



ANGLICAN  
DIOCESE OF  
AUCKLAND

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# Annual Report

A landscape photograph of a bay with a mountain in the distance, overlaid with a purple gradient. The foreground shows some green foliage.

20  
18

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BOLD 2018 members at commissioning service

# The Healthy Church Model

The Healthy Church Model captures our vision for our life and work together, both as a diocese and at the local church level.

Understanding exactly what makes for flourishing and wellbeing is complex. After reviewing several models for a healthy church from around the world, we developed our own tool to help us understand overall wellness and to 'take the pulse' of a church. Our aim is to enable churches to become healthier and grow into the fullness of the stature of Christ, as expressed in this verse:

*"...until all of us come to the unity of faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ."* – EPHESIANS 4:13

A healthy church has four essential dimensions:

**Knowing God** – a community where prayerful worship helps people connect with God through Christ.

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

**Growing in Christ** – a community where individuals are developing in their faith and using their gifts for the good of all.

**Living beyond ourselves** – a community which makes generous and positive contributions in word and deed to the wider world.

The four facets of the Healthy Church Model represent our 'inner' life as worshipping people, as well as our 'outer' life of service and witness in the wider community. Our ability to hold these things together is a measure of the health of our relationships – with God, with each other, and with the world around us.

We will use the Healthy Church Model to shape the diocese's pathway in two directions towards the same goal of healthier churches. On one hand, we will continue to strengthen local churches in their work; on the other, we will develop new mission initiatives that harness the resources of the whole diocese.

We hope for a deeper knowledge of God to grow in each person, and to see churches visibly serving their communities and confident in inviting others to be part of their life. Ultimately, we believe the Healthy Church Model will encourage new life in our diocese and enable us to share the love of God with all.





## Letter from the Bishop

### It is my pleasure to present the 2018 annual report for the Anglican Diocese of Auckland.

The call to mission and ministry is consistently before us in all we do, but our response to that call is made within a dynamic, ever-changing societal and global context. The tragic and unbelievable events in Christchurch in March 2019 were a sharp and painful reminder of that fact. It has been heartening to observe how our local churches and their people responded so positively to those events. I heard very quickly of acts of hospitality to the Muslim community, of prayer vigils to which Muslim people were invited and attended, of visits to mosques to express solidarity.

Many of these things emerged out of existing relationships that have been developed over many years. Our people were not reaching out to strangers. I am grateful for the effort and courage that people have shown to work at understanding and respecting the differences that can so easily divide people within our society. In this way, people of faith can be an example and a catalyst to the wider community about how to overcome the fear that can too easily lead to prejudice, and build communities of belonging and mutual respect. We are a people who believe that Jesus Christ “breaks down the walls that divide.”

A helpful way of defining our missional identity and practice within the diocese has been found in the Healthy Church Model. Drawing on various international models of what constitutes a healthy

church community, the Diocese of Auckland has developed its own model for this. Along with it, we have established a process of review that enables our local churches to examine their corporate life and make decisions about how they can grow more actively into such a model.

At the very heart and centre of the model is the simple and profound reason for our existence as individual Christians and as a Church, that of ‘glorifying God, the Holy Trinity’. Around this centre are four quadrants: Knowing God, Shaping Community, Growing in Christ, and Living beyond Ourselves. Within the quadrants are the many and various aspects of our organisational and missional life and work, including a succession of new initiatives for the diocese as a whole.

This holistic format has proved to be of great value as a reference point in much of our planning and evaluation. As always there is the challenge in any ministry unit of finding the right balance between internal nurture and organisation, including the stewardship of property, and community-facing service and outreach. The Church is always called to live beyond itself, and in doing so to follow the example of Jesus Christ who gave his life for the sake of others.

One of the inescapable realities is change in the demographics of the diverse area of the Auckland Diocese. With the rapid expansion of metropolitan Auckland and the trends of population decline in some rural areas, hard questions continue to be faced as to the allocation of finite resources.

To that end we continue to face the challenging reality with church communities whose life cycle has reached its natural conclusion. Seeking to work as cooperatively as possible with those local churches, where the capacity to manage church life in all of the aspects that make up a healthy and functioning church community has reached its limit, we have made the hard decision to conclude ministry there. In doing so we are also able to release resources that support the growth and development of mission and ministry in other parts of the diocese. This is about using the resources of the diocese well for the good of the diocese as a whole and its mission in making known the Kingdom of God.

There is much to occupy us in ensuring that our life is governed and managed well in all aspects, including our response to compliance matters from local territorial and Government authorities. Much attention has been given to health, safety and wellbeing in response to changes in the law. Changes to our accounting systems have enabled us to respond well to the changing financial requirements of working in the charitable sector.

