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**AN ANATOMY OF
ANTIPODEAN ANGLICANISM:
THE ANGLICAN CHURCH IN NEW ZEALAND
1945 to 2012**

**A thesis presented in partial fulfilment of the
requirements for the degree of**

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Volume 1

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Abstract

This thesis explores the structures of the Anglican Church between 1945 and 2012 at parish/local, diocesan/regional, and national/provincial levels and considers how they have evolved in the context of social life in New Zealand since the Second World War.

The period is divided into two parts, before and after 1975/1976. The first thirty years were ones in which the role of the church was largely accepted within the community. Prosperity in the 1950s and the baby boom benefited local congregations and parishes recorded higher levels of activity. Every parish was led by a resident priest who also discharged certain functions in the wider community. The dioceses were the major units of church life. They and their bishops jealously guarded their domain and the church resembled seven mini-denominations. The church was weak at national level: its general synod a small body which met only every three years. Its function as the ‘representative and governing body’ was interpreted narrowly. The primate’s responsibilities were restricted. The church saw itself as part of the Church of England and, although constitutionally separate from the Mother Church, looked to it not only for guidance but as a source of supply for its bishops.

Societal changes beginning in the 1960s had a profound impact on the church, and statistical indicators moved downwards. Some sensed that the church had lost its way. That was reinforced by the conclusions of an international consultation in 1976 which highlighted the need for change and acted as a catalyst for many of the changes that followed. Belich’s ‘recolonising’, ‘Better Briton’ and ‘tight society’ motifs are useful tools for interpreting the changes that took place. The church became more aware of its location in the Pacific, it asserted its independence, and was less reliant on ties with England. New models of ministry and parish life emerged as parishes found it more difficult to support stipendiary clergy. Parishes were given more authority although this threatened diocesan unity; a new form of ‘congregationalism’ emerged.

Demands for greater biculturalism led to a major revision of the constitution in 1992: a Three Tikanga church emerged. This gave the church a new shape, one that was significantly different from other national churches in the Anglican Communion.

Another debate followed: should the primate be one person or an instrument of diversity (shared by three archbishops)? This thesis focuses on the Pakeha stream of the church which struggled with its identity and failed to develop robust instruments of cooperation.

Anglican affiliation (measured at the census) declined from 37 to 14 percent between 1945 and 2006 but this was a measure of identity rather than involvement. Between 1976 and 2006 attendance declined by 15 percent but this was much lower than the 39 percent decline in affiliation. Attendance declined particularly in areas of population loss and where major immigration had taken place. Auckland suburbs became enclaves of various ethnicities with rates of Anglican affiliation ranging from three to 30 percent. The thesis introduces an ‘attendance quotient’: a measure of attendance related to census affiliation.

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I dedicate this thesis to the bishops and clergy, and lay members of synods and vestries who have faithfully served the church in New Zealand since the Second World War. I also honour those who inspired and encouraged me to study history in an academic setting.

Abbreviations

AAW	Association of Anglican Women
Abp	Archbishop
ACANZP	Anglican Church in Aotearoa, New Zealand and Polynesia
ACC	Anglican Consultative Council
Ang	Anglican
ANZPB	<i>A New Zealand Prayer Book/He Harakia o Mihinare Aotearoa</i>
AoC	Acts of Communion
Arch	Archdeacon
Aust	Australia
AYA	Association of Young Anglicans
A&M	(Hymns) Ancient and Modern
Bapt	Baptist
Bp	Bishop
BCP	Book of Common Prayer
BTS	Board of Theological Studies
CCA	Council of Churches in Asia
CCANZ	Council of Churches in Aotearoa New Zealand
CCEA	Council of the Church in East Asia
CEMS	Church of England Men's Society
CMS	Church Missionary Society
CPNZ	Church of the Province of New Zealand
CSN	Community of the Sacred Name
<i>CofE</i>	Church of England
C&P	<i>Church and People</i>
DC	Diocesan Council
EFM	Education for Ministry
FPP	First Past the Post (electoral system)
GCT	General Church Trust
GS	General Synod
GFS	Girls' Friendly Society
GSS	Guild of Servants of the Sanctuary
GSSC	General Synod Standing Committee
GTB	General Trust Board
HC	Holy Communion
IDC	Inter-Diocesan Council
IDCCG	Inter-Diocesan Council Coordinating Group
JCCU	Joint Commission on Church Union
JKTL	John Kinder Theological Library
LSM	Local Shared Ministry
LSMU	Local Shared Ministry Unit
LT	Locum tenens
LTh	Licentiate in Theology
Meth	Methodist
MMP	Mixed Member Proportional (electoral system)
Most Rev(d)	Most Reverend (for an Archbishop)
MRI	Mutual Responsibility and Interdependence
MU	Mothers' Union
NCC	National Council of Churches

NSM	Non-Stipendiary Ministry
NZACPB	New Zealand Anglican Church Pension Board
NZABM	New Zealand Anglican Board of Missions
NZCCE	New Zealand Council for Christian Education
NZOYB	New Zealand Official Year Book
OE	Overseas Experience
OGS	Oratory of the Good Shepherd <i>or</i> Order of the Good Shepherd
PBCE	Provincial Board of Christian Education
PCM	Provincial Council on the Ministry
PCCU	Provincial Commission on Church Union
PGS	Proceedings of General Synod
PIM	Partners in Mission
Pinc	Priest-in-charge
Pres	Presbyterian
RC	Roman Catholic
RNZAF	Royal New Zealand Air Force
RSA	Returned Services Association
Rev(d)	Reverend
Rt Rev(d)	Right Reverend (for a Bishop)
SC	Standing Committee
SJC	St John's College
SJCTAB	St John's College Trust Advisory Board
SJCTB	St John's College Trust Board
SNZ	Statistics New Zealand
SPAC	South Pacific Anglican Council
SPCK	Society for Promoting Christian Knowledge
SPG	Society for the Propagation of the Gospel
SSF	Society of St Francis
Stip	Stipendiary <i>or</i> Stipendiary clergy
TEE	Theological Education by Extension
TeK	Te Kotahitanga
V	Vicar
Ven	Venerable (for an Archdeacon)
Very Rev(d)	Very Reverend (for a Dean)
WCC	World Council of Churches
YB	Yearbook <i>or</i> Year Book
4MD	Four Major Denominations

Dioceses

AK <i>or</i> Auck	Auckland
CH <i>or</i> Chch	Christchurch
DN <i>or</i> Dun	Dunedin
NL <i>or</i> Nel	Nelson
PL <i>or</i> Poly	Polynesia
WP <i>or</i> Waip	Waiapu
WK <i>or</i> Waik	Waikato
W&T	Waikato and Taranaki
WN <i>or</i> Wgtn	Wellington

Chronology

- 1814 Samuel Marsden's first visit; first Christian service on Christmas Day
- 1823 Henry Williams arrives; new beginning for CMS mission
- 1838 Bishop Broughton of Australia visits Bay of Islands
- 1839 Captain William Hobson RN arrives; becomes first Governor
- 1840 Treaty of Waitangi
New Zealand Company settlers arrive
- 1841 Diocese of New Zealand constituted
- 1842 Bishop Selwyn arrives
- 1850 Organised Anglican settlement in Canterbury
- 1852 New Zealand Constitution; provinces established
- 1856 Bishop Harper arrives in new Diocese of Christchurch
- 1857 Church Constitution signed
- 1858 Dioceses of Wellington and Nelson
- 1859 First General Synod
Diocese of Waiapu established
- 1862 Christchurch representatives boycott General Synod
- 1865 William Williams transfers Waiapu headquarters to Napier
- 1868 Selwyn leaves New Zealand; Harper elected Primate
- 1869 Diocese of Dunedin established
- 1874 Board of Theological Studies established
- 1886 Mothers' Union first NZ branch, Holy Trinity, Avonside
- 1891 Liberal Party forms government; social reforms introduced later
- 1893 Women's suffrage
Community of the Sacred Name founded
- 1904 Bishop Nevill elected Primate by default
Church of England Men's Society established first NZ branch
- 1914 Purchas' *The English Church in New Zealand* published
- 1916 General Synod Standing Committee formed
- 1919 First Provincial Secretary appointed
- 1920 NZ Anglican Board of Missions formed
- 1922 Churchill Julius designated as Primate with title of Archbishop
- 1925 A.W. Averill becomes Primate
Diocese of Polynesia attached to the New Zealand Church
- 1926 Diocese of Waikato established
- 1928 First Bishop of Aotearoa (Frederick Augustus Bennett)
- 1930 Beginning of the Great Depression
- 1931 Hawke's Bay earthquake; major destruction and loss of life
- 1935 First Labour Government elected
- 1940 Campbell West-Watson becomes Primate
Provincial Youth Council formed
- 1941 National Council of Churches formed
- 1943 Provincial Council on Religious Broadcasting
- 1945 Dom Gregory Dix's *Shape of the Liturgy* published
- 1946 St John's College crisis over appointment of Warden
Church and People becomes provincial newspaper
- 1948 World Council of Churches formed
- 1949 Parish and People Movement formed in England
- 1950 First visit to NZ by an Archbishop of Canterbury (Dr Geoffrey Fisher)

- Outbreak of Korean War
- 1951 Waterfront strike/lockout: lasts 151 days
- 1952 Reginald Owen becomes Primate; assistant bishop appointed to assist him
- 1955 Anglicans invited to join other churches in exploring church union
- 1957 Wells Campaigns begin
- 1958 Anglican Church joins other other denominations in exploratory conversations
Provincial Commission on Liturgical Questions appointed
Pope John XXIII elected; encourages reforms in Roman Catholic Church
- 1959 Billy Graham Crusade
First woman minister in Methodist Church
- 1960 Television begins in NZ
- 1961 Norman Lesser becomes Primate
Hunn Report sets out basis for assimilation of Maori
- 1962 Second Vatican Council
Dr Raymond Foster appointed Warden of St John's; now a provincial college
- 1963 John Robinson's *Honest to God* published
Anglican Church enters church union negotiations
- 1963-64 Anglican Youth Conference, Lincoln
- 1964 Bishop of Aotearoa given seat on General Synod
Provincial and Joint Commissions on Church Union formed
Provincial Commission on Prayer Book Revision
Roman Catholic mass in English language
- 1965 NZ troops sent to Vietnam
First woman minister in Presbyterian Church
- 1966 General Synod now meets every two years
New Zealand Liturgy authorised for experimental use
Provincial Board of Christian Education formed
Charismatic movement makes impact in Auckland
- 1967 Lloyd Geering tried for heresy in Presbyterian Church
- 1968 Provincial Council for the Ministry formed
Provincial Commission on Clergy Stipends appointed
Words 'Church of England' removed from church's title
Manu Bennett elected Bishop of Aotearoa
- 1969 Association of Anglican Women established
Plan for Union 1st edition produced
- 1970 Remarriage of divorced persons permitted
Advisory Council to Bishop of Aotearoa appointed
First ordination of women to the diaconate
- 1971 Plan for Union final version produced
Paul Reeves elected Bishop of Waiapu
- 1972 Allen Johnston becomes Primate
Clergy stipends and pension schemes reformed; NZ Anglican Church Pension Board established. Purposes of St John's Trust expanded
First woman elected to General Synod
Referendum on Plan for Union fails to provide decisive vote in favour
- 1974 Melanesia withdraws from province and becomes autonomous
- 1975 Whina Cooper leads Land March from Cape Reinga to Parliament
Labour Government establishes Treaty of Waitangi Commission
Conference of Maori clergy presses for new direction in the church
- 1976 General Synod decides not to proceed with church union negotiations

- Maori directly represented on General Synod
- Church and People* ceases publication
- Partners in Mission Consultation held in Rotorua
- 1977 First women ordained to the priesthood
- 1978 General Synod enlarged
- 1980 Commission on Primacy recommends retention of existing system but favours full-time Provincial Secretary based in Wellington
- Paul Reeves becomes Primate
- General Synod rejects Unification of Ministries
- Regional bishops appointed in Auckland
- Saturday shopping introduced
- 1981 Anglicans in Aotearoa Conference in Lower Hutt attended by over 500
- Whakahuihui Vercoe elected Bishop of Aotearoa
- Springbok rugby tour leads to mass protests
- 1984 St John's College Trust Advisory Board established
- David Lange becomes Prime Minister; 'Rogernomics' reforms introduced
- ACC-6 produces new 4-fold Definition of Mission
- Bicultural Commission established to review constitution
- General Synod commission scheme for revised diocesan boundaries
- 1985 Paul Reeves resigns from Primacy to become Governor-General
- Wellington electoral synod stalemate; commission appointed to review process
- Greenpeace ship *Rainbow Warrior* sunk in Auckland
- 1986 General Synod Standing Committee strengthened
- Provincial Secretary becomes full-time position
- Brian Davis elected Primate
- 1987 Labour Relations Act passed
- Nuclear-free legislation passed
- 1988 Disciples in Mission Conference
- 1989 *A New Zealand Prayer Book* published
- CCANZ established; succeeds NCC
- 1990 Bicultural Commission releases report
- Penny Jamieson first woman bishop in Anglican Communion
- Diocese of Polynesia a 'full, equal and integral' diocese
- Richard Randerson appointed first Social Responsibility Commissioner
- Sunday shopping introduced
- 1991 Employment Contracts Act enacted
- 1992 Revised Constitution enacted
- 1993 Churches' release Social Justice statement
- 1996 Church Leaders' Open Letter on poverty
- 1998 Te Kotahitanga established for St John's College
- Hikoi of Hope organised by Anglican Church
- John Paterson elected Primate; use of title Archbishop ceased
- 2001 Trust Investments Management Ltd formed
- 2004 Title of Archbishop restored; Whakahuihui Vercoe elected
- 2005 CCANZ disbanded
- 2006 Joint Primacy established
- 2009 Anglican-Methodist Covenant signed
- 2010/11 Christchurch devastated by earthquakes

Chapter 1

Introduction

The process of decolonisation can be dated broadly to the years 1965-88, and more narrowly to 1973-85. If a single year has to be chosen as the turning point, it would have to be 1973, when Mother Britain ran off and joined the Franco-German commune known as the European Economic Community (EEC). But 1973, like 1984, was even more symbolic than substantial. It was not a complete watershed but the representative of quite a long and complex process.

-James Belich, *Paradise Reforged*

This thesis deals with the life of the Anglican Church in New Zealand since 1945 but in no sense is it a complete history of the period. Nor does it focus on the responses the church made (or did not make) to various social and economic issues. Its primary focus is on the structures, the anatomy, of the church at three levels: parochial, diocesan, and provincial (or, in secular terms, local, regional, and national).

Anatomy refers to the structure of the body: the bones, the framework which contains and supports the organs that sustain life.¹ It is 'a study of the structure or internal workings of something.'² This use of anatomy in a theological context is not new: the apostle Paul used the word 'body' in relation to the church.³ The word 'anatomy' is derived from the Greek *ana* (up) and *tomia* (cutting). 'Cutting up' can be thought of as analysis, or dissection of the evidence, in order to draw conclusions. Anatomy is concerned with the appearance and position of the various parts of the body, the materials from which they are composed, their locations and their relationships with other parts. Although it does not include the functions of those parts (these come within the disciplines of physiology and biochemistry) this thesis goes beyond pure anatomy to consider the functions of the parts as much as the structures.

Allan Davidson raised some perceptive questions in response to this suggested title. How far was the thesis to be a clinical dissection of a dead body – a post mortem?

¹ The dictionary defines anatomy as 'the branch of science concerned with the bodily structure of humans, animals, and other living organisms, especially as revealed by dissection and the separation of parts.'

² <http://oxforddictionaries.com/definition/english/anatomy>, accessed 12 August 2013.

³ For example in Romans 12:4-5: 'For as in one body we have many members, and not all the members have the same function; so we, who are many, are one body in Christ, and individually we are members one of another.' *New Revised Standard Version*.

What is the congenital inheritance of the body *ecclesia*⁴ which shaped its appearance? What were the environmental or contextual factors (historical events and trends) that influenced the body? How far was the body *ecclesia* resistant to changes in society? What afflictions has the body suffered from? What adaptations were made as the church came to terms with secular forces? How far has the church been a leader or how far has it been a follower subject to the pressures of society (e.g. the ordination of women, bicultural partnership, attitudes towards sexuality)? How far has Anglican ecclesiology (self-understanding or body image) been modified and changed over the period? How far is the 2012 body similar in appearance both externally and internally to the 1945 body?⁵ These issues are considered in the following chapters.

