASSISTANCE:** financial support/course fees

**What three things have not gone well, have become barriers or could have been done better in your NOM internship with the Knox Centre for Ministry and Leadership?**

**WIDER CHURCH:** PCANZ lack of identity (wishy washy), church management, lack of exposure to presbytery, presbytery disengaged from internship programme, concept of mission not practiced, freedom to experiment

**PROCESS:** long application process for someone with degree & experience, discernment on direction – lacking opportunity to ask questions, lack of communication and organisation at times, placement in unsuitable parishes

**INTERNSHIP:** not enough exposure to a variety of churches (traditional vs. other), time away from family, tailored individual outcomes, role of ministry reflection group (MRG)

**COMMUNICATION:** irregular contact with KCML coordinator, little connection with LOMs, lack of encouragement

**CURRICULUM:** some courses overly academic, workload uneven (second half of second year), extensions beyond graduation necessity to have B.Theology before internship [General Assembly requirement], over emphasis on academic vs. person, lacking practical focus (weddings, baptisms), lack of robust theology, some classes unsatisfactory (various reasons), curriculum changes constantly, no PI staff, spiritual formation, traditional parish models, self-awareness/growth, women in ministry, KCML tutor, tutor expectations, lack of attention to non-parish forms of ministry, difference between KCML & parish context, application of some assignments, need more practical focus rather than academic, resistance to discussing key issues (sexuality)<sup>2</sup>

**RELATIONSHIPS:** Lack of Sympathy and flexibility, cultural insensitivity (feeling alone, loud classrooms), communication/pastoral care

**If you could change one thing, what would that be, and why?**

**PROCESS:** cooperative ventures that are successful, more flexibility around application process, better matching of interns to first church, expose interns to healthy flourishing churches before sending to small struggling isolated ones, allow degree work and internship simultaneously

**COMMUNICATION:** more discussions on challenges using empathy and creativity

**CURRICULUM:** more cross cultural and bi-cultural training, more hands-on learning, better understanding of reformed theology, congregational transformation, no repeat of previous studies (cross crediting??), practicalities of ministry, spiritual formation & interpersonal growth that connects with both KCML behaviours & church behaviours, retreat style learning, community events, wider church learning at KCML for refresh, retraining, innovation, engagement, variety of topics, Treaty of Waitangi workshop should be compulsory, running good meetings, training that meets the needs of the church with ongoing review

**KCML:** KCML Identity – why they exist, what kind of Ministers are wanted, what messages to be proclaimed, KCML reputation – build trust, KCML – coordination role, workshops/training delivered by expert practitioners, change in staff – more representative of diversity in church, imbalance between KCML travel and book writing and intern needs

**RELATIONSHIPS:** genuine pastoral care

Table 1 NOM Feedback

**Local Ordained Ministers (LOMs)**

**What three things have gone well or have been of great value to you in your LOM training with the Knox Centre for Ministry and Leadership?**

<sup>2</sup> Refer to [www.knoxcentre.ac.nz](http://www.knoxcentre.ac.nz) for up to date guidelines

**RELATIONSHIPS:** Being able to train and connect with others; enthusiastic presbytery contact; support by my Minister; support by KCML post ordination; social interaction through KCML; able to compare experiences

**CURRICULUM:** Programme at KCML helps us feel affirmed and valued; recognised as an integral part of PCANZ; resources available; KCML available to provide information and advice on baptisms, marriage preparation, etc.; great teaching, informative; flexibility in timetable

**SUPPORT:** KCML has been responsive to need for collegial support

**What three things have not gone well, have become barriers or could have been done better in your LOM internship with the Knox Centre for Ministry and Leadership?**

**PROCESS:** There seemed to be confusion in Presbytery about how to deal with LOM candidature; over a 10-year period, only two weeks of training attended

**CURRICULUM:** More teaching on the Apostle and Prophet and where they fit in today's church; more coverage of other ministry gifts beyond teacher/pastor; more practical help around leadership and dealing with divisive matters

**RELATIONSHIPS:** Would like more opportunities to develop a network; early on before meeting other LOMs, one can feel isolated

**FINANCIAL:** Not eligible for financial support from PCANZ<sup>3</sup>

**If you could change one thing, what would that be, and why?**

**PROCESS:** Want to be on equal footing with other ordained Ministers

**CURRICULUM:** LOM courses only available once the LOM is ordained, courses earlier would have been invaluable; involve apostolic speakers as they have a commitment to be a Kingdom influence in the church and marketplace; lecture material provided is very academic and not always applicable to LOMs; LOMs need more practical training input

Table 2 LOM Feedback

**Minister Mentors**

**What three things have gone well in your role as a NOM intern Mentor Minister during your interactions with the Knox Centre for Ministry and Leadership?**

**COMMUNICATION:** Ability to negotiate with KCML on placement of intern; invited to provide input on interns around team leadership and ministry marriage; good communication with intern, supervising staff member and KCML; opportunities to meet with KCML staff; KCML helpful and quick to respond with regular contact; useful handbook and KCML gave plenty of warning about what was needed; regular meetings to discuss and pray; advice and guidance before and during placement of interns

**RELATIONSHIPS:** Trusting relationships with interns that allows for knowledge sharing; good support from KCML; Parish Council able to speak directly to KCML before entering into a contract; felt like the relationship with KCML was a partnership and I wasn't alone; the personal relationships developed amongst interns aided growth and development; interaction with interns helps to keep other Ministers sharp (mutual learning, stimulating theological reflection)

**INTERNSHIP:** Great idea

<sup>3</sup> Grants of up to \$5,000.00 are available for course fees

**PROCESS:** Freedom to involve the intern in what works for them and the church

**CURRICULUM:** Good provision of material; flexibility in unique situations; a range of learning experiences; preparation for a different way of being church and doing ministry; variety of assignments and approaches in the internship programme; practical ministry work undertaken by the interns; clear timetable; training days for local students and their mentor Ministers was helpful; not too rigidly prescriptive

**FINANCIAL ASSISTANCE:** Clear financial arrangements and commitments

### **What three things have not gone well, have become barriers in your role as a NOM intern Mentor Minister during your interactions with the Knox Centre for Ministry and Leadership?**

**WIDER CHURCH:** Understanding of what a Minister's fair workload is

**PROCESS:** Frustration with initial agreement set up under a different mentor; disappointment over non-involvement of intern in the main parish due to another project; training in being a mentor could have been better; overload of paperwork; lack of structure around the introductions process at the end of the internship (has moved from a workgroup on behalf of the wider church and is now a one person clearing house with minimal support for interns at a stressful time in their training;<sup>4</sup> more clarity around role of mentor Minister; lack of clear expectations on what should be covered in the mentor/intern relationship; no training for mentors;<sup>5</sup> concerned that LOM training is becoming a backdoor into NOM

**INTERNSHIP:** Ministry reflection group (MRG) met too infrequently; interns shouldn't be placed in the same context that they are used to

**COMMUNICATION:** Colloquiums are a bit drawn out, but interns seem to benefit from them; no initial training or guidance; it would have been helpful to have a copy of the internship handbook from the beginning rather than part way through the programme; Mentoring Minister could benefit from feedback on intern's progress from others in the team; dependent on the intern to keep me up to date; communication with KCML could have been better; random and ad hoc communication with mentoring Ministers could be more coordinated; sometimes felt my reports were going into a black hole (no feedback);<sup>6</sup> thought there would be more feedback on what I should explore and develop further with my intern; lack of feedback on how intern is doing or where to from here when a report was received

**CURRICULUM:** Would have liked more connection to the term modules so that I could arrange correlating ministry experiences; parish context was too similar to where the intern had come from; the seedlings concept seems under done and difficult for interns to cope with; disparity in training and collegial opportunities for NOMs and LOMs together; disconnect between the assignments and life in the church; change in timing of block courses interfered with planning; lack of clarity around student's assignment schedule; some of the training seems to be in conflict with reality in the parish

**RELATIONSHIPS:** Would like to spend more time with intern on theological issues, but the intern's schedule is very full; sometimes felt distant from tutor; the connection between KCML and the host parishes seems to largely depend on the intern

### **If you could change one thing, what would that be, and why?**

**PROCESS:** Need to keep a high and consistent standard for those accepted for ministry training (one rule for all); the initial agreement; more supervision; more training for mentor Ministers

**COMMUNICATION:** Having the intern's handbook from the beginning; a phone call from KCML every 5 to 6 weeks to check in with mentor would be good

**CURRICULUM:** A schedule that allows the intern more time for preaching; would like to contribute to a course on professional practice; an overview of the programme with a look at time allocation would be good; a better understanding of the course so I knew what gaps needed to be filled; more teaching on how to work with Presbyteries around innovation;

<sup>4</sup> This is an important area but not currently part of the brief for KCML

<sup>5</sup> KCML have developed an internship program handbook

<sup>6</sup> KCML report that they are currently sending six monthly reports to the intern and Presbytery

more spiritual formation

**KCML:** Review of staff numbers, JDs, workflow, job size and accountability structures; provide support to KCML so that they can get on with the excellent and innovative job they are doing; there seems to be a lot of time that could be used more constructively; more awareness of the role of Presbytery; more online resources for the training of Elders and other leaders

**RELATIONSHIPS:** More trust in KCML by the wider church; a better relationship with KCML by the wider church; a better link between KCML and the Mentor, a proper partnership in the training; more on site gatherings with other students and mentoring Ministers to get a clearer grasp of things

Table 3 Minister Mentor Feedback

### Training Enablers

#### **What three things have gone well in your role as a LOM Training Enabler during your interactions with the Knox Centre for Ministry and Leadership?**

**RELATIONSHIPS:** KCML has been particularly helpful and responsive in undertaking training needs analysis and helping to navigate the process

**CURRICULUM:** Flexibility from KCML around timetable for LOM applications; KCML was astute at identifying specific training gaps; internship model has produced some fine Ministers; KCML are excellent at equipping and forming those called to ministry of word and sacrament

**SUPPORT:** Advice and availability were appreciated

#### **What three things have not gone well, have become barriers in your role as a LOM Training Enabler during your interactions with the Knox Centre for Ministry and Leadership?**

**PROCESS:** Information for payment; Follow up at end of mentorship; lack of involvement in setting educational goals for LOM.

**SUPPORT:** Graduates with emotional issues not ready for ministry

#### **If you could change one thing, what would that be, and why?**

**PROCESS:** LOMs should be encouraged to attend block courses with the NOMs; provide an information pack for training enablers

**SUPPORT:** Reintroduce CPE (or similar) for higher EQ in our Ministers

**WIDER CHURCH:** Leadership model in PCANZ needs changing; system feels “broken” and does not serve us well; need to create a new model that nurtures faith formation and creates healthy ecosystems to see innovative and missional expressions of church growing

Table 4 Training Enabler Feedback

The second survey was initiated in mid-August and ran until the end of October 2019 to enable as many people and groups as possible to respond. Responses were received online, through conversations, and through direct submissions. There were one hundred and ten responses collected online. Ninety five percent of those responses were from individuals with the final five percent submitted on behalf of groups. Respondents are represented by the following demographics:

Group submissions were represented by Presbytery Central, Alpine Presbytery, Southern Presbytery and the Synod of Otago & Southland.

Individuals submissions were represented by the following demographics:

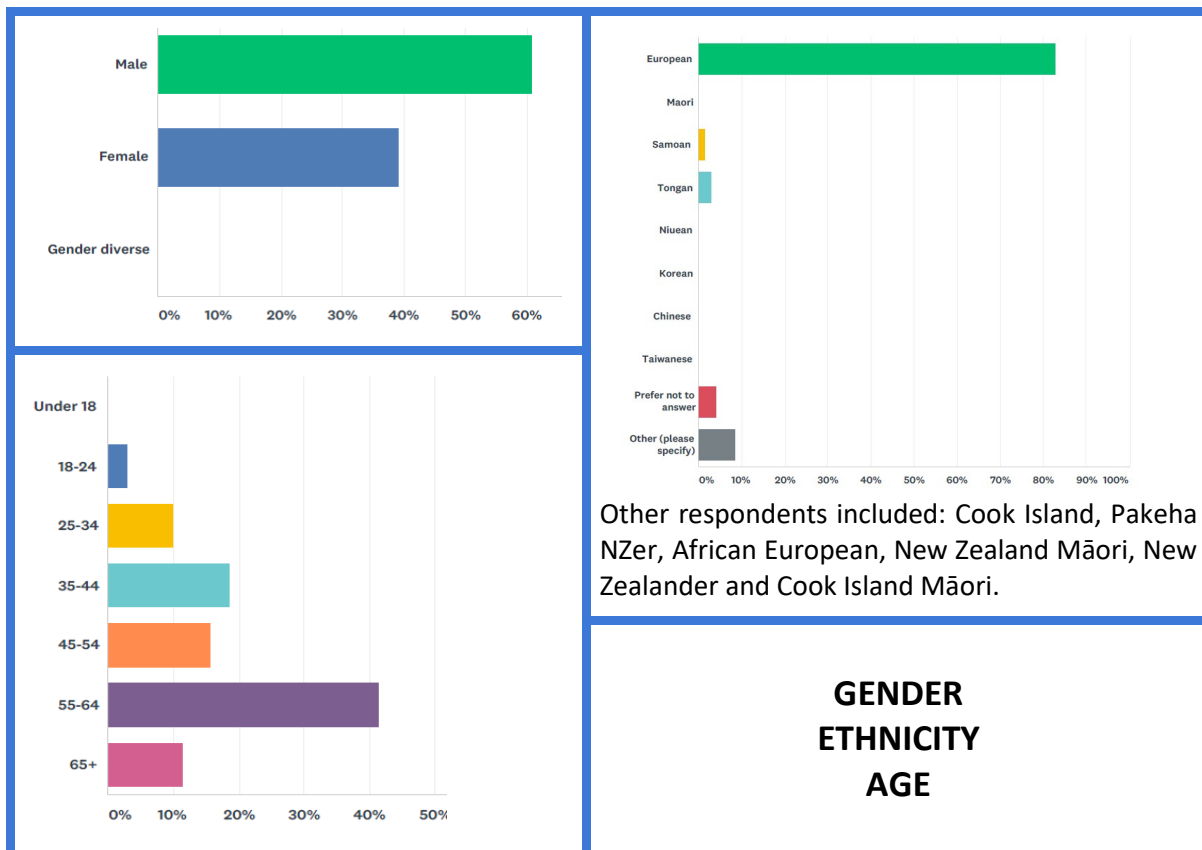


Table 5 Demographics (Gender, Ethnicity, Age)