***“The Church is always called to live beyond itself, and in doing so to follow the example of Jesus Christ who gave his life for the sake of others.”***

We continue to work on equipping clergy and church leaders to be able to respond well to the complex needs of people. We are very conscious of the impact of mental health issues on people. We are deeply concerned at the growing suicide statistics in our nation, and are about to launch a new programme of professional development to assist those in pastoral ministry to recognise and respond well to people at risk.

At our best, our focus and concern is for people, and we continue to do our best to respond well to the needs of others and so to reflect in our life our faith in God and the love revealed to us in Jesus Christ.



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# Diocesan Council report

Written by the Diocesan Council

**T**he Diocesan Council is responsible for the governance of the diocese between annual sessions of Synod. It manages the diocese's assets and resources and supports ministry units in carrying out their work.

Members of the council deal with property, legal, financial, strategic and other complex matters including new ways of being church, partnership with other tikanga and relationships with other diocesan bodies.

Our diocese continued in good health and heart throughout 2018. Careful stewardship of assets and resources throughout the last 12 months has again produced a satisfying year-end result.

Some significant property developments began or were completed during the year. New church builds are in the planning or consent stages at St Paul's in the Park, Flat Bush, and at the Church of the Good Shepherd in Massey. A new hall and office area is being completed at Holy Trinity, Otahuhu, and St Chad's, Huapai, has undergone a major refurbishment. These projects are designed to make church facilities more accessible to the local community for a range of uses and events.

***“We are aware that our volunteers are vital to the work we do... We are grateful for them.”***

A major asbestos survey of all sites was undertaken, with pleasing results. Of 1635 samples taken from 136 addresses, 294 show some level of risk, with only 5 requiring immediate action. Work is continuing on creating an asbestos register and management plan for all sites that were identified as having material containing asbestos on site.

Several social issues were raised as matters of concern at September's Synod, and the Diocesan Council is acting to address two of these in particular.

The first is the increasing rate of suicide in New Zealand, especially among young people and the impact of poor mental health generally on individuals, families and communities. The 2018 Synod resolved to train those in pastoral ministry to recognise how and when to refer those at risk to appropriate support. A Diocesan Council working group has put a programme of professional development in place that includes suicide prevention training workshops for clergy and youth workers.

Another priority is to improve our responsiveness to people with disabilities. Ministry units are being encouraged to review their buildings, programmes and activities to make sure they are accessible and

inclusive. The Diocesan Council is developing a diocesan audit process and a series of workshops on accessibility and inclusion for ministry units. The Disability Community Chaplain is available to people in the diocese as a resource person on disability issues, and this role is growing with support from the disability working group.

We are aware that our volunteers are vital to the work we do; without their hard work and dedication, we could not continue to create and resource mission and ministry opportunities around the diocese. We are grateful for them and the donors, funders, parishioners and clergy who enable us to continue to serve the people and communities of our region.

Top: Diocesan Council at Kemp House



# 2018 Overview

## Anglican Youth Ministries (AYM)

YOUNG PEOPLE IN OUR ONE YEAR LEADERSHIP PROGRAMME

10

115+40

CAMPERS LEADERS

ATTENDED OUR DIOCESAN EASTER CAMP

100

TEENS PARTICIPATED IN OUR FUTSAL TOURNAMENT

35

YOUTH LEADERS ATTENDED THE ABBEY, OUR NATIONAL YOUTH MINISTRY CONFERENCE

## Children & Families Ministries



SUMMER ADVENTURE WEEKEND (SAW2018) FIRST EVER!

50

PEOPLE FROM 17 FAMILIES – TIKANGA PĀKEHĀ, TIKANGA MĀORI, DIFFERENT CULTURES, AGES AND FAMILY MAKEUP

87 years

OLDEST PARTICIPANT

18 months

YOUNGEST PARTICIPANT

### JUNIOR YOUTH CAMP (JYC18)

30 + 8

CAMPERS LEADERS

E-FEST 2018 INTERMEDIATES PROGRAMME

33 CAMPERS  
9 LEADERS

## Grief & Loss Support Services (GALSS)

412

CHILDREN AND YOUNG PEOPLE ATTENDED PROGRAMMES

82



## SPACE Programme

466

FAMILIES ATTEND SPACE AT

8 ANGLICAN VENUES

## Overall

4,011+

VOLUNTEERS (AVERAGE FOR THE YEAR)

VOLUNTEER HOURS (AVERAGE FOR THE YEAR)