Reference to ‘Antipodean’ acknowledges the derivative nature of New Zealand Anglicanism: its roots lay elsewhere. The relationship between the ‘elsewhere’ and the ‘here’ is an abiding theme but there is a problem: ‘Antipodes’ means the ‘place diametrically opposite (to each other).’ This scarcely depicts the relationship between the church in England and in New Zealand. At best, it points to a creative tension between an umbilical relationship and one that allows the uprooted plant to draw strength from the land to which it was taken. Davidson added: How far has the church become identified as ‘antipodean’ or indigenous – [“place diametrically opposite”] – i.e. as the Church of Aotearoa New Zealand and no longer the Church of England?

Ken Booth noted that:

The characteristic feature of the post-war phase has been a willingness to build a distinctively New Zealand church. The leadership of the church was at last found from among New Zealanders themselves. In the fields of liturgy, social attitudes, and the place of women in the ordained ministry, the Church of the Province has been increasingly confident about its own convictions and insights. The charismatic movement has made a significant impact, and in the unique nature of New Zealand’s race relations, the church has also heeded not only the emerging strong voice of the Maori church, but has taken seriously its Polynesian partner and tried to address the issues of cultural diversity. All this is reflected in the church’s new name: The Anglican Church in Aotearoa, New Zealand, and Polynesia. Thus the work of individuals and groups has built up the church, and it has developed a distinctive style among the churches of the Anglican Communion.⁶

⁴ Originally referred to a general assembly of citizens in ancient Greece, but later used to refer to an assembly or company of Christians. The adjective *ecclesiastical* refers to the church or the clergy while *ecclesiology* is defined as the science of church buildings, especially their design and decoration.

⁵ Allan Davidson, personal communication, 12 August 2013.

⁶ Ken Booth (ed.), *For All the Saints: A Resource for the Commemorations of the Calendar*, Hastings: Anglican Church in Aotearoa, New Zealand, and Polynesia, 1996, p.323.

The past half century saw significant change in the church but its profile in the wider society lessened. Paul Reeves⁷ lamented that:

Religion has not got much of a place in the public sphere really. There is a sense now that people assume that religion is not a basis upon which to comment about society. It is viewed as something that religious people want to do. I resist that and I have put myself in places where I have a chance to be seen as the person who is church-slash-religion plus whatever else and I'm in the public sphere. The church at the moment, it seems to me, is on the back foot. I remember, in the 70s and 80s, when I was a Bishop the church would be on the front page of the Herald every now and again. We would have our meetings, synod, and they would come along and report it. There were things like the Springbok rugby tour in 81, homosexual law reform, Vietnam and all those social issues and the church was there with a voice. Where are we now?⁸

The writer has been selective in his diagnosis. He focuses on the Pakeha section of the church, the stream with which he is most familiar and of which he has been a part for seven decades. It would have been more satisfying if greater attention had been given to the performance of the Maori church but the lack of comparable statistics made that impossible. However, attention has been given to the development of the Maori church from its nadir in the 1950s to its emergence as an equal partner by the 1990s. Similarly, the writer has not given full attention to the place of the Pasefika element of the church because most of its life is lived in the islands of the South Pacific. There is another reason for these omissions: the structures of the Pakeha church (or, more accurately, of the New Zealand dioceses) have not previously been examined in any detail. This part of the church accounts for perhaps 80 per cent⁹ of the activity of the Anglican Church in New Zealand but is the least cohesive of the three Tikanga.

The writer examined the life of the church between 1891 and 1945 in his Master of Arts thesis¹⁰ and this present work is a continuation of that story. His own life and ministry has been lived in all three levels of Anglican life and, indeed, a fourth: international Anglicanism. At parish level, he was born, nurtured and ordained in the Diocese of Dunedin and served later in the dioceses of Wellington, Waikato and

⁷ Sir Paul Alfred Reeves (1930-2011) held positions of prominence in both Church and State. He was Bishop of Waiapu (1971-79) and Auckland (1979-85), Archbishop (1980-85) and then Governor-General of New Zealand (1985-90).

⁸ Chris Mirams and Ross Land, *Made in NZ*, Auckland: Hodder Moa, 2012, p.202

⁹ This is a conservative estimate based primarily on levels of affiliation. At the 2006 census, there were 554,925 Anglicans of whom 72,189 (13% were Maori). The Anglican population of the Diocese of Polynesia is 10,000 (Clerical Directory, 2013-14). Attendance statistics for Maori are not complete.

¹⁰ Noel William Derbyshire, "The English Church Revisited: Issues in Identity and Expansion in a Settler Church: The Anglican Church in New Zealand 1891-1945," Massey University, MA Thesis, 2006.

Auckland.¹¹ At diocesan level, he served as a member of various standing committees and other boards and councils and since moving to Auckland in 1999 has held various diocesan positions.¹² At national level, he was General Secretary of the New Zealand Anglican Board of Missions (NZABM) for nine years and has been editor of the lectionary for over 20 years. Beyond New Zealand, he was the first Provincial Secretary of the Church in Papua New Guinea, represented NZABM in visits to Anglican churches in the South Pacific, South East Asia, Pakistan, and Africa, and was a member of the Mission Agencies Working Group.¹³ More recently he served a locum chaplaincy in Heidelberg, Germany in the Diocese in Europe.

This then is a history written from within. It cannot be a dispassionate observation and interpretation. It carries the bias of one who has been and is part of the church he loves but equally about which he has concerns, frustrations and anxieties.

The writer acknowledges that he is not writing in a vacuum. There is a growing literature in New Zealand religious history.¹⁴ Apart from the avalanche of parish histories, there have been official histories of the province and most dioceses, and a number of institutions. Morrell's official history of the province had a highly constitutional focus, not surprising given his background in British colonial history.¹⁵ The first generation of diocesan histories, published between 1951 and 1968, were institutional, chronological, and light on critical analysis. Their intention was to provide an objective factual record of the diocese since its establishment a hundred years earlier.¹⁶ The second generation histories were multi-authored so that diverse voices

¹¹ Born in the parish of Dunstan, brought up in Port Chalmers, confirmed in St Paul's Cathedral, and ordained deacon (1968) and priest (1969) by the Right Reverend A.H. Johnston. He served in four parishes: St John's, Invercargill (assistant curate 1968-70), Riverton (1970-73), Taieri (1973-76), and Gore (1980-84). In Wellington he was licensed as an honorary priest at the Cathedral (and was also chaplain to the Royal New Zealand Naval Volunteer Reserve (RNZNVR). He later served as vicar of Cambridge in the Diocese of Waikato (1993-99).

¹² Bishop's Executive Chaplain (1999-2006), Bishop's Chaplain (Special Projects (2006-11), Archdeacon of Manukau (2006-11), Deputy Vicar-General (2006-10) and Vicar-General (2010-11).

¹³ The Mission Agencies Working Group (MAWG) included representatives from Anglican mission agencies in England, the United States, Canada, Australia and New Zealand.

¹⁴ Two introductory works of great value are Allan K. Davidson and Peter J. Lineham. *Transplanted Christianity: Documents Illustrating Aspects of New Zealand Church History*. Auckland: College Communications, 1987; and Allan K. Davidson, *Christianity in Aotearoa: A History of Church and Society in New Zealand*, Wellington: New Zealand Education for Ministry Board, 1991.

¹⁵ W.P. Morrell, *The Anglican Church in New Zealand: A History*. Dunedin: John McIndoe for the Church of the Province of New Zealand, 1973.

¹⁶ Stephen Parr, *Canterbury Pilgrimage: The First Hundred Years of the Church of England in Canterbury, New Zealand*, Christchurch: Centennial Committee of the Diocese of Christchurch, 1951; H.W. Monaghan, *From Age to Age: The Story of the Church of England in the Diocese of Wellington 1858-1958*, Wellington: Standing Committee of the Diocese of Wellington, 1957; H.F. Ault, *The Nelson*

could be heard. They were richly illustrated and made extensive use of colour.¹⁷ Other works include Davidson's history of St John's College, Haworth's account of the Anglican Church during the Second World War, Davis' reflection on his ministry as Primate, and Carrell's account of the production of the New Zealand Prayer Book.¹⁸ There have been biographies and critiques of Selwyn, Harper, Cowie, Jenner, and Julius although few of post-war figures.¹⁹ The Religious History Association and the Anglican Historical Society bring together scholars and other interested persons. Beyond Anglicanism, the histories of the Presbyterian Church, in particular, and the National Council of Churches and of the demise of its successor have been especially useful.²⁰

Gaps remain in the literature. While there are many parish histories, there is no history of parishes. Some diocesan histories catalogue the extension of parish ministry but little attention has been paid to their performance. Diocesan histories have focused

Narrative: The Story of the Church of England in the Diocese of Nelson, New Zealand 1858 to 1958, Nelson: Standing Committee of the Diocese of Nelson, 1958; Watson Rosevear, *Waiapu: The Story of a Diocese*, Hamilton: Paul's Book Arcade, 1960; and John H. Evans, *Southern See: The Anglican Diocese of Dunedin, New Zealand*. Dunedin: Standing Committee of the Diocese of Dunedin, 1968. Monaghan's work was updated to some extent by Peter Butt, *The Cross and the Stars: An Historical Record of the Anglican Diocese of Wellington*, Wellington: Diocese of Wellington, 1993. No diocesan history was published in Auckland. In Waikato a small booklet, *Diocese of Waikato 1926-1976*, written by H.C.M. Norris, was produced to commemorate the fiftieth anniversary of the foundation of the diocese.

¹⁷ John Bluck (ed). *The Gift Endures: A New History of the Waiapu Diocese*. Napier: Diocese of Waiapu, 2009; R. Bester, *Harvest of Grace: Essays in Celebration of 150 Years of Mission in the Anglican Diocese of Nelson*, Nelson: Standing Committee of the Diocese of Nelson, 2010; and Allan K. Davidson, *Living Legacy: A History of the Anglican Diocese of Auckland*, 2011.

¹⁸ Allan K. Davidson, *Selwyn's Legacy: The College of St John the Evangelist Te Waimate and Auckland 1843-1992: A History*, Auckland: College of St John the Evangelist, 1993; Geoffrey M.R. Haworth, *Marching as to War? The Anglican Church in New Zealand during World War II*, Christchurch: Wily Publications, 2008; Brian Davis, *The Way Ahead*, Christchurch: Caxton, 1995; and Brian Carrell, *Creating a New Zealand Prayer Book: A Personal Reminiscence of a 25 Year Odyssey 1964-89*, Christchurch: Theology House Publications, 2013.

¹⁹ John H. Evans, *Churchman Militant: George Augustus Selwyn, Bishop of New Zealand and Lichfield*, London: George Allen and Unwin, and Wellington: A.H. and A.W. Reed, 1964; Warren E. Limbrick (ed.), *Bishop Selwyn in New Zealand 1841-68*, Palmerston North: Dunmore Press, 1983; Allan K. Davidson (ed.) *A Controversial Churchman: Essays on George Selwyn, Bishop of New Zealand and Lichfield, and Sarah Selwyn*, Wellington: Bridget Williams Books, 2011; Marie Peters, Jane Teal and Colin Brown (eds), *Shaping a Colonial Church: Bishop Harper and the Anglican Diocese of Christchurch*, Christchurch: Canterbury University Press, 2006; Frank Wright, *A Kindly Christian Gentleman: William Garden Cowie, Bishop of Auckland 1869-1902*, Auckland: Polygraphia, 2007; Beverley Reeves, *Looking for Mrs Cowie: The Life and Times of a Colonial Bishop's Wife*, Auckland: Beverley Reeves, 2005; John Pearce (ed.), *Seeking a See: A Journal of the Right Reverend Henry Lascelles Jenner DD of his Visit to Dunedin, New Zealand in 1868-1869*, Dunedin: John McIndoe for the Standing Committee of the Diocese of Dunedin, 1984; and Gertrude and Anthony Elworthy, *A Power in the Land: Churchill Julius 1847-1938*, Christchurch: Whitcombe & Tombs, 1971.

²⁰ Dennis McEldowney (ed.) *Presbyterians in Aotearoa 1840-1990*, Wellington: Presbyterian Church of New Zealand, 1990; Colin Brown, *Forty Years On: A History of the National Council of Churches in New Zealand 1941-1981*, Christchurch: National Council of Churches, 1981; and Allan Davidson and Peter Lineham, *Where the Road Runs Out ... Research essays on the ecumenical journey*, Christchurch: CCANZ, 2005.

on institutional concerns but there is no analysis of or comparative treatment of the dioceses. Provincial histories focus on the development of General Synod, the functions of the primacy, and the expansion of national functions, with little regard for the life of the constituent parts. The present work attempts to fill some of these gaps by offering an account of the post-war development of parish ministry, the evolution of the diocese and the office of bishop, and a critique of the development (especially since the mid-1970s) of four elements of national church life.

Source material for this thesis came from official sources, both government and ecclesiastical. Considerable use was made of the *New Zealand Official Yearbook* and the comprehensive reports of each census between 1945 and 2006. The *Dictionary of New Zealand Biography* and the *Te Ara* website were invaluable. The biennial issues of the *Clerical Directory* and the online *Blain Biographical Directory of Anglican Clergy in the South Pacific*²¹ provided career details of the clergy. Successive issues of the *Proceedings of General Synod* included detailed accounts of synod business, the reports of boards and commissions, and the text of the Primate's address at the opening of synod. The diocesan yearbooks included similar material. The bishops' annual charges pointed to matters of concern at the time and also provided a glimpse into their personalities.

Spreadsheets were constructed from the statistical and financial returns of parishes over a 65-year period. From these it was possible to trace patterns of attendance and voluntary giving in every parish. Unfortunately, the completeness of these tables was compromised by the inconsistency (and, in some cases, absence) of recording. The writer believes that there is an urgent need to examine the data that is collected from parishes and to put it on a national basis. Indeed he would argue for the establishment of an Anglican statistical unit. At this stage the Church has no accurate idea of attendance or financial trends, despite periodic statements which make assumptions based on slender evidence. The material in the appendices may provide the basis for such an examination.

* * *

There were many changes in the church over 65 years but many more in society. Of these much has been written. Parallels can be drawn from James Belich's revisionist

²¹ http://anglicanhistory.org/nz/blain_directory/directory.pdf, accessed 20 September 2013.

‘history of the New Zealanders’²² in which he presents the case that New Zealand went through three stages as it was successively colonised, re-colonised, and de-colonised.

In his first volume, *Making Peoples*, Belich explains that, during the period of ‘colonisation’ between 1840 and 1882, the Pakeha population increased from a mere 2000 to 500,000. This produced a new Pakeha people but marginalised the Maori people to the point that, by 1900, they made up only five percent of the population.

New Zealand was ‘recolonised’ between 1880 and the 1960s. New Zealanders gained a dual identity: they were part of the Empire and they were ‘Better Britons’. After forty years of colonial rule, New Zealand became an ideological and economic semi-colony of Britain and remained so until the 1960s.²³ ‘Essentially, it became a town-supply district of London. London became the cultural capital of New Zealand.’²⁴

Right up to the 1960s ... Britain was still the major source of imports, export receipts, investment, technology, culture and immigrants. The cars in the street were British, as were the postage stamps and the governor-general. As we have seen, the foreign policy of both parties could still be summed up as ‘Where Britain goes, we go’, and Britain still took over half of New Zealand’s exports.²⁵

New Zealanders were ‘co-owners of the British Empire and of Old British culture and heritage’ but had living standards and a level of egalitarianism superior to those in the Old.²⁶ They were Britons too, but better Britons than those of the homelands. The ties were so tight that New Zealand refused to join the other Australasian colonies in federation in 1901, at which point it effectively withdrew from the ‘Tasman world.’ There was little contact between the two Anglican churches for most of the 20th century.

New Zealand became a ‘tight society’ – one that was conformist, assimilated, regulated, and insulated. ‘Tightening’ took various forms. Politically, governments were dominated by farmers in 1912-35 and 1949-72²⁷ and by workers from 1935-49. Moral tightening was ‘a partly religious but mainly secular crusade’ which ‘attacked the vestigial looseness, disorder and immorality of progressive colonising society’ as it sought to exorcise demons such as disorder, dirt, disease, drink and difference. Sexual

²² *Making Peoples: A History of the New Zealanders from Polynesian Settlement to the End of the Nineteenth Century*. Auckland: Penguin, 1996 and James Belich, *Paradise Reforged: A History of the New Zealanders from the 1880s to the Year 2000*. Auckland: Penguin, 2001.

