



ANGLICAN
DIOCESE OF
AUCKLAND

Annual Report

A large green graphic element on the left side of the cover, featuring a semi-circular shape that contains a faint, stylized image of a coastal landscape with a bay, a forested hill, and a tree.

20
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Growing healthy churches

The Anglican Diocese of Auckland developed the Healthy Church Model to provide a vision for what it means to live and work as a healthy church, both as a diocese and at the local church level.

Our aim is to enable churches to flourish, demonstrating the qualities expressed in these verses:

“The gifts God gave were... to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ.” – EPHESIANS 4:11–13

The four dimensions of the Healthy Church Model reflect both our inner life as the people of God and our outer life of service and witness beyond ourselves. They are not meant to be clinically defined categories of description for our activities; instead, they often overlap. For example, youth camps are an expression of ‘Shaping community’ as well as ‘Growing in Christ’ and ‘Knowing God’, by providing young people with the opportunity to learn, lead, grow in faith and be inspired in worship along with others.

Since 2016 when the model was introduced, 37 healthy church consultations have taken place across the diocese, with 11 in 2019. Church members are invited to offer feedback on the health of their life together. The results of the surveys, and workshops that follow, are then used to inform future mission and ministry planning.

The Healthy Church Model provides a framework that helps congregations celebrate their strengths, identify areas for development and create space for creative new initiatives. Ultimately, we believe it will improve the health of all our relationships – with God, with each other, and with the world around us.



Knowing God

A community where prayerful worship helps people connect with God through Christ.

Relationship with God through Christ is the heart of Christian faith and theology – to know God is the foundation of all that we are and do as the people of God. Our communal and individual devotional life of worship and prayer expresses and nurtures this belief.

Worship is foundational to our mission. At both diocesan and local church level, we actively seek the Holy Spirit's direction and empowerment for daily life and ministry.

We recognise that our expressions of worship need to appeal to all generations and be relevant to the cultures and contexts in which we live.

While numbers can never fully describe people's experience of worship, the statistics for acts of communion and attendance at AYM worship events give a glimpse of some expressions of worship throughout the diocese.

Glorifying God, the Holy Trinity

Shaping community

Creating a loving community where members enjoy genuine and caring relationships with each other and manage their resources well.

Relationship with God calls us into community with each other as the household of God. As in any household, we need to manage our resources, nurture our relationships and care for one another.

Individual ministry units are encouraged to practise inclusive hospitality and promote members' active participation in congregational life. At a diocesan level, we seek opportunities to learn from one another and act together in common ministry and witness.

As a diocese we are also responsible for managing our property portfolio – making sure our buildings are fit for purpose and meet statutory requirements. Our historic buildings require particular care. These churches hold the history of former lives and communities, as places where the life of the people of God has been expressed, and their heritage status needs to be protected.

We have 146 worship centres; 45 of these are listed with Heritage New Zealand and 43 have heritage status on Auckland Council's Unitary Plan.

Growing in Christ

A community where individuals are developing in their faith and using their gifts for the good of all.

Being a disciple of Christ is a journey of growth and development. Growing in Christ requires individual commitment as well as a supportive and collaborative environment in which we can discover and offer our gifts to the community.

Leaders need to be trained and empowered for ministry and supported to develop their skills and resilience in an ongoing way.

The Diocesan Ministry Educator offers professional development opportunities for clergy and licensed ministers, including the annual ministry conference. Other seminars and workshops throughout the year enable ordained as well as lay people to grow in knowledge and ministry skills.

Through the work of Anglican Youth Ministries, the diocese is committed to identifying and training next generation leaders.

“This has been an amazing time of growth and refreshment for me. The facilitators were able to create a place of safety, grace and encouragement.”

– PARTICIPANT IN STRATUM, A FORMATION PROGRAMME FOR LAY LEADERS

Living beyond ourselves

A community which makes generous and positive contributions in word and deed in the wider world.

Being the Church means existing for a purpose beyond our own concerns. We are called to bear witness to our faith and serve others as we seek God's reign of justice and peace on earth. This means being engaged in the community around us, actively expressing the love of Christ through generosity and service to those in need.

This love for our neighbour is expressed in multiple ways – providing companionship for older people; supporting new parents; becoming a companion for the grieving; or advocating for social justice and climate change action.

Much of this work is done by volunteers who give their time and energy. Others donate to support other causes and charities beyond the diocese.