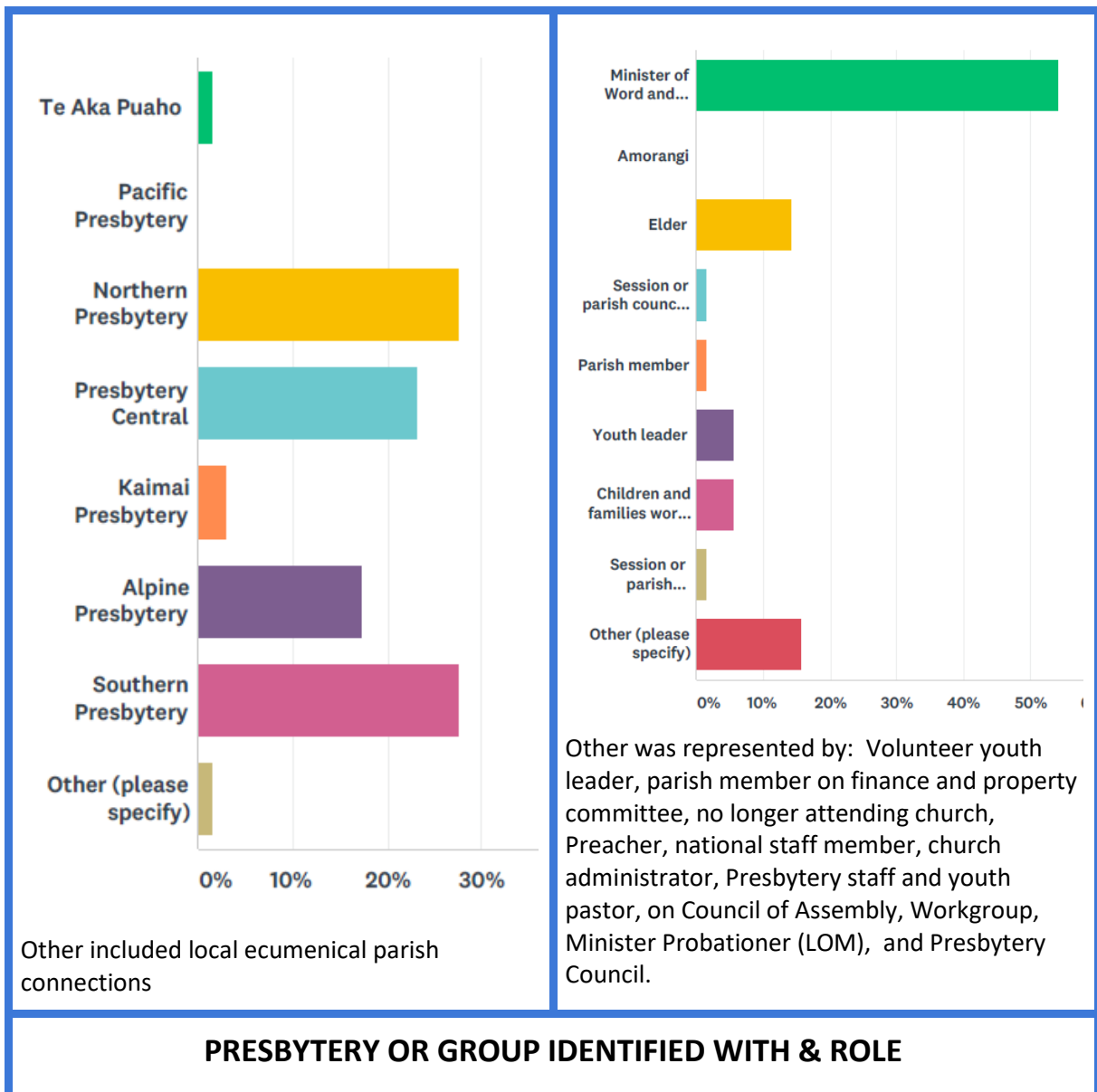


Table 6 Presbytery or Group Demographics

It is significant to note that there were no individual responses from anyone connected to the Pacific Presbytery nor was there anyone from an Amorangi role.

Eighty-five percent of individual responses had not contributed to our first survey, whereas fifteen percent had and were willing to provide more information.

Fifty-four percent of respondents had been involved with the internship training model directly as either an intern, Minister mentor, member of a host parish, supervisor or other support role.

Respondents were asked how familiar they were with the following types of ministry:

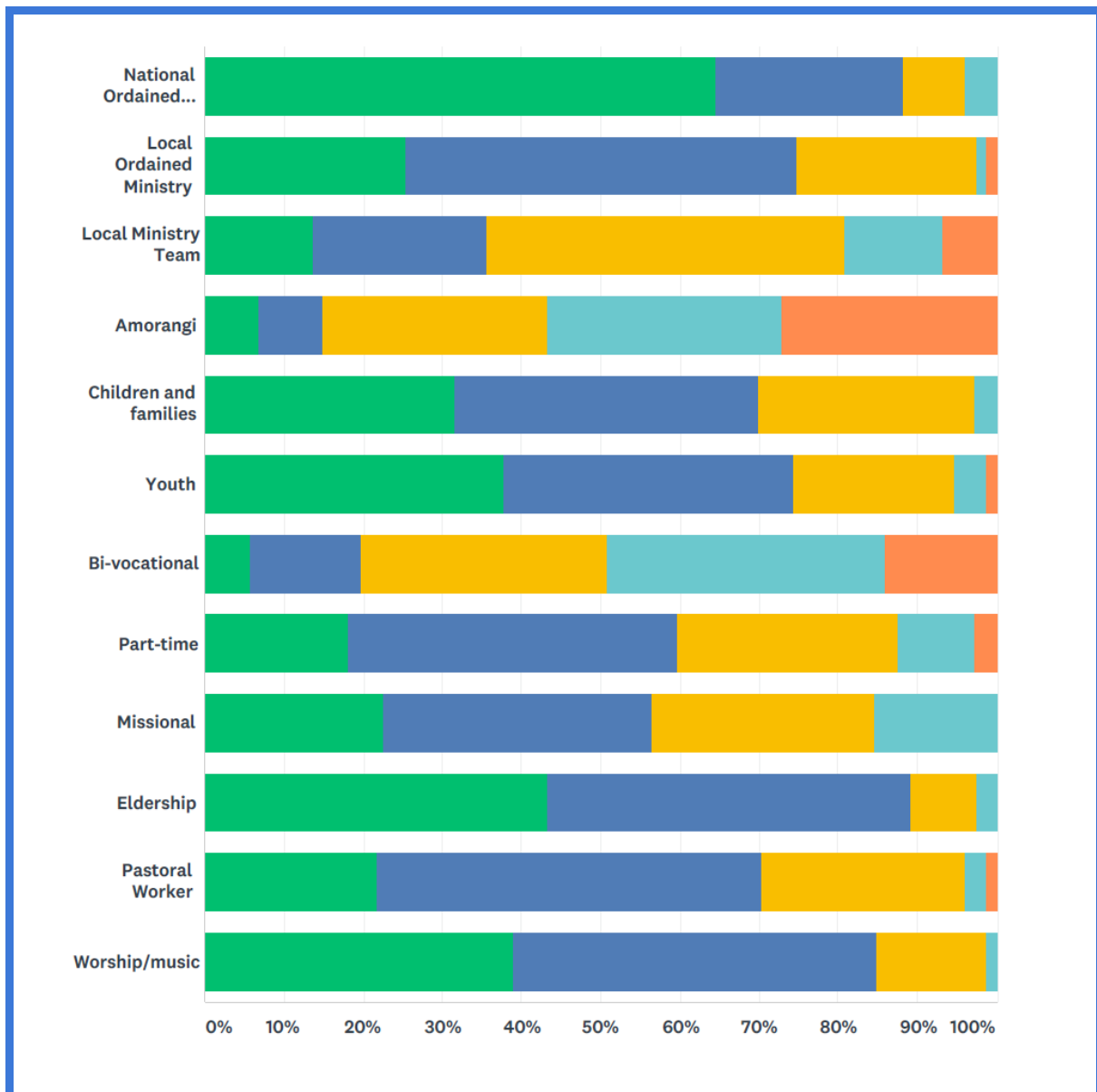


Table 7 Types of Ministry



Survey results showed quite clearly that respondents were very familiar with National Ordained Ministry, Local Ordained Ministry, and other ministries such as Eldership, Pastoral Workers, Children and Families, Youth and Worship/Music but less familiar with the role of local Ministry Teams, Bi-vocational ministries and Amorangi.



Survey respondents were asked to indicate the extent to which they agreed or disagreed with the following statements:

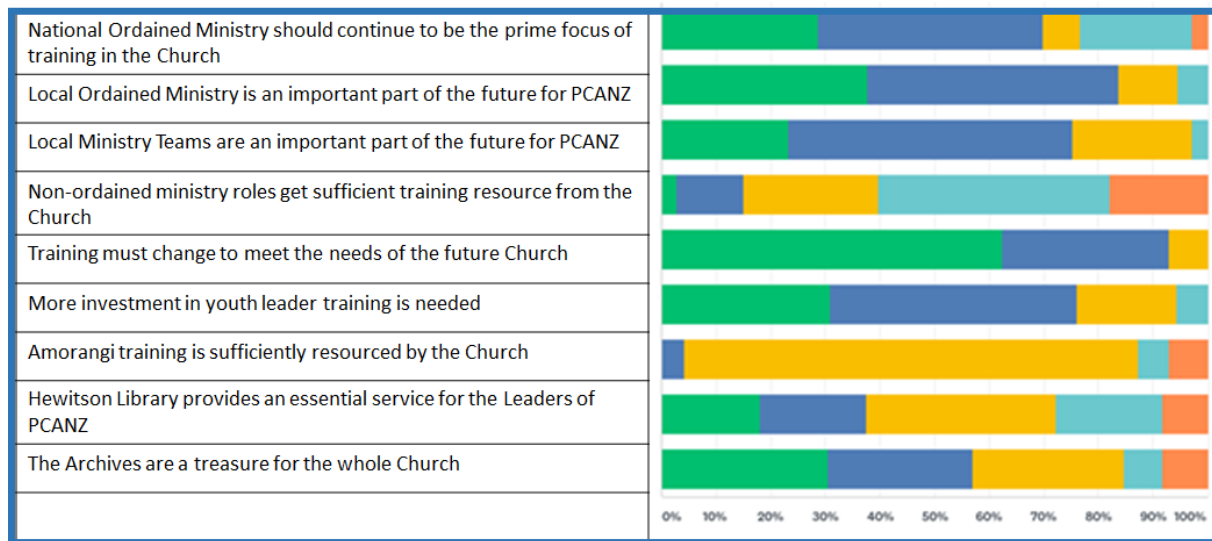


Table 8



The results indicate that there is a strong belief that NOM and LOM Ministry are important to our church as well as local ministry teams. There is also a strong indication that we are not providing sufficient training to non-ordained which includes Elders and recognised ministry roles and that training must change to meet the needs of the future church.<sup>7</sup>

There were four groups that provided submissions on this question as well. The significant findings indicated that Local Ordained Ministry and Local Ministry Teams are an important part of the church; Training must change to meet the needs of the Church; and little is understood about Amorangi. Fifty percent feel the Archives are a treasure for the whole church and the other fifty percent either agree, disagree or don't know.

Currently the Church invests the majority of its training dollars in NOM and LOM. Respondents were asked what opportunities for training would benefit the church further? Responses were as follows:

<sup>7</sup> We recognise there is significant other investment through Kids Friendly, PYM and Presbyteries in Children's and Youth training

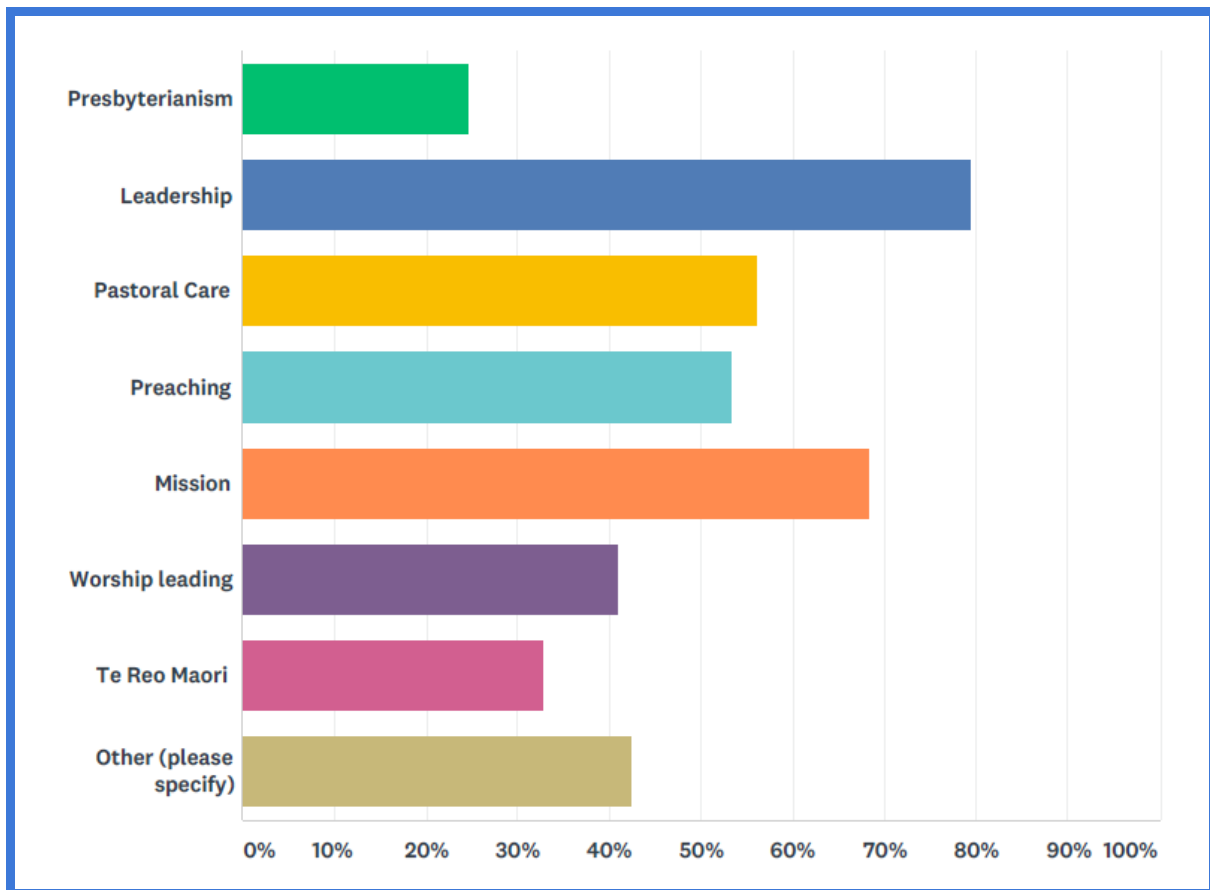


Table 9 Opportunities for Training

In order of priority, the following areas for further training include: Leadership; Mission; Pastoral Care; and preaching. The “Other” category included suggestions for Youth, Basic knowledge to run a business and address compliance matters, community work, ordained youth ministry, evangelism and discipleship, Eldership, chaplaincy and community work, school ministry, missional shapes for churches, simple vs. complex church structures, discernment, spirituality, community engagement, Children’s and Youth Leaders, cross culturalism, theology of other religions, working in areas of deprivation, addressing additions, mental illness and suicide.

The four groups that responded rated Pastoral Care, Preaching and Mission as the top training needs and in further comments indicated an interest in alternative options for ordained ministry (in particular for youth); deepening of spiritual life; growing new congregations; and how to create Christian communities when people are really interested.

The survey asked respondents in what ways they would be willing to undergo further training. In order of preference, the following was determined:

Workshops	72.60%
Attend a local training course	72.60%
Online (watch videos)	64.38%
Reading resources available to you	54.79%
Online (interactive webinars)	50.68%
Online (complete course work and undertake assessments)	49.32%
Attend training for which I have to travel	43.84%

Table 10 Training Delivery Preferences

### Themes that have emerged from the TELT General Survey

The survey also had space for typed responses and there were over 20 pages of responses received.