²³ Belich, *Paradise Reforged*, p.11.

²⁴ *Ibid.*, p.30. In 1950, Britain took 66 percent of New Zealand’s exports but by 1970 it took only 36 percent. *ibid.*, p.309.

²⁵ *Ibid.* pp.392-93.

²⁶ *Ibid.*, p.12.

²⁷ Except for three years 1957-60 when Labour held office with a 41-39 majority.

moderation became sexual puritanism; temperance became prohibition.²⁸ Even such an apparently liberal cause as women's suffrage in 1893 was a product of the temperance movement although few Anglicans supported prohibition or first-wave feminism.²⁹ They were suspicious of religious enthusiasts and critical of the newer evangelical sects.

The recolonised 'tight society' was 'homogenous, conformist, masculist, egalitarian and monocultural, subject to heavy formal and informal regulation.'³⁰ There were no licensed restaurants, little weekend shopping, the bars shut at 6pm, but school milk was free. There were no Sunday newspapers, no television, all radio stations were state-run, and only four New Zealand films were made in twenty years. Compulsory military training (CMT) had been reintroduced. Women's place was still at home and there were only a handful of woman MPs. Maori were still 'not seen or heard very much' and immigration policy heavily favoured Northern Europeans. The unemployment rate was only 0.8 percent. Incomes were relatively equal and crime rates comparatively low.³¹ Most Pakeha New Zealanders had little doubt who they were. They were Better Britons: 'a distinctive Kiwi branch of the British tree, a species of the genus *Briton* whose superiority to the original was demonstrated in war, sport and the climbing of mountains'.³²

Many historians (especially Sinclair, Olssen, and Fairburn) depicted New Zealand as 'an exceptionally secular society in which religion had little social, cultural or political significance'³³ but Stenhouse believes too much has been read into modest churchgoing statistics. By the end of the 19th century, 95 percent of settlers identified with the churches, four out of ten with the Anglican Church. Although he accepts that regular weekly attendance was never more than one-third of the adult population³⁴ he maintains that the claim that 70 percent of the population did not attend church in 1881 under-estimates the influence of the churches.³⁵ Alison Clarke, in a recent article,

²⁸ Ibid., p.122.

²⁹ John Stenhouse. "Religion and Society." In *The New Oxford History of New Zealand*, edited by Giselle Byrnes. Melbourne: Oxford University Press, 2009, p.344.

³⁰ Belich, Ibid., p.463

³¹ Ibid., pp.463-64.

³² Ibid., p.465.

³³ Stenhouse, *ibid.*, p.332.

³⁴ Ibid., p.344.

³⁵ The 70% figure is drawn from the table of church affiliation and attendance 1871-1911 in Allan K. Davidson and Peter J. Lineham. *Transplanted Christianity: Documents Illustrating Aspects of New Zealand Church History*. Auckland: College Communications, 1987, pp.183-85. The table shows that total attendance represented 24.3 percent of the population in 1881.

claimed that New Zealand historiography was ‘dominated by a nationalist and secular framework that tended to downplay the role of religion in our history’ and that ‘it is long past time for us to drop [Jackson’s³⁶] ‘mediocre’ label and attribute more significance to Sunday worship’.³⁷

Belich agrees that the importance of religion was discounted. His ‘general impression of mainstream New Zealand in this period is the very opposite of irreligious. There was a strong tradition of piety and family use of the Bible, despite low church attendance’ in which Prohibition, Sabbatarianism, and revivalism were important elements. Indeed, visitors complained that the country was ‘closed on Sundays’ until the very recent past.³⁸ He concludes that there was a decline in Protestant churchgoing but not in a broader religiousness. ‘Conventional denominations were being weakened, as well as supported, by alliance with other ideologies: a vague and vaguely interdenominational Protestantism that did not necessarily require regular church attendance [which was] closely associated with ... rising moral evangelism.’³⁹

Anglican attitudes sometimes differed from those of other churches. Stenhouse believes it is ‘crucial to disaggregate’ the churches by reconnecting them with the Old World. In England most Anglicans used the church for rites of passage – baptism, confirmation, marriage and burials – without attending every Sunday. Many lay Anglicans, neither devout nor indifferent, practised an ‘unspectacular orthodoxy’ that emphasised practical Christian behaviour and sought moderation and consensus in religion and politics.⁴⁰

The ‘default’ religion was the Church of England, often referred to as the ‘C of E’. This response would have been accepted by anyone who asked for your religion, for example on admission to hospital, on enlistment in the armed forces or responding to the census. However, there was no longer a ‘default’ setting for religion. Religious identity had become a matter that required thought.⁴¹

³⁶ Hugh Jackson, “Churchgoing in Nineteenth-Century New Zealand” *New Zealand Journal of History* 17, (1983): pp.43-59.

³⁷ Alison Clarke, “Churchgoing in New Zealand, 1874-1926.” *New Zealand Journal of History* 47, no. 2 (October 2013), p.13.

³⁸ Sunday newspapers were not legalised until 1965, and first-class cricket was first played on a Sunday in 1968. Sunday shopping and Sunday liquor sales had to wait until the 1980s and 1990s respectively. Belich, *ibid.*, p.164.

³⁹ *Ibid.*, pp.164-65.

⁴⁰ Stenhouse, *ibid.*, p.344.

⁴¹ Bouma, *ibid.*, p.109.

Bouma, an Australian sociologist and Anglican priest, argues that the demise of empire had a particular effect on the Anglican Church: its bishops and senior clergy were often Englishmen. The church was seen to be linked closely to the monarchy and the empire and was attractive to those who wanted to associate with power. The New Zealand bishops' synod charges in the twenty years after the Second World War were laced with references to the appointment or retirement of Governors-General and to expressions of admiration for the King or Queen. It was taken for granted that the monarch would worship in an Anglican church while in New Zealand. This upset Presbyterians when the 1953-54 royal tour was being organised and so it was arranged that the Queen should attend a Presbyterian church in Rotorua. Similar concerns were expressed when archbishops were given precedence over the moderator at the opening of Parliament. 'Presbyterians jealously guarded their status as the second largest church and vigorously opposed any quasi-establishment status given to others.'⁴²

According to Bouma, the demise of empire meant that Anglicans lost their drawing power. On the other hand, other Australians who were 'sectarian and anti-Establishment, keeping alive the myths and orientations of the Dissenter, Nonconformist and Puritan traditions' were attractive to those who wanted to dissociate with power. However, they 'no longer rail against the evils of Britain, and have become purveyors of a religious style that emanates from the American empire.'⁴³ Roman Catholics, whose Irish adherents were the sufferers of the British Empire, were able to tap into a vein of rebellion until the demise of empire coincided with their growing numerical strength.

Racial harmony involved assimilating Maori, a process that began when Maori were thought to be dying out. Maori were predominantly rural, isolated from the Pakeha and, as late as 1937, it was claimed that "the average New Zealander rarely sees a Maori."⁴⁴ Immigration policy was racially driven and although 'Northern Europeans were not quite as welcome as English or Scots, [they] were considered a good second best, with an edge even over Catholic Irish' who were far ahead of Southern Europeans and Asians, notably Chinese and Indians.⁴⁵ Until 1986 Britain was the largest source of

⁴² Allan Davidson, '1931-1960: Depression, War, New Life' In *Presbyterians in Aotearoa 1840-1990*, edited by Dennis McEldowney, Wellington: Presbyterian Church of New Zealand, 1990, p.140.

⁴³ Bouma, *ibid.*, p.108.

⁴⁴ *Ibid.*, p.191. The quote is from John Forster, 'The Social Position of the Maori' in Erik Swinmer (ed.) *The Maori People in the Nineteen-Sixties*, 1968, p.104.

⁴⁵ *Ibid.*, p.224.

immigrants: between 1948 and 1976 about 100,000 British assisted immigrants (the ‘Ten Pound Poms’⁴⁶) arrived.

Egalitarianism had been a feature of European society since settlement began in the 1840s.⁴⁷ This was reinforced by major social reforms and public ownership of many major institutions and by the 1940s New Zealand was one of the more equal societies. Leslie Lipson declared that America had the Statue of Liberty but Auckland could have a Statue of Equality.⁴⁸ In response to the Great Depression many governments took action from the 1930s to reduce income differences. The economist Paul Krugman referred to this as ‘the great convergence.’⁴⁹ Such policies, introduced by Labour, were continued under National governments.

Egalitarianism was to some extent reflected in church life. Clergy received the same basic stipend and were provided with free housing. The Anglican Church was represented in every part of the country; in every community there was a full-time priest to serve the worshipping community and to provide pastoral care to those who needed it. Most parishes were financially self-supporting but some (in low socio-economic areas, remote rural areas, areas recently opened up, or where there was a major public works camp) received a grant-in-aid from the diocese.

However, between 1960 and 2000, a remarkable transformation took place: New Zealand entered a new period of ‘decolonisation.’ This ‘brought economic diversification, greater independence in foreign policy and collective identity, and a greater socio-demographic ‘coming out’ of difference. It also brought slow economic growth, insecurity, trauma and challenge – all the more so because it remains partly unrecognised.’⁵⁰ By the year 2000:

... though residues remained, recolonisation was closer to gone than going. The American alliance had grown quickly in importance from 1965, only to bite the

⁴⁶ <http://www.teara.govt.nz/en/history-of-immigration/page-14>, accessed 28 September 2013.

⁴⁷ There was the example of Samuel Parnell who, in 1840, laid down his tools at Petone and proclaimed that he intended to work only eight hours a day. He told his employer: ‘I will do my best, but I must make this condition, Mr. Hunter, that on the job the hours shall only be eight for the day ... There are twenty-four hours per day given us; eight of these should be for work, eight for sleep, and the remaining eight for recreation and in which for men to do what little things they want for themselves. I am ready to start tomorrow morning at eight o’clock, but it must be on these terms or none at all.’ <http://www.nzhistory.net.nz/people/samuel-parnell>, accessed 28 September 2013.

⁴⁸ Leslie Lipson, *The Politics of Equality: New Zealand’s Adventure in Democracy*, Wellington: Victoria University Press, 2011, p.7. Originally published in 1948. Lipson was an American scholar who pioneered the study of political science in New Zealand. Cited by Max Rashbrooke (ed.), *Inequality: A New Zealand Crisis*, Wellington: Bridget Williams, 2013, p.25.

⁴⁹ Rashbrooke, p.26.

⁵⁰ Belich, *ibid.*, p.12.

dust in 1985, while the Tasman world had revived. The British alliance weakened from the early 1970s and virtually disappeared in the late 1980s. Furthermore, Britain was no longer the destination of most exports nor even one of the top three nor the source of most imports or even immigrants. It was no longer Home.⁵¹

Belich's decolonisation was the result of four interacting forces: the Maori resurgence which challenged 'unitarian New Zealandness'; the rise of Pakeha groups notably women, graduates and youths to a new political and social significance; the opening of new gateways between New Zealand and the world; and the disconnection from Britain,⁵² rise and fall of the American alliance, and reconnection with Australia.⁵³

Second-wave feminism flourished in the 1970s and 1980s. It operated on four fronts: more equal participation in politics;⁵⁴ greater control by women of their own bodies (the abortion debate); tackling the problem of male violence (the first women's refuges were set up in 1973); and trying to end gender discrimination (the Matrimonial Property Act 1976 and equal pay legislation). Between 1978 and 2000 the number of females in tertiary education increased and women entered traditionally male professions. However, among working class women, there was greater use of casual labour, higher unemployment, and a higher proportion in low-paid positions.⁵⁵

The drift of population to the north accelerated although the South had a stronger sense of regional identity. As early as 1911, 50 percent of New Zealanders lived in the towns and by 1996 this had increased to 85 percent. For a long time New Zealand had 'four main cities' but by the end of the period 'the Big Four is becoming the Big One [and] quite a number of New Zealanders do not like it.'⁵⁶

By the 1970s the 'great convergence' faced challenges like high inflation and the oil shock. New Zealand's economic performance lagged, the government borrowed heavily, and embarked on a 'Think Big' programme. Major changes followed under two governments between 1984 and 1999. The economy underwent radical change: markets

⁵¹ Ibid., pp.392-93.

⁵² The proportion of New Zealand exports to Britain dropped from over 50 to 7 percent between 1965 and 1989.

⁵³ Belich, *ibid.*, pp.425-26.

⁵⁴ In 1999 31 percent of MPs were women and women held the top four political and judicial positions: Sylvia Cartwright (Governor-General), Jenny Shipley (Prime Minister), Helen Clark (Leader of the Opposition and Prime Minister later that year), and Sian Elias (Chief Justice).

⁵⁵ Belich, *ibid.*, pp.496-504.

⁵⁶ In 1951 Auckland was less than twice as big as Christchurch and a little more than 50 percent bigger than Wellington but by 1996 Auckland was three times the size of either.

were deregulated, tariffs reduced, taxes and benefits cut, the unions weakened, and government activities privatised or corporatised. These changes had a profound impact on the economy and the social fabric.⁵⁷ The gap between those at the top and bottom of the income ladder opened up more rapidly than in any other comparable society.⁵⁸ Incomes at the top increased sharply but those in the lower and middle sectors either stagnated or increased only slightly.

Virtually the whole of the increased wealth of the last three decades has gone to the richest people in our society; poverty, even in the 'rich' countries, has risen while inequality, with its attendant social ills, has widened: the rights of working people at work have been weakened; joblessness is endemic; and the 'free market' free-for-all achieved its culmination in the global financial crisis.⁵⁹

The number of poor people doubled after 1980. Now the top one percent owns three times as much wealth as the poorest 50 percent. The average household in the top ten percent has nine times the income of one in the bottom ten percent. The top one percent owns 16 percent of the country's total wealth while the bottom half put together have just over five percent.⁶⁰

There were some parallels in the church. In the 1980s all ministry units became parishes and were given the same rights to participate in the selection of their clergy. At the same time most parish subsidies ceased: parishes became responsible for their own finances. Those no longer able to support a full-time priest adopted various forms of non-stipendiary ministry. By 2010, only a minority of parishes outside the urban areas had full-time clergy. The church was often critical of neo-liberal, user-pays, policies associated with 'Rogernomics.'⁶¹ Paul Reeves remarked, 'I happen not to believe in the trickle-down theory. I fear we are in the process of creating a stratified society.'⁶² At the same time it seemed that the church was implementing Rogernomic 'user-pays' policies within its own structures.

⁵⁷ Rashbrooke, *ibid.*, pp.26-27.

⁵⁸ The Treasury, *Working Towards Higher Living Standards for New Zealanders*, New Zealand Treasury Working Paper 11/02, Wellington: Treasury, 2011, p.33, cited in Rashbrooke, p.27.

⁵⁹ Bryan Gould, 'Perils of a Free Market Free-for-all', *New Zealand Herald*, September 24, 2013, p.A27.

⁶⁰ *Inequality: A New Zealand Crisis*, pp.1-2.

⁶¹ The New Zealand equivalent of 'Reaganomics' and 'Thatcheronomics', so called because the policies were promoted by Roger Douglas, Minister of Finance 1984-88 in the fourth Labour Government and later founder of the ACT Party. Similar policies associated with Ruth Richardson, National's Finance Minister after 1990 were labelled 'Ruthanasia'. Both Douglas and Richardson were 'sacked' by their Prime Ministers.

⁶² Dame Anne Salmond, First Sir Paul Reeves Memorial Lecture, http://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=10827658, accessed 30 November 2013.