258,727

NUMBER OF CLERGY: 187

105 OF THESE GAVE THEIR TIME FREELY

271,217

ACTS OF COMMUNION

8,919

CHRISTMAS DAY COMMUNION

9,176

EASTER COMMUNION

280

BAPTISMS

222

MARRIAGES

482

FUNERALS

48

YOUTH GROUPS

408

ADULT STUDY / HOME GROUPS

26

SELWYN CENTRES

19

OP SHOPS

\$1,104,000

GIVING TO OTHERS



## Youth Ministries making a difference

Every Easter over 150 young people and their leaders from all corners of Auckland gather at Eastern Beach. For the last 13 years, Anglican Youth Ministries have run a camp over the Easter weekend for Anglican teenagers and their friends. Camps provide a fun and safe environment for young people from different walks of life to find friends for life and be given the freedom to express their faith. In an increasingly fragmented and fractured world the camps are a place where young people can see the hope, love and mercy that Jesus Christ offers.

Participants from churches across the Auckland area, such as Beach Haven, Clendon, Onehunga and Epsom, come together for a fun and informative weekend. Some are from youth groups as small as 10 and others as large as 50. Volunteer leaders

***“...the camps are a place where young people can see the hope, love and mercy that Jesus Christ offers.”***

give their time and talents to the worship band, the workshops and other activities. Through teaching, fun activities, small groups and with care and attention from the leaders, our young people find role models and mentors for the spiritual journey they have embarked on.

One of the focuses of camps is belonging. To build on that, campers are put into groups with others of different ages. As well as interacting with the others in their group, the belonging is further enhanced by team sporting and dancing challenges.

This year, to help campers engage with the importance of the season, an interactive “Stations of the Cross” installation was created across the campsite, surrounding hillside and beach. Fourteen stations represented successive incidents during Jesus’ progress from his condemnation by Pilate to his crucifixion and burial – an ending that puts in place the building blocks for new beginnings.



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## Life-giving connections

Every week churches throughout the Diocese have groups of over 65-year-olds coming together to enjoy companionship along with some fun and laughter at Selwyn Centres.

The enjoyment and experiences the participants gain are giving them a new beginning – leaving behind loneliness and isolation as they make new social connections.

The centres, a Selwyn Foundation Parish Partnership Programme, started in Papakura in 2000 as a way to help combat the problems of loneliness and social isolation that can be experienced by older people living in the community.

With centres in Anglican Churches across greater Auckland, Northland, Waikato and Christchurch, people of all faiths, backgrounds, cultures and ethnicities are meeting with others of the same age group within their local community.

Loneliness can be a serious problem for people without close family or friends living nearby, or who have limited opportunities for social interaction. The weekly sessions are providing them with a launching pad to go out into their community and they are paying huge dividends as people make new friendships, often getting together away from the centre sessions.