“We have gained so much from Space. The support network you have created is amazing. I am a better parent thanks to Space.”

– PARTICIPANT IN A GROUP PROGRAMME FOR NEW PARENTS



Letter from the Bishop

My letter which accompanied last year's annual report was written in the shadow of the March 2019 Christchurch massacre. Twelve months on, that unspeakable event was remembered in various ways, including a multi-faith gathering in Auckland's Holy Trinity Cathedral. It was good to see how the resolve to grow in understanding and acceptance of one another has grown stronger.

This letter is being written under the impact of the COVID-19 pandemic and its immense consequences for the whole of life, including our church communities. With the suspension of worship gatherings, we have learnt much about how to gather online. The creativity of our clergy and other local church leaders in adapting to this changed context has been impressive and will provide good lessons for the future. More than anything though, this period has reinforced for us that the core nature of our existence is as physically gathered communities.

"The COVID-19 challenge has given us an unprecedented opportunity to reflect on what is really necessary for our human flourishing in an overburdened earth..."

One of the most deeply felt impacts was our reduced ability to minister to the dying and bereaved. Clergy fulfil an important role for members of the church community during these times of grief. For many families there will be much from which to recover due to the inability to attend properly to these things.

The COVID-19 challenge has given us an unprecedented opportunity to reflect on what is really necessary for our human flourishing in an overburdened earth and how to move forward to a more sustainable future. This will be a fruitful area of discussion for the diocese and ministry units as we continue to develop our understanding of what makes for a healthy church in an ever-changing context and what a commitment to sustainability means in practice.

We were saddened by the sudden death in late 2019 of John Allen, the diocesan Sustainability Fieldworker. John had been a strong advocate in the diocese for climate justice and encouraged and challenged us with a gentle spirit. We are pleased that Cathy Bi-Riley has now taken up this role. Cathy comes with a strong background in community organisation.

Bishop Jim White's ill health continued through the year and led him to the decision to retire from his role on medical grounds. It was with sadness, but with a deep sense of gratitude for his fruitful and varied ministry, that we farewelled him in a service of thanksgiving on Advent Sunday, 1 December.

The Royal Commission of Inquiry into Abuse in Care, established by the Government in 2018, has held its initial hearings. There are implications from its work for the Church, in facing past events and the harm done to others for whom we had a duty of care, as well as in ensuring that we have best practices in place now for work that we undertake with vulnerable people.

We continue to strengthen our bicultural relationships both within and beyond the Church.

A significant event last year was the return of the Pōtatau flag to the Kiingitanga. This flag was possibly a funeral pall for the first Māori King, Pōtatau te Wherowhero who died in 1860. During the New Zealand Wars, it found its way into the hands of an English priest who took it back to England. In 1929 the flag was returned to New Zealand and has been in safe keeping in the Auckland Museum under the care of the Anglican Bishop of Auckland. The first I knew of its existence was when it was displayed in an exhibition as part of the 160th anniversary celebrations of the Kiingitanga. It was an easy decision to agree that

the Māori King was the rightful kaitiaki of this taonga. We formally handed it to the Kiingitanga at a ceremony in the Cathedral in August. It was good to then also be present at a pōwhiri at Tūrangawaewae where the flag was welcomed back to its ancestral home.

We have worked with our Healthy Church Model for a number of years now and this continues to be the guiding framework for our activities in our local churches and across the Diocese of Auckland, by providing the vision for the kind of Church that we wish to become. It has been exciting and pleasing to offer leadership to that work for a further year and to be able to look confidently to our future.



Right: Bishop Ross at St Luke's, Mt Albert.



Diocesan Council report

Written by the Diocesan Council

The diocese has had another productive year with long-term projects and initiatives continuing to steadily move towards completion and new ones started. St Chad's, Huapai celebrated their reopening in March after major refurbishment during 2018, and in September Holy Trinity, Ōtāhuhu opened a new hall with a celebration of their cultural diversity.

“One of the encouraging and exciting themes of the year has been the initiatives to restore relationships and grow partnerships between Tangata Whenua and Pākehā.”

Social justice is a focus area across the diocese. ADJust (Diocese of Auckland Young Anglicans for Social Justice) was established to provide a new way of working in this space and to lead the diocese towards greater engagement in social justice.