There was an influx of Asian and Pacific peoples, after the ‘Aryan New Zealand’ immigration policy ceased. By 1996 each constituted about five percent of the population. Most migrant communities lived in Auckland where they formed a majority in several suburbs. At the same time there was a substantial exodus to Australia where about 400,000 New Zealanders live. By 2000, ‘an identity crisis had developed among Pakeha. While Maori were becoming increasingly assertive and other ethnicities were more prominent, too, some people are hard put to say what Pakeha culture is, or even if there is any. Paradise has been reforged a second time, but it is not so clear that all is well in it.’⁶³

This lack of confidence was apparent in the churches. Declining levels of attendance and affiliation, and reduced demand for their services, coupled with parish and church closures and a radical transformation of the New Zealand Sunday, made it easy to conclude that ‘we are witnessing ... ‘the death of religious institutions, the death of organised religion’, and, because this phenomenon is also experienced elsewhere, ‘the erosion of Christianity’s historical core, its hold on the heart of the West.’⁶⁴ These observations were in line with Lloyd Geering’s assertion that this represents ‘the death of Christendom’. The most widely held explanation for this was the ‘secularisation thesis’ David Martin identified certain broad tendencies towards secularisation in industrial societies. Religious institutions were adversely affected in areas dominated by heavy industry and especially so when the population was homogeneously proletarian. Religious practice declined with increased urbanisation and mobility. Secularisation was also assisted by the development of denominations, the church’s differentiation from other institutions (like justice, the state, education and welfare) and by the privatisation of an individual’s religious life.⁶⁵

Bryan Wilson defined secularisation as ‘the process whereby religious thinking, practice and institutions lose social significance’ and, more fully, ‘a fact that religion – seen as a way of thinking, as the performance of particular practices, and as the institutionalisation and organisation of these patterns of thought and action – has lost

⁶³ Belich, *ibid.*, p.465

⁶⁴ P. Matthews. ‘The Afterlife.’ *The New Zealand Listener*, December, 1999, p. 17, cited by Kevin R. Ward, *Losing our Religion? Changing Patterns of Believing and Belonging in Secular Western Societies*. Eugene, Oregon, USA: Wipf and Stock, 2013, p.2.

⁶⁵ David Martin, *A General Theory of Secularisation*, Oxford: Basil Blackwell, 1978, pp.2-3.

influence.’⁶⁶ It ‘proclaims an ongoing rationalisation of society eventually leading to the disappearance of religion altogether.’⁶⁷ Secularisation was thus associated with modernisation, urbanisation, mobility, and the differentiation of the church from other institutions.

The theory was accepted, often uncritically, by many sociologists and historians. However, it came under increasing criticism. Peter Berger wrote that ‘as it turned out, the theory never had much empirical substance to begin with’⁶⁸ except in Europe and a few other places: ‘the rest of the world is as fervently religious as it ever was’. He confessed that his acceptance of the thesis that modernity necessarily led to a decline in religion was the ‘one big mistake’ of his career as a sociologist’.⁶⁹ David Martin challenged it as being inaccurate and ideological in the light of the development of pentecostal and charismatic movements in the west, conservative evangelical churches in the USA, and the New Age phenomenon.⁷⁰ Bouma and Dixon insisted that ‘the facts indicate that the myth of Australia [as a] secular society needs to be put aside.’⁷¹ Chaves argues that secularisation ‘is best understood not as a decline of religion ... but as the declining scope of religious authority’⁷², while Warner asserts that ‘it is the anti-secularisation thesis that has become the accepted wisdom.’⁷³ Ward sums up the debate by suggesting that ‘while church involvement has declined over the past four decades in almost all western countries, the population of those countries has continued to remain overwhelmingly religious.’⁷⁴

Acceptance of the secularisation thesis is one thing. Noting that ‘the influence and significance of the Christian church has been in decline since the beginning of the modern period’ in most Western countries is another.⁷⁵ ‘Regardless of patterns of decline or otherwise from the mid-eighteenth to mid-nineteenth centuries ... since the

⁶⁶ Bryan Wilson, *Religion in Secular Society*, Harmondsworth, 1966, p.11, cited by Steve Bruce, ‘Secularisation in the UK and the USA’ in Callum G. Brown and Michael Snape (eds.), *Secularisation in the Christian World: Essays in honour of Hugh McLeod*. Farnham: Ashgate, 2010, p.

⁶⁷ Particularly identified with Max Weber. Ward, *ibid.*, p.13.

⁶⁸ Peter Berger, ‘Sociology: A Disinvitation’ (1992), cited by Ward, *ibid.*, p. 14.

⁶⁹ Peter Berger, ‘Protestantism and the Quest for Certainty’ (1998), cited by Ward, *ibid.*, p. 15

⁷⁰ David Martin, ‘Towards Eliminating the Concept of Secularisation’ (1965), cited by Ward, *ibid.*, p.13. There is a helpful summary of his forty years work on the theory in “What I Really Said about Secularisation” (2007).

⁷¹ Bouma and Dixon, ‘The Religious Factor in Australian Life’ (1986), cited by Ward, *ibid.*, p.13.

⁷² Mark Chaves, ‘Secularisation as Declining Religious Authority’ (1994), cited by Ward, *ibid.*, p. 14.

⁷³ Robert Warner, ‘Work in Progress toward a New Paradigm’ (1993), cited by Ward, *ibid.*, p. 14.

⁷⁴ Ward, *ibid.*, p. 15.

⁷⁵ Ward, *ibid.*, p.3.

middle of the 1960s church-going has declined.⁷⁶ Ward claims that the rate of church attendance in New Zealand (which was never particularly high) declined from around 20 percent between 1926 and 1960 to 16 percent by the end of the 1970s, to 13 percent by 1990, and to 10 percent by 2000.⁷⁷ The rate of decline was higher among the ‘traditional’, ‘mainline’, ‘moderate’, and ‘liberal Protestant’ (including Anglican) churches than among conservative evangelical and pentecostal churches.

Bouma, in his analysis of the place of religion in Australian society in the years since World War II, claimed that religion in 1947 was ‘central, vertically integrated and well-articulated with the state.’ That continued throughout the 1950s and 1960s but during the 1970s and into the 1990s it became ‘distanced, marginalised, disengaged from the state and privatised’. He points to a key set of events that marked this transition, notably ‘the role of the churches in opposing Australian involvement in the war in Vietnam, the sexual revolution, and the introduction, first, of Saturday afternoon and Sunday trading and then 24/7 trading’.⁷⁸

David Hilliard⁷⁹ outlines the changes in behaviour and practice that took place in Australia during the ‘remembered sixties’. The parallels with New Zealand are obvious.

⁸⁰ It was a time of sudden and unexpected religious upheaval. The modest religious boom in the 1950s continued in the early 1960s. Church statistics indicated increased parish activity, Billy Graham attracted thousands to his crusades, several denominations entered church union negotiations, and Roman Catholics prepared for the first Ecumenical Council since 1869-70. ‘The religious future seemed bright; it seemed that the 1960s would be like the previous decade, but better.’⁸¹

⁷⁶ Ward, *ibid.*, p.5.

⁷⁷ Ward, *ibid.*, pp.4-5. Davidson and Lineham, *Transplanted Christianity*, *ibid.*, calculated the attendance rates as follows: 1874: 23.5%; 1878: 24.3%; 1881: 24.0%; 1886: 28.4%; 1891: 28.3%; 1896: 29.8%; 1901: n/a; 1906: 24.8%; 1911: 23.3%.

⁷⁸ Gary Bouma, *Australian Soul: Religion and Spirituality in the Twenty-first Century*. Melbourne: Cambridge, 2006, p. 106.

⁷⁹ David Hilliard, ‘The Religious Crisis of the 1960s: The Experience of the Australian Churches.’ *Journal of Religious History* 21, no. 2 (1997): pp.209-27.

⁸⁰ Hilliard writes of the ‘remembered sixties’ from 1964 to 1972. He opens the period in 1964 and 1965 with the Beatles’ visit and Menzies sending the first troops to Vietnam and ends it in 1972 with the election of the Whitlam Labour Government. A similar starting point could be used in New Zealand. In the same way, the election of Norman Kirk’s Labour Government in 1972 provides a suitable end point.

⁸¹ Hilliard, *ibid.*, p.211.

The changes that came about in the 1960s mirrored those overseas: the advent of television⁸², rising incomes, increased numbers of motor vehicles⁸³, an explosion in higher education⁸⁴, and an extension of cultural boundaries. Kerry Howe cites his own experience as a student in the late 1960s:

Early post-WWII babies were now young adults reacting to many of their parents' values. ... they connected to world currents in significant ways. It was a coming of age of –isms: anti-racism, feminism, environmentalism, post-colonialism, political radicalism. There was a major sense of likely changing of the ways and coming liberalisation – coalescing around events such as the opposition to the Vietnam War and the apartheid regime in South Africa, and the [growth of the] American civil rights movement. For a youthful generation there seemed great hope in collective, generational political activity, well lubricated by a vibrant popular culture ...⁸⁵

The churches were moving in new directions. Theological education shifted from the 'transmission of a denominational tradition' to a consideration of new ideas from overseas.⁸⁶ John Robinson's *Honest to God* (1963) opened many Anglican eyes to the 'new theology' and the questioning of many assumptions. Harvey Cox's *Secular City* (1965) explored ways of speaking of God in a secular world. 'At its centre was a rebellion by the young against the values, conventions and authorities of the older generation and the emergence of a new cultural style ... based on individual self-exploration and self-transformation, informality, spontaneity and immediate experience.'⁸⁷ The dawn of this brave new world, one that had 'come of age' through 'religionless Christianity' was heralded by new concepts of God as 'the ground of our being.' Many other new terms underlined the changes that took place.⁸⁸

⁸² The first non-experimental television transmission in New Zealand went to air on 1 June 1960.

⁸³ The number of registered cars in New Zealand increased from 502,574 (in 1960) to 966,566 (1972). *NZ Official Year Book*.

⁸⁴ Student numbers in New Zealand increased from 15,262 (1960) to 34,446 (1970). The older universities continued to expand and two new universities opened: Massey University (from an agricultural college in 1963) and the University of Waikato (1964).

⁸⁵ Kerry Howe, "The Politics of Culture: A Personal History of History in New Zealand". In Roger Openshaw and Elizabeth Rata, *The Politics of Conformity in New Zealand*, Auckland: Pearson, 2009, p.14.

⁸⁶ Hilliard, *ibid.*, pp.212-13. The writer recalls that, by the time he entered St John's College in 1966, the classic Anglican text book on doctrine, E.J. Bicknell's *Thirty Nine Articles* had been abandoned.

⁸⁷ *Ibid.*, p.210.

⁸⁸ Hilliard lists those used by others and adds his own: 'Permissive society', 'trendy', 'dropout', 'student power', 'Catholic renewal', 'ecumenical', 'folk mass', 'radical theology', 'death of God', 'dialogue', 'relevance', 'charismatic', 'ferment in the church', 'the servant church', 'holy worldliness', 'the new morality', 'the new Reformation', 'secular Christianity', 'and 'post-Christian era'. Names such as Dietrich Bonhoeffer, Paul Tillich, Rudolf Bultmann, John Robinson, Harvey Cox, John XXIII, Hans Kung, and (in New Zealand) Lloyd Geering could be added. Hilliard, *ibid.*, p.210.

Hilliard argues that the most significant religious development was the breaking down of the barriers that separated denominations. Roman Catholics had been forbidden to worship in other churches and there were strict rules about ‘mixed marriages’. However, the Vatican Decree on Ecumenism opened the way for formal exchanges and led to ecumenical services and cooperation at the local level. The introduction of the vernacular and the reordering of church interiors coincided with the revision of Anglican liturgies.

Other churches were also affected by the new climate but the upswing in participation came to a halt by the mid-1960s. There was initially a vague awareness that the atmosphere was less favourable and clergy could only guess why. ‘They attributed it to the increase in affluence and the rise in car ownership, which enabled suburban families to go away for the weekends; the growth of organised Sunday sport; and “the restlessness that pervades the community as a whole.”’⁸⁹ The recruiting base of the churches contracted as Sunday school and youth group numbers declined. Student participation in church activities fell away and the Student Christian Movement (SCM) ‘faded in the 1960s to virtual extinction’.⁹⁰ There was a problem of morale among the clergy and a perceptible shift of attitude towards social action. Churches took up causes such as war and conscription, racial discrimination, Aboriginal rights, immigration, overseas aid, capital punishment, abortion, and homosexual law reform.⁹¹

By the end of the ‘remembered sixties’ the religious landscape had changed. There were few signs of the religious optimism and self-confidence of the previous decade.⁹² The structures of the main churches had not changed but ‘they were more diverse in their theology, their worship and their social attitudes, and more open to experiment and change.’⁹³ Numbers declined not because older members dropped out but because the churches failed to retain their children and young people. The churches most adversely affected were those that had an open attitude to the modern world; those with a ‘conversionist’ outlook were more successful. Conservatives and radicals both found they had more in common with like-minded people outside their own denominations. New forms of spirituality emphasised self-fulfilment, inward experience

⁸⁹ Ibid., p.220.

⁹⁰ Hilliard, *ibid.*, p.221.

⁹¹ Ibid., p.223.

⁹² Ibid., p.225.

⁹³ Ibid., p.226.

and rejection of the rational; this explained the emergence of the charismatic movement. ‘Depressed by the growing secularism of society, [they] found a validation of the supernatural through ecstatic experience which they interpreted as baptism in the Holy Spirit.’ Hilliard concludes that the sixties was a religious seedbed as well as a watershed.⁹⁴

Elsewhere, he noted an erosion of religious belief and a drift from involvement in traditional religious institutions: a decline in the proportion of Australians who admitted to belief in God or a higher power; a rising proportion who ceased to participate in religious rites of passage; and an overall decline in religious practice. Further, the traditional pattern of religious socialisation and recruitment (like Sunday school) was broken.⁹⁵ In every case, his Australian statistics reflect the New Zealand experience. Later chapters address many of these issues.

A *New Zealand Herald* columnist, John Roughan, reflected that ‘generations ago religion was not a decision for most of its adherents, it was a habit. It was not a question, it was a comfort.’ He attributed the change to the expansion of tertiary education:

The baby boom was the first generation to go to university in great numbers. They were taught to take nothing for granted. Everything needed to be reasoned and reasons needed to be challenged. The 1960s saw so much change in social and political attitudes precisely because the baby boom had reached university. Somewhere in the 1960s religious ritual came to be considered hypocritical if you couldn’t intellectualise it. Religion ceased to be an unthinking social practice for many people and became a matter of decision – of conscience. Either you had to believe in the literal truth of the stories it told and the incantations it required; or in conscience you could take no part in it. The choice sent both sides to extremes. Believers became either mindlessly evangelical, clapping and chanting with born-again fervour, or dully and often embarrassingly political in an attempt to make their faith ‘relevant’. Non-believers, for some reason, felt driven to abuse religious belief with astonishing ferocity and fear and scorn. Or at least, the religion of their own culture.⁹⁶

Unlike some writers, who predicted the ultimate demise of religion, Bouma believes religion is ‘clearly influential’ and spirituality is ‘uncontrolled and energetic.’ Changes in Australian society had a major impact on its religious and spiritual life:

These included a further disentangling of religion and the state following the demise of the British Empire, the rise of a consumer society, becoming a multi-faith society, the

⁹⁴ Ibid., p.227.

⁹⁵ David Hilliard, Australia: “Towards Secularisation and One Step Back”. In *Secularisation in the Christian World: Essays in honour of Hugh McLeod*, edited by Callum G. Brown and Michael Snape: Farnham: Ashgate, 2010, pp. 83-85.

⁹⁶ *New Zealand Herald*, 26 October 2013, p.A25.

demise of the nuclear family as the norm, the decline of patriarchy and the emergence of new forms of social capital.⁹⁷

Ward identifies five main values which have had a significant impact on the life of the church and its place in society: individualism, privatism, pluralism, relativism, and anti-institutionalism.

*Habits of the Heart*⁹⁸ argued that *individualism*, with its obsession with personal interests and ambitions, undermined the vital bonds of community that sustained society in the past. For many, church-going and church authority were optional and no longer necessary to sustain faith. They did not connect personal spirituality and participation in organised religion. Since the 1960s there had been a move from an ethic of self-denial to one of self-fulfilment: it was important to ‘find meaning’, to ‘grow’, to find ‘self-expression’. A person with these objectives neither wanted nor felt the need for formal religion.

