

THE CATHEDRAL CHURCH OF ST PAUL

*A Focus for the Diocese of Dunedin
and
A Cathedral Parish for this City
within
The Anglican Church in Aotearoa, New Zealand
and Polynesia*

THE REPORT OF THE CATHEDRAL REVIEW
PRESENTED TO THE
ANNUAL GENERAL MEETING

28 MAY 1995

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Introduction

The process of the review has generated a tremendous amount of interest and response. There have been a large number of submissions on a wide range of issues. For some of those involved in the process there has been pain and conflict. Some individuals have experienced considerable vulnerability as they have sought to give expression to concerns and commitments which have been deeply felt. The review has also produced enormous commitment of time and energy from many people who have contributed so much to this process. The range of ideas and suggestions is tremendous. There has been considerable clarity and unanimity about priorities and key issues. To all those who have contributed so willingly and with such commitment I extend my sincere thanks. This commitment of its people is the Cathedral's most precious resource.

The Cathedral has a unique role as a *Diocesan centre and resource*. This has implications for its life which no other unit within the Diocese has to face. Working groups were asked to focus primarily on the 'parish' life of the Cathedral but the indivisibility of the diocesan and 'parish' functions of the Cathedral is apparent in all reports. The Cathedral also has a unique *Civic role* in relation to both the city of Dunedin and also communities beyond the city.

The Cathedral community with all of its responsibilities essentially functions as a *voluntary organisation*, and a highly complex one at that (see Appendix C (a)). The Cathedral also seeks to organise itself with *very limited resources* both in financial terms and in terms of paid staff. Consequently priorities have to be clearly established. These are fundamental issues which must be considered alongside all proposed developments to ensure that plans are realistic.

The sub-sections entitled *Key Objectives* and *Structural Issues* seek to focus on the principles which might govern the development of ministry and mission in and from the Cathedral, and on the overall *structural mechanisms* which might most facilitate this development. While they clearly draw on the work done by others, I have been responsible for writing these sections and formulating the seven *Major Recommendations* which conclude this section.

The second section draws on the enormous contribution of all involved in the preparation of *working group reports* and on material which has been submitted directly to me or to the Wardens. The section represents a summary of those reports together with this additional material. *In these summary's additional material is in italics and I have used a footnote to add a personal comment.* Working group reports remain an invaluable resource for much detail which will help the implementation of objectives and recommendations. *Recommendations* from working groups have been dealt with by summarising and grouping them together in their own section under headings that express their focus. Some have been blended and duplication has been avoided. Again, the detail is to be found by referring to the original working group reports. Convenors of the working groups have been consulted in the drafting process but responsibility for the final form of this report rests with myself.

This has been a long haul for all involved. My prayer and my hope is that the possibilities and opportunities opened up through the work and creativity of so many who have joined in this process can find full and appropriate expression in the life of the Cathedral community.

Revd Philip Richardson
May 1995

Mission Statement

ST. PAUL'S CATHEDRAL

*is
A Focus for the Diocese of Dunedin
and
A Cathedral Parish for this City
within
The Anglican Church in Aotearoa, New Zealand and Polynesia*

We of St Paul's seek

IN WORSHIP

- To be a sacred place in the heart of the city, where in the worship of God we celebrate the joy and grace of Christ.

IN WITNESS

- To strengthen our members for life and service in our community, reflecting Christ's renewing presence in our places of work and residence.

IN SERVICE

- To care for those in need in our own congregation, and to be aware of and responsive to the needs of the wider community.

IN FELLOWSHIP

- To be a healthy, inclusive and welcoming congregation, offering Christian hospitality and care to all, local and visitor alike.

SECTION ONE

Key Objectives

Two Important Structural Issues

Major Recommendations

1.1 Three Key Objectives

1.1.1. To be a Community centred in Worship and Service

The Cathedral exists to offer praise and glory to God through worship and service.

■ *Worship*

Liturgy is the 'work of the people' seeking to be open to God. It gives us the opportunity to express our creativity as we seek to offer the whole of ourselves to the best of our ability in worship and praise. It needs to be inclusive and comprehensive. Preparation for worship requires a commitment to training and planning. There is an educational component to all worship; it should be comprehensible and nurturing to those sharing in it. Worshippers are participants not observers.

■ *Service*

Service should encompass care for those within the Cathedral community and loving sacrificial service of those beyond. The Cathedral, as a community of people seeking to be faithful to the Gospel of Jesus Christ, has a responsibility to serve those most at risk in the city. The responsibility for this ministry of service belongs to all the baptised.

1.1.2. To be a Community offering Leadership in and to the Diocese

St Paul's has a unique representative responsibility as the Cathedral Church of the Diocese. This representative role has at least three expressions:

- a. The Cathedral should be a place where members of the Diocese can gather and feel they belong.
- b. The Cathedral has to be a place that reflects the principles and ethos of the Anglican Church in Aotearoa, New Zealand and Polynesia. It needs to lead the Diocese in its commitment to these principles and ethos.
- c. It has to be a place that represents the Diocese and the Anglican Church to the City of Dunedin and beyond.

Partnership is a key principle which has guided developments in the life of the Anglican Church in Aotearoa, New Zealand and Polynesia and needs to be reflected in the life of the Cathedral:

Partnership is at the heart of God's invitation to us to join in working for the fulfilment of God's mission. The Anglican Church in Aotearoa, New Zealand and Polynesia seeks to respond to this invitation by working for partnership between *women and men*, between *tikanga*¹ and between *humankind and the creation*.

Three documents are fundamental resources for the development of Cathedral policy.