One of the encouraging and exciting themes of the year has been the initiatives to restore relationships and grow partnerships between Tangata Whenua and Pākehā. Conversations were held with our Tikanga Māori partners from Te Manawa o Te Wheke and Te Tai Tokerau. A significant event in August was the return of the Kiingitanga flag that Bishop Ross has mentioned in his report.

Work is underway on a major upgrade to the Diocesan Archives housed within the Holy Trinity Cathedral precinct. This has included upgrading the fire protection and heating, ventilation, and air conditioning systems to ensure the ongoing safety of important and valuable historical records.

The finances of the diocese continue to be in a healthy state. One of the ways that the Diocesan Council is supporting the work of ministry units is with the establishment of a Diocesan Development Fund. The fund supports new developments that are closely connected to the mission and ministry of local ministry units and align with the wider vision of the diocese. These are projects that reach new people, new locations or new generations; employ innovative methods of mission and ministry; or develop leaders.

During 2019 we said farewell to Bishop Jim White as co-chair of Diocesan Council, due to his ongoing health issues. His insight and input will be missed.

During the year, a decision was made to sell the church and hall at St James, Ōrākei, after the local parish community decided to close at the end of 2018. It was also agreed that a little-used church in Mangapai near Whangārei would be gifted to a local family who are descendants of the first minister. The church itself will be shifted to their land, and the church land will be sold to benefit the parish.

As we are every year, we continue to be amazed and grateful for the passion and support shown towards the diocese by people from across the region – we could not continue to serve our people and communities without their support.



2019 Overview

- LIVING BEYOND OURSELVES
- GROWING IN CHRIST
- KNOWING GOD
- SHAPING COMMUNITY



8,540 CHRISTMAS DAY COMMUNION

8,941 EASTER COMMUNION

300 YOUNG PEOPLE AT TWO AYM WORSHIP EVENTS

AYM

YOUTH CAMPS

147 CAMPERS

57 LEADERS

103

YOUTH PASTORS AND YOUTH LEADERS ATTENDED 6 TRAINING RETREATS AND EVENTS



466 ADULT STUDY / HOME GROUPS

Children and Family Ministries

SUMMER ADVENTURE WEEKEND (SAW2019)

42 PEOPLE FROM 16 FAMILIES

OLDEST YOUNGEST

88 YEARS **2** YEARS

Clergy and Lay Ministry Development

166

CLERGY AND LAY LEADERS AT 12 MINISTRY TRAINING WORKSHOPS AND SEMINARS

120

CLERGY AT MINISTRY CONFERENCE

10 STRATUM PARTICIPANTS – AN 8-MONTH FORMATION PROGRAMME FOR LAY LEADERS

308

BAPTISMS

177

MARRIAGES

510

FUNERALS

191

PAID AND UNPAID CLERGY

94

YOUTH GROUPS

207

GROUPS FOR CHILDREN UNDER 11 YEARS

146

CHURCH BUILDINGS

45

LISTED WITH HERITAGE NEW ZEALAND

43

WITH HERITAGE STATUS ON AUCKLAND COUNCIL'S UNITARY PLAN



17 FOODBANKS

23 OP SHOPS

7,778

FOOD PARCELS PROVIDED

26

SELWYN CENTRES

5,678

AVERAGE MONTHLY GUEST ATTENDANCES

1,612

VOLUNTEERS

29

COORDINATORS

Seasons for Growth

465

CHILDREN, YOUNG PEOPLE AND PARENTS TOOK PART IN 95 PROGRAMMES

— **25** NEW COMPANIONS TRAINED

— **70** TOTAL VOLUNTEER COMPANIONS

GIVING TO OTHERS

\$1,311,000

SPACE Programme

436

FAMILIES ATTEND

27 PROGRAMMES AT 8 ANGLICAN VENUES

33

FACILITATORS/ VOLUNTEERS



Being socially just

Being 'socially just' is an inherent part of being an Anglican Christian.

Seeking social justice fits with the Healthy Church Model we use to guide our work and life together as a diocese and at a local church level.

Three groups are taking the lead in assisting local ministry units and the diocese as a whole to be more socially just as part of being a healthy church.

All three groups have projects of their own but also work together. One major combined project was to establish sustainability champions in ministry units; others include advocating for the Living Wage and housing for the homeless, poor and older people. The groups continue to work collaboratively on ways for the diocese to reduce carbon and live more sustainably.

Social Justice Group

This group researches, communicates and advocates for social justice, encouraging debate and action on local, national and global issues. Their vision is that social justice encompasses the whole of life and by working together, we can all flourish.