Privatism referred to the way in which people lived their lives less in public and more in private: exemplified by the move to ‘gated communities’ and ‘lifestyle blocks.’ Rather than being committed to the church for its sake, people were increasingly involved only if it benefited them.⁹⁹

Pluralism reflected the increased diversity of modern societies, evidenced in New Zealand by the arrival of immigrant workers from the Pacific, the move by Maori to the town, and recent Asian immigration. ‘People now live next to, work alongside, and play with people who may hold a wide diversity of differing viewpoints.’ The implication for the churches is that the more varied the beliefs held in a community, the weaker the structures were for one particular set of beliefs. ‘When a basically Christian set of values and beliefs are held by the great majority, then people are more likely to continue holding those beliefs and values.’¹⁰⁰

Relativism allowed one to live comfortably and at peace in a diverse setting: ‘You can believe what you like so long as it doesn’t hurt me’. This cast doubt on the whole concept of right and wrong, truth and lies, good and bad. One conclusion, however, was that tolerance of diversity made cooperation possible in a pluralistic

⁹⁷ Bouma, *ibid.*, pp.106-07.

⁹⁸ Robert N. Bellah, Richard Madsen, William M. Sullivan, Ann Swidler, and Steven M. Tipton. *Habits of the Heart: Individualism and Commitment in American Life*. Berkeley: University of California Press, 1985.

⁹⁹ Ward, p.20.

¹⁰⁰ *Ibid.*, p.21

society but it also made for weak churches. It lessened the impulse to be engaged in evangelism. 'Why seek to change people's beliefs and behaviours if they are all of equal value?'¹⁰¹

Anti-institutionalism reflected another change. Until the 1960s, churchgoing was an expression of belonging and civic loyalty but, since then, more people took the view that institutions should serve individuals, and not vice versa. When the institution no longer served individual needs, people no longer felt a need to belong to or contribute to it. All kinds of organisations now found it difficult to recruit and retain members. In other words, religious believing had become detached from religious belonging. An increasing number believed that churches were more likely to hinder than help them in their search for spiritual satisfaction.

Consideration of attendance and affiliation trends in the church led to the observation that other community groups may have had a similar experience. New Zealand once had a reputation as a country of 'joiners'. Quite small communities offered a wide range of activities. Somerset, in *Littledene*,¹⁰² described life in the small North Canterbury town of Oxford in the 1930s. He investigated its 'farms and farm livelihoods, family and home life, work and leisure, childhood and adult education. Its connections with the outside world came under scrutiny, too, as did the sexual mores of the inhabitants.' Oxford's community spirit and its inhabitants' desire for education were strong, their work ethic unimpeachable, and their lodges and church clubs plentiful. On the other hand, locals greeted change with suspicion. Many villagers led inhibited emotional lives.¹⁰³ Brian Easton considered that the book 'combines the wry insights of a sociologist and the lyric observations of a poet'.¹⁰⁴

The writer recalls his own childhood in Port Chalmers, a town of only 3000 people which had six pubs, six policemen, and six churches (each with its resident minister). It had as many halls, a picture theatre, and a full range of shops (usually two of everything). It had its own mayor and borough council, the usual sporting clubs, a brass band, an RSA, and several lodges. There were three schools and regular train and

¹⁰¹ Ibid., p.23.

¹⁰² H.C.D. Somerset, *Littledene: a New Zealand Rural Community*. Wellington: New Zealand Council for Educational Research, 1938. It was inspired by Robert and Helen Lynd's American study, *Middletown*, first published in 1929.

¹⁰³ Chris Brickell. "Those 'Other Sociologists': Social Analysis before Sociology", *New Zealand Sociology*, vol. 22, number 1, 2007, pp.4-27.

¹⁰⁴ <http://www.nzhistory.net.nz/media/photo/littledene>, accessed 23 October 2013.

bus services to Dunedin. These facilities served a port community made up of watersiders, shipbuilders and engineers, fishermen, and others who worked in the city.

Many New Zealanders were brought up in communities with similar degrees of participation and sense of belonging. They also voted, read newspapers, belonged to trade unions or professional bodies, and played or watched sport. However, all of this seemed to change from around the 1980s. The decline in church attendance needs to be put in the context of declining levels of participation in many social institutions.

For example, trade union membership fell from 683,006 to 306,687 between 1985 and 1998, although this was largely the result of legislation.¹⁰⁵ Friendly Societies provided social facilities and sickness insurance for members but membership in 2009 was only a quarter of what it had been 70 years earlier.¹⁰⁶ Service clubs, which originated in the American Midwest, boomed after the Second World War and by the 1970s there was a higher per-capita membership of Rotary, Lions and Jaycees in New Zealand than in any other country. They offered social contact, free of political opinions and religious beliefs and focused on community service.¹⁰⁷ Membership declined from the 1980s as alternative entertainments emerged, and as expectations of shared parenting made it less acceptable for men to spend their free time on male-only projects.¹⁰⁸ Similar observations could be made of brass bands, bowling clubs, and

¹⁰⁵ The Labour Relations Act 1987 (enacted under Labour) ended compulsory arbitration but left intact compulsory unionism, blanket award coverage and the unions' exclusive right to represent workers. The Employment Contracts Act 1991 (under National) deregulated labour markets and turned all collective contracts into individual contracts between an individual employee and his or her employer. The Arbitration Court was replaced by an Employment Tribunal and an Employment Court. The act abolished national awards and ended compulsory unionism. Unions themselves lost their exclusive right to represent workers. Erik Olssen, 'Unions and employee organisations - Unions after 1960', Te Ara - the Encyclopedia of New Zealand, updated 16-May-13. URL: <http://www.TeAra.govt.nz/en/unions-and-employee-organisations/page-7>

¹⁰⁶ Membership was popular before the welfare state was expanded. In 1901 these societies had 41,236 members (or 15 percent of the adult male population) and, by 1938, 113,709, many of whom had sought protection in the depression years. However, once the Social Security legislation was enacted, membership fell: from 77,134 (in 1948) to 26,116 in 2009. Jock Phillips. 'Men's clubs - Friendly societies and other fraternal organisations', Te Ara - the Encyclopedia of New Zealand, updated 13-Jul-12 URL: <http://www.TeAra.govt.nz/en/mens-clubs/page-5>.

¹⁰⁷ Butterworth noted that, despite their similarities, the three major service clubs made several efforts to define their differences. One view was: 'Rotary members owned the town; the Lions membership worked the town; and the Jaycees played the town'. Another view was: 'Jaycees thought and sold it; Lions built and operated it; Rotary paid for it.' Jock Phillips. 'Men's clubs - Service clubs', Te Ara - the Encyclopedia of New Zealand, updated 13-Jul-12. URL: <http://www.TeAra.govt.nz/en/mens-clubs/page-6>.

¹⁰⁸ Membership of Lions topped 15,000 in the 1980s but by 2013 had fallen to 10,600. Jaycees had 6434 members in 1972 but numbers fell rapidly to fewer than a hundred and the organisation died. Graham and Susan Butterworth. *Jaycee: Developers of People, Builders of Community*, Wellington: Ngaio Press, 2007.

women's organisations. Masonic lodges had almost 47,000 members at their peak in the 1960s, but now there were fewer than 11,000.¹⁰⁹

Even involvement in sport declined. The number of rugby players declined from 400,000 in the 1970s to 120,000 by 2000, despite the belief that it was incredibly strong in our culture.¹¹⁰ Ward also observed that 'if you go running around Ross Creek or Hagley Park there are more people running than ever. In other words running is thriving, more than ever are doing it, but few want to join organised institutions to do it. It would be a huge mistake to equate the state of running in New Zealand solely with clubs and events organised under Athletics New Zealand'.¹¹¹

Voter turnout also fell dramatically: from 89 percent in 1981 to 69 percent in 2011, when more than 800,000 voters out of 3.1 million declined to vote. Turnout declined steadily in most developed democracies around the world but New Zealand's downward trend was particularly steep. If it continued, New Zealand might face turnout rates of around 50 percent within the next three decades.¹¹² New Zealand had a high degree of electoral political participation in the 20th century, but this steadily declined after the 1960s. About a quarter of all voters were members of a party in the 1960s, but by 2011 this had fallen to one voter in 50. A *New Zealand Listener* editorial argued that factors such as poverty, unemployment, lack of education and the alienation of being a new immigrant undoubtedly left many eligible voters feeling disconnected.' It warned: 'One thing we cannot do is simply ignore the ever-growing voter abstinence in New Zealand for it undermines the very integrity of the democratic system on which our system of governance is based.'¹¹³

These changes were not unique to New Zealand; they appear to have been experienced in most western societies. Significant research undertaken by Putnam and documented in his *Bowling Alone*¹¹⁴ detailed membership statistics from a variety of

¹⁰⁹ <http://www.3news.co.nz/Freemason-numbers-on-the-decline-as-members-age/tabid/423/articleID/111321/Default.aspx>, accessed 23 October 2013.

¹¹⁰ K. Ward, 'Rugby and Church: Worlds in Conflict', *Reality* 53, October-November 2002, pp.26-30.

¹¹¹ Kevin Ward, 'Is New Zealand's Future Churchless?', *Stimulus*, Vol. 12, No. 2, May 2004, p.3, <http://knoxcentre.ac.nz/wp-content/uploads/2012/04/Ward-Is-New-Zealands-Future-Churchless-2004.pdf>, accessed 22 August 2013.

¹¹² http://www.elections.org.nz/sites/default/files/plain-page/attachments/electoral_commission_2014_participation_strategy.pdf, accessed 21 August 2013.

¹¹³ *New Zealand Listener*, 28 September 2013, p.5.

¹¹⁴ Robert Putnam is the Peter and Isabel Malkin Professor of Public Policy at Harvard. A former Dean of the Kennedy School of Government, he is a past president of the American Political Science Association, and a Fellow of the American Academy of Arts and Sciences. His *American Grace: How Religion Divides and Unites Us*, was published in 2010. He was a keynote speaker at the Knowledge Wave

American organisations. He identified the year in which membership in each organisation plateaued and then declined.¹¹⁵ The median peak year was 1970. Voting levels increased between 1920 and 1960: it was predicted that by 1976 they would reach nearly 70 percent. In the 1960s, community groups seemed to stand on the threshold of a new era of expanded involvement. The civic-minded World War II generation picked up the torch of leadership and sociologists reported higher levels of participation than ever before. The churches were packed: 'more Americans worshipped together than only a few decades earlier, perhaps more than ever in American history.'¹¹⁶ Life cycle patterns typically influenced community involvement. Thus, younger people were attracted to sports clubs, those in their 20s and 30s supported child-related activities, while those in their 40s and 50s supported civic organisations and professional societies. 'Church involvement spurts during one's twenties, plateaus, and then resumes rising gently among seniors.'¹¹⁷

Americans should have experienced waves of increasing civic involvement: '... we should have seen a boom in PTA membership in the 70s and 80s, along with rapidly rising church membership and a profusion of civic involvement in the 90s.'¹¹⁸ However, none of this happened. By 1999 the membership of many organisations collapsed. Old members had not dropped out (except by death and the accidents of life) but no new members were recruited. This 'anti-civic contagion' affected 'men and women; central cities, suburbs, and small towns; the wealthy, the poor, and the middle class; blacks, whites, and other ethnic groups; people who work and those who don't; married couples and swinging singles; North, South, both coasts, and the heartland.'¹¹⁹

The responses to Putnam's questionnaire¹²⁰ revealed that each generation that had reached adulthood since the 1950s had been less engaged in community affairs than

conference held in New Zealand in 2003:

http://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=3101405

¹¹⁵ Putnam explained: 'Once we bowled in leagues, usually after work - but no longer'. Bowling is the most popular competitive sport in America but whereas between 1980 and 1993 the number of bowlers increased by 10 percent, league bowling decreased by more than 40 percent. His graph showing the number of bowling league numbers over the period 1900-2010 indicates steady growth until 1965, stagnation until the late 1970s followed by a plunge in membership over the last two decades. This profile matches the trends in other forms of social capital. Robert D. Putnam, *Bowling Alone: The Collapse and Revival of American Community*, New York: Simon & Schuster, 2000, p.112.

¹¹⁶ Ibid., p.16.

¹¹⁷ Ibid., p.249.

¹¹⁸ Ibid., p.250.

¹¹⁹ Ibid., p.247.

¹²⁰ For example: Did you vote in the last presidential election? How often do you read a newspaper? What voluntary associations do you belong to, if any? How often do you attend church? How many times last

its immediate predecessor. Americans born in the first half of the twentieth century were more likely to vote, to go to church, to volunteer, to keep up with public affairs, and to trust other people than those born in the second half of the century.¹²¹ This was especially so of the cohort born in 1925-30.¹²² However, this unusually civic generation was replaced by several generations who were less embodied in community life. Putnam concluded that ‘the dynamics of civic engagement in the last several decades have been shaped in part by social habits and values influenced in turn by the great mid-century global cataclysm.’¹²³

The boomers (born between 1946 and 1964), were the first generation to have been exposed to television. They experienced unprecedented affluence and community vitality in their youth. In political terms they were indelibly marked by the events of the sixties; they distrusted institutions, were alienated from politics, and were less involved in civic life. They were slow to marry and quick to divorce. They put great emphasis on individualism and tolerance for diversity. They had less respect for authority, religion, and patriotism. In general, they were ‘highly individualistic, more comfortable on their own than on a team, more comfortable with values than with rules.’ They were ‘an unusually tolerant generation - more open-minded toward racial, social, and political minorities, less inclined to impose their own morality on others.’¹²⁴

Putnam praised the churches for their support of a wide range of social activities. They provided ‘an important incubator for civic skills, civic norms, community interests, and civic recruitment’ and gave opportunities for ‘men and women to learn to give speeches, run meetings, manage disagreements, and bear administrative responsibility’. Churchgoers were more likely to be involved in secular organisations, to vote and participate politically in other ways, and to have deeper informal social connections.¹²⁵ That was the experience in many New Zealand parishes. Many Anglicans saw community participation as an expression of their faith.

However, over the last few decades attendance had fallen. Virtually all the postwar religious boom had been erased. The broad historical pattern in religious

year did you attend a club meeting? Are you interested in politics? Did you work on any community projects last year? Do you think most people can be trusted or that you can’t be too careful? Ibid., p.252.

¹²¹ Ibid., p.266.

¹²² They attended grade school during the Great Depression, spent World War II in high school (or on the battlefield), first voted in 1948 or 1952, set up housekeeping in the 1950s, and saw their first television when they were in the late twenties. Ibid., p.254.

¹²³ Ibid., p.275-76

¹²⁴ Putnam, *ibid.*, p.258.

¹²⁵ Ibid., p.66.

participation – up from the first third of the century to the 1960s and then down from the 1960s to the 1990s – is very much the same pattern as in community organisations and political participation.

Large numbers of young, well-educated, middle-class youth ... defected from the churches in the late sixties and the seventies ... Some joined new religious movements, others sought personal enlightenment through various spiritual therapies and disciplines, but most simply 'dropped out' of organised religion altogether ... [The consequence was a] tendency toward highly individualised religious psychology without the benefits of strong supportive attachments to believing communities. A major impetus in this direction in the post-60s was the thrust towards greater personal fulfilment and quest for the ideal self ... In this climate of expressive individualism, religion tends to become 'privatised', or more anchored in the personal realms.¹²⁶

Mainline churches participated in progressive social betterment programmes during the first half of the twentieth century and encouraged civic engagement in the wider community. Evangelical churches focused more on individual piety; they were more likely to be involved in activities within their own religious community and less likely to be involved in the broader community.¹²⁷

* * *

Between 1945 and 2010, the role of the Anglican Church in society changed. As the church with the largest number of adherents, it ministered to a wide section of the community through pastoral visiting and the occasional offices. Its parishes, which covered the entire nation, were staffed by full-time paid clergy. Its bishops, initially drawn from England, were well-known figures in the local community who presided over a church that had inherited the structures, the forms and practices, of the mother church. That gradually changed as its leaders began to reflect the New Zealand context. The church increasingly ministered to a committed core. It was no longer assumed that people would turn to the church for their *rites de passage*. The church struggled to forge a national identity. Entrenched interests insisted that the diocese was the central unit of church life and that the primate and province had a secondary role. The General Synod was the 'representative and governing' body of the church, but that was interpreted in a narrow way. Its effectiveness was thwarted by the fact that until 1964 it met only once every three years. Since then, however, the nature of the synod changed in response to new understandings of what 'representative' meant. Larger dioceses were given

¹²⁶ Wade Clark Roof and William McKinney, *American Mainline Religion: Its Changing Shape and Future*, New Brunswick: Rutgers University Press, 1987, pp.18-19, 7-8, 32-33, cited by Putnam, *Ibid.*, pp.73-74.