- a. The Cathedral's *Mission Statement*
- b. *Te Pouhere / The Constitution* and the principles contained therein are guidelines for the development of policy and practice within the Cathedral. (Appendix A is a copy of the preamble)
- c. The five fold *Anglican Consultative Council Statement on Mission* (Appendix B)

¹ *Tikanga* in the context of the Constitution refers to the three cultural strands or streams which make up the Church. These are; *Tikanga Maori*, represented by the Bishopric of Aotearoa, *Tikanga Pakeha* represented by the seven Dioceses of New Zealand, and *Tikanga Pasifika* which is represented by the Diocese of Polynesia.

1.1.3. To be a Community of Nurture and Mission.

The Cathedral community seeks to be a place in which its members grow in their faith and in their ability to care for each other. It is imperative that members are encouraged to exercise their gifts in ministry and are resourced to do so.

It needs also to be affirmed that the focus for the ministry of all the baptised is on witness and service. The Church does not exist as an end in itself but as Archbishop Temple put it, the Church is the one organisation which exists for the sake of those who are not its members.

Educational resources and efforts need to be channelled towards these two goals of nurturing in the faith and enabling for mission.

For example;

- Those who offer leadership in liturgy and pastoral care, need regular training.
- Opportunities for growth in faith through sermons, study groups and seminars are a priority and need to be developed.
- Opportunities to engage, from the perspective of Christian faith, with issues of importance in New Zealand society and the local community and to develop practical responses, are essential. Such opportunities would not only resource members of the congregation for their ministry but also demonstrate the relevance of our faith to those beyond the congregation.

The lack of appropriate meeting facilities for educational and community building activities has been identified as a major impediment to the development of these activities in the Cathedral.

1.2. Two Important Structural Issues

1.2.1. Oversight and Accountability.

Decision making structures should be geared towards enabling the ministry and mission of the Cathedral. Lines of accountability need to be clear and simple. Whether the current relationships and responsibilities of Chapter, Vestry, Dean and Bishop achieve this should be explored by these bodies and individuals.

The suggestion that the functions of Vestry and Chapter might usefully be combined into one body is worthy of serious consideration. It offers the potential for Diocesan and Cathedral 'parish' concerns to be in direct dialogue and it may well avoid duplication of effort and accountability by staff.

1.2.2. Leadership and Administration

The development of Cathedral ministry and mission is dependent on a strong and efficient administrative base. The complexity of structure and the essentially voluntary nature of the organisation with its few paid staff and its small resource base place specific demands on the administration.

It is important that the development of policy and the setting of priorities happens in a way that is transparent. By this it is meant that the process by which decisions are made and who makes them should be clearly understood by members of the Cathedral community. Equally important is a clear understanding of who is responsible for the various tasks essential to the running of the Cathedral organisation. Decisions, when made, should be clearly communicated. This allows for full participation in decision making and for appropriate support for those involved in various tasks. This requires policy setting, appropriate planning mechanisms and clear job descriptions.

- ***Policy***

Policy setting must be intentional and transparent. It is suggested that policy initially be defined by a group which is representative of those who are charged with implementation and oversight. Policy development should be consistent with the Cathedral's Mission Statement, the Consitution of the Anglican Church in Aotearoa, New Zealand and Polynesia and with the Statement on Ministry of the Anglican Consultative Council. Policy would be referred for adoption to the appropriate body or individual with responsibility under statute.

- ***Planning***

Planning needs to take place on an annual, quarterly and weekly basis. Different levels of planning are envisaged for each of these meetings. For example the weekly planning meeting is essentially a staff meeting attending to final details and day to day administrative issues. The position of Administrator that is proposed could be responsible for the convening of the planning meetings, ensuring those responsible for tasks are informed (e.g. convenors of rosters) and that task completion is monitored.

- ***Job Descriptions***

Clarity about roles and responsibilities is essential to smooth operation. Job descriptions need to be prepared for all staff and all voluntary positions of responsibility. The responsibilities allocated in this process should be circulated widely so that there is understanding of who does what. A directory of the Cathedral could be a useful way of communicating this information. *Job descriptions need to be reviewed regularly.*

1.3 Major Recommendations

It is envisaged that these recommendations will be actioned within 12 months.

1. Policy Development

- 1.1. That a policy development group be established.
- 1.2. That the development of policy be consistent with the Cathedral's Mission Statement, the Consitution of the Anglican Church in Aotearoa, New Zealand and Polynesia and with the ACC statement on mission.
- 1.3. That the membership of this group be determined by the Dean in consultation with the Bishop and approved by both Vestry and Chapter. The membership of the group should take into account the principle of partnership as it applies to representation of both men and women in the development of policy. The membership of the group should also take into account those who will be charged with implementation.
- 1.4. That policy development be open to input from members of the Cathedral and approved by the appropriate body or individual as defined by statute.

2. Planning

- 2.1. That a planning framework be instituted within the Cathedral. That this include at least annual and quarterly planning meetings, together with weekly staff meetings. That the Administrator be responsible for convening the planning meetings, ensuring those responsible for tasks are informed (e.g. convenors of rosters) and that task completion is monitored.

3. Job Descriptions

- 3.1. That job descriptions be prepared for all paid staff and volunteer convenors and that task lists be prepared for all volunteers.
- 3.2. That responsibility for initiating the process of job description formulation rest with the following:

Position

The Dean
Paid Staff and Administrator (if unpaid)
Volunteer Convenors
Volunteer Task list

Responsible

The Bishop/Vestry
The Dean
The Administrator
The Convenor

- 3.3. That Job descriptions be reviewed regularly (at least every three years).

Note: It needs to be determined, and not assumed, whether the job description of the 'Administrator' is appropriate for and desirable to, the person currently offering time and expertise on a voluntary basis. It has been recommended by a working group that the Cathedral employ a full time administrator.

4. Staffing Levels

- 4.1 That following the determination of job descriptions and clarification of what can be carried out by volunteers, a realistic assessment of staffing levels needs to be carried out. Two key areas need focus a) clergy staffing levels² and b) administrative support available to staff.