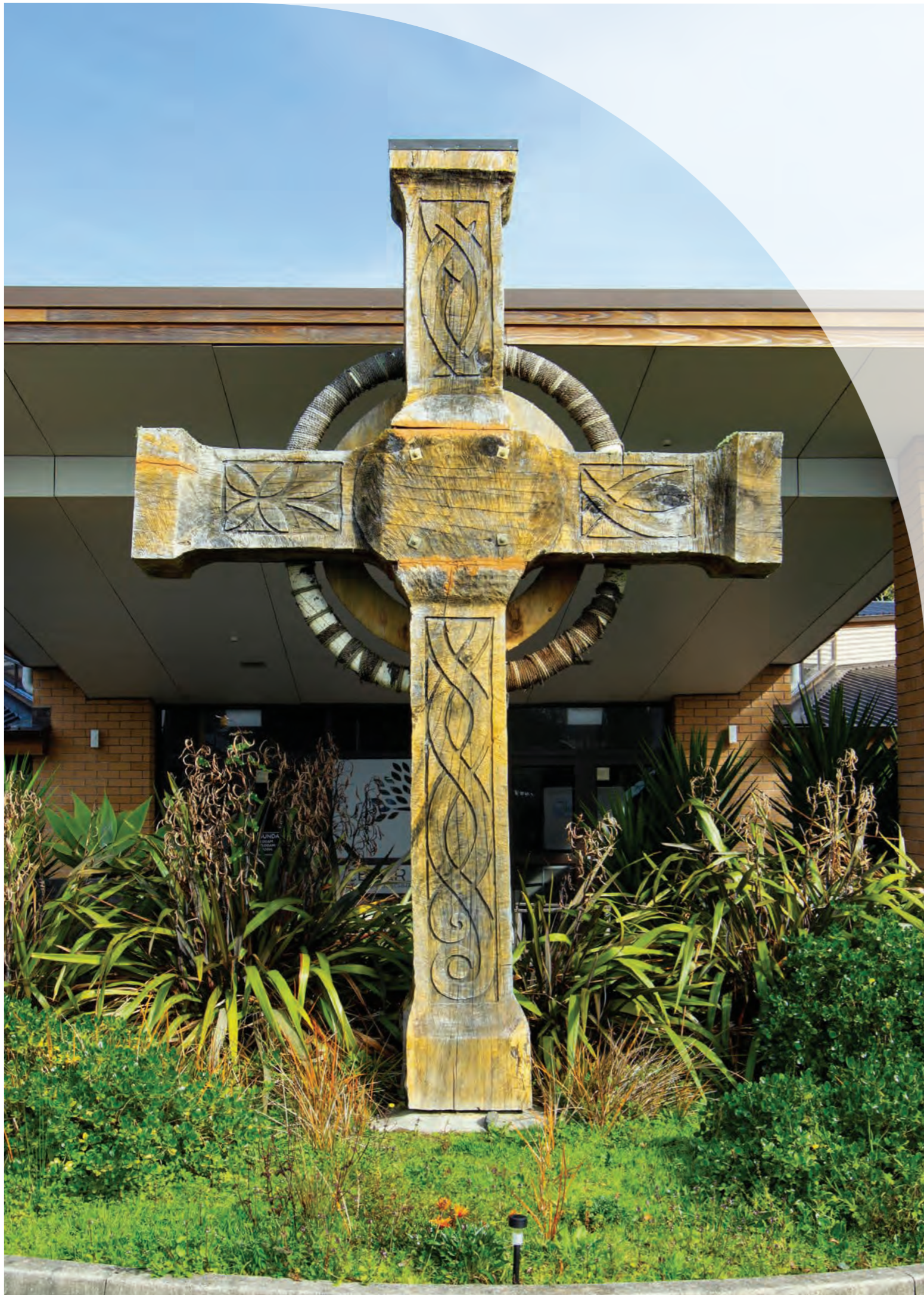
As soon as you walk through the doors on a session in progress it is obvious that people are enjoying themselves in the supportive environments that are created. Along with the conversation and laughter there is a varied programme of social activities, games, gentle exercise and morning or afternoon tea, or in some venues lunch, to cement the relationships that have formed and to develop new ones.

The new beginnings go much further than the social connections that are formed. Sharing conversation and interests has a positive effect on people's health as they are able to stay more active and independent in their own homes.



The Auckland Diocese has 26 Selwyn Centres that meet in churches from Whangarei in the north to Tuakau in the south. Some are in suburbs, others are in rural areas but all provide the opportunity for stimulating social connection among older people.





## Crosses and new beginnings

**T**he cross is one of the earliest and most widely used Christian symbols. In the broadest sense, a cross symbolises the religion of Christianity. More specifically, it represents and memorialises Christ's death and the type of execution he suffered.

Crosses may be simple or ornate, worn as jewellery or displayed in the home. They are also common in Anglican worship spaces, and the rite of baptism is concluded by the priest's marking (with his or her hand) the sign of the cross on the head of the person baptised.

The cross represents the atoning work of Jesus Christ for the reconciliation of humanity, and by correlation represents faith (Christ is the object of our faith), hope (for salvation), and love (God's love, which brought Christ to the cross). It also represents the burden that the Christian must bear in following Jesus.

Within the Anglican Church the cross is usually empty, as a sign of the resurrection of Jesus. The resurrection has been described as an ending, the climax to the story of Jesus' life on earth, but it is also a new beginning – as he is resurrected three days after his death on the cross.

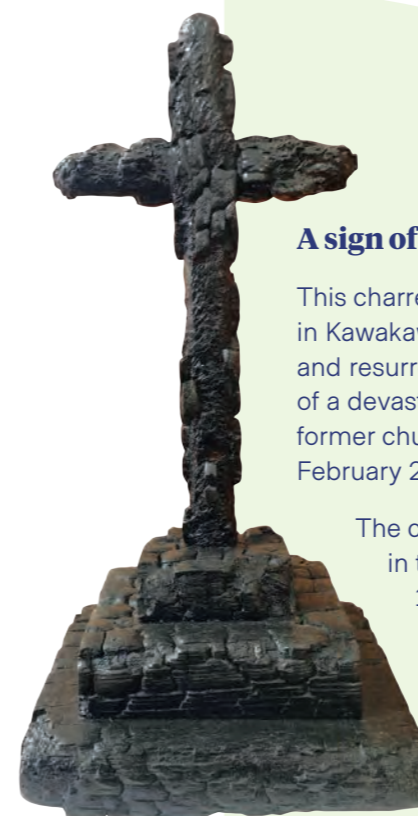
Saint Paul refers to new beginnings in his letter to the church at Corinth in the first century. He uses the imagery of a seed, planted and growing, when speaking of the resurrection.