1. **Ministry Requirements:** There was a great deal of comment about the range of areas Ministers are expected to be competent in over their working life. This has emerged as both advocacy for different areas, (such as biblical knowledge, a sound theology, missional theology, practical ministry skills, worship, health and safety, reading accounts, strategic planning, how to fill out grant applications, mentor staff); and as criticism that Ministers are not sufficiently skilled in these areas. *“One size fits all, is not working anymore.”* Questions were raised as to the breadth of ministry training, *“do we need to train Ministers for weddings and funerals?”*
2. **Types of Minister:** There was a lot of engagement around the NOM/LOM difference. It is clear that LOM has allowed some Ministers to train more quickly ‘on the job’, but there was also a concern that we may not be training these Ministers well enough. There was a desire to continue both NOM and LOM, but make both more accessible and simpler to negotiate. There was a lot of positive feedback around NOM. LOM was seen by some as a ‘backdoor’ into ordained ministry. There was a strong desire for LOMs to be able to move congregations.<sup>8</sup> There were comments that we need to accord the same respect to different ministry streams, NOM, LOM and Amorangi. There was a suggestion that perhaps the Amorangi system could be extended to the rest of the church. Many people asked for a pathway between LOM and NOM. There was some comment dismissive of the idea that a NOM Minister could be able to walk into any context. There were comments, *“that the bulk of our training focus seems to be on NOM, who are increasingly in the minority of those getting ordained”*. *“We need to rethink LOM requirements.”* We need to *“pour energy into Eldership and team training.”* *“Is the LOM training schedule fit for purpose anymore?”* *“Could there be cross-over between youth, children, Elder and safety training with LOM/NOM training.”* There was the suggestion, *“that experience should offset academia and that we should be more welcoming to Ministers from other churches.”*
3. **Strategy and Focus:** There was a desire to see KCML tied much closer to the national strategy, contrasted with a desire to see the theological training institution kept free from *“the practical agendas of today to allow them to train into the future”*. There was a desire for our churches to be more

<sup>8</sup> This has been allowed for by the 2016 assembly and requires further assessment of the LOM and possibly another training phase

outwardly focused, and to train our leaders in how to do this. *“We need to be equipping our leaders to have faith conversations outside of Sunday settings.” “Less about running a nice service, more about leading a team to deliver ‘Jesus with skin on’.* *“Ministers need to understand the process of coming to faith and be committed to long term disciple training.” “We need specific training in Evangelism.” “We need to go back to the basics, less management and more mission.” “Leadership training needs to focus on relationship building and encouraging fellowship.” “Many people are talking about missional leadership, but there are many models and theologies hidden behind that word, also there are different assumptions about people coming to faith/people coming to church.”* The following comments were looking at the wider picture of changing church identity. *“The church has seemed to have lost a sense of confidence in the gospel.” ‘We need to be open to what the spirit is saying to the church.’ “We are in the later stages of the church life-cycle, can we rethink, can we cut our financial cloth to serve the mission.” “We need to remember our theological grounding in Jesus Christ, and not just be swayed by the present problems, as well as recognizing Christ’s call to address those problems.”* There was a call to examine congregations that are growing and see what we can learn from those. *“How do we work alongside other faiths as well, increasingly important in NZ.” “Prayer needs to be given a higher priority.” “Our churches need to embrace a multi-ethnic identity.” “We need to focus on what unites us and what does Presbyterian mean?”*

4. **Youth:** There was a real concern about the aging of the PCANZ, and a loss of youth. There was a repeated emphasis on ministry to children and youth. There were comments about reducing the average age of leaders and making our calling attractive and accessible to younger leaders. *“All our leaders need ongoing training to be able to relate to children and youth.”* We heard that *“if we recognize there are different age cultures in our church, we need to recognize that all our Ministers need to be able to connect with those different age cultures and especially youth and children, not segmenting that work to someone else.”* There was a call for ordaining youth pastors, and with some extra training seeing them transform into our current ordained role. We also heard a cry to improve the pay-scale and terms of employment for youth workers. There was feedback to recognize other specialist roles also. *“We need to inspire and mentor young people to become Ministers.”*
5. **Flexibility and change:** There was a concern about our church culture, that we need to be increasingly flexible in our ability to adapt to changing circumstances and a concern that a model of a building oriented church needs to be changed. *“We need to be more ‘lightweight’ to engage the emergence of different ways of doing church.” “We need to be thinking about a more missionary model of church, small meetings, intensely evangelistic, care oriented and discipling.” “People are attending church much less regularly.” “The place that the church occupies in the community is changing, we need to be finding new places and ways to serve our communities.” “There seems to be a decline in volunteering which is challenging our model of church, esp time for volunteering.” “We need better training for our lay leaders.” “Bureaucracy needs to empower, not entwine.”* We were encouraged to step back and look at our need for more Ministers and also at our preferred models of ministry. From the model in Ephesians 4.11 we were told that we are too focused on pastors and teachers and not sufficiently on Prophets, Evangelists and Apostles. The digital revolution was mentioned and the increasingly online nature of society. There was also a desire to keep face to face social interaction, with a spread from workshops and books to videos and online webinars. Our culture is changing rapidly and significantly in this area. There was a desire for more online sharing of resources.
6. **Types of churches:** There is significant recognition that we have different types of churches; some name these according to size, some according to growth, some according to mission; Mark Johnson introduced the TELT team to the idea of a “Mixed Economy” of church types. *“All of these fresh expressions and traditional church leaders need core training and mentoring.”*
7. **Different leaders:** We heard that as the types of churches are changing, we need to recognize a greater diversity of leadership. We need a mixed economy of Ministers also, *‘some coming in later, with*

marketable skills, but also having some <first career> Ministers who dedicate their lives to bible and theology.’ “Let’s be practical, but also beware of pragmatism that can make our faith experience shallow.” “Less Full-time stipendiary Ministers, more other ministries.” There was a suggestion that leadership needs to grow from the ground up, and that the ‘degree first’ approach may be unhelpful. “We need to value past experience and on the job training more.” “If we are to explore bi-vocational options, we need to establish systems that support this model.” “Self-supporting ministries will need training.” There is a feeling we need to train teams and Elders to lead churches, and to balance team ministry and the Eldership.

8. **Worship leading:** The feedback seems to suggest a need for Ministers to live in two worlds, the traditional world of church with liturgy and worldview and also to be able to craft worship for the new culture. We need to recognize, ‘how much our current practices also come out of a cultural context.’ “Most interns train in worship centric attractional ministries, not ministry with those who do not yet know the love of God revealed in Jesus Christ.”<sup>9</sup> Some commented that the example services they attended felt lifeless. There is a desire to ensure that we train our Ministers in leading worship and understanding different models of worship. “There is a great deal of theological and worship style diversity in the church, we need to train with breadth in mind.” “While learning traditional models of liturgy can be helpful, we also need to learn about the styles the church is using.” “The need to be a still point for the family of God and being the light of Christ to the world.”
9. **The cost of Ministry.** The cost of Ministry for both churches and Ministers was a concern. We heard that we will have more part-time positions available, and the questions as to “who will fill those part-time <\$35,000 a year> positions? How does that work in the church?” Many smaller and often rural parishes are not going to afford a NOM. The alternatives that are being explored sometimes leave people exhausted, ‘perhaps we could have more itinerant Ministers available to give people a break.’ Some recognize a possibility of more churches working together, and Ministers enabling that. There was concern about time to train and the opportunity cost of training, those in mid-life and being asked to give up earning for up to 5 years when housing and living costs have risen. “It is a long and laborious process.”
10. **Internship.** There was very positive feedback about the internship model. The block courses were valued as well as the action/reflection model. There was a suggestion that all NOMs and LOMs should do an internship.’ Some interns have had good experiences in ‘vacant’ parishes, but others have not. There was some feedback that the interns, ‘need more time on listening skills and counselling, dealing with difficult people and recognizing difficult people.’ “We have always relied perhaps a little too heavily on ‘picking it up on the job.’” “Good to intern in a church very different from my home church.” “Good to have the model’s attention to ministry-context based learning.” “I love the internship model.” “They seem to have been better prepared than when I trained.” There is a conundrum between training Ministers to be flexible and creative, and equipping Ministers to work in the churches available. There was concern around workload for the interns especially around the assignments.<sup>10</sup> There was a love of block courses, but they were also challenging to attend. There was some concern that training doesn’t need to happen in Dunedin. Some liked the traditional link with Knox College in Dunedin. Some felt that it was important that people realize that the students do not now live in Dunedin. There was a call for more of a focus on ‘leadership training’. There was appreciation expressed for having students come together in diverse groups and form collegial bonds and meet people of different theologies. There was a call for better training of Mentoring Ministers, and a recognition that the interests and skills of the Mentoring Ministers will have a significant impact on the intern. There was also a desire for more ongoing communication with Mentoring Ministers. Perhaps there is a need to also better

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<sup>9</sup> KCML are partly constrained by both the placements that churches offer and what churches are willing to fund

<sup>10</sup> KCML requires 35 assignments over 2 years. Their aim is to require reflection on action

educate parishes about what having an intern will mean. *“Training doesn’t seem to be provided beyond ordination.”*<sup>11</sup>

11. **Purpose and Governance of KCML:** There were a lot of suggestions around governance including the role of the advisory group, whether it should be connected to Leadership Sub Committee or operate separately, simply as a support group. There was a call for a stronger and clearer line of governance, especially for KCML, and for this governance to be in touch with Presbyteries. Some expressed concern that KCML should be governed by the same groups overseeing training in all parts of the church, rather than KCML work streams appearing (from the outside) to be disconnected from other resourcing and training. There was a suggestion that the principal should report directly to the council of assembly. There was a comment that *“the KCML links with the assembly office and Synod office need to be maintained in every generation.”* There were various views about strong line-management for KCML vs KCML not being a business unit but having a relationship with the whole church. There was mention that more publicity about what KCML does would be helpful, including their resources. Some feel that KCMLs purpose is to train our NOMs and LOMs and they should be given more resources to do that. There was positive feedback about KCMLs support to get some LOMs placed. Some presbytery student conveners were positive about the support they received. There was some positive feedback about KCML’s work with Presbyteries and Press Go. KCML workshops and training seem to have been well received. The living library was mentioned as a great initiative.
12. **Cost of KCML:** Some respondents questioned whether we could afford KCML given the low numbers of NOMs going through.<sup>12</sup> There was a suggestion that KCML could be closed and the money used for parishes to develop their mission and train their leaders more directly. There was a similar suggestion to close KCML and base a person at Laidlaw college. *‘Decentralize and provide training through other providers.’ ‘We need to be careful not to double-up on other providers when we need good value for money.’* Yet others see KCML as essential to maintain our Presbyterian distinctiveness.
13. **Scope of KCML:** The question was asked, is KCML mainly for training ordained Ministers or for all members of the PCANZ in various areas of mission, ministry and leadership? There was an awareness that KCML is often asked to do a wide range of activities by successive General Assemblies but that its resource base has not increased. There was an understandable desire to see KCML involved in many areas of training, but also a challenge of what is core business for KCML, and how can the church respond to the range of training needs we are encountering. There was some comment that KCML trains people for a climate that no longer exists, and other comments that they are too focused on innovation and not enough on how to lead now. There was a desire for KCML to provide a broad and deep range of theological and practical skills for the church as it is now, this was often in tension with new forms of ministry that may or may not survive. There was a view that KCML are very protective of their traditional training programs. There was some feedback about the challenge of course requirements. There was some frustration expressed about the Ministry Development Review. [This is being reviewed by the Leadership Sub Committee who are responsible for MDRs.] There was some positive feedback about New Mission Seedlings, and some critical feedback. Some commented that *‘some of the best years of my life were at KCML’, ‘a life changing experience’*. There have been some very warm comments about the principals and the staff of KCML. More regional training days were requested. Training courses that have been run around the country e.g. Preaching, Listening in Mission have been appreciated. There was a call for more online e-courses that people can do at their own pace. There was praise for the listening in mission course, and making it available to the wider church, *“It is developing curious, innovative and resilient ministry interns.” “It seems that strides have been*

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<sup>11</sup> KCML staff are available and active in providing support with study leave

<sup>12</sup> KCML estimate that only about 40% of their time is allocated to NOM training, they also allocate time to Presbytery resourcing and serving the wider church

*made in looking outside the box.*” There was a desire for KCML to be more focused on training active Ministers engaged in professional development. It was suggested some training could be offered online by multiple providers, approved by PCANZ. It was suggested that we do some training with all Ministers new to PCANZ.

14. **Staff of KCML:** There was a request for clarity around the requirements for KCML staff, ‘are they academics with academic research or are they pastoral leaders teaching ministry skills, or are they mission planners taking a lead in new mission ventures?’ There was a call for clarity, and a concern that research be focused in the church’s best interest. There was some concern that, *“KCML has put a lot of time and effort into ‘creating’ mission fields, rather than training people for mission.”*<sup>13</sup> There was some comment about staff being given too much study leave, and other comments about how valuable study leave is to keep staff on the cutting edge.
15. **Library:** There were some passionate users of the library, but not that many. There were also some respondents who felt we had no need for a library. Some respondents spoke about being able to find resources online. We also heard how some people are returning to physical books. We found that the library scans articles to people, and posts books free anywhere in the country. There was a desire expressed for more current books, but that may reflect a lack of awareness of books available. There was a call for more youth resources. There was a suggestion to relocate. The library was seen by some as too academic. There was a call for a higher profile and more ebooks. There was a call to make the library more accessible to a wider group. There were positive comments that, *“the Staff are brilliant”*. There was a call for a searchable database.<sup>14</sup> Some people suggested *“Perhaps the building and collection could be transferred to Knox College.”* *“Perhaps look at partnerships with other denominational libraries.”* There was a call for increased digitization. *“We need to integrate this into the life of the local church more.”* *“The services will need to continue to adapt to the electronic world, some of the collections are very special for us and no one else will look after them for us.”* *“Perhaps we could have scholarships for study leave.”* There was interest in online journals. It seems that to some of our respondents, the Hewitson library is a bit mysterious and seen as an academic library from a former age. *“It would be good to have regular updates on new books (available) and visits from the staff to Presbytery meetings.”*<sup>15</sup> [The library, which is free to access, can in fact provide far more than the things that were being asked for, including many e-books, online journals, the Chrysalis Seed Art & Faith Collection and the Rita Mayne England Christianity and Cultures in Asia Collection.]
16. **Archives:** There were not a lot of comments about the archives, but almost all of them were positive and directed towards preserving our archives. There was a strong general valuing of the archives even alongside a lack of awareness of what they do. *“We need our library and archives to help us transition into the new culture, they record our stories and help us be a church with a memory”*. Some spoke very positively of using the archives for parish events. We need our stories. While there were many positives about the archives and library there were also a number of voices asking if we can afford the staffing levels we have at present. Assembly workgroups find the archives invaluable for their work. The Archives provide an introduction to their services for LOMs and NOM interns. Since our survey the archives have launched the new ‘Recollect’ Website <https://pcanzarchives.recollect.co.nz/>

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<sup>13</sup> KCML note that they have worked with Presbyteries to develop New Mission Seedlings to try and develop contexts where interns can experience different types of mission, not just learn theory

<sup>14</sup> The Hewitson Library has a website with a searchable database/ catalogue which has been available independently since 2014

<sup>15</sup> The library has a wide range of e-books available refer to <https://hewitson.mykoha.co.nz>

### *Individual submissions*

The team also received over a dozen emailed submissions, mostly of a considered and lengthy nature. While all of these submissions were in fact straight forward, we did receive them in confidence and so we have not detailed their contents, except to say that their concerns have been expressed in the theme paper above and throughout our findings.

### *Snapshot of Presbytery Visits*

We met with Alpine Presbytery as a group, Southern Presbytery as part of their gathering, Northern Presbyteries Executive Council, Kaimai Presbytery as part of their gathering. We heard the following:

#### ***Ministers***

We need to have a clear pathway for LOM to NOM. Congregations have unrealistic expectations on older Ministers compared to the younger ones coming through. Ministry needs are multi-faceted, and no one size fits all. There are a lot of parishes with lay ministry, but we need Ordained Ministers for guidance and to feel a sense of belonging. There is a need for more immigrant Ministers and Ministers from other denominations. There are too many hurdles presently for these people. The numbers are telling us that Ministers are ageing and retiring, and the remaining Ministers are having to cope with multiple churches. We need to consider overseas resources more seriously. Concern has been expressed around placement of interns in vacant parishes where they must balance the running of the parish and their studies (this wasn't the intent of the intern model). Bi-vocational may be a part of our future, requiring us to rethink our structure for ordained ministry. Concern was expressed about the uneven nature of the internship and that some interns are going into vacancies that are unsuitable. There are many hurdles to overcome in order to be recognised as a NOM. We need ordained pathways for Children's and Youth ministries in order to resource our churches better. Concern was expressed that Nationally Ordained Ministers are not aware that they should be open to moving. The term of a "calling" is no longer for life.