¹²⁷ Putnam, *ibid.*, p.77, 78.

additional representation, Maori and Pasefika components were strengthened, women and youth were elected. The constitution was revised to acknowledge the tripartite nature of the church and each tikanga was given greater freedom to structure its life. The primacy was transformed from a symbol of unity (and assimilation) to an expression of diversity in the shape of three archbishops elected by the three tikanga.

There are nine chapters in the body of this thesis. Two provide background for the later content; six deal with the life of the church over 65 years (at parochial, diocesan and national levels, before and after 1976); and a final chapter deals with the issue of growth and decline over the last 30 years.

Chapter 2 deals with the demographic changes between 1945 and 2006. The number of census Anglicans continued to increase until 1966, then flattened, and after 1986 declined to the point that the 2006 total was the lowest since 1926. While this was happening, the percentage of Anglicans fell from 37 to 14 per cent, although it was not until the 1970s that this pattern of decline was recognised. Anglican affiliation failed to reflect the demographic changes in New Zealand society since the mid-1970s and so the Anglican profile had become distinct from that of the nation as a whole. Today's Anglicans (like those in most other major denominations) are older, more likely to be women, overwhelmingly Pakeha, live in the more affluent suburbs or 'lifestyle communities' and increasingly in the northern quarter of the country. However, generalisations based on national figures are inadequate. There is a need to construct a 'geography of Anglicanism' in order to determine where the areas of strength and weakness are located. However, affiliation does not necessarily reflect the level of participation or attendance. It is a measure of potential rather than achievement. This dimension is explored in Chapter 10.

Chapter 3 deals with the financial environment within which the church operated. At each level, was the church hampered or helped by the financial resources available to it? To what extent did finance influence important decisions? Although it was relatively easy to extract data on national church finances, it was much more difficult to analyse diocesan finances because methods of accounting changed over the period. There was little consistency as some elements of diocesan expenditure were left out of the calculations because they were separately funded. It was difficult to obtain details of parish finances because half of the dioceses no longer collected that data although enough material was available to draw certain conclusions. The level of parish giving was maintained because of substantial increases in some strong urban parishes,

often of a charismatic or evangelical flavour, which more than compensated for the reduced levels of giving in other parishes. Dioceses were forced to find new sources of income as parish contributions to their budgets declined. On the other hand, the national church, which struggled in the earlier period, had since the 1990s begun to strengthen its financial base and become less reliant on diocesan contributions for its sustenance.

The six central chapters are chronological: chapters 4 to 6 relate to the period 1945 to 1976; chapters 7 to 9 the period after 1976. The chapters in the first set deal with the church at parish, diocesan, and national levels; those in the second set are in reverse order. The analysis thus begins and ends at parish level. The chapters dealing with the church at national level follow each other in order to emphasise the continuities and discontinuities before and after 1976. That year was chosen as the point of demarcation because of a consultation that took place in October 1976. The event itself was significant: it was attended by international representatives and delegates from within the church. What was more important, however, were the responses made by the church in following decades. Statistics indicated that between 1945 and 1966 there was a generally upward trend in church life but between 1966 and 1976 most graphs then flattened out.

In 1975 and 1976 the church was in the midst of a major re-shaping of its structures. There is an unavoidable overlap in these dates as events recorded in one chapter often had their genesis in an earlier one. The year 1975 was important politically but it was also significant for the Anglican Church. In that year, Polynesia elected its first indigenous bishop, and the Maori church began to take a more assertive stance. Its clergy were no longer prepared to accept subordinate status. They wanted more than an advisory council; they sought control of their own destiny. The first major reforms were initiated in 1976. By 1974, it was apparent that the proposal for church union had failed and this was confirmed by a vote taken at the 1976 General Synod. For over a hundred years control of the church was in the hands of the dioceses, each of them equally represented on General Synod. That principle was challenged in 1976, and the way was opened for a more representative synod. The province had little authority, as did the primate, the standing committee, and provincial secretary but, by 1978, there was a greater willingness to examine these institutions. Changes in the way the church operated locally were indicated in such ways as the establishment of a provincial stipend and pension scheme (1972), the ordination of non-stipendiary clergy (1973), and the ordination of women to the priesthood (1976). Liturgical revision gained

momentum, as did new Christian Initiation practices. The appointment of regional bishops opened up debate on the role of a bishop in the church.

Chapter 4 traces the post-war expansion of parish ministry and describes the activities of a typical parish. The church retained its influence as the provider of religious services to the wider community. Parish life broadly followed the derived English pattern, the influence of which was evident in the revival of the Eucharist as the central act of worship in most parishes. However, little effort was made to design buildings that reflected New Zealand, and the end result was a collection of churches paid for from the wealth of the 1960s but showing little imagination. They were designed to 'look like a church' (with Victorian Gothic seen as the ideal) rather than to embrace the insights of the liturgical movement. However, the church was more successful in revising its liturgies although the process took over twenty years.

Chapter 5 traces the formation of the diocesan system between 1840 and 1870, a period shorter than in Australia and Canada. Only one new diocese was established in the following 140 years. Because of that it was inevitable that boundaries continued to reflect colonial considerations; they took no account of modern demographic movements. The leadership of the church changed after the war but it was a period of transition. Most bishops were New Zealand-born but had had some English experience. That meant that the ties with England were not broken. Using Belich's model, the church moved from 'recolonisation' to 'decolonisation'. Assistant bishops had little influence. Their main purpose was to help the diocesan bishop cope with increased confirmation numbers. The church was wedded to a 'one diocese: one bishop' model in which unity was valued more highly than diversity.

Chapter 6 argues that the Anglican Church was not really a national church: it had become a church in which the diocese, rather than the province, was dominant. The structures of the province inhibited the church from having a strong national voice. The General Synod was a small body which met infrequently. Its business was restricted to internal church concerns and it seldom debated public issues. The primate and the provincial secretary were part-time positions and the standing committee met only once a year. Dioceses were represented equally on General Synod regardless of size. Being 'representative' was taken to mean 'equality.' Maori had no direct representation and the missionary dioceses had fewer representatives and so these streams of church life had only peripheral status.

Chapter 7 traces the development of the church at national level. At the start of the period it was clear that all was not well. The church had issues of unity, and statistical indicators were pointing in the wrong direction. The principle of diocesan equality was set aside, women were elected in greater numbers, and young people also became members. Changes in the Maori world brought calls for a higher level of Maori representation, increased status for the Bishop of Aotearoa, and elevation of the bishopric to that of a quasi-diocese. Ultimately it led to the revision of the church constitution and for Maori (and Polynesia) to be regarded as Tikanga, alongside Pakeha, in a larger and more representative General Synod, in which each partner had the potential to veto legislation it opposed. The Standing Committee was strengthened and a new full-time General Secretary was appointed. It took more than a decade to decide on the most appropriate role for the Primate and whether the position should be held by one bishop (to demonstrate unity) or by several (to express the diversity of a Three Tikanga church). In the end the latter triumphed. What was most significant about this period was how the desire for Maori representation grew to the point where its bishopric essentially became a diocese. Before long, a demand for equality led to a commitment to biculturalism which involved the revision of the constitution and the restructuring of the church. The other notable aspect of the constitution was the devolution of what had been General Synod responsibilities to the three Tikanga. It also meant that the dioceses were given greater freedom to order their own life, although this led to a reduced level of coherence in some activities. A degree of inter-diocesan cooperation was envisaged in the creation of the Inter-Diocesan Conference (IDC), although the weakness of that body was evident from the fact that it met only every second year and that its membership was identical with that of the seven dioceses' General Synod representation.

Chapter 8 notes that, as the population drifted to the cities and to the north, the dioceses became more unequal in size. The issue of diocesan boundaries, which had been given a low priority while the church union issue was settled, was revived and a General Synod commission explored the matter. However, its recommendations were ignored although three dioceses found themselves involved in regional experiments. These satisfied local feelings but did little to avoid the conclusion that the boundaries still reflected a colonial past. Meanwhile, the Roman Catholic and Presbyterian churches were involved in similar exercises which produced more satisfactory results. Dioceses no longer looked for bishops among the ranks of successful parish clergy but

instead turned to priests with different skills and whose personal differences marked them out from others. They experimented with and eventually abandoned the concept of a regional episcopate, having failed to devise a model that combined a concern for diocesan unity with pastoral care for the regions. Dioceses increasingly used full-time archdeacons and chaplains to support the episcopal ministry, although Waikato and Taranaki devised a new dual episcopate model.

Chapter 9 notes how parish ministry evolved into a more diverse range of ministry models. Because fewer parishes were able to support full-time stipendiary ministry, other arrangements like local shared ministry, regional deaneries and other joint appointments became common in rural areas. Clergy numbers increased dramatically. The numbers of Maori and Pasifika clergy increased but there was also an explosion in the number of non-stipendiary and local clergy required by the new models. The challenge for the church was how to maintain standards of theological skill among people for whom ordained ministry was a 'spare-time' activity. Parishes found that their pastoral ministry was increasingly exercised among a committed core rather than in chaplaincy to the wider community. Parish architecture also changed: the vicarage was no longer the 'first port of call', the parish office became the hub of activity, and the ideal church complex was a centre which set aside spaces for worship, administration, refreshment and meetings under one roof. There was a decline in multi-centred parishes as parishes opted to concentrate activities on a single site.

Chapter 10 examines the issue of growth or decline at greater depth. Over the past thirty years the church has had to consider the implications of decline. Some areas experienced decline; others experienced growth. The question: Was the church in decline? led to other questions: Where has decline (or growth) taken place? There was major decline in the southern South Island, Wellington, and central North Island, in most rural areas, and in poorer urban areas particularly those with high Pasifika and Asian populations. Conversely, growth took place in the northern South Island, in the Waikato-Bay of Plenty, in 'sunbelt' and retirement areas, in semi-rural fringe areas of major cities, and in some urban parishes with clear goals, defined theological perspectives, and well-resourced mission programmes. There was also evidence that larger parishes were better able to draw support: attendance statistics revealed that 72 percent of total attendances took place in 30 percent of parishes.

This is the story of a church which was in 1945 a very conservative body but which by the end of the period had adjusted its structures – its anatomy – in a

remarkable way, especially at national level. The General Synod began as a formal, white, male-dominated institution which met only every third year. It became one whose membership was representative of three cultural streams with a high level of gender and age equality. This transition from a collection of dioceses to a body representative of cultural diversity was apparent at national level, but at parish and diocesan level the structures remained much as they had been. The biggest change was in relation to ministry. Once, every parish had a full-time stipendiary vicar. By the end of the period, about a third of all parishes were served by non-stipendiary clergy. This was especially so in rural and provincial areas where part-time priests were supported by ministry enablers and regional deans. At the same time, there were three times as many clergy as there had been at the beginning. By 2010 there were clearly areas where Anglicanism was strong and other areas where it was weak. Changed ethnic patterns produced a more complex geography of Anglicanism.

Postscript

In September 2010 and February 2011 the city of Christchurch and other parts of Canterbury were devastated by two major earthquakes and thousands of aftershocks. Many people lost their lives. Many suburbs were rendered unlivable. Many churches, including the Cathedral, were destroyed. Reconstruction will take years, and it will be some time before all the necessary decisions will be made. Some churches will never be rebuilt and many parishes will be amalgamated. As at the end of 2013 it is too early to contemplate what shape the Diocese of Christchurch will take and so no direct reference is made here to the disaster except by way of an occasional footnote.

Chapter 2

The Demographic Context

It is beyond doubt that many of those who record adherence to one body or another do so simply because it was the Church of their parents, or for some such reason. In a general way they regard themselves as belonging to it, but without attending its services or taking part in its activities and, probably, with little knowledge of its doctrine.

—1945 Census of New Zealand: Religious Professions

2.1 Introduction

Why did Anglican numbers fall by 80,000 between 1945 and 2006 while the total population of New Zealand more than doubled? The percentage of Anglicans declined from 37 to 14. Which dioceses had higher or lower levels of decline? How did other churches fare? Where did these former Anglicans go? To other churches? Or did they withdraw from organised religion? Was the decline in affiliation translated into a decline in attendance or participation?

Other mainline churches experienced decline in affiliation but at different rates. It was indicative of a general trend in most western societies. However, its impact was felt more acutely in certain areas, sometimes as the result of overall population loss. Because fewer people lived in an area it was not surprising that the number of Anglicans also declined, although not necessarily to the same extent.

National totals are an inadequate measure of religious trends as they take no account of local circumstances. Other factors, notably age, gender, ethnicity, and socio-economic status also need to be considered. The recent influx of immigrants of Pasifika and Asian ethnicity changed the religious face of Auckland. Few came from an Anglican background. Anglicans, more than the other major denominations, were more likely to be European, middle-class, older, and female. There was a decline in the level of Christian and especially Anglican affiliation but a later chapter indicates that the decline in attendance was at a lower rate. There is now a closer correlation between profession and practice: family links and loyalties are now less likely to influence an entry on the census form.

This chapter makes extensive use of the results of each census held between 1945 and 2006,¹ notably those relating to religious profession. It considers the size of the Anglican population at each census, and its share of the total population, the total Christian population, and of the four major denominations (4MD).² The growth of non-Christian religions is considered, along with various expressions of non-affiliation. Changes in the way this information was collected are also considered. Attention is given to regional variations as these had an impact on the various dioceses.

The first section of this chapter examines trends in affiliation throughout the post-war period. The second deals with variables, the factors which influenced the profile of Anglicanism: age, fertility, gender, and ethnicity. It considers questions such as: Did the Church reflect the age structure of the population? Are Anglicans replacing themselves? Is there gender balance or imbalance? To what extent did the Church reflect the ethnic diversity of the nation? The third attempts to construct a geography of New Zealand Anglicanism. Where were the areas of Anglican strength and weakness? The final section considers the reliability and consistency of the census statistics given the changes in the 'religion question.' Did census respondents in 2006 bring to their task the same attitude to religious identity as their forebears in 1945?

2.2 Trends in Affiliation

Anglican Affiliation

New Zealand's population more than doubled between 1945 and 2006 (from 1,702,298³ to 4,025,509)⁴ but those who declared themselves as Anglicans decreased by 12 percent (from 634,364⁵ to 554,892) (table 2.1 and fig. 2.1).⁶ Anglican affiliation peaked at 900,000 in 1966 and remained at that level until 1976 when it began to fall (by 100,000

¹ New Zealand censuses throughout the twentieth century usually took place at five-yearly intervals (1921, 1926...). However, there were exceptions. The 1931 census was cancelled because of the Depression. A census was conducted in 1936, but that scheduled for 1941 was postponed because of the War and it was not until 1945 that the next census was held. There was then a six-year until 1951 but it meant that the dating pattern (years ending in 1 and 6) was restored. The five-yearly pattern continued until 2006. However, the census scheduled for 2011 was cancelled because of the Christchurch earthquake but one was held in 2013.

² The abbreviation '4MD' refers to the Anglican, Roman Catholic, Presbyterian and Methodist churches.

³ The 1945 total includes 1,603,554 in the general census and 98,744 in the Maori census.

⁴ The 2013 census indicated that the population was 4,242,048, compared with 4,027,947 in 2006.

⁵ The 1945 Anglican total includes 601,786 in the general census and 32,578 in the Maori census.

⁶ The 2013 census results indicated that, between 2006 and 2013, Anglican numbers fell from 554,925 to 459,771 Roman Catholics from 508,812 to 491,427.

during 1976-81). By 2006 there were fewer Anglicans than at any census since 1926 (550,000). This post-War pattern of rise (1945-66), stability (1966-76), and decline (since 1976) is illustrated in fig. 2.2.

Between 1891 and 1936 Anglicans made up around 40 percent⁷ of the population (table 2.2 and fig. 2.3), but this share declined from 37⁸ to 14 percent between 1945 and 2006 (fig. 2.4). This closely followed the pattern in Australia between 1947 and 2001 where the Anglican percentage fell from 39 to 21 (table 2.3). In 1947 there were twice as many Anglicans as Roman Catholics in Australia. However, due chiefly to non-British immigration, the Anglican percentage declined to one-third of the population by 1966 and to one-quarter by 1981.⁹ The percentage of Roman Catholics increased from 21 to 27 between 1947 and 1971, and remained at that level.