5. Decision Making and Authority

- 5.1 That the Bishop be asked to consult with the Dean, the Vestry and the Chapter to explore whether a single body combining the functions of both Vestry and Chapter should be created.
- 5.2 That the Cathedral Statute be reviewed to ensure that it provides an appropriate and workable framework for the present ministry needs of the Cathedral.

6. Plant and Facilities:

- 6.1. That Chapter and Vestry invite a suitably qualified consultant to review the potential redevelopment of Cathedral premises in order to provide appropriate meeting facilities for educational and social activities.

7. Worship and Education:

- 7.1 That those responsible for the planning and leading of worship and educational programmes should ensure that what is offered serve the twin objectives of nurture in faith and resourcing for mission.
- 7.2 Worship and Education should be consistent with the Cathedral's Mission Statement, the Consitution of the Anglican Church in Aotearoa, New Zealand and Polynesia and with the ACC statement on mission and give expression to the principle of partnership.

² I highlight this point and draw attention to a comment from Dean Bob Mills which I found in his last report to the parish. *"I believe that this parish church cathedral needs at least two full time ministers; I can tesitfy to the demands of being both dean and vicar, as well as to the opportunities lost both in the parish and qua cathedral through being single handed for the greater part of my years."*

SECTION TWO

Five Areas of Focus

**Summary of Working Group
Recommendations**

Five Areas of Focus

2.1.1. OUR SERVICE.

The task of this working group was to appraise the ministry and service which has become identified with St Paul's. It focused on the following areas: *liturgy, music and the choir, sermons, adult study groups, children, pastoral care, ministry of the laity, administration, and general matters*. The group stated that they interpreted their task as being to raise questions and issues and collate submissions rather than evaluate.

- Regarding our present liturgical worship the observation was made that an enlargement of the range of special services may encourage a wider spectrum of worshippers, and that liturgical variety using the arts of dance, drama, instrumental music and processions could enliven our cathedral liturgies. Some believe that in regard to Book of Common Prayer and N.Z. Prayer Book services there should be no mixture of the rites or language. The training needs of all who are involved in the assisting roles of Sunday worship: servers, readers, intercessors, and sides persons, need to be addressed regularly. A mid-week service of healing was commended.
- The wide range of opinion and expectation in the area of choral music was expressed and led to considerable debate. The report affirmed the gifts and talents of the Director of Music and the time invested by choir members to achieve the high standard of musical performance which they offer. While some do not wish for change of any sort, preferring to continue all the music of the liturgy as it is, others wish to expand that tradition. The working group favoured the idea that St Paul's should also have a mixed choir of men and women to augment the opportunities for participation by members of the Cathedral and to function in leading worship during choir vacations.
- The group affirmed the importance of the sermon in a balanced Anglican theology of *word and sacrament*. It suggested more specialist preachers, and teaching sermons, carefully focused. Touching this educational and formational role, the fostering of adult study groups will enable a deepening of faith, but will also require training of adequate leadership. The perplexing question of appropriate worship experience for a small number of children in a cathedral setting was discussed, as was the need for support of the Sunday School.
- Pastoral care and the development and support of lay ministries were discussed. The group suggested the establishment of a roster to drive elderly or disabled parishioners to and from services, the possibility of a mid-week healing service and a roster system of retired clergy to be 'visibly present' and available for counselling in the Cathedral on weekdays. The report also advocated the development of lay visiting supported by adequate training and support. Anglican Methodist Family Care should be given both financial and volunteer support.
- The need for administrative support was identified as a priority to provide much needed co-ordination of planning and volunteers. It was also felt that the production of the Bulletin and Gazette needed attention to style to increase its appeal.

2.1.2. WHOM WE SERVE

This working group embraced its task by inviting both written and verbal submissions on the strengths and weaknesses of the Cathedral's life and work. They received a high response to this request. It also considered the residential and commercial context in which we are now placed, noting particularly the circumstance in which people come to St Paul's from almost every suburb in the city, and beyond the city, but with relatively few people on our roll living within the Cathedral district. Other demographic changes such as the changing nature of the family, increasing secularisation, and the changes in youth culture, have not worked in favour of the Anglican church in general and the Cathedral in particular. The group visited other inner city churches to identify what was offered through worship. They also identified what they saw as the strengths and weaknesses of what St Paul's has to offer. As a general comment on the range of submissions they received, the group observed that there were two significant but distinct streams; those who were concerned to protect and preserve what exists and those who looked for an exploration of new dimensions. While these positions are generalised and by no means mutually exclusive, the group was concerned that these differences had the potential to either give rise to creative new approaches or to divide the parish in on itself.

- The report strongly affirmed the place of the Choir in the Cathedral's ministry to parishioners and regular attenders recommending that:

"St Paul's strives to maintain its widely acclaimed excellence in presenting a musical ministry which can result only from disciplined choirs which sing together both regularly and loyally, and which demand a high degree of commitment from members, and that it continues to insist on a degree of formality and standard of presentation in worship which is expected for regular services in the environment of the Cathedral."

- The report asked that greater congregational participation in singing be encouraged. The group also suggested a variety of ways in which the congregation could deepen its understanding and appreciation of the choir contribution to services. They suggested the development of 'well trained alternative and/or augmented choirs' and that ways be explored to encourage women to share their musical gifts in choral worship. It noted that the question of how women might be enabled to participate in choral worship could be resolved by consultation leading to a clear policy.
- The report grappled with the challenge of whom we are serving, and whom we might serve but do not. It acknowledged those people who look for a more participatory style of church worship, and it suggested some specific ways of broadening the range and content of additional Cathedral services to cater for such preferences, for example, in dance, drama and displays of art and craft.
- The importance of good quality preaching which encourages open theological inquiry was emphasised.
- The importance of activities that develop fellowship between members of the congregation, provide educational opportunities and foster pastoral care among members was addressed. One suggestion was to develop a range of skill and interest sharing opportunities between parishioners. Another specific suggestion was to encourage the sharing of transport. The importance of regular recognition of the voluntary contribution of members was emphasised.
- To build an involved and participating congregation, change will be necessary in the arrangement of our physical facilities both in the cathedral itself as well as in the area of the

crypt. The needs for appropriate space for meetings, as well as for effective administration have also been raised by other groups and are the subject of specific recommendations.