#### ***Training***

We need training for our Presbytery Clerks and Elders (in particular around the PCANZ system and structure) and this needs to be ongoing. Our church leadership needs to be intentional and like a compass rather than a blueprint. There are not enough new Ministers coming through so training of Elders is essential. We need ways to train and recognise lay leaders and lay ministry and consider ordained children's and youth leaders. Training should come from outside the church rather than assuming that Ministers can train others. Training Leadership Ministry Teams (LMTs) needs to be bite sized and fit for purpose. Currently the criteria for each intern/trainee seems inflexible and lacking in communication. We have individuals who are not academic but have a passion for Ministry. There needs to be ways to tailor training to the individual. Lay leaders require IT and other forms of non-ministry training. There is a need for training our leaders in emotional intelligence. We need core training due to the diversity of ministry. Mentoring Ministers require the right training and guidance to carry out their roles. The basics of ministry need to be covered. Need more training in pastoral care as our population is ageing. We need to be training for greater outcomes than just ordained Ministers. We require training in leadership that assists with changing cultures.

#### ***Polity***

We have challenges around our focus on Mission vs. focus on Ministry. It is dangerous to be focused on the context of the church rather than the context of society. Good sound theological reflecting is important. Theological knowledge is needed, and biblical literacy is vital. Innovation is central and core.



We need to be agile and able to respond to niches. We need to be capable of being disciples and training others. Ministry to Word and Sacrament has to stay. Feedback that we don't know how to be missional with today's congregations. Need to focus on what unites us and what it means to be Presbyterian. Need to allow diversity to happen and respect it. Concerns that we are considering people over the age of 60 to apply to be Ministers.<sup>16</sup> Need to widen the scope of what ministry looks like, empower non-ordained leaders and seek to collaborate with small churches. Communities need to take responsibility for nurturing and attracting new Ministers.

### **KCML**

Feedback suggested that KCML may not be best placed (location) to serve our needs. There is uncertainty around who KCML reports to (accountability structure). KCML doesn't offer training beyond ordination.<sup>17</sup>

### **General comments**

Younger people, generally under 30, find it harder to commit to an internship programme. Networking and collaboration are an important element of leadership. Concern expressed that we are not inspiring and mentoring people to become Ministers.

## **Current trends in parish life in the PCANZ**

### **Number and size of parishes**

According to the 2017 *Survey of Parish Life Report* prepared by the Church Property Trustees as a resource for the wider church:

- In June 2017 there were twenty-two thousand, eight hundred (22,800) adults and five thousand, five hundred (5,500) young people worshipping in three hundred and eighty-two (382) Presbyterian parishes throughout New Zealand, an average of approximately sixty adults and fourteen young people per parish.
- About two thirds of our members (a majority) belong to churches with more than seventy-five people whereas nearly two thirds of churches have less than seventy-five members.
- From 1981 to 2017, the number of parishes has declined by over twenty percent from nearly five hundred (500) to three hundred and eighty-two (382).

Further PCANZ figures suggest that in mid-2019 there were around one hundred and thirty (130) parishes or about a third of the total of parishes without ministry settlement. An unknown number of these parishes will not be able to support a full time or part time Minister.

### **Age profile of current Ministers**

Figures held by the PCANZ National Office show that in 2019 the age profile of currently active Ministers for whom data was held was significantly skewed to older age groups, with over forty percent of such Ministers being aged sixty or over and a further forty percent being aged fifty or over. While it is possible

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<sup>16</sup> LSC (Leadership Sub-Committee) provides clear guidelines regarding age to NAW (National Assessment Workgroup)

<sup>17</sup> KCML provides online learning (Listening in Mission; Lighthouse), nation-wide workshops (worship, preaching); partner with Otago University to offer Summer courses and eases financial burden by subsidising course fees for ordained ministers

that the sixty-three Ministers for whom age data is not available are significantly younger on average, it would still not change the overall picture greatly. There will still be around one hundred and fifty (150) Ministers aged sixty and over, many of whom will be likely to retire from ministry within the next ten years, and a further one hundred and fifty (150) who will be likely to have retired by the end of the following decade.

## **Implications**

Some of the implications of the trends and data outlined above would appear to be the following:

- The challenge of finding replacements for current Ministers as they retire over the coming decades implies a higher number of ordinations than is being met by NOM preparation currently. While ordination via the LOM pathway may help in meeting the shortfall, because of the way it is currently structured this will not necessarily assist with meeting the needs of all parishes, nor might it produce sufficient Ministers with the breadth and depth of preparation that the church requires to lead it into the future.
- While the current age profile shows the desirability of boosting the number of younger people entering ministry, both to better position the church with younger age groups and to even out the age profile from a human resource management perspective, it would be wrong to assume that future needs can be met solely by younger people entering ministry.
- Amalgamations and the possibility that larger parishes are more likely to survive over time means that an increasing proportion of ordained ministry could occur in larger parishes and/or in teams. This in itself raises different requirements for ministry preparation. For instance, larger parishes require significantly more management and leadership expertise and working in a team also creates a different dynamic from a sole charge ministry.
- On the other hand smaller parishes will continue to exist, particularly in rural and remote areas and the preparation for these will have distinctly different requirements than that for larger team ministry in urban areas. In addition, even if the number of such churches declines over time through closure and amalgamation, it is still likely that some paid ministry will be part-time. Preparation for ministry needs to take account of this, both in terms of how it is structured and the nature of the preparation that is provided.
- This diversity of contexts for which Ministers are being prepared means that ministry preparation will need to be flexible enough to be able to offer candidates a range of experiences, perhaps customised to some extent to match the ministry circumstances that they most expect to be working in.
- Finally the fact that we currently have a significant number of parishes without ministry settlement and the projected high level of retirements from ministry suggests that reliance will continue to be placed on lay leadership in many different situations, emphasising the importance of lay leadership training.

## **Values & Polity**

We have searched the scriptures and our history for resources to help undergird change.

### **Biblical basis for change**

There are two biblical metaphors that we found to have been significant to this church in the past; they are the experience of The Exile and Jesus' action of sending out of the seventy-two. Both these passages have been significant in our church's self-understanding and history.

The motif of The Exile makes sense of being the people of God while finding that we no longer live in a land that prefers biblical faith, or even knows the biblical stories. It has called us to innovate and renew our worship and mission. Our worship can no longer be the worship of 'Jerusalem', we are exiles in a more hostile context and we are being asked to sing the Lord's song in a 'strange land'. Ps 137.4. Yet we have found the words of Jeremiah 29.5 resonate; we are called to 'build houses, to plant gardens, to take spouses – and to pray for the peace of the city' while living in a context where our faith is not understood. Much of the reading we have done suggests that we are called to live in Babylon (contemporary NZ) and not to yearn for Jerusalem (NZ Christendom from the last century).

We have also found strength in the story of Jesus sending out the seventy-two in Luke 10. This is a story that the PCANZ has turned to in the past, especially in 1986 when the Assembly commissioned '72 for 86'. Jesus gathered his disciples and taught them intensely for a time and then sent them out into the villages and towns, the communities. When they returned he debriefed and encouraged them. We note that firstly Jesus went out, then he sent the twelve disciples, then he sent out the seventy-two. As a church we can be nurtured in worship then sent out, return, and then go out again in this movement of worship counter-posed with mission. We are hearing a desire to know our story and listen to the story of our neighbours. We are hearing people speak of encountering the spirit in the sanctuary and in the community and recognising that same spirit at work in both places.

### *Culture, Values, polity, principles*

We were asked to reflect on our values for Education, we believe our values start with the person and work of Jesus Christ as witnessed in the Old and New Testaments. We are a reformation church valuing the study of the scriptures, the formulation of our confession and our heritage of salvation through grace. The PCANZ has had a strong history of innovation, including the Deaconess movement, and of Elder led movements such as the "New Life" movement. This church began looking at its strategy again in the nineteen eighties with '72 for 86'; and in the nineteen eighties adopted a strategy that became "To make Jesus Christ known" with the five faces of mission:

1. Teaching and nurturing people in Christian faith;
2. Loving service responding to human need;
3. Proclaiming the gospel;
4. Seeking to transform society; and
5. Caring for God's creation.

The strategy is spelt out as "Healthy Congregations". Having started as primarily a settler church we have become a multicultural church with a bi-cultural commitment, seeking to work cross-culturally. We recognize the values of:

- collective discernment;
- plural leadership;
- an educated clergy;
- lifelong learning;
- ordination of our Eldership;
- baptism as our primary calling to mission; and
- transparency and freedom of conscience as expressed through the declaratory act

We studied Dr Rosemary Dewerse's excellent report on Leadership Development Needs Across the PCANZ (Thornton-Blair Research) and we saw the need to place our training even more clearly within a context of lifelong learning and address some gaps in the knowledge and practices of the PCANZ. The environment in which we are ministering is constantly changing and our people are crying out for help. During our

Presbytery visits we were relentlessly confronted with the request for help in how to minister in the new environment.

## Changing Environment/Changing Practices

### Environment scan

We are living in a rapidly changing, generationally diverse, increasingly secular culture that is in the middle of a digital revolution. Our demographic in New Zealand is increasingly ethnically diverse, and Kaupapa Māori is finally becoming more recognised as significant in New Zealand life. Study is becoming increasingly expensive, especially for mid-life retraining, where part-time study after work is increasingly common. Many careers and trades now expect an ongoing learning programme and annual certification to keep up to date with the changing environment. Those completing further qualifications mid-life are often receiving recognition for 'life-experience' learning. We also recognise that training has generally moved to a competency framework where the focus is on demonstrating competency in an area, not simply completing course work.

As part of the TELT review team's information gathering, discussions were held with representatives of the Anglican, Methodist, Roman Catholic and Baptist denominations in New Zealand and the Uniting Church of Australia. We also read and reviewed the Church of Scotland Formation Framework document recently released.

Some of the key themes to emerge across from the various discussions include recognition of the following:

- The importance of preparation for a range of ministry and leadership roles including Eldership, ordained ministry of word and sacrament, leadership of specific ministries as well as general pastoral and community ministry roles.
- The need for ministry preparation to include both theological and ministry formation dimensions, as well as the development of people related leadership capabilities and denominational understanding.
- Effective ministry preparation needs to include learning through both academic study and practical experience. Most denominations include an "internship" dimension in a parish or other ministry setting as part of preparation.
- The quality of mentorship for those preparing for ordination is key and investment is often made in developing the capabilities of mentors.
- Theological education and ministry training is not a one off event but rather a lifelong learning process. The shape of preparation for ordination is influenced by this understanding.
- There is benefit in involving in ministry preparation and leadership training, both full-time educators and practitioners with specific areas of expertise from within the church.<sup>18</sup>
- While use is often made of distance learning tools, there are also benefits in bringing people together so that they network with and build connections to others going through a similar stage of their learning journey.
- It is important to take into account an individual's past experience and prior learning when shaping the course of preparation they will follow.
- The modern context means it is often difficult to attract people into preparation for ministry and models of preparation need to adapt to ensure that particularly younger people are responding to God's call on their lives.

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<sup>18</sup> This has already been developing through speakers at block courses, through local site visits, mentoring ministers and supervisors

- Denominations accept the importance of investing in the development of future ministry leaders and do this in a number of ways, including in some instances, financial support for their training.

Efficiencies may be able to be gained by outsourcing some learning modules. There are many Christian service providers in New Zealand that offer workshops, seminars and other modes of training in areas such as pastoral care, emotional intelligence, finance, compliance and many more. These resources will come at a cost, but we need to rethink our model of provision. We need to re-examine the way that we provide some of our training in the most cost effective way while also protecting elements that have a certain polity, culture or theology particular to PCANZ.

### Christian Environment

Christian faith is expanding globally however the latest census and research undertaken by Kevin Ward suggests that mainline Christian denominations are in decline in New Zealand. We may be reaching a tipping point in the life cycle of many protestant churches and denominations. Church attendance patterns and commitment levels have changed, even committed Christians are attending church less regularly. There are major changes occurring in the tertiary sector, and there is good reason to continue to work closely with the key providers in the Christian tertiary sector. Some independent churches are putting whole cohorts of young people through basic tertiary training and creating a leadership pipeline for their churches. There is a crisis of biblical literacy and theological competence in the wider church. Alongside this, ministry is becoming more complex with a broader range of expected competencies (i.e. health and safety, child protection, human resource management, financial acumen). When we talk about our graduate profile, that profile would have to focus around some core competencies, but also point towards a willingness to engage in lifelong learning as Ministers continue to be required to respond to many different situations. The Theological providers we spoke to, spoke of the need to renew a basic set of competencies every 5 or 10 years in ministry. (They described these subjects slightly differently, but they were speaking of Biblical Foundations, Theological understanding, the ability to Read our context, and Ministry skills among other needs.)<sup>19</sup>

### PCANZ

We are a denomination of mixed church sizes, 46% of our churches have under 50 worshippers attending each week. This significant number of smaller churches need ministry in the broader sense, but are not able to fund a traditional full time stipend. Some of these churches may not grow again, and within that sub-group, some will require a palliative type of care. These churches need access to Interim-Moderators and some level of ordained Ministry support. As a church we are facing a leadership challenge as a bubble of baby-boomer Ministers are retiring, putting considerable pressure on those that remain. We also have a demand for new full time 'First career Ministers' for mid-sized churches, as well as for chaplains and other roles. There are opportunities for fresh mission expressions, and we need to train people for the new, while also training people to serve the churches we have. We recognise that the church needs to plan urgently for a 'mixed economy'. Amongst all of this we are hearing that we have a generation of Elders who are finding it hard to 'pass the baton'. This means we often have younger Ministers with older Sessions where necessary changes are hard to understand and action. We have heard of the need to focus on lifelong learning for these Sessions as well as the Ministers. We seem to have unintentionally

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<sup>19</sup> In 2018, KCML initiated and facilitated an extensive consultation and review - with the three NZ approved training providers - about the PCANZ's requirements for a foundational theological qualification. The final work was approved by LSC in May 2018. We see the need for ministers to continue to refresh themselves in these basic areas as a rolling requirement for leadership.

created a system that is producing a smaller number of NOM candidates and a larger number of LOM candidates. Our analysis shows that there are many incentives that disproportionately encourage candidates to favour LOM. Some of these differences are shown in the following comparison:

NOMs	LOMs
Degree or Graduate Diploma required	Completion of a Diploma consisting of up to 8 papers. <sup>20</sup>
A NOM may have upwards of a \$20,000 student loan to repay upon ordination <sup>21</sup>	Course fees paid by KCML resulting in no student loans by time of ordination
NOM receives a bursary	Paid the equivalent standard stipend or very near which is taxed; equates to a bursary
NOM is not provided with housing allowance	Paid housing allowance throughout probationary period
NOMs encouraged to go to other parishes/contexts	Remain in home parish or context upon ordination. Can move to another church/context under certain conditions and subject to further training
<b>It is perceived that both NOMs and LOMs end up with the same title and remuneration</b>	

*Table 11 NOM vs LOM Differences*

KCML has successfully experimented with including LOM’s within a Summer block course for NOM interns. The experiment was limited in scope but demonstrated what is possible. Along with KCML, we believe our LOM candidates are presently missing out on some of our best training provided through the internship.

A major piece of the feedback we received talked of a sense of a loss of confidence in the gospel. This may reflect a realisation that the type of church many of our people grew up with is not attracting new members. We are hearing that the challenge is to draw people to Christ and disciple them, and that this may look different to the churches many have known. It is clear that we need to nurture a broad faith and spiritual depth in our leaders equipping them for a changing future with Christ.

## **Current Practices - The Four Strands (Training of Ministers & Leaders)**

### **Church Leaders**

The Task Group was asked to evaluate the effectiveness of Education for recognised ministry over the whole Church. We received a lot of feedback that the PCANZ is not providing adequate training for our Elders. We received feedback that our Interns are being well trained, but we received feedback that our interns would benefit from some basic training in eldership. We received a lot of feedback that the training balance is too heavily weighted towards the NOM; and that LOMs and other recognised ministries

<sup>20</sup> There is intended to be created a bespoke training agreement requiring a range of formational and ministry skills to be developed. Additional academic subjects or reading papers from KCML can be required

<sup>21</sup> If a candidate is assessed and approved by NAW before or during their foundational studies training, they are eligible to have their university fees paid up to \$5,000 a year

have significant needs for further training. We received feedback that LMT's were looking for more training. Sadly, the feedback suggests that the way we are currently structured has resulted in eldership, lay preaching and sacramental training having too low a priority.