Christian Affiliation

The 1945 census disclosed that about 85 percent of the population¹⁰ professed some sort of Christian affiliation; by 2006 this had fallen to around 50 percent.¹¹ In 1945, 81 percent of the population was affiliated to one of the 4MD but, by 2006, this had fallen to 39 percent, half the earlier level (table 2.4 and fig. 2.5). Total 4MD affiliation increased from 1.4 million in 1945 to around two million between 1961 and 1991, but by 2006 had declined to 1.6 million (table 2.5 and fig. 2.6).

The composition of the 4MD total changed radically between 1945 and 2006: the Anglican share fell from 46 to 35 percent, Presbyterians from 27 to 25, and Methodists from ten to eight, while the Roman Catholic share grew from 17 to 32 percent (table 2.6 and figs. 2.7, 2.8 and 2.9). In 1945 there were nearly three times as many Anglicans as Roman Catholics but, by 2006 their numbers were similar. Roman Catholics clearly gained at the expense of the others although their percentage of the

⁷ However, using the general (non-Maori) statistics, it had fallen from 40.28 percent in 1936 to 37.53 percent in 1945. The Anglican population increased from 600,786 (1936) to 601,786 (1945).

⁸ At the 1945 census, Anglicans represented 37.53 percent of the general census population and 32.99 percent of the Maori population, producing an overall 37.26 percent.

⁹ Tricia Blombery, *The Anglicans in Australia*, Religious Community Profiles, ed. Philip J. Hughes. Canberra: Australian Government Publishing Service, 1996, pp. 45-46.

¹⁰ Prior to the 1936 census it was usual to distinguish between Christian, non-Christian, and other professions in the census tables but in 1945 no attempt was made to provide an exact total for Christian affiliation although the number of adherents for each denomination was provided. More recent censuses do provide a 'Christian' total. In 1945 the remaining 15 percent included categories such as 'not specified' and 'object to state'.

¹¹ Christian adherents constituted 51.96% of the total population and 50.33% of the non-Maori population.

national population also declined (from 15.5 to 12.6). However, by 2006, they outnumbered Anglicans in Auckland and Dunedin while, in Wellington, the two churches were evenly placed.

By 2006, there were significant diocesan differences. The Anglican share of the 4MD ranged from 20 percent (in Dunedin) to 45 percent (in Nelson).¹² The strength of southern Presbyterianism meant a low Anglican percentage not only in Dunedin but also in South Canterbury which depressed the Christchurch percentage (table 2.7; figs 2.10 and 2.11). The Anglican share of the total Christian population also varied: from 17 to 35 percent (fig.2.13).

The 4MD share of the overall Christian total gradually declined: between 1996 and 2006 from 79 to 77 percent (table 2.9). There were significant regional variations: the 4MD percentage was higher in Dunedin (85 percent) than in Auckland (73 percent) (fig. 2.13).

By 2006, the non-4MD share of the Christian population had thus risen to 23 percent (table 2.8). It was not a solid bloc; indeed it was very diverse and fragmented but it represented the growing edge of the Christian movement and its physical presence was obvious. There were four main groups. The largest, 'Christian, not further defined', which represented 39 percent of the 'Other Christian' total (tables 2.10 and 2.11) possibly even included some Anglicans who rejected denominational labels and others who saw themselves as 'post-denominational'. The second group, referred to here as 'Non-4MD denominations' contributed 28 percent of the 'Other Christian' total. It included Baptists (12.0 percent), Brethren, and a cluster of others.¹³ Two other groups each accounted for 17 percent of the total: the Pentecostals¹⁴ and those regarded as sects.¹⁵

The impact of these 'Other Christian' expressions was not uniform (table 2.8; fig. 2.14) as 42 percent¹⁶ of them were in Auckland:¹⁷ there they represented 27 percent

¹² The diocesan percentages were: Nelson (45), Waiapu (42), Christchurch (39), Wellington and Waikato (36-37), Auckland (32) and Dunedin (20).

¹³ The largest were Evangelicals, Fundamentalists and Born-again Christians, Orthodox, Lutherans, and Salvation Army.

¹⁴ Among them were Assemblies of God, Apostolic, Elim, New Life and a host of other groupings.

¹⁵ The largest of these were Latter Day Saints, Jehovah's Witnesses, and Seventh Day Adventists.

¹⁶ Auckland's 'All other Christians' made up 197,100 of the national total of 473,913. See Table 3.9.

¹⁷ There were higher percentages of Latter Day Saints, Seventh Day Adventist, Pentecostal and Orthodox adherents in Auckland than elsewhere. On the other hand, the Brethren, Salvation Army, undefined Christians and Church of Christ were under-represented.

of total Christian affiliation, compared with 22-23 percent in Nelson, Wellington, Waiapu and Waikato, and only 19 percent in Christchurch and 15 percent in Dunedin. Other writers have noted that the larger the population of a city the more diverse its religious expression will be. A large metropolitan area was able to support a greater diversity of small religious groups. Hill and Bowman¹⁸ noted that ‘the selective increase in sectarian and cultic adherence which is a notable feature of religious differentiation in advanced industrial societies’ was reflected in Auckland. It contained a quarter of the country’s population but accounted for a third (42 percent in 2006) of the ‘All other’ respondents. Lineham attributed this partly to the presence of non-European and non-Maori ethnicities. Smaller denominations were able to sustain congregations in large urban centres: they could target a sector of the population by using a formula which would not work elsewhere. There was also some indication that a predominantly secular mood in Auckland undercuts religious affiliations and strengthens non-religious affiliations, particularly given the skewing of the population towards a more youthful age range. The low level of Anglicans in the Auckland region reflected its lack of Pacific adherents.¹⁹ His more recent account of the Destiny Church observed that strong religious brands were more effective in the contemporary world. Strong liberals and colourful conservatives had all been quite successful. Baptists had fared better than other evangelicals, although to some extent they had simply absorbed the energies and loyalties of people displaced from other church backgrounds.²⁰

Since 1945, therefore, affiliation to Anglicanism, 4MD, and Christianity in general declined whereas non-4MD Christian affiliation increased (from 197,000 to 474,000) (table 2.8). The Christian population was much more diverse by 2006. Lineham observed the significant decline in nominal affiliation to the Christian church in New Zealand: the key change had been in those churches that once occupied a central place in the ethos of Protestant New Zealand. Once they were a presence in every community. Today, they had been forced to adjust to a world where they are not required.²¹

¹⁸ Michael Hill and Richard Bowman. "Religious Adherence and Religious Practice in Contemporary New Zealand: Census and Survey Evidence." *Archives de Sciences Sociales des Religions* 59, no. 1 (1985), p. 99.

¹⁹ P.J. Lineham, "It's a New World Out There", in Yvonne Curtis et al, *The Religion Question: Findings from the 1996 Census*. Auckland: Christian Research Association of Aotearoa New Zealand, 2000, p.65.

²⁰ Lineham, *Destiny: The Life and Times of a Self-made Apostle*, Auckland: Penguin, 2013, pp. 263-64.

²¹ Lineham, *ibid.*, pp. 263-64.

Belich noted that liberals and conservatives on both sides of the Geering controversy in the 1960s shared a common concern for the future of the church:

Geering's conservative opponents were alarmed by change, which for them took the shape of a further dramatic decline in church attendance, and felt it had to be resisted through the reassertion of traditional values. He himself and his liberal supporters were alarmed by precisely the same thing but responded by trying to reform the church and make it relevant in the new world. The efforts of both parties were gallant but doomed.²²

Bouma noted a similar decline in Australia, especially among churches which had British origins. He observed the tendency of some (like Presbyterians and Sydney Anglicans) to react to this by adopting more conservative positions.²³ The decline of the "mainline" has been the subject of considerable research in the United States. Although it is difficult to make comparisons with New Zealand because religious and national identity has a stronger focus in America, some broad similarities may exist in relation to the more conservative Pentecostal and charismatic churches.

Dean Kelley asserted that churches grew or declined in proportion to their position on an 'Exclusivist-Ecumenical Gradient':²⁴ 'Other things being equal, bodies low on the list will tend to diminish in numbers while those high on the list will tend to increase.'²⁵ The large 'ecumenical' churches (including the Episcopal Church), most comfortably located in the prevailing culture, lost members. Kelley documented sharp growth among conservatives but steep decline among older religious traditions. The mood of the country had changed since the expansive 1950s, and religious fortunes varied.²⁶ 'Kelley's charts and graphs jolted us into recognising that religious communities have quite differing demographics and the ways in which they grow, or fail to grow, bear directly on their institutional destinies.'²⁷ Church membership statistics were very healthy in the 1950s, interest in religion was high, and there was a

²² James Belich, *Paradise Reforged: A History of New Zealanders from the 1880s to the Year 2000*. Auckland: Penguin, 2001, p.514. Allan Davidson, *Christianity in Aotearoa*, Wellington: New Zealand Education for Ministry, 1997, pp.168-171, provides a useful commentary on the events that led to charges of heresy being brought against Professor Lloyd Geering at the Presbyterian General Assembly in 1967. These concerned the nature of the resurrection.

²³ Gary Bouma, *Australian Soul: Religion and Spirituality in the Twenty-First Century*, Melbourne: Cambridge University Press, 2006, pp.65-68.

²⁴ Dean M. Kelley, *Why Conservative Churches Are Growing: A Study in Sociology of Religion*, New York: Harper & Row, 1972.

²⁵ *Ibid.*, pp.88-90.

²⁶ Wade Clark Roof and William McKinney, *American Mainline Religion: Its Changing Shape and Future*, New Brunswick: Rutgers University Press, 1987, p.148.

²⁷ *Ibid.*, p. 151.

close relationship between ‘being American’ and ‘being Protestant’. Since then, however, the country was caught up in a series of social and cultural shifts that altered the place of religion. Among these were the youth counter-culture of the late 1960s and the evangelical revival of the 1970s. These had little in common but challenged the religious establishment and sharpened the edges of faith. Large numbers of well educated, middle-class youth defected from the churches, and the Protestant mainline (which included Episcopalians) declined from 67 to 57 percent between 1952 and 1985. After 1965, many well-established Protestant churches ‘not only stopped growing, but actually began reporting significant membership losses’.²⁸

The churches hardest hit were ‘... those highest in socio-economic status, those stressing individualism and pluralism in belief, and those most affirming of American culture’.²⁹ On the other hand, churches that distanced themselves from the culture by encouraging distinctive life-styles and beliefs grew. Conservative Protestants flourished while ‘with upward mobility and rapid assimilation, Catholics moved into the mainstream socially, culturally and religiously.’³⁰

The New Zealand experience then replicated trends in other countries, notably Australia and the United States.

Other Religions

The total number of adherents of non-Christian religions increased from 65,000 to 204,000 between 1991 and 2006. This was the result of immigration from non-traditional sources (table 2.12 and figs. 2.15 and 2.16) as adherents of Hinduism, Buddhism and Islam made up 75 percent of the ‘Other Religion’ total (table 2.13). ‘Other religions’ represented five percent of New Zealand’s population (compared with less than two percent in 1991). In Auckland, however, they comprised nine percent of the population compared with only three percent elsewhere. Auckland was home for 75 percent of the ‘Other Religion’ total although its share of the total population was only 30 percent. It was home for 70 percent of the Hindu, 66 percent of the Islamic, and 55 percent of the Buddhist populations (fig. 2.17).

²⁸ Ibid., pp.18ff.

²⁹ Dean R. Hoge, “A Test of Theories of Denominational Growth and Decline”, in Hoge and David A. Roozen, *Understanding Church Growth and Decline, 1950-1978*, New York: Pilgrim Press, 1979, cited by Roof and McKinney, p.20.

³⁰ Roof and McKinney, *ibid.*, pp.15-16.

The 'Nones'

In 1966, when levels of religious affiliation were high, W.H. Oliver, noted the readiness with which New Zealanders identified themselves in a religious manner:

... we are left with a situation in which about four-fifths of New Zealanders, given a choice, accept, once in their lives at least, the ministrations of organised Christianity. This says nothing about the zeal or even the sincerity of the individuals making up the statistic, but it suggests rather more about their conservatism, and about the utility of the churches in New Zealand. Their devoted adherents may not see them in this light, or care to have them so regarded, but they clearly perform some functions which society wants someone to perform.³¹

That changed almost immediately as, forty years later, respondents were less ready to identify with a religion with which they had no continuing affiliation or sense of identity. It remains to be considered whether this decline in affiliation has been reflected in lower levels of commitment and participation.

The religion question was the only one on the census form that gave respondents the option of making no response. Lineham observed that between 1871 and 1926 the percentage of those 'objecting to state' never exceeded five percent; between 1945 and 1971 it fluctuated around eight percent; but in 1976 and 1981 rose dramatically to 14-15 percent, before returning to 7.5 percent in 1986, a level at which it remained.³²

Although Lineham accepts that the remarkable rise in the number of those leaving the question blank (from 56,000 in 1991 to 188,000 in 1996) may have reflected poor wording, he was confident that exercising the right to object to answering the question was a religious rather than an unknown response. When the 'object to state' responses were combined with those with 'No religion' and those who did not answer the question ('Not specified'), it became clear that there was widespread disengagement from religion.

For many years, this was registered by opting for 'Object to state', but in 1986 there was a huge swing to 'No religion' and away from 'Atheist' and 'Agnostic'. Since then there was a major increase in 'Not specified' or 'Not elsewhere included' responses. Unlike Australia and Canada, New Zealand 'reports fully the various shades of secularity', and regards 'religious nonalignment as a legitimate option.'³³

³¹ W.H. Oliver, "Christianity among the New Zealanders." *Landfall*, vol. 20, no. 1 (1966), pp.4-5.

³² P.J. Lineham, "It's a New World Out There", in Yvonne Curtis et al, *The Religion Question: Findings from the 1996 Census*, Wellington: Christian Research Association of Aotearoa New Zealand, 2000, p.62.

³³ Michael Hill and Wiebe Zwaga, "The 'Nones' Story: A Comparative Analysis of Religious Nonalignment" *New Zealand Sociology* vol. 4, no. 2 (1989), pp. 164-189.

Bouma argues that shifts in religious identification are a form of conversion. Australians opting for ‘No religion’ between 1971 and 1996 came largely from Anglicans and mainline Protestants who ‘were not taking up the religious identity of their parents’.³⁴ A 1986 study of ‘nones’ in Australia revealed that 21 percent regarded themselves as ‘religious persons’, 38 percent prayed ‘occasionally’ or more frequently, while 16 percent said that God was ‘quite’ or ‘very’ important in their lives. ‘What they did not do was attend church’. Some who said they had ‘no religion’ fitted into Grace Davie’s ‘believe but do not belong’ category.³⁵

However, because the present exercise focuses on the level of Anglican affiliation, the various forms of religious nonalignment have been combined into a single category (table 2.14). In 1945, nine percent of the population exercised the ‘Object to state’ option; By 2006, over 45 percent indicated various forms of non-affiliation,³⁶ of whom two-thirds selected the ‘No religion’ option which first became popular in 1986 (table 2.15; figs 2.18 and 2.19).

There were notable regional variations. Nelson recorded the highest ‘No religion’ percentage and Auckland the lowest. One might have thought Nelson’s Evangelical culture could have had a significant conversionist impact on society, but its reputation as a ‘paradise of dissent’ and the more recent influx of alternative life-stylers contributed to a higher level of non-affiliation.³⁷ Conversely, it might have been expected that Auckland’s supposedly more secular culture would encourage non-religious affiliation, but the reverse was the case, due to the high levels of affiliation in the Pasefika population. The South Island (35 percent) was more ‘non-religious’ than the North (31 percent) (table 2.16; fig. 2.20) because it was ‘more Pakeha.’

2.3 Variables in the Religious Profile

So far, this chapter has considered national totals and, where appropriate, examined them at a diocesan level. However, it is also necessary to consider other issues like age distribution, levels of fertility, gender, and ethnicity and country of birth. By attempting

³⁴ Gary Bouma, *Australian Soul: Religion and Spirituality in the Twenty-first Century*, Melbourne: Cambridge University Press, 2006, p. 54.

³⁵ Ibid.

³⁶ This percentage includes those who indicated ‘Object to state’ and ‘no clear answer’.

³⁷ Lineham, ‘It’s a New World’, p.65.

this, we are better able to construct a profile not only of those professing Anglican affiliation but also of those in other religious categories and for the nation as a whole.