Our creator God is a God of recreation, a God of new beginnings. The resurrection reminds us that God can bring triumph out of tragedy, hope can replace despair, and life can replace death.

The resurrection is a reaffirmation of life and signifies hope – a new beginning. The cross as a symbol of the resurrection and our faith also reminds us of our new beginnings.

***“So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!”***

– 2 CORINTHIANS 5:17



### A sign of hope

This charred cross from St Thomas' Church in Kawakawa is a powerful symbol of hope and resurrection. It was rescued from the ashes of a devastating fire which burnt down the town's former church, St Paul's, early on Waitangi Day 6 February 2004, a year after its 125th anniversary.

The cross was given a protective coating and stands in the foyer of the 'new' church (itself more than 100 years old), which was moved in 2012 from Papakura where it had been the chapel at Selwyn Oaks retirement village, after life as a Catholic church in Ramarama.

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# Our people

(as at 31 December 2018)

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## Diocesan Manager & Registrar

Ms Sonia Maugham

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## Diocesan Ministry Educator

The Rev'd Sarah Park

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## Archdeacons

The Ven Michael Berry

The Ven Carole Hughes

The Ven Sarah Moss

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## Bishop's Chaplain to Retired Clergy

Vacant



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## Diocesan Bishop

The Rt Rev'd Ross Bay

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## Assistant Bishop

The Rt Rev'd Jim White  
(on extended leave)



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## Anglican Trusts Board

Mr Graham Miller (Chair)

Mr Grant Graham

Mr Geoffrey Laurence

The Rev'd Vicki Sykes

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## The General Trust Board of the Diocese of Auckland

Mr Russell Florence (Chair)

The Rt Rev'd Ross Bay

The Rt Rev'd Te Kitohi Wiremu Pikaahu

Judge Maureen Southwick QC

Mr James Scarr

Mr Graham Miller

Mr John Cameron

Mr Angus Ogilvie

---

## 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

Ms Catherine Griffiths ----- Operations Coordinator

Mrs Kylie Todd ----- Administrator

Ms Nina Zhou ----- Finance Officer

Mrs Melinda Garcia Cho -- Communications Officer

### Archives

Ms Sarah Padey ----- Archivist

Mrs Jackie Marinkovich ---- Archives Administrator

### 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 Families Facilitator

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

Ms Emily Paterson ----- Ministry Mentor/BOLD

Mr Mark Prendergast ----- Ministry Assistant

Ms Carolyn Wellm ----- SPACE Coordinator

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## 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



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## Partners

Auckland City Mission

Anglican Climate Action Network (ACAN)

Anglican Missions Board

Anglican Trust for Women and Children (ATWC)

Church Army in New Zealand

The Mission to Seafarers Society

Northland Urban Rural Mission (NURM)

Purewa Cemetery Trust Board

The Selwyn Foundation

Tertiary Chaplaincy Trust Board (Auckland/Northland)

Vaughan Park

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## Funders

St John's College Trust Board

The Selwyn Foundation

Foundation North

The New Zealand Lotteries Commission

Stevenson Village Trust

Hostel of the Holy Name

H.W. Williams Trust

St Paul's Education and Clergy Housing Trust

Veterans' Affairs

Ministry of Education

Mt Wellington Foundation

The Tindall Foundation

Auckland Council

Williams Family Trust

C. Watson

Trust Waikato

## Northland

- St Paul's, Ruakaka
- St Peter's, Waipu
- St Mark's, Broadwood
- ★ St Mary's, Kohukohu
- All Saints, Rawene
- St Barnabas, Waiotemarama
- ★ St David's, Whirinaki \*
- ★ St Luke's, Pakanae \*
- St Philip's, Waimamaku \*
- St Mary's, Pukenui
- St Saviour, Kaitaia
- St Michael & All Angels, Towai
- ★ St Paul's, Paihia
- St Thomas, Kawakawa
- ★ St James, Kerikeri
- St Paul's, Whangaroa
- All Saints, Kaeo
- Christ the King, Mangawhai
- ★ St Michael's, Hakaru
- St Paul's, Kaiwaka
- ★ St Andrew's, Mangonui
- St John the Evangelist, Maunu