### *Youth and other recognised ministries*

We have heard a cry for a better career structure for youth workers, and a pathway for progressive vocational growth. This call for training youth and other recognised ministries has been heard for many years now and was reflected in the 2008 review of the school of ministry. In Dr Rae's report streams of training for youth workers were envisaged. The church currently provides specific youth work training through PYM and we hear a call for further coherence of training and a clearer pathway through training.

### *Ministers (National & Local)*

The group was tasked with reviewing the strengths and challenges in the Church's current practices related to training of Ministers and leaders. In particular, the Task Group was to evaluate the effectiveness of Internship as a model for ministry training and the maintenance of standards of academic rigour and encouragement of continuing ministry formation.

We received a lot of feedback around the NOM / LOM division. And this is a major component of our report. We heard that the system now incentivises candidates to pursue LOM as the LOM training is considerably shorter and less expensive than NOM and yet these Ministers have now (since 2016) been allowed to move within the system. We heard real concerns about the quality of the LOM training and the challenges of LOM assessment. These comments suggest a greater role for KCML with the LOM training than is currently understood, as LOM is currently strongly driven by Presbytery, perhaps in a way that Presbyteries are not sufficiently equipped for.

We heard a cry for access to ministry for those who are less academic, we heard a deep concern about the cost of taking 3 years out to pursue a degree or 2 years for a Graduate Diploma supplemented by other papers if the person has a primary degree in a non-theological discipline and then 2 years as an intern. We saw that there is strong demand for part-time Ministers. We heard a demand for flexibility over recognition of qualifications. We also heard a concern for maintaining standards so that our education will equip people for long term ministry.

We have found that the wider church has recognised ordination in three types over the years, Deacon, Presbyter and Overseer. Presbyterians have recognised ordination to Eldership, ordination to the ministry of word and sacrament and ordination to the office of Deacon or Deaconess. In the past the church also recognised 'home-missionaries.' Presbyterian polity sees no theological barrier to people ordained to any of these vocations being able to administer the sacraments, the restriction in the past has been a matter of church order. We believe that the term 'lay ministry' can be confusing as Elders are not technically 'lay people.' We recognise that while all Christians are called by God; the term 'Vocational Ministry' can be particularly applied to Ministers of word and sacrament, and to a cohort of leaders who are making a career out of Christian service, a group some other denominations label Deacons. We believe that Elders within the PCANZ make (and are often required to make) such a commitment and contribution to their churches that they might also be included in the category of Vocational Ministers. We have heard that the division between NOM and LOM is no longer working. We hear a call from LOMs to be able to 'upgrade' to NOM and we recognise that limiting LOMs to one place can be counterproductive. We recognise that LOM has become a popular way to supplement the ordained Ministry with a shorter training period and lower expectation of qualification.



## Local Ministry Teams

We received feedback from Rev Mary Petersen as to work being done on regulations and training for Local Ministry Teams, we spoke with some members of the LSC about this and we heard further feedback around a desire for further training for LMT's and for ministry enablers.

## Amorangi

We heard from Te Aka Puaho that they have a number of Amorangi but few NOM Ministers. They are also encountering several struggles at the moment. Their Amorangi Ministers are finding the non-stipendiary nature of Amorangi is making it difficult to provide all the leadership and care they would like to provide. Some members of Te Aka Puaho described Amorangi as similar to LOM and spoke of a need for ongoing training and a desire for Amorangi to be able to Minister in different parishes. It seems that the practice has been that an Amorangi will only be authorised to Minister in the parish they were ordained in. Interns are warmly welcomed by Te Aka Puaho and their generosity is welcomed in helping train the churches NOMs.

## **Education/Training**

### Internship

The feedback suggests that the internship is an excellent model for ministry training "A Gold Standard". We have heard feedback to suggest this is the way other denominations may be heading. We have also heard feedback that the current model was developed with the intention of 6 students being in each year group for a total of 12 students and after averaging this since 2008, in 2019 and 2020 we are currently seeing half as many students going through. We have had feedback that with some changes, and some adjunct staff 2 full-time deans may be sufficient to run the internship as it is.

We note that previous reports have spoken of the need to include youth workers and LOMs within the KCML internship framework, we also note that this has not generally happened under the current framework. We have found that the majority of our new Ministers will miss out on our best training if we do not expand the use of the internship. We have heard that the internship has many strengths, but many have also described some aspects as overly complex, repetitive of courses already completed and making insufficient use of other providers.<sup>22</sup> We have heard of the special value of the "white spaces" within its formation grid, but we have also heard that the complexity of the current program squeezes out much reflection time. We have heard students complain about the block courses and then former students describe these as their best learning opportunities.

We have heard a call to better recognise prior learning. We have heard a call for a competency framework rather than a 'courses completed' framework. Feedback has raised the concern that some NOM interns are beginning and even ending their training with an inadequate understanding of scripture and foundational theology. We believe this reflects a deeply concerning, wider lack of biblical literacy in our church. There are examples of some interns being unfamiliar with significant themes or even some parables in scripture.

We have received feedback that there is some concern that because supervisors are being asked to report back to KCML, that some interns feel they cannot share information with their supervisors that might put them at risk. This is the challenge of Educational Supervision, and while no information is shared with

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<sup>22</sup> This may reflect a requirement to engage in reflection between prior learning and current context



KCML without the students' knowledge it does create some challenges. This highlights a concern that the balance is not quite right between creating a safe place where information is shared in confidence but also feeding into KCML any concerns about emotional intelligence or suitability when necessary. Interns may hesitate to be honest where their comments may influence their internship standing.

We have heard a cry to prioritise the training of Mentoring Ministers. We have heard mixed comments about the internship placements, and about the effect of venues needing to be selected by their ability to fund an internship. We have heard that ideally all interns should have some exposure to two ministry settings, ideally one that might be familiar to them and one that could be broadly categorized as a fresh expression, or an alternative placement. For example, this is the primary reason that KCML has developed the New Mission Seedling approach in an attempt to create spaces for interns to experience a mission in a different context.

We have heard that there is a rising tide of Ministers arriving from overseas and other denominations, and that these Ministers often have good theology but a lack of understanding of Presbyterian polity, and common New Zealand Christian practices. At present they will generally have an untrained mentor with no specific curriculum. KCML provide advice to the Receptions and all ministers from overseas are meant to do a reading paper on NZ Presbyterianism, NZ church history, visit Te Aka Puaho and a local Maori marae and attend a Receptions course to meet other received ministers. Of course how well this is being achieved may be less than is envisioned.

### Eldership

The feedback from and around Eldership focused on training. There was a mix of requests, some were wanting basic training on how to be an Elder, others were interested in missional training on how to reach their communities. There was also a concern expressed by some newer Ministers that they felt their Elderships had a traditional view of the church and the role of Ministers and that they needed to have some training on the mission challenge facing the church and different ways that the church and Ministers could connect with their communities. There seemed to be quite a sense of frustration around a disconnect between Elders and recently ordained Ministers. There was also some concern expressed about Elders who had been in place for a long time and perhaps did not represent the current congregation.

### **Quality Assurance**

We have heard concerns that it is hard for KCML to have quality assurance processes and standards when the church informs the learning direction of KCML. The channels for informing KCML of the learning priorities do not seem to be robust. KCML has appeared to have a disconnect with the Leadership Sub-Committee (LSC) as we have heard feedback around different interpretations of the status of decisions that "appear" to have been made. Lines of authority seem blurred.

We question that robust processes are in place to receive feedback and review processes that will ensure the curriculum, methodologies, attention to diversity issues are being addressed as a continuous improvement approach. We have learned through our consultation surveys that Māori and Pacific Island interns in particular have not felt that KCML has been sensitive to their cultural needs, nor has there been sufficient training related to the treaty of Waitangi. A visit to a Marae has not been considered adequate. This may be true for our Asian partners also.

We have received feedback that the National Assessment Workgroup (NAW) continues to gather as a full group on assessment weekends, although the number of NOM candidates is greatly diminished. Recent numbers attending NAW are 2016 – 9 candidates, 2017 – 4 candidates, 2018 – 8 candidates, 2019 – 7 candidates, 2020 – 6 candidates.

## **Key Relationships**

### **Te Aka Puaho and Pacific Presbytery**

When visiting Te Aka Puaho we heard concerns about training and recruitment. Members of Te Aka Puaho spoke about the unfilled position of the Ahurangi, (trainer). They spoke about how helpful it would be to have training that ‘came to them’, members were not unaware of on-line training but generally preferred face to face training. There has been somewhat of a renaissance of Amorangi over the last few years, and many of these leaders are also seeking further training. We observed that the church has made a commitment to bring our non-Māori students to Ohope as part of their training. This seems to have been good for the non-Māori students. It seems however that the church needs to be rethinking and speaking with Te Aka Puaho in a wider conversation about leaders for the future. As part of our wider conversations we discovered that within the Anglican church Māori Priests are often non-stipendiary, but they are supported by highly trained and stipended Bishops.

After discussion with the Pacific Presbytery we found two major concerns. Firstly, there was the concern that we heard in many places that members of the Pacific Presbytery are seeing a decline in membership and participation and they are looking for resources and training in ways to connect with our increasingly secular culture. Members of the Presbytery spoke of their particular challenges when working between generations. The older generation have an expectation that the Pacific languages will be used, and a more traditional style of worship will be followed; the younger generations have an increasing desire to use English alongside preserving the Pacific languages and to embrace newer styles of worship. Members also expressed an awareness of changing patterns of commitment and involvement. Pacific Presbytery members were asking for training and insights that might help them in their ministries. In summary the Pacific Presbytery members were asking for a significant investment in lifelong learning.

The other issue for the Pacific Presbytery was the cost of training. On one hand Pacific churches had a strong commitment to serious study often expressed as “going to Dunedin”, but on the other hand members also spoke about the unwillingness of candidates to consider 5 years of study. There was concern about the cost of study and the cost of leaving a well-paying job for that long. When asked about LOM, members of the Presbytery expressed that this option had not seen a significant uptake within the Pacific Presbytery outside the Nuian fono with 4 candidates engaging in the LOM process.

### **Asian Ministry**

We have entered into a number of short conversations around Asian ministry and this is an area that we would like to continue to explore further. We have heard that first generation Asian congregations often prefer to bring already trained clergy to New Zealand from their home countries.

We have heard that 2nd and 1.5 generation members appreciate NZ trained Ministers. We have become aware that PCANZ trained Ministers have not always found it easy to find placements in Asian churches but have served to a high standard in several multicultural and chaplaincy settings.

### **Synod of Otago and Southland**

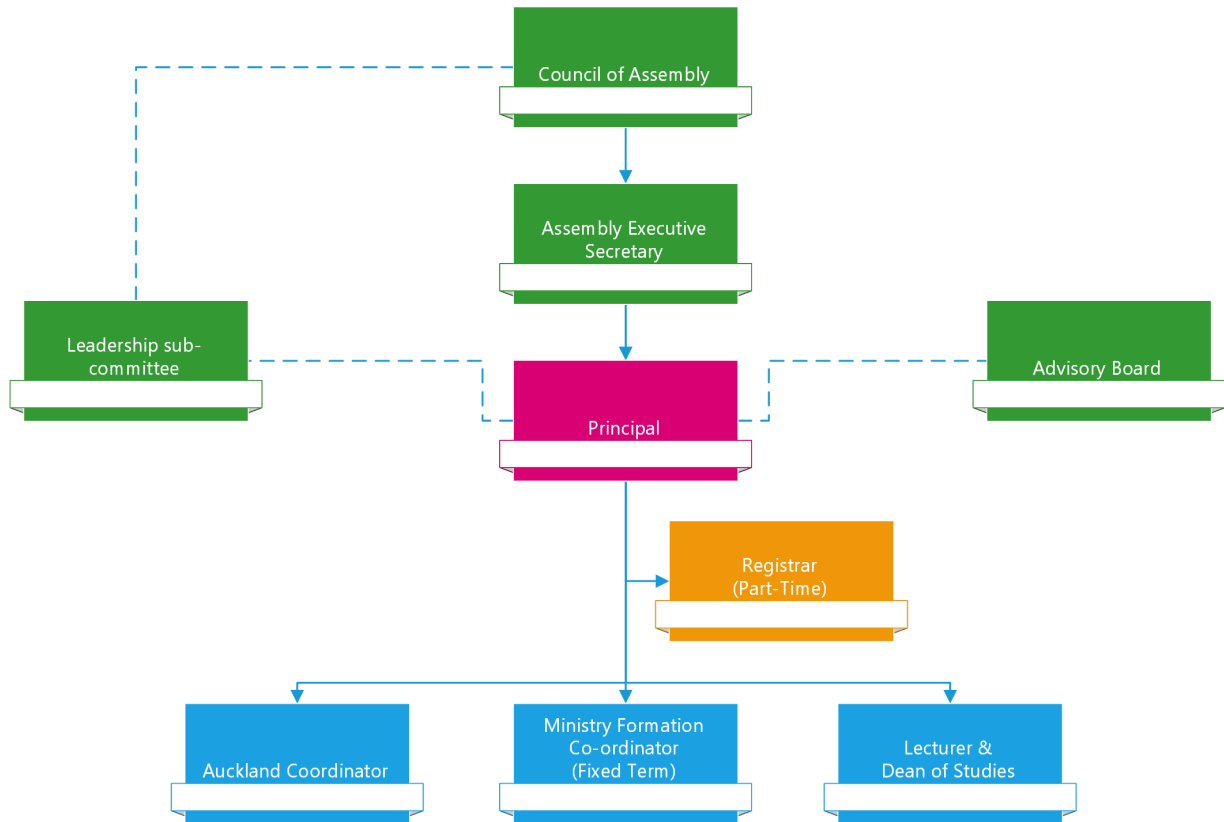
The task group met with members of the Synod of Otago and Southland Synod executive and heard about their passionate commitment to education in the South, they see Knox as a “Taonga.” We appreciate the generosity of the Synod and heard how the Synod would be potentially open to some changes but would

desire to be consulted along the way, and we also heard how the Synod has already been willing to adapt to a more dispersed training team, and how this could continue in the future so long as a significant commitment to Dunedin and Otago Southland continued.

## Knox Centre for Ministry and Leadership (KCML)

### Service Delivery

The current organisational structure of KCML is shown in the following diagram:



**Current Structure for Knox Centre for Ministry and Leadership (KCML)**

*Figure 1 Current KCML Organisation Structure*

The above chart, through the dotted line relationships, shows the current confusion in governance relationships.

The task group received a great deal of feedback about KCML; some positive, some negative. Some of the feedback reflected earlier incarnations of the training school but overall, there was an appreciation of the internship programme being delivered. There were several clusters of feedback which we have captured as follows:

- The value of having an independent school separated from the head office; a school focused on training leaders for the future.
- The value of the new focus of Missional leadership and the challenge of forming Ministers outside of the habitus of the current church and desiring to form Ministers for the future, including the development of the New Mission Seedlings.
- A lament by some of a move away from a more classical theological and worship education (now provided by our foundational partners) that emphasized the need to deeply root Ministers in the gospel.

- That Ministers are not being adequately prepared for the tasks of ministry.
- That more training is desired, but also an appreciation of what is being provided.
- That our current training has too heavy an emphasis on NOM training, while acknowledging this is important.
- That KCML appears to be too focused on its own direction without sufficient interrelationship with the other training providers in the church and around the country.
- Some concern was expressed that the staff at KCML seem to have extensive study leave and that at times this seems to impact on the delivery of the programme.
- Concern was expressed that KCML has become KCM - with a limited amount of Leadership training occurring, although there was also appreciation of the lighthouse training course and some of the online webinars.<sup>23</sup>
- A lot of feedback around the New Mission Seedlings (NMS) and whether it was appropriate for KCML to have such a strong involvement in these. This feedback was both negative and positive. There was also a lot of feedback around the effectiveness of the NMS.
- A lot of feedback around the cost effectiveness of KCML, especially when KCML was seen as primarily providing training for a diminishing number of NOM Candidates. The fewer number of NOM candidates has been offset by a greater number of LOM candidates who require more guidance and advice on training required as it is not part of the internship programme.<sup>24</sup>

We noted that the Theological Hall as historically understood underwent major change in the 1990s becoming the School of Ministry and then from 2009 with the establishment of KCML, this church no longer provided under-graduate education in Theology, but instead has moved into the provision of a supervised internship.