- The working group recommended a variety of ways in which St Paul's could make best use of its location to 'raise public consciousness on current issues' and provide 'a challenge to the pervading secular culture.'
- A range of recommendations offers creative possibilities for ministry to groups identified as under-represented at St Paul's³. It is important to note that the concern is not just about numerical presence but participation in leadership and decision making in all aspects of Cathedral life.
- Concern was expressed through this working-group that little was being offered through voluntary social service to those who are marginalised by society. In both cultivating awareness, possibly through Advocacy or Social Awareness groups, and also in commitment to an agency like the Anglican Methodist Family Care Centre, we might as a Cathedral community do much more as a ministry of service.
- The importance of deepening ecumenical links with other inner city churches was emphasised by this working group. Possibilities for developing the role of the Cathedral as the 'Mother Church' of the Diocese are also explored.
- The need to be geared towards the growing number of visitors from around the world is dealt with in several recommendations. General information, simplified guides to worship and people available to host and guide visitors are suggested.

³. The Constitution of the Church establishes a pattern of relationship between tikanga which needs to be given expression within St Paul's in its role as the Cathedral Church for the Diocese.

2.1.3. HOW WE OPERATE

This group began its task by identifying the main areas which enable Cathedral life as; *worship, outreach, fellowship, pastoral care, education and diocesan role*. All of this should be facilitated by good administration and supported by adequate buildings and equipment. The group mapped the various components of the administrative structure and "soon realised the complexity of the organisation" (see Appendix C (a)). This process led to a central recommendation which argues for an "administrative system where the vestry and administrative assistants take a more centralised role, thus reducing the managerial load on one post." (see Appendix C (b)).

The review group considered two separate themes; 'people resources' and 'physical and environmental resources'.

- The group noted that "there is a staggering amount of volunteer service given for the Cathedral". The task of administering such a large group of volunteers is "vast and there is real potential for lack of, or bad communication". The group strongly recommended the institution of regular planning meetings to advise key Cathedral volunteer co-ordinators of upcoming events so that "groups associated with the running of services can know what resources will be required and plan accordingly". Tied with this is the issue of time-tabling and the need for shorter term planning. Volunteers who rely on and plan their day around scheduled events would then have confidence that their time was being used carefully and sparingly. Such assurance would aid the task of seeking further volunteers.
- Focusing clearly on the tasks to be achieved by volunteers was also an important issue. Job descriptions are seen to be the most effective way of achieving this: a sobering observation was that "many have pointed out that they were left to find out their own roles without much guidance". Volunteers are precious; offers of help must be met with positive expressions of appreciation backed by action. Volunteers must be clear as to what is expected of them as well as what they should expect of others who rely on their work or to whom they rely on for output.
- The administrative load on the office of Dean was covered by a number of submissions. The review group was moved to observe that "there are obviously unrealistic expectations regarding the amount of administrative and pastoral work required of one person". The solution is seen in the creation of a post of 'Parish Administrator'.
- The working group suggested that greater responsibility and accountability for volunteer activities should be delegated to vestry committees as a way of relieving the demand on staff.
- *An individual submission to the consultant which referred to the theme of delegation argued that it was important to consider the impact of any delegation. There cannot be a random delegation of tasks but rather, any delegation has to be considered within the context of the total organisational structure and needs.*
- Physical and environmental resources also received attention. The review group received submissions on "the inadequacy and dysfunctional nature of the physical resources". The group acknowledged the inadequacy of administrative accommodation but ranked this an issue to be attended to in the long term. The review group noted "An important issue which needs to be addressed is the need for better kitchen, toilet and lounge facilities, possibly to be situated in the chancel crypt". The need for pleasant comfortable facilities for group meetings and socialising was seen as a high priority. The requirements for both administrative and parish space are thought important enough to warrant the input of professionals qualified in the reordering of space.

2.1.4. LEADERSHIP

The Leadership working group set out a vision of a Church in which there is greater participation by the congregation as a whole. This vision does, as they note, 'presuppose more delegation of power of decision from existing offices which at present are authoritative but are often ill defined in statute.' They argue for job-descriptions and a transparent administrative structure to facilitate this.

- Leadership has its source and its justification in the group it seeks to serve. *Leadership arises from and is accountable to the community.* The working group defined the church as "a people who gather together to grow through their Christian belief, worship and care for one another". Leadership therefore "must be concerned essentially with facilitating the spiritual growth of all persons through their membership of the congregation".
- Much discussion of 'leadership' seems usually to centre around the offices which signify formal authority and responsibility. While acknowledging the inevitability of this in any institutional structure, the working group argued that it was important to remember *that a healthy congregation is one in which the talents of many are being exercised through undertaking leadership and responsibility in some form.*
- The role of the Dean assumes centre stage when any discussion of leadership occurs. To a large extent this is an acknowledgement of the "formal office of leadership and authority" as recognised by the leadership working group. The importance of developing a clear *job-description for the Deanship and for all positions of responsibility* as soon as possible was noted. It was also viewed as a matter of urgency that an administrative co-ordinator be appointed to provide the Dean with appropriate administrative support.
- The working group also raised serious concerns about the separation of authority and responsibility between Vestry and Chapter and the Dean's dual role of diocesan responsibility and parish vicar. The review group concluded that: "the dualism outlined is archaic as well as being an administrative nightmare from which disciplined accountability seems to be lacking". They recommended the establishment of one authority which represented all the interests of the Cathedral.