- All Saints, Maungakarama
- All Saints, Nukutawhiti \*
- ★ Christ Church, Mangapai
- Christ Church, Whangarei
- Holy Cross, Portland
- Soldiers' Memorial Church, Maungatapere \*
- ★ All Saints, Mititai
- ★ Holy Trinity, Dargaville
- ★ St Peter's, Te Kopuru
- St Stephen's, Onerahi
- Pioneer Church, Whangarei Heads \*
- St Mark's, Paparoa
- Holy Trinity, Maungaturoto
- ★ St Alban's, Whakapirau
- St Michael on the Hill, Hukatere
- St Michael's, Ruawai
- ★ Christ Church, Russell
- Tutukaka Coast Community Church (Ecumenical) \*
- ★ Holy Trinity, Pakaraka
- ★ St Catherine's, Okaihau
- ★ St John the Baptist, Waimate North
- St Stephen's, Kaikohe \*

## North Auckland

- Holy Cross, Albany
- St Michael & All Angels, Greenhithe
- 📍 Cedar Centre, Birkdale Beach Haven
- 📍 St Peter's Chapel, Birkdale Beach Haven
- 📍 All Saints, Birkenhead
- 📍 ★ Holy Trinity, Devonport
- St Barnabas, Glenfield
- Christ Church, Waiwera
- 📍 ★ Holy Trinity, Silverdale
- St Chad's, Orewa
- St Paul by the Sea, Milford
- St John the Baptist, Northcote
- St John's, Campbells Bay
- 📍 St Mary's, Torbay
- 📍 St Peter's, Takapuna
- 📍 Christ Church, Warkworth
- St Alban's, Kaipara Flats
- 📍 ★ St Leonard's, Matakana
- 📍 ★ St Michael & All Angels, Leigh
- Snells Beach
- All Saints, Wellsford
- St Francis in the Fields, Tomarata
- St Stephen's, Whangaparaoa

## Central Auckland

- All Saints, Ponsonby
- St Barnabas, Mt Eden
- Holy Trinity Cathedral, Parnell
- ★ St Mary's-in-Holy-Trinity, Parnell
- ★ St Stephen's Chapel, Judges Bay
- 📍 Christ Church, Ellerslie
- St Mary's, Glen Innes
- St John's, Great Barrier Island \*
- St Andrew's, Kohimarama
- Lynfield Community Church
- St Thomas, New Lynn
- St Oswald's, One Tree Hill

- 📍 St Peter's, Onehunga
- St James, Orakei
- 📍 ★ St Matthias, Panmure
- St John the Evangelist, Royal Oak
- 📍 St Aidan's, Remuera
- 📍 ★ St Alban's, Balmoral
- 📍 ★ St Andrew's, Epsom
- 📍 ★ St Barnabas, Mt Eden
- St Chad's, Meadowbank
- 📍 ★ St Columba, Grey Lynn
- 📍 St George's, Epsom
- St Philip's, St Heliers
- 📍 ★ St Luke's, Mt Albert
- St Margaret's, Hillsborough
- 📍 ★ St Mark's, Remuera
- St Martin's at St Chad's, Sandringham
- 📍 ★ St Matthew-in-the-City, Auckland City
- 📍 ★ St Paul's, Auckland City
- St Thomas, Kohimarama
- St Barnabas, Mt Eden
- St Peter's Oneroa \*
- St Andrew's by the Sea, Onetangi

## West Auckland

- 📍 ★ St Jude's, Avondale
- Church of the Saviour, Blockhouse Bay
- 📍 St Andrew's, Glen Eden
- 📍 St Mark's, Swanson
- St Michael & All Angels, Henderson
- Church of the Good Shepherd, Massey

- St Matthew's, Helensville
- Peak Rd Church, Kaukapakapa \*
- St Chad's, Huapai
- St Paul's, Te Atatu
- St Francis, Titirangi
- Soldiers' Memorial, Titirangi \*

## South Auckland

- 📍 ★ St Peter's in the Forest, Bombay
- ★ St Mary on the Hill, Bombay
- St Jude's, Mercer
- St Elizabeth's, Clendon
- 📍 ★ All Souls, Clevedon
- 📍 ★ Christ Church, Alfriston
- 📍 ★ St James, Ardmore
- 📍 ★ Holy Trinity, Mataitai \*
- 📍 ★ Selwyn Church, Mangere East
- 📍 St David's, Wiri
- 📍 St Luke's, Manurewa
- 📍 ★ St Bride's, Mauku
- 📍 Holy Trinity, Otahuhu
- 📍 ★ Christ Church, Papakura
- St Margaret's, Karaka
- ★ Selwyn Chapel, Papakura
- St George the Martyr, Papatoetoe
- St Andrew's, Pukekohe
- St Paul's, Buckland