ADJust (Diocese of Auckland Young Anglicans for Social Justice)

Formed in May 2019, ADJust arose out of a desire for a fresh emphasis on engagement with social justice, led by the young people of the diocese. The group functions as a think tank as well as mobilisers and organisers of specific initiatives.



The work of these groups touches on all four dimensions of the Healthy Church Model. In responding to human need and the environmental issues facing our world, they support the diocese in 'living beyond ourselves', seeking to serve, transform and shape communities to be more socially just. In doing so, they also help people connect with God and grow in faith by acting justly, exercising leadership, and using their gifts for the good of all.

ACAN (Anglican Climate Action Network)

This group encourages Anglicans to live more sustainably and reduce our carbon footprint. They affirm the Church's support for policy measures to address, contain and limit the extent and impact of climate change.

Left: After karakia at the Cathedral, ADJust led the way in joining the Strike 4 Climate march in September. Above: Community gardens at St Andrew's, Pukekohe and Holy Trinity, Otāhuhu.



“All the lessons were amazing learning and really helped me. Also, you two teachers were very amazing to me and getting to tell you my problems inside of school and outside of school. You helped my heart grow stronger and healthier. ♥ Thank you!”

– PARTICIPANT IN CHILDREN'S SEASONS FOR GROWTH PROGRAMME



Above: Images show some of the resources used in children's Seasons for Growth programmes.

“...change and loss are a part of life, and grief is a normal response to these losses.”

Seasons for Growth

Seasons for Growth is a peer support programme for children, young people and adults who are experiencing change, loss or grief. The loss may be from any major life change, such as death, separation or divorce, illness, imprisonment of a family member, foster placement, or migration.

The programme is based on the belief that change and loss are a part of life, and grief is a normal response to these losses. Children and their parents may be vulnerable to mental illness and addiction if change, loss, and grief are not addressed and attended to appropriately.

Support is provided in small, age-appropriate groups facilitated by trained adult 'Companions' in schools or community venues. Participants are invited to share their experiences and learn from one another over the course of eight weeks. The sessions help children and adults explore their feelings, learn how to care for themselves and others, and develop skills that build resilience and wellbeing.

In 2019 the diocese ran 95 Seasons for Growth programmes with a total of 465 participants. Most of these were for children and young people (84 programmes with 403 participants). Twenty-five Companions were trained during the year, bringing the total number of volunteers to 70.



Above: A group of newly trained Seasons for Growth Companions with trainer Jillian Alexander (third from right).





Why is he wearing that funny hat?

The special clothes ('vestments') worn by priests in the Anglican Church have a long and colourful history.

Most of them date back to Roman times, so their names are derived from Latin and sometimes Greek words. Together, they form a kind of 'uniform' that indicates the office or role the wearer holds in the Church, and hence the nature of their ministry and relationship they have with others in the Church community.

The Anglican Diocese of Auckland has an archive of vestments worn in New Zealand. Most of them date from the second half of the 20th century, with a few from the late 19th century.

Alb – a white long-sleeved linen or cotton tunic, sometimes embroidered, and worn with a cincture or girdle.

Chasuble – a large, sleeveless garment (like a poncho) worn over the alb by priests for the celebration of the Eucharist. Often made of coloured brocade or damask, the chasuble may be decorated with Christian symbols.



Stole – a long band of cloth like a scarf that is worn hanging down the front (for an ordained priest or bishop) or across the chest (for a deacon). Stoles may be patterned or embroidered with Christian symbols.

Cope – a long mantle or cloak, open down the front and fastened at the chest with a band or clasp. The cope is a processional garment worn on special occasions by many clergy and more regularly by bishops, archdeacons and cathedral deans. They are often richly decorated with embroidery, appliqué motifs and symbols representing the place of ministry.



Left: Cope and mitre worn by Bishop Edward Buckle, Northern Region Bishop for Auckland 1981–1992.
Above: Clergy at the 2017 consecration of Holy Trinity Cathedral wear a variety of colourful copes.

Mitre – the headwear worn by a bishop with two short strips of cloth hanging down the back. The origin of the mitre is unclear, but one tradition is that its triangular shape comes from the caps worn by officials in the Imperial Byzantine court.

Vestments are colour-coded according to the seasons of the Church year, which are organised around the major Christian festivals.