2.1.5. Finance

This working group considered issues relating to the format of our accounts, preparation of budgets on an annual basis, planning and co-ordination of significant expenditure (a 'Capital' budget), exploration of additional income from sources outside of the Cathedral congregation, and better co-ordination of fundraising and administration of bank accounts. There was an acknowledgement that the value of the Cathedral could not be defined in dollar terms but has great intrinsic worth as a spiritual and material asset.

The group expressed the wish that the income and expenditure of all cathedral activities be an integral part of the Cathedral accounts and that any special initiative fundraising should be reported on a monthly basis to Vestry and be audited. In terms of fundraising other working groups made suggestions that may require funding outside of the normal planned giving approach:

The group noted that income and expenditure policy is constrained by precise responsibilities residing in Vestry and Chapter.

The need for statements of income and expenditure to be produced on a simplified basis was noted (the accounts are presented on a receipts and payments basis at present) and the need for preparation of a balance sheet should be referred to Chapter.

Use of Cathedral facilities by any group should be met with a realistic donation to cover all of the running costs, in particular electricity costs.

The following items, which require financial resourcing, come out of other working group reports:

- *Using consultants to advise on the re-ordering of space in administration area and chancel crypt;*
- *Upgrading kitchen and toilet facilities;*
- *Creating a 'lounge' for parish use;*
- *Improved Sunday School accommodation;*
- *Establishing an Anglican Information Centre;*
- *More effective advertising of the Cathedral activities in the Octagon;*
- *Diocesan functions performed by the Cathedral need more realistic funding.*
- *The appointment of a second clergy person;*
- *The appointment of an 'administrator'*

SUMMARY OF RECOMMENDATIONS FROM WORKING GROUP REPORTS

This is a summary of the recommendations from working groups. They are grouped under headings which reflect their focus. They represent a blend of various recommendations and repetition has been avoided. Detailed recommendations are contained in the Working Group reports. These are resource documents for future developments. These recommendations will only be transferred into reality IF there is a major increase in volunteer participation. Expectation of these being achieved with present resources are unrealistic.

Administration and Leadership

- The goal of both leadership and administration at St Paul's Cathedral is the fostering of the congregation's spiritual life as expressed in the Mission Statement.
- It is recommended that a full-time Administrator or Co-ordinator be appointed as a member of the St Paul's staff, whose responsibility it would be to reduce the administrative role of the Dean and facilitate the co-ordination of all persons undertaking voluntary service. It is envisaged that the Administrator will co-ordinate annual, quarterly and monthly planning routines thus making consultation more effective. All staff whether stipendiary or voluntary should have a clear job description. It is also suggested that demands on the position of Dean would be further reduced by a greater delegation of tasks and responsibilities to Vestry committees.
- It is recommended that an amendment to the Cathedral Statute be prepared to establish a single Cathedral authority, thus enabling a more unified process of decision making and administration which is at present divided between the Chapter and Vestry. Such a change might take the form of a composite body which reflects both diocesan and congregational participation, with some appointed and some elected members as in other cathedral establishments.
- It is recommended that members of the congregation should be encouraged to exercise their leadership abilities. All voluntary roles and responsibilities exercised, whether individually or through Vestry, need to be clearly defined to encourage participation in tasks recognised as specific.
- It is recommended that there be more effective co-ordination of the many rosters to avoid a clash of duties for individual participants. Reminders of upcoming duty would also be helpful. Clarity about the tasks of volunteers and regular affirmation of what is done were identified as ways of encouraging people to offer their services.
- It is recommended that the workload of the Director of Music might be reduced by offering administrative assistance.

Worship and Music

- It is recommended that St Paul's Cathedral strives to maintain the present strength and excellence of its tradition of choral music.

- It is recommended that the Cathedral develop a policy of inclusiveness in worship through the formation of a well trained and prepared mixed choir in addition to the present choir.
- A new supplementary hymnal, containing hymnody selected especially for St Paul's would both strengthen congregational singing and consolidate the wider repertoire of hymns on which progress has already been made. Sung congregational responses are suggested.
- The welcoming of Sunday worshippers, both regular and visitors, is seen as a high priority. Further consideration should be given to specific ways of enabling people to worship comfortably and to move easily into fellowship after services. This might be through 'ministry at the door' by sides persons and 'hosts'. It was also suggested that the provision of good practical resources for worship, for example explanatory pamphlets and brochures, would be helpful.
- It is suggested that consideration be given to the development of greater variety in Cathedral liturgy, for example through use of liturgical dance, drama, instrumentalists, processions and visiting choirs, the latter would be welcome especially during choir vacations.
- There is a recommendation that an increased use of visiting , invited preachers be made. The importance of focused, teaching sermons was emphasised.
- One working group favoured the introduction of a regular healing service; a monthly Choral Matins 1662 could also be an option. It was requested that the integrity of each liturgy in use be respected with regard to the introduction of new material.

Fellowship, Education and Training

- It is recommended that more opportunities could be fostered for study and interest groups with a fellowship component possibly in combination with other parishes advertised city and diocesan wide. Opportunities could also be made to educate the congregation in liturgical music.
- It is requested that more training opportunities could be provided for lay persons involved in forms of ministry including those with liturgical roles as readers and intercessors.
- It is suggested that increased support for the Sunday School through the Children's Education Committee could take many forms including budgetary provision and personal voluntary assistance, as well as helping to create an ethos more accepting of children.