We note that students have progressively moved from living in at Knox college, to living in wider Dunedin, to now only visiting Dunedin for half their block courses. Throughout these changes the relationship between the General Assembly and the Synod of Otago and Southland has remained strong as both are committed to an excellent education for our Ministers.

Members of the Synod of Otago and Southland described Knox as a Taonga of great value to them. However, members also spoke of a willingness for the training school to evolve if the church saw this as necessary provided there were ongoing respectful discussions with the Synod. The executive noted that any major changes would need to be approved by the full meeting of the Synod.

We received a strategic plan from KCML that encompassed; Presbytery partnership, New Mission seedlings, a National Learning Diploma, and postgraduate mission/ministry practice. This strategic plan reflected the desire we had heard for training; 95 Elders in Lumsden on a Saturday in August on leadership, 25 Elders in East Taieri in August on leadership, 40 lay leaders in Wellington on two weeknights on pastoral care, 185 in 8 workshops on preaching.

### Location

The majority of training of our Ministers now occurs within internships within parishes and not at KCML, however, there continue to be several block courses each year that are conducted in Dunedin with at least one block course being conducted in the North Island each year.

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<sup>23</sup> KCML have a number of initiatives seeking to address this concern that have been paused during a season of review including the living library

<sup>24</sup> Averaged across the three Field Work Coordinators, the main area is NOM (44%), followed by wider church lay training (15%). Internal team and other are both at 11%, research at 9% and continuing education of ministers at 7%. It is unfair to count the 44% of KCML time on NOM's as the only output of KCML

KCML has for 12 years had an Auckland based Coordinator facilitating training in the North Island. KCML appears to operate effectively as a dispersed team with a base in Dunedin.

We received feedback that it would be good if the college could be based in Auckland. We received feedback suggesting great value in connecting the college more closely with the Assembly office.

We received feedback from some that the lecture spaces in Dunedin are not ideal, while others valued them, we have heard that and that Knox College could certainly find a use for the space KCML currently occupies if the church no longer had need of it.

We ascertained that the physical location of KCML provides excellent offices at no rental cost to the church, only incurring a contribution to costs.

We ascertained that it may be possible for Presbyterian Ministry training staff to be located within the Southern Presbytery/Synod office if it was felt that the KCML office location was no longer ideal.

## **Research & Archiving**

In the past year, sixty-seven percent of respondents to our survey have not accessed the Hewitson Library. Reasons for not accessing the library ranged from: “Didn’t know about it”, “Don’t need it”, “Outdated”, “Don’t know how to access it”, or “Didn’t know I could access it”. There is a perception that the resources held by the Library are more academic in nature and that online sources and book shops such as Google and [www.bookdepository.com](http://www.bookdepository.com) are more easily accessible and provide what is required. In the North Island, Carey College Library and the Laidlaw College are an accessible alternative as distance is a factor in accessing the library.

Forty-nine percent of respondents indicated that the Hewitson Library did not meet their needs at all. Improvements that were suggested include: free to use if not currently; <It is free to use> more current youth resources; relevant to today’s ministry; a higher profile; e-books; ease of access to a wider group; more advertising of what is available; a searchable database; increased digitisation; integration into the life of the local church; a short video on the library as it is today; communicate its purpose.

Seventy % of respondents indicated that they have not used the archives for the following reasons: didn’t know about it; didn’t have a need; not relevant; not interested; systems not easy to use; focus is more on the future than the past; too far away. The other 30% who have used the archives: 16% have visited; 10% have had scanned documents sent to them; 1.5% have asked for pictures; and 16% have provided or sent documents, sermons, photos or records to the archives.

Some of the information that has come to light during our meetings with the head librarian suggests that usage of the library was negatively impacted by instructions some years ago, to start charging for services. This decision has now been reversed. The library team is currently working to upgrade their system in order to make it easier for users to access and search the resources online. They have expressed concern that they are lacking in their connection with the Assembly Office and in need of direction.

A meeting was held with the University of Otago to explore options such as integrating the library with them. This was deemed to be “not an option”. We heard stories of other libraries around the country being entirely thrown out.

Members of the team found that the Hewitson Library has many of the things people are asking for including an online searchable database, a range of books including eBooks, and access to online journals as well as a service where one can receive a regular email about journals that have arrived and you can have an article scanned and emailed to you. There was feedback about the friendly and attentive library and archives staff, and that was certainly the experience of the TELT team.

The Library and Archives are continuing to adapt to the changing environment, as we discovered the library is not only a significant depository of physical books, but there are now 11,039 ebooks available to us and over 300 full text journals digitally available to the church and the public. We found that the new archives website Recollect is offering lots of opportunities to engage with archives to tell our stories and allow archives to serve the church now. Even now COVID 19 is showing us how accessible our Dunedin based PRC resources are in a digital age.

The library and archives collections have been gathered together gradually for over 100 years. The material which relates specifically to New Zealand Presbyterianism is an important resource. PRC is the only library and archives in New Zealand which actively collects and preserves this material.

## **Governance**

Section 2.10 of Other Supplementary Provisions to the Book of Order provides that the Council of Assembly's governance of KCML is formally exercised through its Leadership Sub-Committee (LSC). There is also an Advisory Board appointed by the Leadership Sub-Committee to provide advisory support to the Principal in the management of the KCML. The Principal reports to the Assembly Executive Secretary and attends the Leadership Sub-Committee.

There has been a concern for some time that these arrangements do not provide the required level of effective governance for KCML. For instance, the Council of Assembly report to the GA18 highlighted these issues and noted that both the Leadership Sub-Committee and the Advisory Board had expressed concerns about the impact of duplication of reporting and a resulting lack of clarity about accountability. For instance although a strategic plan has been submitted by KCML, we have encountered a lack of clarity as to the status of the plan indicating both a weakness in strategic oversight of KCML and confusion as to who has decision-making power and how agreement or disagreement is communicated.

It appears that there may be differences between the way the governance is expressed in different documents. Given this, KCML leadership has been left to discern a way forward for its responsibilities as best it can but in this context it is not surprising that there has sometimes been mixed views within the church as to the direction it has chosen.

The PRC also has an Advisory Board that is intended to play a similar support role to the KCML one. Other than that, however, governance for PRC is simpler than for KCML with it effectively occurring through its reporting lines to the AES.

## **Financial Picture**

### **KCML**

Apart from the coverage of the deficit by the Assembly Assessment, KCML derives its income from three main sources, namely grants from the Synod of Otago/ Southland, intern contributions, and investment income. In 2019/20, investment income was budgeted to be the largest of these sources of income. Any shortfall from the first three is made up through the Assembly Assessment. It is questionable whether the Assembly should not be making a budgeted contribution to KCML above these amounts. Historically the Assembly Assessment has included a contribution towards the cost of running ministry education.

Staffing costs make up just under 50% of the total expenses of KCML. Student costs are the other major expenditure item. Total expenses have declined from around \$1.26m in 2017/18 and 2018/19 to a budgeted figure of \$1.008m in 2019/20. The decrease in expenses is primarily due to a decrease in costs from interns and administration.

KCML operates a deficit budget, but the size of this deficit has decreased from \$364,000 in 2017/18 to around \$150,000 in 2018/19 and 2019/20 (budgeted). Financing the deficit is effectively how the National Church makes its contribution to KCML, so given the deficit has declined since 2017/18, so too has the National church contribution.

### PRC

PRC is highly dependent on a single source of income with around 70-80% of its income (depending on the year) coming from the Synod of Otago/Southland. Expenses are dominated by salaries and associated costs, which have made up between 65-75% of total expenses over the last three years.

The operating deficit for PRC has averaged around \$250,000 over the last three years with a small decline in the deficit budgeted for 2019/20. As with KCML, the National Church makes its contribution to PRC through meeting its operating deficit rather than proactively setting a budget allocation.

Given the relative size of the operating deficits of PRC and KCML, in the 2018/19 and 2019/20 years the National Church's contribution to PRC is greater than it is to KCML.

We also found that the PRC has reduced its staffing over the last year by 0.5 with the retirement of one of its librarians.

### **Other Findings**

We heard some feedback about the present model's emphasis on ordination in a candidate's first parish or appointment. We heard that this tends to suit white male Ministers better than others who sometimes take a little longer to find appointments. We have also heard a lot of feedback that Ordination at the end of training can be seen to imply that you have "Finished" your training. We believe that training must be seen as a lifelong process, where the ordained seek out training every year. We also heard that ordination within a candidate's internship and as part of their journey could mean a candidate was ordained among a group that have come to know and value them. We have not heard a push for ordination at the start of training.

We heard a lot of feedback about dissatisfaction around the Certificate of Good Standing. We believe that the church is positive about the idea of a certificate but frustrated about the way this has been implemented. We heard how the church would like to see KCML oversee this valuable work, but also how Leadership Sub-Committee had appeared to have parked a review of the CoGS until recently.

We explored the use of a Korowai (a Māori cloak) as a powerful symbol of our educational values for the future. In Second Kings, Elijah passed on his cloak to Elisha as an act of ordination. In the 1500's Presbyterian Ministers adopted the Geneva Gown as a symbol of education for their clergy, symbolising both the commitment of the reformation to better trained Ministers, but also to Ministers who would teach their congregations. We believe that the Korowai picks up this tradition alongside the Māori recognition of learning, and we suggest that our leaders need different Korowai for different tasks. We recognise that no two Korowai will be identical, although they may be similar. Within the Korowai we suggest the horizontal weave might reflect Biblical Knowledge and Classical Theological Learning, while the vertical weave might represent Contextual Awareness and Missional Theology, thirdly the depth of the cloak might represent layers of Ministry Skill that are learnt and practiced in situ, but all of this needs weaving together - "Formation" is the weaving that make the cloak hold together. Whatever changes are adopted we want to emphasise the importance of formation. Some of our leaders will have a need for a longer cloak than others; some will complete a Doctorate, and others may require only a Diploma. All will



need a certain width of contextual studies, some will need a width that suits rural Waikato, others will need a width that encompasses several different cultural groups. While some Ministers will add to their cloak a particular course or degree, all will need to renew particular threads at times as the cloak ages. The word Rangitira means a leader, one who weaves people together.

There was also some feedback about a desire for more spiritual growth opportunities for interns, and especially for those in long-term ministry. The Thornton-Blair research also identified a hunger for spiritual growth, and of course the PCANZ has long been a member of SGM (Spiritual Growth Ministries) and has seen a number of our members train in spiritual direction.

## CONCLUSIONS

### Values & Polity

1. The Eldership is still seen as central to the Presbyterian polity and many members would like to see Eldership training as a high priority.
2. Our traditional commitment to education (educated Ministers) requires us to emphasise ongoing training for Elders, Leaders and Ministers especially considering that the current environment continues to change at a rapid pace.
3. The current focus on NOM training needs to evolve to a broader view of leadership training which is more about lifelong learning for leaders.
4. The Korowai (a Māori cloak) could become a powerful symbol of our educational values for the future.

### Changing Environment/Changing Practices

5. Greater use could be made of facilitators, courses and resources provided by other service providers, our partners, or resources within the church for greater effectiveness and efficiency. KCML appears to be investing a lot of resources into creating many of its own programmes whereas it could focus more on filling gaps.
6. It is important to produce courses 'inhouse' for subjects unique to the Presbyterian way of doing things.
7. We should continue to offer training that is delivered face to face, in written form, through videos and alternatively online.
8. PCANZ should consider pointing Church Leaders to courses run by other institutions and there is a role to be fulfilled in sourcing, evaluating and negotiating partnerships with these institutions.

## The Four Strands (Training of Ministers & Leaders)

### Church Leaders

9. **Eldership leadership and recognised ministries.**
10. Our vision for training should begin with an 'Eldership First' approach:
  - a. The church should develop a 'multi strand Eldership course' which builds on resources already available and which is available in booklet, online, video and workshop mediums and is the foundation training for all ordained vocations. A candidate does not need to become an elder before being ordained to another form of ministry but should complete the eldership training.
  - b. The above training should be available and supplemented for Local Ministry Teams.
  - c. All ordination should be preceded by call and training and followed by on-going formation and equipping.



- d. A basic course (see Figure 2 below which will need considerable further design would benefit all church leaders, and crucially enable younger Ministers and older Elders to find a common language for discussion and planning. [KCML have done considerable work on a national leadership diploma which we believe is on the right track.]
11. The establishment of a dedicated position; Dean for Eldership Training based in the Synod of Otago and Southland could ensure the necessary focus being given to this training.
  12. Set terms of office for Elders, would encourage the renewal of the membership of Sessions, and provide an avenue for ongoing induction and training of Elders.



Figure 2 Basic Course

### **Youth and other Recognised Ministries**

13. There is a need to mark-out, but not necessarily provide pathways for career development for those individuals who feel a call to specialised ministries such as youth, children and families, music and worship, and pastoral care.
14. People who work in specialised ministries for 3 to 5 years could benefit from ordination by their Presbytery to a diaconate with the title of Pastor.
15. The LOM pathway would incorporate into the diaconate pathway.
16. A diaconate pathway could incorporate a discernment phase, a training phase, and a mini-internship.



Figure 3 Deaconate Pathway

### **Ministers (National & Local)**

17. LOM should be replaced with a second tier of ordination (Deacon) with a reduced scope and a reduced expectation of pre-ordination study.
18. We value an educated clergy, but we need to be more nimble and able to quickly deploy new workers with lower academic qualifications.
19. Ordination to a diaconate with the title of 'Pastor', could enable the replacement of LOM with a more functional and theologically coherent alternative.
20. A Deacon might oversee one ministry and a Minister with a higher level of training should oversee a wider range of ministries. Deacons would be able to preach and administer both sacraments.
21. A simplification of internship could be beneficial to the NOM pathway, some Deacons may go on to become Ministers.

### **Local Ministry Teams**

22. LMTs will still have a role in the future of some of our parishes.
23. A strong focus on training and resources for Elders will greatly benefit LMTs and ultimately help us to identify required training for them.
24. Outsourced training to external service providers could benefit LMTs.
25. LMTs could benefit from the assistance and support that could be provided by trained enablers.

### **Amorangi**

26. There are challenges as well as strengths with the Amorangi Ministry system.
27. Further dialogue with the Te Aka Puaho (TAP) would be beneficial in the development of a Diaconate model which may be useful to Te Aka Puaho as well as dialogue about the training structure due to current connections with KCML.

## Education/Training

### Internship

28. The changing environment including lower numbers of NOM candidates invites change and more flexibility to our current model.
29. The current internship model should be retained, expanded and simplified.
30. There is value in working with outside service providers while maintaining a Presbyterian core to the internship.
31. All Deacons and Ministers should go through an internship programme and a comprehensive Eldership training programme.
32. A mini internship for Deacons could be considered commensurate with the first year of a full NOM internship.
33. While recognising that 'Year Group' communities and connections are important, we believe there is equal value in contact with already ordained Ministers who might share in block courses as a form of study leave.
34. Supervision of Interns seems to present some difficulties in its current form and could be repositioned outside of the training hierarchy to ensure students feel safer using supervision and spiritual direction.
35. Ideally all interns should have exposure to at least two ministry settings, one that might be familiar to them and one that might not. For many interns that may involve participation in a New Mission Seedling, or another form of fresh expression.
36. Candidates for ordination should ideally have the opportunity to serve as Elders in their churches.
37. Ministers entering the PCANZ from other denominations could benefit from a 'Micro-Internship' which could be an expansion of the current Receptions course with support from a Mentor Minister to ensure basic training is undertaken.

### Quality Assurance

38. A new governance structure would allow for better monitoring and greater accountability in meeting the needs of the PCANZ.