- **Advent (violet)**
the four weeks before Christmas
- **Christmas (white or gold)**
from 25 December to 6 January
- **Lent (violet)**
the 40 days and six Sundays before Easter Day

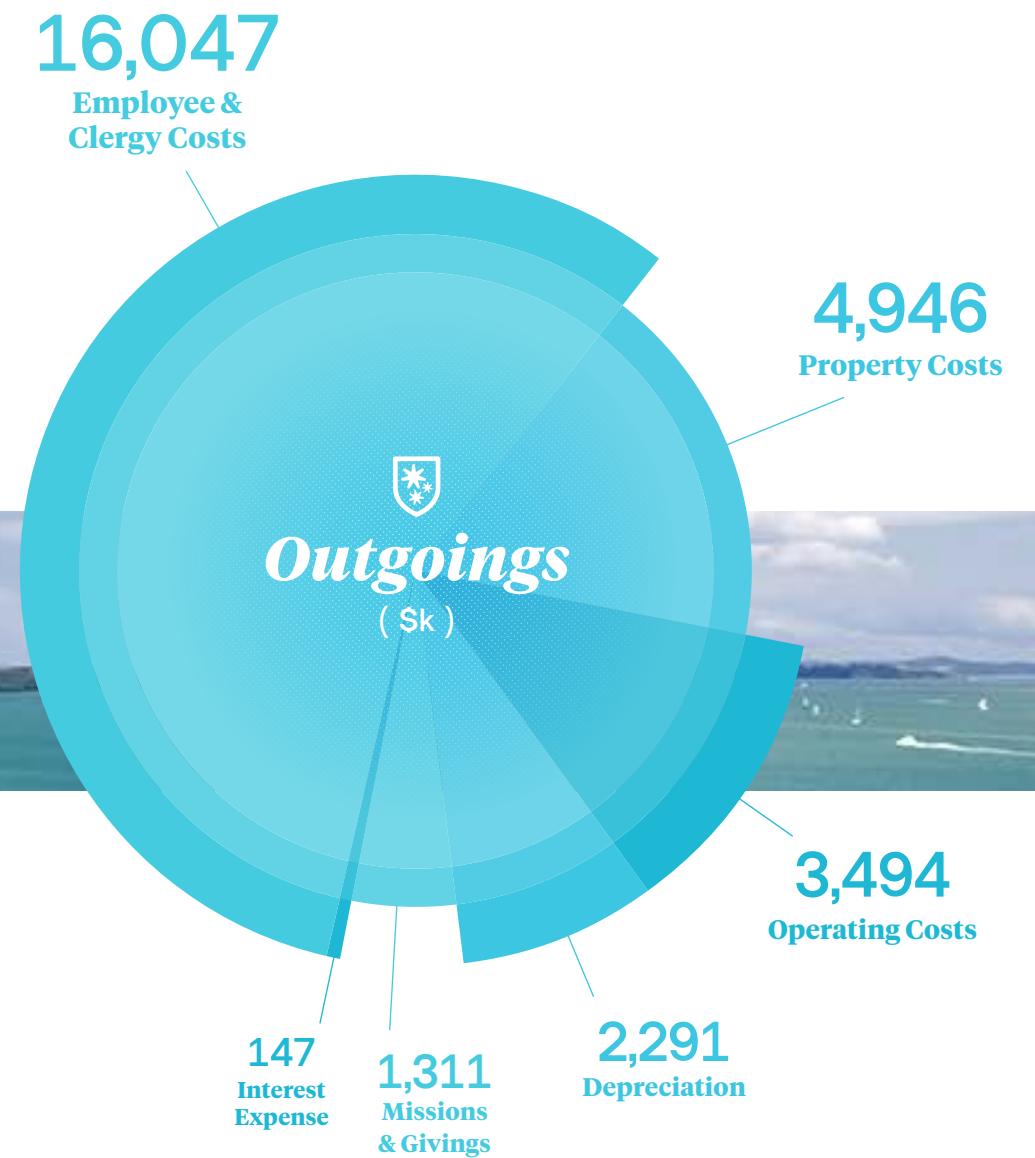
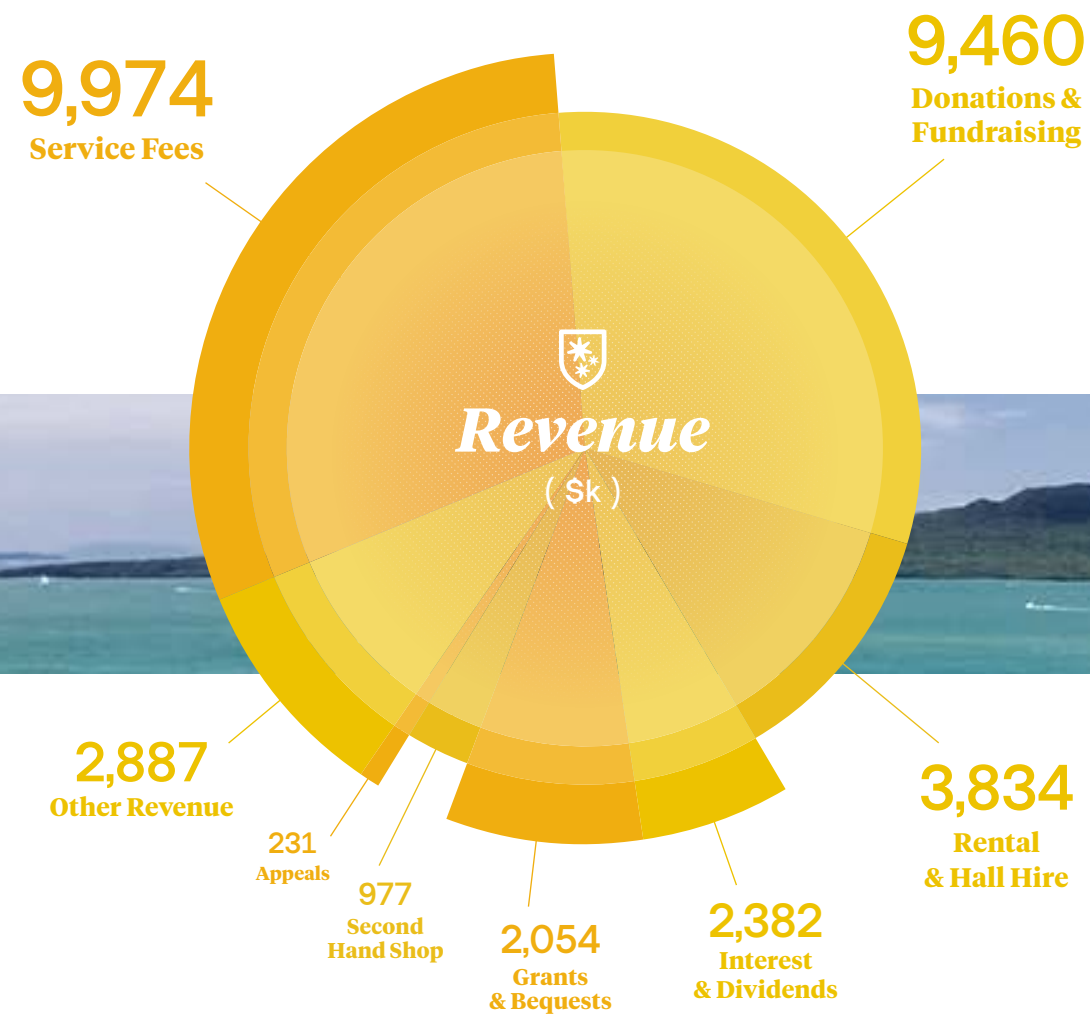
- **Holy Week (red)**
Palm Sunday to Good Friday
- **Easter (white or gold)**
the 50 days from Easter Day
- **Pentecost Sunday (red)**
the last Sunday of the Easter season
- **'Ordinary time' (green)**
the weeks not covered by any of the other seasons and counted by 'ordinal' numbers, e.g. 1st, 2nd, 3rd Sundays of the season.