Promotion and Outreach

- Promotion of the Cathedral and its events require better publicity and advertising. Suggestions included the provision of a notice board easily visible from the Octagon footpath, the development of the Bulletin and the Gazette in a more appealing format, and the creation of brochures and pamphlets outlining Cathedral and Diocesan life.
- It is seen as important that stimulation and inquiry in matters of faith should be acknowledged as a natural and normal part of our life together. Part of this task might include the development of an Anglican information focus in the Cathedral. At present there is no collection of books, audio tapes, pamphlets or other resources to stimulate, inform or nurture faith although this has been tried from time to time.
- The development of ministry to younger people is seen as a necessary condition of our growth as a congregation. Suggestions included alternative worship forms, for example Taize services and the use of contemporary Christian music; suitable lectures, debates and discussions on questions of concern to young people; organisation of parent support groups and the provision of appropriate educational opportunities.
- Special services of worship oriented to community needs and events are recommended as opportunities for outreach to those of other faith traditions. Ecumenical services and commitments continue to be part of this. Ways might be found of encouraging visits from other congregations in the diocese.
- There are suggestions that St Paul's should promote itself and contribute to the cultural enrichment of Dunedin by encouraging the wider use of the Cathedral as a venue for exhibitions and concerts.

Witness and Service

- It is recommended that a system of volunteer drivers be organised to enable church attendance for those who are not mobile; further co-operative groups could be explored with a view to sharing knowledge and skills.
- The further development of the lay visitors team was suggested as a valuable extension of pastoral ministry.
- It was held to be important that the Cathedral develop a group interested in a social advocacy role, and offer greater support for Anglican Methodist Family Care Centre.
- A duty roster to ensure an hospitable presence, particularly on Sunday afternoons when the Cathedral is normally closed, was recommended. This is perceived as serving a need distinct from guiding visitors.

Facilities and Building

- It is recommended that a consultant be invited to advise on matters of interior design, and the creative use of space in the Cathedral building. The completion of the crypt enhancement and development should be a priority.
- Access to toilet facilities, particularly the need for better wheelchair access, should be reviewed as part of extending the use of our facilities. The installation of a "hearing loop" in the cathedral nave would significantly assist the hard of hearing.
- Reorganisation of office space and facilities is considered necessary for effective administration. The replacement of office equipment needs to take place in a planned and staged manner.

Finance

- It is recommended that preparation of an annual budget and its adoption would be beneficial, and that quarterly statements of income and expenditure in simplified form are desirable in order to stimulate awareness of the financial situation. The question of the preparation of a balance sheet should be addressed to Chapter.
- Before expenditure is incurred, it is recommended that a system of printed and numbered requisition forms be instituted; allowance should be made however, for a petty cash imprest account.
- The opportunity for visitor revenue to assist Cathedral finances should be explored and allocation of some funding from the Dunedin City Council be sought in recognition of the Cathedral's civic role. The use of Cathedral facilities must be met by realistic donation.
- Chapter should be encouraged to recognise that some legacies and bequests could, where appropriate, be directed to Vestry and limited authority to allocate funds should become a Vestry responsibility.
- Initiative fund raising should come under the monthly reporting system to Vestry and should be audited.
- It is strongly recommended that, unless other reasons exist, the current use of separate bank accounts should be discontinued and those funds be should transferred to accounts in the name of St Paul's Cathedral. The income and expenditure of all Cathedral activities should be an integral part of the Cathedral accounts.

APPENDIX A

CONSTITUTION OF THE ANGLICAN CHURCH

IN AOTEAROA, NEW ZEALAND AND POLYNESIA

WHEREAS (1) the Church is the body of which Christ is the head and all baptised persons are members, believing that God is one and yet revealed as Father, Son and Holy Spirit - a Holy Trinity, and

- (a) lives to be the agent and sign of the Kingdom of God.
 - (b) is called to offer worship and service to God in the power of the Holy Spirit and
 - (c) as the community of faith, provides for all God's people, the turangawaewae, the common ground;
- AND WHEREAS (2) the Church
- (a) is ONE because it is one body, under one head, Jesus Christ,
 - (b) is HOLY because the Holy Spirit dwells in its members and guides it in mission,
 - (c) is CATHOLIC because it seeks to proclaim the whole faith to all people to the end of time and
 - (d) is APOSTOLIC because it presents the faith of the apostles and is sent to carry Christ's mission to all the world;

AND WHEREAS (3) the mission of the Church includes:

- (a) proclaiming the Gospel of Jesus Christ,
- (b) teaching, baptising and nurturing believers within eucharistic communities of faith,
- (c) responding to human needs by loving service and
- (d) seeking to transform unjust structures of society, caring for God's creation, and establishing the values of the Kingdom;

AND WHEREAS (4) the Church, in striving to express the perfect oneness prayed for by Christ, and affirming the transforming power of the Gospel,

- (a) advances its mission,
- (b) safeguards and develops its doctrine and
- (c) orders its affairs,

within the different cultures of the peoples it seeks to serve and bring into the fullness of Christ;

AND WHEREAS (5) this Church has developed in New Zealand from its beginnings when Ruatara introduced Samuel Marsden to his people at Ōihi in the Bay of Islands in 1814, first in expanding missionary activity as Te Hāhi Mihinare in the medium of the Māori language and in the context of tikanga Māori, initially under the guidance of the Church Missionary Society, and secondly after [Preambles]

- i(a) -

the arrival of George Augustus Selwyn in 1842 as a Bishop of the United Church of England and Ireland spreading amongst the settlers in the medium of the English language and in the context of their heritage and customs and being known as the Church of England, so leading to a development along two pathways which found expression within tikanga Māori and tikanga Pākehā;

AND WHEREAS (6) by the Treaty of Waitangi, signed in 1840, the basis for future government and settlement of New Zealand was agreed, which Treaty implies partnership between Māori and settlers and bicultural development within one nation;

AND WHEREAS (7) in 1840 there was also recognised the freedom of the inhabitants of New Zealand to hold and practise their religious faith within the several branches of the Church then present, or according to their own customs;

AND WHEREAS (8) on the 13th day of June in the year of our Lord, 1857, at a General Conference held at Auckland, the Bishops and certain of the Clergy and Laity representing a numerous body of the members of the said United Church, and including Missionary clergy but without direct Māori participation or the inclusion of tikanga Māori, agreed to a Constitution for the purpose of associating together by voluntary compact as a branch of the said United Church for the ordering of the affairs, the management of the property, the promotion of the discipline of the members thereof and the inculcation and maintenance of sound Doctrine and true Religion to the Glory of Almighty God and the edification and increase of the Church of Christ;

AND WHEREAS (9) this Constitution declares the Doctrine and Sacraments which the Church holds and maintains, and provides for a Representative Governing Body within the heritage and custom of the participants in the 1857 General Conference for the management of the affairs of the said Branch of the Church, to be called the General Synod;

AND WHEREAS (10) Clause Three of the Constitution made provision for the said Branch to frame new and modify existing rules (not affecting doctrine) with a view to meeting the circumstances of the settlers and of the indigenous people of Aotearoa / New Zealand.