### Key Relationships

#### Te Aka Puaho and Pacific Presbytery

39. Te Aka Puaho (TAP) have provided their own training over the years, as well as making a major contribution to the training of NOMs. We respect Te Aka Puaho's right to discern their own training needs and how to provide those. TAP could benefit from continued contact with a restructured version of KCML and the training resources developed including access to training workshops run in TAP parishes and online training.
40. The welcoming of interns to the Marae at Ohope has greatly enriched the internship programme.
41. The Presbyterian Church could explore further ways to offer training within Te Aka Puaho as Te Aka Puaho may invite them to do.
42. Māori and Pakeha could benefit from joint workshops that supplement their current offerings
43. Pacific Presbytery parishes and Pacific Island groups could benefit from a renewed focus on Eldership training to assist with "Lay-Preaching".
44. Deacon roles may be helpful for some ministry candidates who find it difficult to train and hold down another job.
45. Staged and progressive training could benefit Te Aka Puaho and Pacific Presbytery.

## **Asian Ministry**

46. Ministers coming in from overseas to serve in our Asian congregations could benefit from a mini-internship, where supported by a local mentoring Minister, and alongside a training manual they can come to understand something of the PCANZ and meet some of the other Ministers new to PCANZ.
47. A block course adapted for such Ministers could be of great value.

## **Synod of Otago and Southland**

48. We highly value our relationship, both historic and contemporary with the Synod of Otago and Southland.
49. Staff could benefit from a co-location with the Synod and Southern Presbytery resourcing office.
50. Some block courses could be held in Synod locations.
51. We would like to see the current, level of funding towards ministry education continue and that it could be optimised through co-location and cooperation on new ventures.

## **Knox Centre for Ministry and Leadership**

### **Service Delivery**

52. The time for PCANZ to operate a stand-alone (partly academic) institution in Dunedin has passed.
53. The church is in need of a different form of educational structure.
54. With students having moved away from the former “Theological Hall” into the parishes for their training; the time has come to move the trainers from an institution into being embedded in the life of the church, through association with Presbytery, Synod and Assembly offices.
55. We conclude that KCML, in its current form, should be disestablished and a revised structure and approach under the name of PVGT, the Presbyterian Vocational Growth Team be created.
56. The word ‘vocation’ should be used in the Christian sense of responding to the ‘call’ of God.
57. The PVGT would not be an academic institution but a team that may employ academics and would have a triple focus tied together in an intentional formation process:
  - a. An academic focus on Classical and Missional Theology.
  - b. A skills focus on equipping Ministers with skills and competencies to read their communities and form and lead churches in both established and new ways.
  - c. A spiritual focus built around a commitment to reflective practice with the goal of forming spiritually mature leaders.
58. There is a need to integrate the work of KCML with the other functions of the General Assembly office, including resourcing, training and education of Ministers, Leaders and Sessions.
59. Location of the Director of PVGT in the Assembly Office would allow for cross-pollination of ideas and planning as well as new energy and missional thinking. The location of the Director within the Assembly Office would allow the further injection of new missional thinking into the wider life of the church and connection with youth ministries.
60. The PCANZ would benefit from a single unified Strategic Plan at the national level.
61. The PVGT should work to the Strategic Plan adopted by the Council of Assembly which should include a broad training context starting with offerings for Elders.
62. PVGT could continue to develop videos and seminars but also contract (pay) and direct towards user paid external service providers to support the Christian training ecosystem. We acknowledge that moving into the future more of our ongoing leadership training will need to be provided on a user-pays basis.
63. The internship needs to expand to incorporate:
  - a. The NOM full internship

- b. The Deacon mini internship
  - c. The micro-internship for those being received from other denominations or overseas
64. The Church needs to continue to explore ways to innovate in mission and bring the gospel to light in Aotearoa New Zealand, this may include Pioneer Deacons and New Mission Seedlings.
  65. The Church needs to continue to work with Presbyteries, PressGo and Presbyterian Development to review and refresh our models of Mission Innovation.
  66. We believe we are no longer large enough as a church to operate a separate centre for training and that we would be served better as a church by further integrating our leadership training with the Assembly office.

### **Location**

67. We believe it is essential that the Director of the PVGT is based in the Assembly Office, currently located in Wellington, to allow the cross-pollination of ideas and planning with the Assembly Office team.
68. We believe it is essential that a member of the team is based in Auckland, our largest city, and alongside the Northern and Pacific presbyteries.
69. We believe there is great value in basing some of the PVGT in Dunedin and we suggest doing so alongside the Synod of Otago and Southland and Southern Presbytery.
70. Administrative support needs to continue to be provided, this could be through a person based in the Assembly office or through the Southern presbytery office.
71. Ideally, we would like to see the PVGT also incorporate adjunct members based in the other presbyteries.

### **Research & Archiving**

72. The church should retain its library in the medium term and concentrate on building strategic connections with presbyteries to attempt to increase its usage. We have found that the library is well positioned to service ministers and churches around the country, particularly those who are not close to one of the other theological libraries in Aotearoa New Zealand.
73. The library is loved by some, but not sufficiently used at present to justify its expense. We determined that if this resource was closed, it would be impossible to reclaim it. We have found that there is some latent demand for the resources that the library provides but a lack of familiarity with how to access these resources.
74. We strongly support the retention of the archives with its dual role of allowing the church to remember its history and to retell its story. The staff at PRC are keen to develop modules or workshops on how to utilise the archives (and library) to gain knowledge, skills and understanding about the history of the Church and its people.
75. We believe that there may be efficiencies of management possible by folding the PRC into the National Resource Team. We also found indications that folding the PRC into the National Resource Team may increase awareness in the church of the resources available through it.
76. As an innovative idea we suggest that the current top floor of the Hewitson space could provide for the creation of a Spiritual Direction Centre with a possible contribution from the Synod.
77. A practice of bringing Presbytery based volunteer librarian/archivists to Dunedin each year could result in a sharing of the wealth of the library and archives and greater usage of this resource.

78. Car parking needs clarification with Knox College. Some space in the library needs to be permanently reserved for church related users.
79. The staff numbers may need to continue to be rationalised; and careful use of volunteers may need to grow. It may be possible for volunteers with the right skills from outside of Dunedin to be used in certain roles. We acknowledge the specialist knowledge, skill and training of our staff and recognise that there is also a cost to employing volunteers.
80. The library stack is being and needs to continue being weeded, an ongoing project that could involve the (remote) use of skilled volunteers nationwide.

## **Governance**

81. Governance for theological education and leadership training requires realignment.
82. The Advisory Board for KCML should be discontinued.
83. The Leadership Sub-Committee should be the forum for gathering information, testing ideas and drawing on expertise from the wider church.
84. The Council of Assembly should take ownership of the overarching Strategic Plan to guide the work of all the functions and roles within the PCANZ including any modifications to current structure and provide direct governance to the PVGT through the AES. The Council of Assembly could ensure the quality of the education provided by appointing a suitably qualified fixed-term task group to undertake an audit every 2 years.
85. The current Advisory Board for the PRC should be discontinued.

## **Finance**

86. PCANZ budget planning should include a specific allocation for both theological education and leadership training and the PRC functions. This allocation should reflect the priority that the church places on those functions at any given time and would help to provide a total budget within which each function should operate.
87. The delivery of Theological Education and Leadership Training activities as outlined in this document is likely to require at least a similar level of resources as is currently accessed by KCML. Indeed, given the scope of activity proposed is likely to be broader than that for KCML currently, it could be that higher levels of resourcing might be required. However, in the short term, at a minimum, current levels of resourcing should be confirmed for a new PVGT function.
88. Maintaining current levels of resourcing will be dependent on the PVGT receiving investment income that KCML currently receives. Our understanding is that this is likely to be generally feasible, but it may require some further detailed investigation and possible amendment to be sought to some of the rules and trust deeds applying to the use of various funds.
89. The National Church contribution to PRC was actually greater than the contribution to KCML in the 2018/19 year and is also budgeted to be greater in the 2019/20 year (through funding each entity's operating deficit). Our assessment from feedback received is that this does not reflect the relative priority that the church places on the respective functions.

## **Other conclusions**

90. "Ordaining" students 3/4s of the way through their formation, should be further examined. Ordination (for elders, deacons and Ministers) must be seen as a major step in developing lifelong learners.

## DRAFT RECOMMENDATIONS

<b>That the General Assembly:</b>	
1.	Prioritise Eldership Training as the foundation for all Leadership Training in the Church.
2.	Prioritise Lifelong Leadership Learning as essential to providing wise leaders (Educated Ministers and Elders) and reconfigure our systems and structures to position all specific leadership training within a wider context of Lifelong Learning.
3.	Affirm its commitment to work alongside and not duplicate resources provided by the major New Zealand Theological providers namely the University of Otago, Laidlaw College and Carey Baptist College and Pacific Theological College.
4.	Modify its 4 strands of ministry, removing LOM, and instead establishing a new Diaconate as a flexible entry level ordained ministry.
5.	Affirm the Internship model of training including field placement, block courses and assignments is fit for purpose and affirm its commitment to funding and supporting internship as essential to providing excellent leaders for the future.
6.	Requests that the internship model be further developed in such a way that our new Deacons can participate in a mini internship.
7.	Requests that the program for all new entrants to the PCANZ from other denominations or from overseas be reviewed to ensure that they are all enrolled for 1 year in a micro-internship where they attend at least one block course, have a mentor and complete a paper on Presbyterianism in New Zealand.
8.	Affirm its commitment to rigorous standards of academic competency, biblical knowledge, ministry skill, missional practice, spiritual formation and personal integrity for Elders, Deacons and Ministers, as well as renewing our commitment to flexibility in assessing and training in such competences.
9.	Reconsiders the work of the National Assessment Workgroup so that the NAW is able to serve the church in helping people find their ministry fit more broadly including in relationship to discerning a call to Diaconate ministry.
10.	Explores with the Pacific Presbytery and Te Aka Puaho ways to provide training and ongoing training to leaders in situ, especially in relation to Deacon training.
11.	Continues its current level of resource commitment to Ministry training.
12.	Empowers the Council of Assembly to begin a process, commencing with consulting with staff, to consider disestablishing KCML and establishing the PVGT as the new provider of ministry education, in the light of the contents of this report, or otherwise as consultation may lead the Council of Assembly to act.
13.	Subject to the outcome/s of the consultation process recommended in the previous recommendation, in principle, agrees to the proposed new Presbyterian Vocational Growth Team initially to consist of 4 staff, a Director of Vocational Training based in the assembly office along with a part-time administrator; a North Island Dean based in Auckland, a South Island Dean based in Otago; and a Dean of Eldership Training based in Otago.



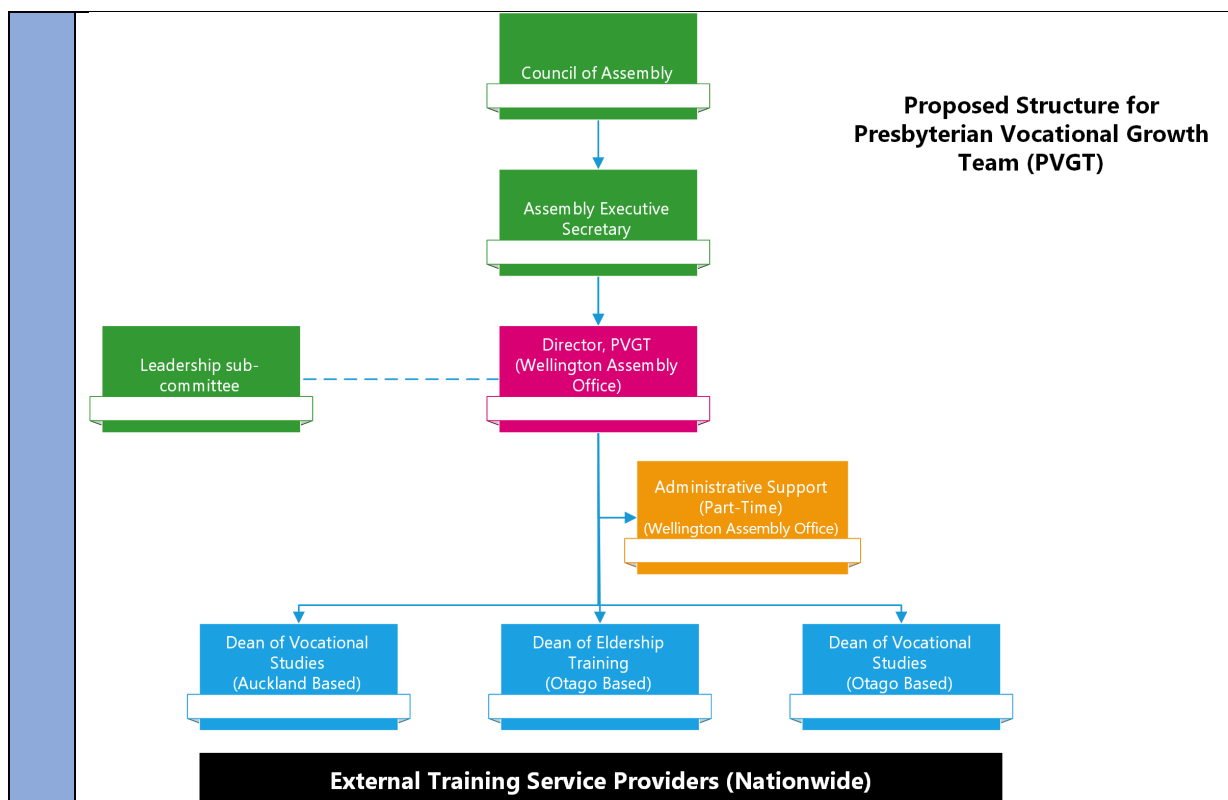


Figure 4 Proposed Structure for PVGT

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| 14. | Subject to the outcome/s of the consultation process recommended in recommendation 12, above, and subject to in principle agreement as provided in the previous recommendation (13) agrees to release the current KCML offices to the Board of Knox College and Salmond Hall and invite the Southern Presbytery/Synod office to host the 2 Otago based PVGT members.                    |
| 15. | Moves the Presbyterian Resource Centre under the oversight of the Director of Resourcing and undertakes further discernment about possible future restructuring and possible downsizing with the Director of Resourcing.  |
| 16. | Affirms the historical significance of the Hewitson library and its collections and invites the Director of Resourcing to explore ways to build better connections between the library and the Presbyteries.  |
| 17. | Encourages Presbyteries to explore with PRC the practice of sending a Presbytery based volunteer librarian/archivist to Dunedin each year, (and using Video Conferencing as a follow up) to explore and collaborate with our library and archives in sharing the wealth of the library and archives with the wider Church.  |
| 18. | Affirms the importance of our national Archive, expresses its delight in the new Recollect website, and continues its support for the archives while also exploring ways to better connect the archives with the life of the wider church.  |
| 19. | Explores with the Synod of Otago and Southland the possibility of appointing a part-time Dean of Spiritual Growth to be based at Hewitson Library for a period of 2 years to explore the option of providing encouragement for spiritual direction and spiritual growth across the church. This to be done in conversation with our ecumenical partners in Spiritual Growth Ministries. |
| 20. | Thanks, and discharges the KCML advisory group.   |
| 21. | Following acceptance of the establishment of the PVGT, agree that the Director of the PVGT report to the Council of Assembly through the AES.   |
| 22. | Clarifies that the PRC advisory group continues solely for advice and support.  |
| 23. | Directs the Council of Assembly to develop and report on an overarching Strategic Plan which includes the roles of all entities within the PCANZ.   |



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| 24. | Invites Presbyteries to explore the idea of ordaining Deacons and Ministers when they have completed 3/4 of their training within the placement where they are completing their internship, with a set appointment for the time remaining in their internship. |
|-----|--|

## APPENDIX 1 – TERMS OF REFERENCE

The Council of Assembly, having received an opinion from the Book of Order Advisory Committee, has decided to withdraw the paper **Review of Knox Centre for Ministry and Leadership and the Presbyterian Research Centre: Pre Change Proposal** circulated for response in February 2019, and to form a Task Group with terms of reference as follows.