## East Auckland

- St John's, Bucklands Beach
- 📍 St John's, East Tamaki \*
- 📍 ★ St Paul's in the Park, Flat Bush
- 📍 All Saints, Howick
- 📍 ★ Old All Saints, Howick
- St Peter's, Pakuranga
- St Hilda's, Beachlands
- St Mark's, Maraetai
- 📍 St Thomas, Whitford

## Coromandel

- Christ Church, Coromandel
- St Paul's, Ngatea
- St Peter the Fisherman, Whitianga
- St Francis, Tairua
- Pauanui Community Church, Pauanui \*
- ★ St George the Martyr, Thames
- St John before the Latin Gate, Tuakau
- St Stephen's, Onewhero
- Glen Murray \*



Photo: Christ Church, Russell

# Where we meet

Our churches are not just buildings – they are places where the life of the people of God is developed and expressed, and where welcome is offered to all. Many of these buildings hold a long history of former lives and communities; they are among the oldest in New Zealand and their heritage status needs to be protected.

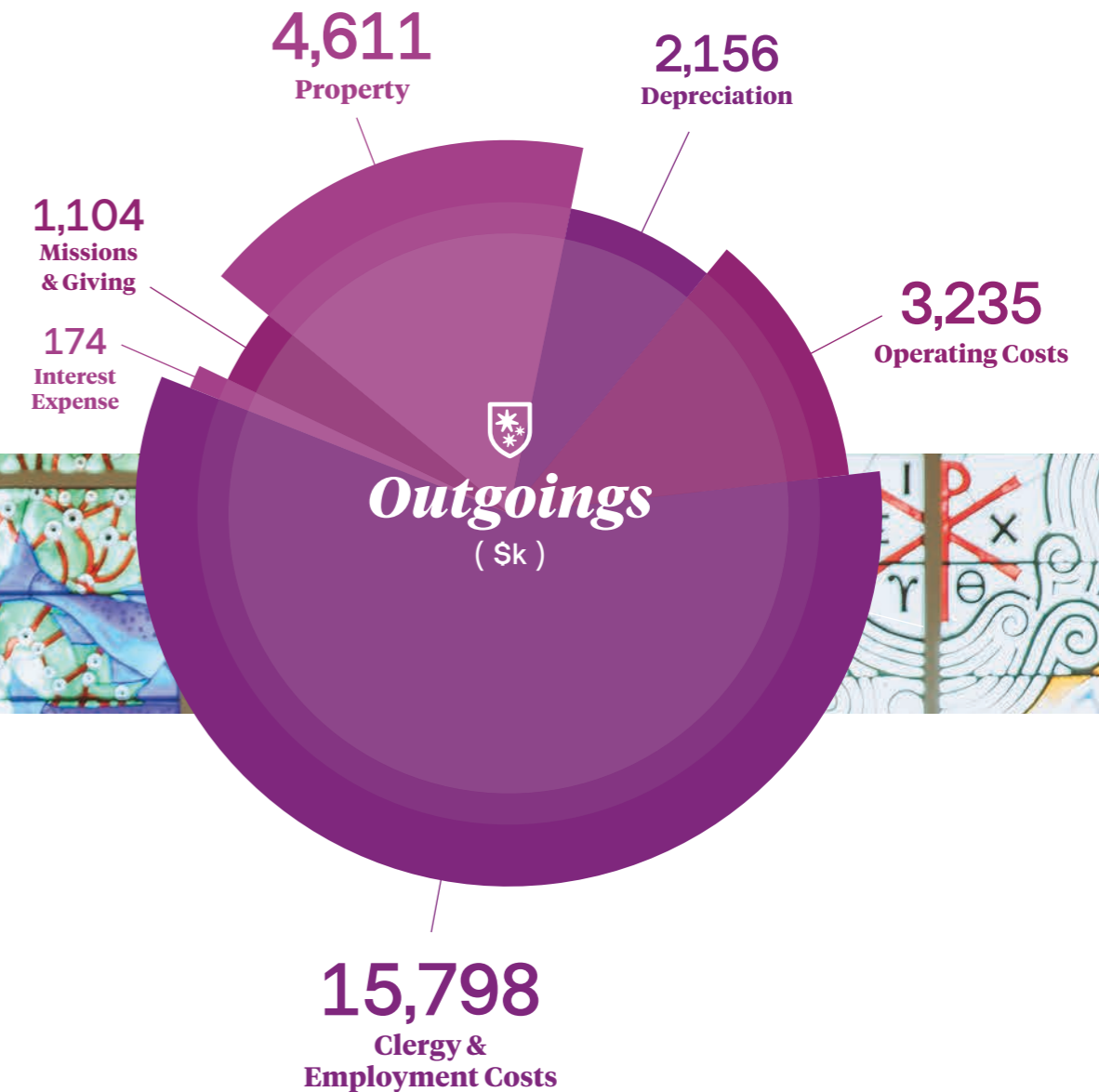
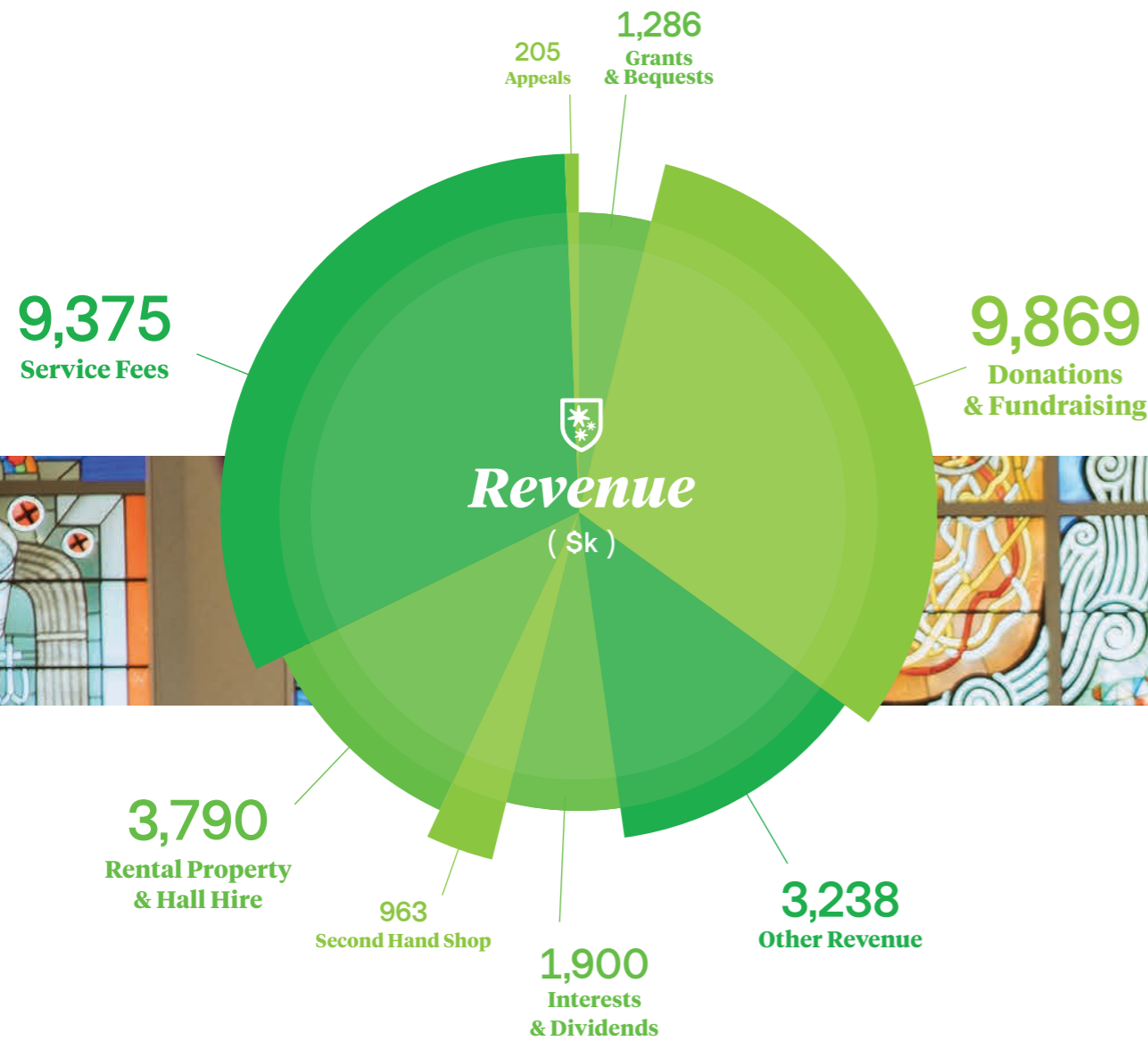
A survey to identify asbestos on our sites yielded favourable results, given the number and variety of buildings throughout the diocese. Only a small number were high-risk or needed urgent action, and our property manager is working closely with these churches to manage the risk.

- 📍 Unitary Plan
- ★ Heritage New Zealand
- \* The diocese is not the owner, trustee or beneficiary

# Financing our ministries

A copy of the full audited 2018 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 117 entities for the year ended 31 December 2018. The 117 entities include 82 ministry units 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.





ANGLICAN  
DIOCESE OF  
AUCKLAND

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