AND WHEREAS (11) after the continuing development of Te Hāhi Mihinare the first Bishop of Aotearoa was appointed in 1928, and a measure of autonomy as Te Pihopatanga o Aotearoa was provided in 1978, and new forms of mission and ministry have emerged;

AND WHEREAS (12) the principles of partnership and bicultural development require the Church to:

- (a) organise its affairs within each of the tikanga (social organisations, language, laws, principles, and procedure) of each partner;
- (b) be diligent in prescribing and in keeping open all avenues leading to the common ground;
- (c) maintain the right of every person to choose any particular cultural expression of the faith;

AND WHEREAS (13) Te Runanga o Te Pihopatanga o Aotearoa and the General Synod, meeting together in a General Conference in November 1990, covenanted with each other and agreed to certain amendments and revisions of the Constitution to implement and entrench the principles of partnership between Māori and Pākehā and bicultural development and to incorporate and extend the principal provisions of the Church of England Empowering Act, 1928;

AND WHEREAS (14) before 1857, the Church had already established missions among the peoples of Melanesia and then provided in the Constitution to be associated with any missionary Dioceses which may be formed in the Pacific, this leading in 1975 to the formation of the Church of Melanesia;

[Preambles]

- ii(a) -

AND WHEREAS (15) in 1925 the Diocese of Polynesia became an Associated Missionary Diocese following the pioneering ministry of the Anglican Priest, William Floyd, begun in Fiji in 1870, and in 1990 became a full, equal and integral Diocese in the life of the Province, and at the General Synod following the General Conference in November of that year was acknowledged to be a partner in this Church;

AND WHEREAS (16) the said Church of England Empowering Act, 1928, of the New Zealand Parliament conferred certain powers in substitution for the powers purporting to be conferred by Clauses two, three and four of the Constitution;

AND WHEREAS (17) the Church entered into an Act of Commitment in 1967 with the Presbyterian Church of New Zealand, the Methodist Church of New Zealand, the Associated Churches of Christ and the Congregational Union in New Zealand; in 1986 accepted the principle of Unity by Stages; and, continues to pray and work for the unity which Christ wills;

AND WHEREAS (18) this Church is part of and belongs to the Anglican Communion, which is a fellowship of duly constituted Dioceses, Provinces or Regional Churches in communion with the See of Canterbury, sharing with one another their life and mission in the spirit of mutual responsibility and interdependence;

NOW THEREFORE the Bishops Clergy and Laity in General Synod assembled DO SOLEMNLY DECLARE AFFIRM and establish as follows:

[Preambles]

PART A

This Anglican Church in Aotearoa, New Zealand and Polynesia is made up of Te Pihopatanga o Aotearoa, Dioceses in New Zealand, and the Diocese of Polynesia.

The Fundamental Provisions as set forth for this Church in the Constitution adopted by voluntary compact on the 13th day of June, 1857 at the General Conference held at Auckland, and as here set forth, have effect and are applicable to and within this Church.

Nothing expressed or implied in any other part of the Constitution shall detract from or diminish the full force and effect of the provisions of Clauses One, Five and Six of the Constitution (the powers conferred by the Church of England Empowering Act, 1928, being in substitution for the powers purporting to be conferred by Clauses Two, Three and Four of the Constitution) and the provisions of the said Act, and in the event of any conflict or doubt the provisions of the said Clauses One, Five and Six and the said Act shall prevail.

[Part A]

THE FUNDAMENTAL PROVISIONS

1. This Branch of the United Church of England and Ireland in New Zealand doth hold and maintain the Doctrine and Sacraments of CHRIST as the LORD hath commanded in His Holy Word, and as the United Church of England and Ireland hath received and explained the same in the Book of Common Prayer, in the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons, and in the Thirty-nine Articles of Religion. And the General Synod hereinafter constituted for the government of this Branch of the said Church shall also hold and maintain the said Doctrine and Sacraments of CHRIST, and shall have no power to make any alteration in the authorised version of the Holy Scriptures, or in the above-named Formularies of the Church: (1857)

2. PROVIDED THAT nothing herein contained shall prevent the General Synod from accepting any alteration of the above-named formularies and Version of the Bible as may from time to time be adopted by the United Church of England and Ireland, with the consent of the Crown and of Convocation. (1857)

- iii(a) -

3. PROVIDED ALSO THAT in case a Licence be granted by the Crown to this Branch of the Church of England to frame new and modify existing rules (not affecting doctrine) with the view of meeting the peculiar circumstances of this Colony and native people, it shall be lawful for this Branch of the said Church to avail itself of that liberty. (1857)

4. AND WHEREAS opinions have been expressed by eminent legal authorities in England that the property of the Church in New Zealand might be placed in jeopardy, unless provision were made for the contingency of a separation of New Zealand from the Mother Country, and for that of an alteration in the existing relations between Church and State; it is hereby further declared that, in the event of a separation of the Colony of New Zealand from the Mother Country, or of a separation of the Church from the State in England and Ireland, the General Synod shall have full power to make such alterations in the Articles, Services, and Ceremonies of this Branch of the United Church of England and Ireland in New Zealand as its altered circumstances may require, or to make such alterations as it may think fit in the authorised version of the Bible. (1857)