### **Review of Theological Education and Leadership Training in the Presbyterian Church**

#### **Context and purpose**

The Council of Assembly has set up a Task Group to establish the key values and polity of theological education and leadership training in the whole Presbyterian Church and to map a new direction.

This will include reviewing the place of both the Knox Centre for Ministry and Leadership and the Presbyterian Research Centre and developing proposals for both that will meet current and envisaged future needs of the Presbyterian Church.

Proposals are to recognise and be responsive to the changing shape of both the church and society; ensure there is ability to be nimble and responsive to this changing environment; and represent fiscal responsibility in the light of the financial demands across the whole church.

The Task Group will present its report (and any recommendations) to the General Assembly in 2020.

#### **Task group membership**

As separately advised.

#### **The Terms of Reference are as follows:**

##### **A. Leadership Training**

The Task Group will:

1. Consider the ethos, polity and decisions of General Assembly that have formed the present theology, educational practice and values of the Church in leadership training,
2. Research the changing role of Christianity in society and the implications for theological and leadership training in the Church,
3. Note changing educational practice in churches in NZ and in other countries,
4. Review strengths and challenges in the Church's current practices in training of Ministers and leaders,
  - a. With particular reference to the four strands of ministry
  - b. In particular, evaluating the effectiveness of:
    - i. Knox Centre for Ministry and Leadership, including assessment of its historical significance as part of our identity
    - ii. Current governance structures
    - iii. Internship as a model for ministry training
    - iv. Education for lay ministry over the whole Church

- v. Maintenance of standards of academic rigour and encouragement of continuing ministry formation
  - vi. Relationships with Te Aka Puaho and Pacific Presbytery in the provision of theological education
  - vii. Relationship with the Synod of Otago and Southland in resourcing of theological education
5. Access current constitutional documents that relate to ministry and training, including but not limited to:
    - a. The statement adopted by the 1966 General Assembly regarding “ordination and Ministry of the Word and sacrament”
    - b. The constitution of Knox College
    - c. Historical documents that relate to the relationship between the Assembly and the Synod of Otago and Southland including the Agreement for Union 1901
    - d. Assembly reports and decisions that relate to Ministerial education
    - e. Any Book of Order advice in the past relating to Ministerial education
    - f. Relevant sections of the Book of Order and Supplementary Provisions
    - g. A copy of the 2019 Council of Assembly Pre Change Proposal and the feedback
  6. Consider financial and staffing implications of any proposed change
  7. From this research, propose models and bring recommendations of how the Church might best educate its Ministers, lay leaders and members to be bearers of the Gospel of Jesus Christ in a faithful, biblical and relevant way.

## **B. Research and Archiving**

The Task group will undertake a review of the Research Centre and its role within the Presbyterian Church and wider community, including (but not limited to) considering the following areas:

- a. An assessment of the historical significance of the place of the Hewitson Library (the Library), in the Otago region as part of our identity as the Presbyterian Church, including the relationship with the Synod of Otago & Southland and partnership with Te Aka Puaho,
- b. The Library and the wider library services and how these meet (or otherwise) the requirements of the Church, to what extent, and in what format
- c. The current use of the Library (materials and buildings) by interns, Ministers, others within the Church and others outside the Church and space allocated or required
- d. Development of library services in other similar institutions
- e. Relationship between the Hewitson Library and the University of Otago library
- f. The *collections* within the Library and how these can be preserved
- g. The role of the Archiving Unit, including the work, space and technology requirements to operate at best practice and how this serves the wider church
- h. The financial implications of any change and staff requirements under any model that is developed and recommended

From this research, propose models and bring recommendations as to how the Church might best use and manage these resources for the whole Church.

## **Consultation**

The Task Group will consult widely and with discretion, including but not limited to:

- a. Present staff of both the Knox Centre and the Research Centre
- b. Present and past interns
- c. All presbyteries

- d. The Synod of Otago and Southland
- e. The Board of Knox College and Salmond College
- f. The Book of Order Advisory Committee
- g. Congregations
- h. Other interested parties

The consultation process shall include two parts:

Stage one: both face to face engagement and receipt of written submissions from the Church.

Stage two: once any proposals are developed, face to face consultations at presbytery level.

The Task Group will report separately on initial proposals concerning Leadership Training and Research and Archiving to the Council of Assembly no later than March 2020, and these proposals will be sent to Presbytery regional meetings for feedback before any final recommendations are made to the 2020 General Assembly.

The Task Group will present its final report to Council of Assembly meeting in June 2020, to be included in the Council's final draft recommendations to GA20.

The Council will allocate sufficient financial resources to the Task Group to enable it to undertake this work.

The Council will ensure the Task Group has access to Book of Order / legal advice and other advice required to enable it to undertake this work.

#### **Council of Assembly**

01 May 2019

## APPENDIX 2 – CONSULTATION SURVEY QUESTIONS

### The Theological Education and Leadership Training (TELT) Consultation

#### Background Information

Council of Assembly has appointed a group to review Theological Education and Leadership Training in our Church (TELT). We are Simon McLeay, Erin Pendreigh, Caren Rangi, Rob McIntosh and Sharon Searle.

We want to look at what training we are providing for leadership in the Presbyterian Church and ask what is working well, what might need to be improved, what needs to change and are there things we are not doing that we should be doing? ?

Over the next 3 months we are asking for your input, as a Presbytery, as a Session or Parish Council or as an individual. We will be consulting directly with some colleagues overseas and with colleagues in other denominations as well.

There are three main ways that you can respond to us:

1. We are planning on visiting each of the Presbyteries or Presbytery Councils and having a conversation with members.
2. We have designed this survey that we hope will make it easy for you to respond to us with some comments selecting answers provided.
3. You might also like to write a submission, as a Session or Parish Council or individual and send that to us at [simon@stpeters.org.nz](mailto:simon@stpeters.org.nz)

Our Consultation is focused around these 5 main questions:

1. What do we discern about the changing shape of Church and Ministry into the future? (Nationally Ordained Ministers, Locally Ordained Ministers , Local Ministry Teams, Amorangi, Children and Families workers, Youth workers, other recognised ministries, Pastoral workers, Musical directors, Bi-Vocational Ministers, part-time ministry, missional leadership, eldership and other.)
2. What has been our experience of internship and our training model? (What has worked well, where is there more work needed, is this the model for the future?)
3. What other needs do we have for leadership training across the church? (What are we not doing that is important?)
4. What is the ongoing place of KCML; have we got its purpose clear and its governance right? (Are we doing the right things, and have we got the right structure?)
5. How best can we use our library and archives to serve the church? (What resources have we got and how can we best deploy them?)

1. Are you responding to this survey as an individual, or on behalf of a group?

- Individual
- On behalf of a group

The Theological Education and Leadership Training (TELT) Consultation  
What do you discern about the changing shape of the Church and Ministry into the future?

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

	Extremely familiar	Very familiar	Somewhat familiar	No so familiar	Not at all familiar
National Ordained Ministry	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Local Ordained Ministry	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Local Ministry Team	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Amorangi	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Children and families	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Youth	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bi-vocational	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Part-time	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Missional	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Eldership	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Pastoral Worker	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Worship/music	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Other (please elaborate)

3. What do you discern of the changing shape of the Church and ministry into the future and how will this impact leadership training needs?

The Theological Education and Leadership Training (TELT) Consultation  
What has been your experience of internship and our training model?

4. Have you been involved with the internship training model directly (including as an intern, minister, mentor, member of a host parish, supervisor or other support role)?

Yes

No

5. Have you completed our recent survey?

Yes

No

### The Theological Education and Leadership Training (TELT) Consultation

6. If you have been involved in the internship (National Ordained Ministry) or training for ministry (Locally Ordained Ministry) process but you have not contributed to previous surveys, would you like to provide any comments now?

### The Theological Education and Leadership Training (TELT) Consultation

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

	Strongly agree	Agree	Neither agree nor disagree / don't know	Disagree	Strongly disagree
National Ordained Ministry should continue to be the prime focus of training in the Church	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Local Ordained Ministry is an important part of the future for PCANZ	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Local Ministry Teams are an important part of the future for PCANZ	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Non-ordained ministry roles get sufficient training resource from the Church	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Training must change to meet the needs of the future Church	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
More investment in youth leader training is needed	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Amorangi training is sufficiently resourced by the Church	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Hewitson Library provides an essential service for the leaders of PCANZ	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The archives are a treasure for the whole Church	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

The Theological Education and Leadership Training (TELT) Consultation

What other needs do we have for leadership training across the Church?



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

- |   |  |
|---|--|
| <input type="checkbox"/> Presbyterianism        | <input type="checkbox"/> Mission         |
| <input type="checkbox"/> Leadership             | <input type="checkbox"/> Worship leading |
| <input type="checkbox"/> Pastoral Care          | <input type="checkbox"/> Te Reo Maori    |
| <input type="checkbox"/> Preaching              |  |
| <input type="checkbox"/> Other (please specify) |  |

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

- |  |   |
|--|---|
| <input type="checkbox"/> Reading resources available to you                      | <input type="checkbox"/> Online (interactive webinars)              |
| <input type="checkbox"/> Workshops   | <input type="checkbox"/> Attend a local training course             |
| <input type="checkbox"/> Online (watch videos)                                   | <input type="checkbox"/> Attend training for which I have to travel |
| <input type="checkbox"/> Online (Complete course work and undertake assessments) | <input type="checkbox"/> I am not interested in further training    |

### The Theological Education and Leadership Training (TELT) Consultation

What is the ongoing place of KCML; have we got its purpose clear and its governance right?

10. What has been your experience of KCML in the life of the Church?

11. Do you have any suggestions on how we could improve upon our governance model for KCML (Knox Centre for Ministry & Leadership)?

### The Theological Education and Leadership Training (TELT) Consultation

How best can we use our library and archives to serve the Church?

12. In the past year have you ever used the Hewitson Library? *Please select all that apply*)

- I have visited Hewitson
- I have had books sent to me
- I have had articles scanned to me
- I don't access Hewitson. Can you tell us why?

13. How well does Hewitson Library services meet your needs?

- Extremely well
- Very well
- Somewhat well
- Not so well
- Not at all

14. What, if any, improvements would you make to the services offered by Hewitson Library?

15. In the past year, have you used the archives? (Please select all that apply)

- I have visited
- I have had scanned documents sent to me
- I have asked for pictures
- I have provided/sent documents, sermons, photos or records to the archives
- I don't access the archives. Can you tell us why?

16. Are there any other comments that you would like to make?

The Theological Education and Leadership Training (TELT) Consultation

Demographics

It would be helpful to know a little bit more about you.

17. What is your gender?

- Male
- Female
- Gender diverse

18. What is your ethnicity?

- European
- Maori
- Samoan
- Tongan
- Niuean
- Other (please specify)
- Korean
- Chinese
- Taiwanese
- Prefer not to answer

19. Within which age bracket would you sit?

- Under 18
- 18-24
- 25-34
- 35-44
- 45-54
- 55-64
- 65+

20. Which Presbytery or Group do you identify with?*(Please select the group that you most closely identify with)*

- Te Aka Puaho
- Pacific Presbytery
- Northern Presbytery
- Presbytery Central
- Other (please specify)
- Kaimai Presbytery
- Alpine Presbytery
- Southern Presbytery

21. Which of the below best describes your role?(We often wear more than one hat, so if this is the case for you, please select the role to which you dedicate most of your time.)

- Minister of Word and Sacrament (national or local ordained)
- Parish member
- Amorangi
- Youth leader
- Elder
- Children and families worker or pastor
- Session or parish council member
- Session or parish clerk  
Presbytery clerk
- Other (please specify)

22. If you have answered our survey questions as an individual, the survey is now complete. Please select "exit" to finish this survey.

- Exit

### The Theological Education and Leadership Training (TELT) Consultation

This section of our survey is for answers from groups or on behalf of more than one person

### The Theological Education and Leadership Training (TELT) Consultation

Group: What do you discern about the changing shape of the Church and Ministry into the future?

23. How familiar is your group with each of the following types of ministry? *(please select all that apply)*

	Extremely familiar	Very familiar	Somewhat familiar	No so familiar	Not at all familiar
National Ordained Ministry	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Local Ordained Ministry	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Local Ministry Team	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Amorangi	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Children and families	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Youth	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bi-vocational	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Part-time	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Missional	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Eldership	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Pastoral Worker	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Worship/music	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Other (please elaborate)

24. What does your group discern of the changing shape of the Church and ministry into the future and how will this impact leadership training needs?

### The Theological Education and Leadership Training (TELT) Consultation

Group: What has been your experience of internship and our training model?

25. If members of your group have been involved in the internship (National Ordained Ministry) or training for ministry (Locally Ordained Ministry) process but you have not contributed to previous surveys, would you like to provide any comments now?

26. Please indicate the extent to which your group agrees or disagrees with the following statements:

	Strongly agree	Agree	Neither agree nor disagree / don't know	Disagree	Strongly disagree
National Ordained Ministry should continue to be the prime focus of training in the Church	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Local Ordained Ministry is an important part of the future for PCANZ	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Local Ministry Teams are an important part of the future for PCANZ	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Non-ordained ministry roles get sufficient training resource from the Church	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Training must change to meet the needs of the future Church	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
More investment in youth leader training is needed	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Amorangi training is sufficiently resourced by the Church	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Hewitson Library provides an essential service for the leaders of PCANZ	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The archives are a treasure for the whole Church	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

The Theological Education and Leadership Training (TELT) Consultation  
 Group: What other needs do we have for leadership training across the Church?

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

- |   |  |
|---|--|
| <input type="checkbox"/> Presbyterianism        | <input type="checkbox"/> Mission         |
| <input type="checkbox"/> Leadership             | <input type="checkbox"/> Worship leading |
| <input type="checkbox"/> Pastoral Care          | <input type="checkbox"/> Te Reo Maori    |
| <input type="checkbox"/> Preaching              |  |
| <input type="checkbox"/> Other (please specify) |  |

28. In what ways would your group be willing to undergo further training? *(Please select all that apply)*

- |  |   |
|--|---|
| <input type="checkbox"/> Reading resources available to you                      | <input type="checkbox"/> Online (interactive webinars)              |
| <input type="checkbox"/> Workshops   | <input type="checkbox"/> Attend a local training course             |
| <input type="checkbox"/> Online (watch videos)                                   | <input type="checkbox"/> Attend training for which I have to travel |
| <input type="checkbox"/> Online (Complete course work and undertake assessments) | <input type="checkbox"/> I am not interested in further training    |

### The Theological Education and Leadership Training (TELT) Consultation

Group: What is the ongoing place of KCML; have we got its purpose clear and its governance right?

29. What has been your group's experience of KCML in the life of the Church?

30. Does your group have any suggestions on how we could improve upon our governance model for KCML (Knox Centre for Ministry & Leadership)?

### The Theological Education and Leadership Training (TELT) Consultation

Group: How best can we use our library and archives to serve the Church?

31. In the past year, have members of your group ever used the Hewitson Library? *Please select all that apply*)

- We have visited Hewitson
- We have had books sent to us
- We have had articles scanned to us
- We don't access Hewitson. Can you tell us why?

32. How well does Hewitson Library services meet your needs?

- Extremely well
- Very well
- Somewhat well
- Not so well
- Not at all

33. What, if any, improvements would your group make to the services offered by Hewitson Library?

34. In the past year, has your group used the archives? (Please select all that apply)

- We have visited
- We have had scanned documents sent to us
- We have asked for pictures
- We have provided/sent documents, sermons, photos or records to the archives
- We don't access the archives. Can you tell us why?

35. Are there any other comments that you would like to make?

The Theological Education and Leadership Training (TELT) Consultation

Group: Demographics

**It would be helpful to know a little bit more about you.**



36. Which Presbytery or Group do you identify with?*(Please select the group that you most closely identify with)*

Te Aka Puaho

Kaimai Presbytery

Pacific Presbytery

Alpine Presbytery

Northern Presbytery

Southern Presbytery

Presbytery Central

Other (please specify)

The Theological Education and Leadership Training (TELT) Consultation

Thank you for completing our survey.

All contributions will be valuable in helping PCANZ determine if and what improvements may be necessary for our Church.