The vestments and their colours can thus be seen as a visual reminder of the story of the Church and the journey of faith for the individual believer in community with others.

Financing our ministries

A copy of the full audited 2019 financial statements for The Diocese of Auckland Group is available on the Charities Services website.

The revenue and outgoings for the Diocesan Council of the Anglican Diocese of Auckland show the consolidated statements comprising the Council and its 118 entities for the year ended 31 December 2019. The 118 entities include 80 ministry units and mission ventures as well as charitable trusts, trust boards and cemetery trust boards. Funds held by individual entities are available only for that entity's purpose. Funds with a specific purpose, such as bequests, are committed to be spent for the purpose originally intended and are managed accordingly.



Our people

(as at 31 December 2019)

Diocesan Bishop

The Rt Rev'd Ross Bay

Diocesan Manager & Registrar

Ms Sonia Maugham

Diocesan Ministry Educator

The Rev'd Sarah Moss

Archdeacons

The Ven Michael Berry
The Ven Carole Hughes

Bishop's Chaplain to Retired Clergy

The Rev'd Anne Moody

Diocesan Council (also Diocesan Trusts Board)

The Rt Rev'd Ross Bay
Ms Megan Bowden QSM
The Rev'd Rebecca Conolly (from Sept 2019)
The Rev'd Andrew Coyle
The Rev'd Jonathan Grant
The Rev'd Nyasha Gumbeze (from Sept 2019)
The Rev'd Bryan Haggitt
Mr David Howe
Ms Susan Lewis-O'Halloran
Ms Amanda Mark
Mr Nathan McDougall (from Sept 2019)
The Rev'd Megan Means (from Sept 2019)
Ms Jessica Newton (from Sept 2019)

Ms Dayna Townsend
Ms Elizabeth Witton
Ex Officio: Ms Sonia Maugham (Diocesan Manager)

Anglican Trusts Board

Mr Graham Miller (Chair)
Mr Grant Graham
Mr Geoffrey Laurence
The Rev'd Vicki Sykes

General Trust Board

Mr Russell Florence (Chair)
The Rt Rev'd Ross Bay
The Rt Rev'd Te Kitohi Wiremu Pikaahu
Mrs Maureen Blackie QC
Mr John Cameron
Mr Graham Miller
Mr Angus Ogilvie
Ms Christine Ryan
Mr James Scarr

Diocesan Office Staff

Administrative Services

Ms Sonia Maugham
Diocesan Manager and Registrar
Vacant
Personal Assistant to Diocesan Manager
Ms Bridget Morrison
Deputy Diocesan Manager
Mr Matthew Gunton
Property Manager
Mrs Andrea Candy
Communications Coordinator
Ms Catherine Griffiths
Operations Coordinator

Mrs Kylie Todd
Project Administrator
Mrs Mary Wong
Special Projects Officer
Ms Nina Zhou
Finance Officer

Archives

Vacant
Archivist
Mrs Jackie Marinkovich
Archives Assistant

Mission and Ministry Resource Team

Ms Karen Spoelstra
Mission and Ministry Resource Team Manager and Diocesan Youth Facilitator
Ms Jillian Alexander
Grief and Loss Support Services Trainer
Ms Jacolize Becker
Children and Family Ministries Facilitator
Ms Hannah Dunne
Ministry Mentor/BOLD Coordinator
Mr Jeremy Harris
Young Adults Facilitator
Mrs Wendy Leitch
Mission and Ministry Resource Team Administrator
Ms Claudette van Niekerk
Grief and Loss Support Services Coordinator
Mr Mark Prendergast
Ministry Assistant
Ms Carolyn Wellm
SPACE Coordinator

Trust Investments Management Staff

Mr Grant Hope
Chief Executive Officer
Mr Shane Coward
General Manager
Ms Anne Edwards
General Manager – Finance
Mr Patrick O'Reilly
General Manager – Property
Mr John Williams
General Manager – Investments

Partners



Auckland City Mission



Anglican Climate Action Network (ACAN)



Anglican Missions Board



Anglican Trust for Women and Children (ATWC)



Church Army in New Zealand



Diocese of Polynesia



The Mission to Seafarers Society



Northland Urban Rural Mission (NURM)



Purewa Cemetary Trust Board



The Selwyn Foundation



St John's Theological College



Te Pihopatanga o Te Manawa o Te Wheke



Te Pihopatanga o Te Tai Tokerau



Trust Management Limited



Vaughan Park

Tertiary Chaplaincy Trust Board (Auckland/Northland)

Funders



St John's College Trust Board



The Selwyn Foundation



Foundation North



The New Zealand Lottery Grants Board



Veteran's Affairs



Ministry of Education



Mt Wellington Foundation



The Tindall Foundation



Auckland Council



Trust Waikato



The Lion Foundation



The Anglican Care Network



Cornwall Park Trust Board

Stevenson Village Trust
Hostel of the Holy Name
H.W. Williams Trust
St Paul's Education and Clergy Housing Trust
Williams Family Trust
C. Watson
Ōhinerangi (Charitable Trust)



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