And the said BISHOPS, CLERGY, and LAITY do further declare and establish as follows:

5. There shall be a Representative Governing Body for the management of the affairs of the Church to be called the General Synod of the Branch of the United Church of England and Ireland, in the Colony of New Zealand, which shall consist of three distinct Orders, viz: the BISHOPS, the CLERGY, and the LAITY, the consent of all of which Orders shall be necessary to all acts binding upon the Synod, and upon all persons recognizing its authority. (1857)

6. The above Provisions shall be deemed FUNDAMENTAL, and it shall not be within the power of the General Synod, or of any Diocesan Synod, to alter, revoke, add to, or diminish any of the same. (1857)

[Fundamental Provisions]

And the said BISHOPS, CLERGY, and LAITY in General Synod assembled do further declare and establish as follows:

FURTHER PROVISIONS

PART B

Subject to the provisions of the Church of England Empowering Act, 1928 and to the Fundamental Provisions -

1. This Church holds and maintains the Doctrine and Sacraments of Christ as the Lord has commanded in Holy Scripture and as explained in

The Book of Common Prayer 1662

Te Rawiri

The Form and Manner of Making, Ordaining, and Consecrating Bishops, Priests and Deacons

The Thirty Nine Articles of Religion

A New Zealand Prayer Book - He Karakia Mihinare o Aotearoa

2. The General Synod (also known as Te Hīnota Whānui) shall also hold and maintain the said Doctrine and Sacraments of Christ.

[Part B]

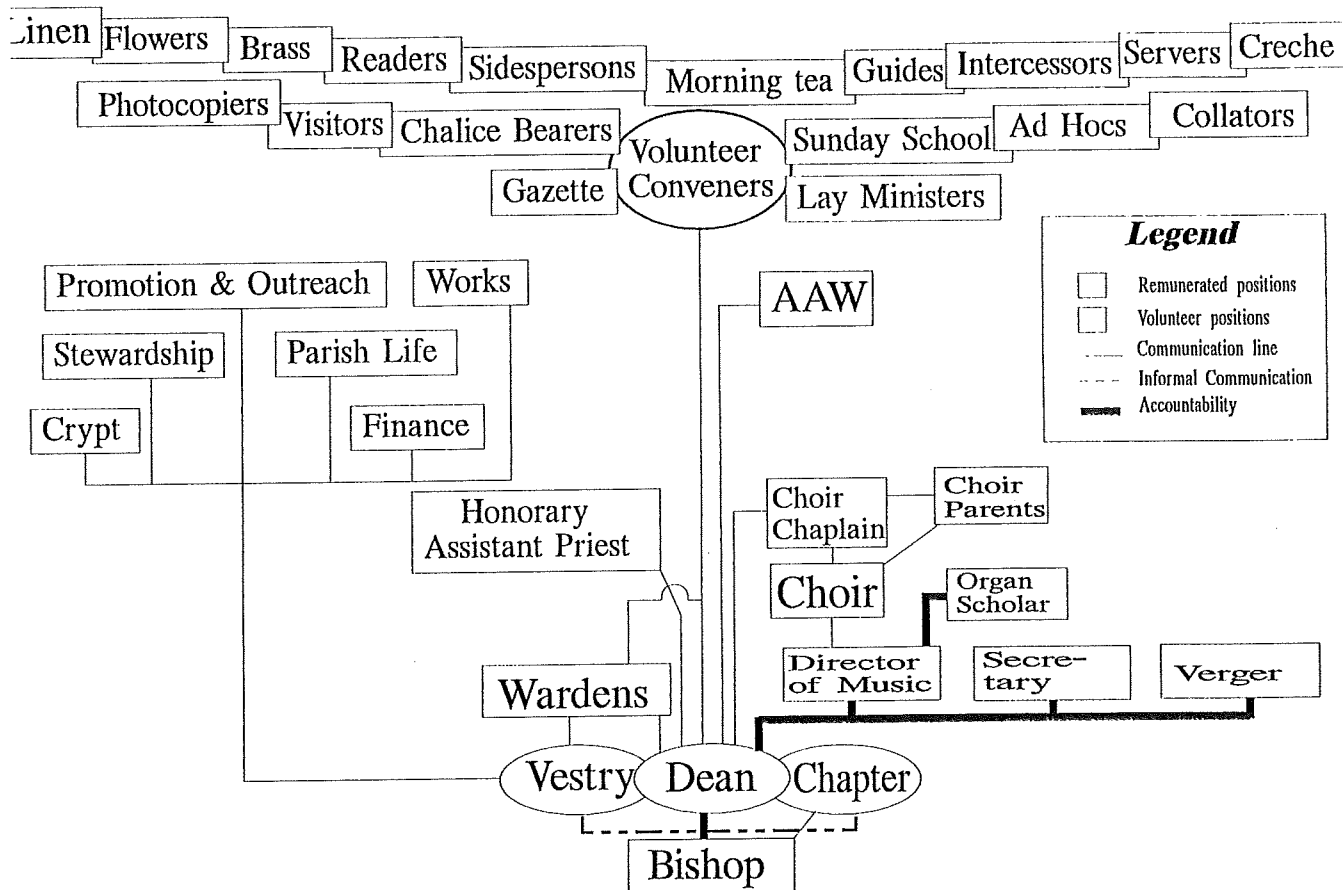
- iv(a) -

APPENDIX B

The Mission of the Church in the Understanding of the Anglican Consultative Council is:

- **To proclaim the Good News**
- **To nurture new believers**
- **To respond to human needs**
- **To transform unjust structures**
- **To strive to safeguard the integrity of creation, and to sustain and renew the life of the earth.**

PENDIX C (a) *Administration Structure*



PENDIX C (b) *Administration Structure*