Age³⁸

Anglicans made up a third of the total population and until 1966 their age profile resembled that of the nation (fig. 2.21). However, as the Anglican component diminished, it also aged. The extent of this became apparent in the 1976 census (tables 2.17 and 2.18). In 2006, the Anglican age profile bore little relationship to that of the population in general whereas the Roman Catholic profile did.³⁹ The contrast was more pronounced when related to the Baptist and Pentecostal profiles, and even more so when contrasted with the 'No Religion' grouping. When the overall Christian age profile was compared with that of the total population and with 'No religion' the contrast was stark. There were twice as many 'No religion' persons as 'Christians' among those younger than 44.

As Anglicans aged comparatively, the profile of other sectors began to differ (fig. 2.22). When the number of 5-14 year olds in the Anglican Church was compared with those in the nation as a whole, at each census between 1945 and 2006, the divergence became very evident. For each of the groups 5-14, 15-19, and 20-29, the rate of decline was similar (table 2.18) with the Anglican component plunging from around 37 percent to between six and ten percent. Wilson's study of New Zealand patterns of religious affiliation with the same age cohorts over time concluded that those aged 15-24 were the key group in the decline or growth of any given religious grouping and that growth in affiliation in the 25-34 age group was associated with an overall growth in affiliation in the sect/church concerned. Furthermore, affiliation declined across all age-groups in mainstream churches while affiliation increased across virtually all age-groups in those sects/conservative churches showing growth and in the 'No Religion' category.⁴⁰

³⁸ The age groupings used in the census reports have varied since 1945. Table 2.17 provides a summary of the age groupings used in successive census reports.

³⁹ The Presbyterian responses mirrored those of Anglicans. Because of that they are not referred to again in this section.

⁴⁰ John Wilson, "Religious Affiliation - Change over Time: An Analysis of Intercensal Change in Religious Affiliation of 5 Yearly Age-Cohorts in Recent New Zealand Census[es]", *New Zealand Sociology* 8, no. 1 (1993), p.60.

Wilson asserted that 'no church can afford, over the course of five years, to lose the affiliation of six percent of the population of New Zealand for one specific age-group. But this is what happened ... with cohort 3⁴¹ of the Anglican Church between 1976 and 1981.'⁴² Lineham noted that, although there was some evidence of decline in the 1970s, there was still a high level of adherence among 5-19 year olds in 1971. 'If these people had all retained their church links, there would be a high level of support in the 20-30 age group in the 1991 figures. [But] this is not the case: the churches clearly did not hold their teenagers.'⁴³ However, those who were in their forties in 1971, and in their sixties two decades later, had maintained similar levels of affiliation since then.

Anglicans were less successful than other churches in retaining the affiliation of the younger age groups (fig. 2.23). Roman Catholics were more successful across all age groups while Baptists and Pentecostals reflected their commitment to ministry among the young. The comparatively recent upward trend in the Presbyterian and Methodist graphs reflected the inclusion of significant numbers of young Pacific Islanders.

Fertility

Overseas writers pointed to the significance of changing fertility patterns in relation to religious affiliation. Liberal, mainline Protestant denominations in the United States aged more rapidly than more evangelical, fundamentalist faiths (table 2.19) and this would continue until they replenished their ranks with younger members in their child-bearing years.⁴⁴ Roman Catholic birth rates were traditionally higher than Protestants, 'blacks' higher than 'whites.' Churches with frontier origins, like the Methodists, had more children than those with strong urban influences like the Episcopalians. Changes occurred when groups moved upward in the social structure: they then experienced declining fertility.⁴⁵ Women in liberal denominations continued to have fewer children but there were fewer women of child-bearing ages in those churches. Thus numbers and fertility worked against a strong and sustained liberal mainline: the natural growth

⁴¹ The group aged 10-14 years in 1976, which became the 15-19 age group in 1981.

⁴² Wilson, *ibid.*, p.75.

⁴³ Peter Lineham, "The Condition of the Church", Bruce Patrick (*ed.*), *New Vision New Zealand*, Auckland: Vision New Zealand, 1993, p.104.

⁴⁴ Roof and McKinney, p.154.

⁴⁵ *Ibid.*, pp.158-59.

potential for the liberal denominations was fairly weak, while the opposite was true for conservative bodies.⁴⁶

Norms of family size also varied from one period to another. During the post-war baby boom birth rates were at an all-time high. Middle-class families with three or more children were not uncommon, and new parents followed their children to the Sunday schools and churches.⁴⁷ The baby boom was followed by an extended period of declining or stabilised fertility and more effective birth control methods meant that ‘differences *within* Protestantism far transcend[ed] those between Protestants and Catholics’.⁴⁸

New Zealand followed a similar pattern. The immediate post-war period saw the rapid development of suburbs and a focus on the nuclear family and on house and garden. Michael King wrote that ‘the nation bred at an unprecedented velocity’. The birth rate (the number of births per 100 population) rose from 16 in 1935-36 to over 26 in the late 1940s and stayed at that level until 1961. There was a massive expansion in the number of schools and teachers throughout the 1950s and 1960s.⁴⁹ The number of babies increased from 47,000 in 1946 to 56,351 in 1956, and peaked at 65,390 in 1961. The average number of births to each woman went from 2.3 in the 1930s to 4.3 in 1961.⁵⁰ By 1961 children constituted 33 percent of the country’s population and nearly half the population was under 25.

Scholars disagree on the dates of the baby boom, but there is no doubt that it had a major impact on post-war New Zealand society.⁵¹

The Baby Boom has become something more than a population trend ... [it] represents an era in which particular family and other social behaviours, attitudes, norms and values were dominant; the generation born at that time has gained the aura and legitimacy of a culture ... a body of people having shared values. In the same vein, the Baby Boom period itself has captured the popular imagination ...⁵².

⁴⁶ Ibid., pp.160-61.

⁴⁷ Ibid., p.160.

⁴⁸ Ibid., p.161.

⁴⁹ Michael King, *The Penguin History of New Zealand*, Auckland: Penguin, 2003, p.412.

⁵⁰ Bronwyn Dalley and Gavin McLean (eds), *Frontier of Dreams: The Story of New Zealand*, Auckland: Hodder Moa, 2005, p.309.

⁵¹ King, *ibid.*, p.432 includes those born between 1946 and 1961. Belich, *Paradise Reforged*, p.489 opts for 1945 to 1970. Ian Pool, Arunachalam Dharmalingam, and Janet Sceats. *The New Zealand Family from 1840: A Demographic History*. Auckland: Auckland University Press, 2007, pp.166ff argue for the years 1945 to 1973.

⁵² Pool et al., p.167.

The post-war baby boomers viewed religious affiliation differently from other generations; clear trends were discerned in the post-war period.⁵³ Between 1945 and 1961 the fertility ratio⁵⁴ for the total population rose from 51 to 74, then declined rapidly to 60 in 1971 and 50 in 1976, but between 1981 and 2006 stabilised at around 40. Anglican fertility ratios followed the same general trend line. This was the same as the pattern prior to 1945 in which Anglican and Presbyterian families had fertility ratios close to the national level, not surprising given that together they comprised almost 60 percent of the population.⁵⁵ However, after the baby boom, ‘the subsequent sharp decline in fertility, increased longevity, and movement of the baby boomers into working ages’ changed the demographic profile. Between 1976 and 2001, the median age of the population rose from 26 to 35. Children under the age of 15 made up 30 percent of the population in 1976; by 2001 only 23 percent.⁵⁶ By 2006, it had fallen to 21 percent.

A comparison of fertility ratios in 2006 for all religious groupings confirmed that affiliates of the mainline churches did not reproduce as fast as other groups. In 1971 the Anglican fertility rate was slightly lower than the national figure (55 compared with 60), but the gap widened after 1981 (table 2.20). In 2006, it was 29 compared with the national rate of 39 (table 2.21; fig. 2.24). A comparison of fertility ratios in 2006 confirmed that affiliates of the mainline churches did not reproduce as fast as other groups.⁵⁷

Gender

Even a random observation of Anglican congregations indicates that women outnumber men. Grace Davie asks: ‘Why are women more religious than men?’ or, more

⁵³ Wilson, *ibid.*, p.69. Wilson acknowledges H. Mol, *The Fixed and the Fickle: Religion and Identity in New Zealand*, Waterloo, Ontario, Canada: University Press, 1982, p.79.

⁵⁴ The number of children in the 0-4 age category to every 100 women aged 15-39.

⁵⁵ Pool et al., *ibid.*, p.150.

⁵⁶ *New Zealand Official Yearbook*, 2004, p. 93.

⁵⁷ The Roman Catholic rate was considerably higher until 1981 but in 2006 fell below the national ratio and at 32.7 was only moderately higher than the Anglican ratio, compared with a gap of 20 at the height of the baby boom. Those of ‘no religion’, from the Evangelical and Pentecostal traditions, or of high Pasefika and Maori affiliation, had higher fertility ratios, but these reflected their younger age profiles rather than a greater inclination to reproduce. The Methodist ratio (similar to Anglicans until 1991) increased at the end of the period, because of increased Pasefika and sharply reduced European membership.

accurately, ‘Why are women’s religious sensitivities *different* from those of men?’⁵⁸ She argues that gender is the most significant variable with respect to ‘how many individuals do or do not practise, do or do not believe’, irrespective of age group.⁵⁹ There is no really convincing explanation for this, and the questions remain curiously under-studied. Davie believes that women researchers have been distracted by the women’s ordination issue – ‘Why do men dominate in the chancel?’ and maybe they now need to address the other question: ‘Why do women predominate in the pews?’ The evidence is overwhelming. Women’s church attendance far surpasses men’s. However, this is partly explained in demographic terms – churchgoing has a particular appeal for older women and they outnumber older men.

There was also a noticeable difference in men’s and women’s responses to questions of belief as 84 percent of women but only 67 percent of men said they believed in God; 16 percent of men did not believe in God, compared with only nine percent of women. Women described their God as the God of love, comfort and forgiveness; men as the God of power, planning and control. Davie argues that women have been drawn more closely to the practice of religion because of their closer proximity to birth and death.⁶⁰

In 1945, there was a close relationship between the gender distribution of the national population and that of the major churches in every age group (table 2.22; figs. 2.25 and 2.26). The profile of the ‘No religion’ group, on the contrary, was very different; non-affiliation was a male phenomenon.

By 1976, levels of male affiliation declined in the 15-45 age groups and, by 2006, only 40 percent of Anglicans aged 25-40 were male, compared with 47 percent of the general population. The gap narrowed from age 40 upwards, reflecting the higher levels of Anglican affiliation in older age groups. Another development was the increased number of females opting for ‘No religion’, resulting in a closer relationship between the ‘No religion’ and national gender profiles.

⁵⁸ Grace Davie, *Religion in Britain since 1945: Believing without Belonging*, Oxford: Blackwell, 1994, p.118.

⁵⁹ Ibid.

⁶⁰ Ibid. p.120.

Ethnicity

The Anglican Church had the highest percentage of people of European ethnicity (80 percent) compared with Presbyterians (73), Roman Catholics (67) and Methodists (55) (table 2.23 and fig. 2.27).

Each major denomination had a distinct ethnic profile (fig. 2.28). Anglicans were the least diverse denomination in the 4MD grouping: they accounted for 17 percent of the European population (but only 14 percent of the population as a whole) but were heavily outnumbered in the growing Pasefika and Asian communities. Only 16 percent of Anglicans were non-European, considerably lower than the other 4MD.⁶¹ When Maori were removed from the equation, the contrast was even more remarkable: less than three percent were Anglican (fig. 2.29).⁶²

Anglican Europeanism was reinforced in the 'country of birth' statistics (tables 2.24 and 2.25; fig. 2.30) as 80 percent of Anglicans were born in New Zealand, compared with 73 percent of the national population and 76 percent of the Christian population. Furthermore, 13 percent of Anglicans were born in the British Isles, double that of the other 4MD.

Anglicans represented 13 percent of the Maori population, and Roman Catholics 12 percent⁶³ but only three percent of the Pasefika population was Anglican: most had origins in islands where other traditions were strong.⁶⁴ Among those of the various Asian ethnicities only 7,000 were Anglicans (compared with 41,000 Roman Catholics and 16,000 Presbyterians). They represented only seven percent of the Asian Christian population.

Thus, Anglicanism remained as a predominantly European church in New Zealand, despite its Maori missionary history and recent initiatives directed at achieving

⁶¹ Roman Catholics (27), Presbyterians (21), and Methodists (44).

⁶² Roman Catholics (13), Presbyterians (16), and Methodists (31).

⁶³ Presbyterian affiliation among Maori remained low except in part of the Bay of Plenty. The earliest mission activity among Maori was initiated by the Anglican, Wesleyan and Roman Catholic Churches.

⁶⁴ Compared with Presbyterians (18), Methodists (12), and Roman Catholics (7). This reflected the fact that most Pacific Islanders who settled in New Zealand came from Samoa, Tonga and the Cook Islands, where the Methodist, Congregationalist (since largely absorbed into the Presbyterian Church) and Roman Catholic churches were the principal denominations. Anglicans were a small minority in Fiji, Tonga and Samoa but had a much stronger presence in the Solomon Islands, Vanuatu and Papua New Guinea, countries which provided few immigrants. There was a comity agreement between Anglican and Protestant churches in the Pacific that discouraged competition in the same geographical areas. Thus Methodists were dominant in Fiji and Tonga and the London Missionary Society in Samoa and the Cook Islands. Similar arrangements were adopted in Papua, the Solomon Islands and the New Hebrides, areas in which Anglican missions operated.

a greater sense of partnership. Although Anglicanism remained the largest denomination among Maori, Pakeha Anglicans outnumbered Maori six to one.

After 1986 the ethnic composition of New Zealand changed radically. By 2006, 68 percent of the population identified itself as 'European' (although another 11 percent described themselves as 'New Zealander'), compared with Maori (15) 'Pacific Peoples' (7), 'Asian' (9) and various 'Other' categories (1).

The changes were more pronounced in Auckland. In 2006 only 56 percent of its population was European (compared with around 80 percent in the South Island) (table 2.26 and fig. 2.31) and only 11 percent Maori, both well below the national percentages. 'Pacific Peoples' represented 14 percent of the Auckland population and Asian peoples 19 percent. Two out of every three Pasifika and Asian people in New Zealand lived in Auckland (table 2.27 and fig. 2.32).

2.4 The Geography of Anglicanism

Anglicans were well represented throughout New Zealand although levels of affiliation varied among the various district council areas (see maps 2.1-2.4). Anglican affiliation was traditionally lower in Otago-Southland which had Presbyterian settler origins.⁶⁵

Between 1945 and 1976, the overall Anglican percentage fell from 37 to 29. Diocesan percentages fell from a 41-36 range in 1945⁶⁶ to 34-29 in 1976⁶⁷ (except in Dunedin which fell from 20 to 16). Between 1976 and 2006, there was a sharp fall in the diocesan percentages although less so in the South Island. Anglican affiliation, which ranged between 9 and 17 percent (fig. 2.33) declined in all dioceses (table 2.28 and fig. 2.34).

The heaviest fall was in Auckland, where the percentage fell from 41 (in 1945) to 11 (in 2006), a decline of 72 percent. Interestingly, Dunedin, which had the lowest Anglican percentage, experienced the lowest rate of decline, 53 percent (figs. 2.35 and 2.36). The reduction elsewhere ranged from 57 to 62 percent.

At both the 1945 and 1976 censuses the highest affiliation percentages were recorded in long-established pastoral farming districts like Hawke's Bay, Wairarapa,

⁶⁵ The Presbyterian influence began in 1848, when an organised Scottish Free Church settlement was founded.

⁶⁶ Waipatu (41.5), Nelson (41.3), Auckland (40.6), Christchurch (40.5), Wellington (38.3), Waikato (36.3), and Dunedin (19.7).

⁶⁷ Nelson (34.5), Christchurch (32.7), Waipatu (32.5), Wellington (30.0), Auckland (29.3), Waikato (28.9), and Dunedin (16.4).

North Canterbury, and Marlborough and in Maori strongholds like the East Coast. The lowest percentages were recorded in the southern half of the South Island, not only in Otago and Southland, but also in South Canterbury where, in 1945, Anglicans made up 31 percent of the population compared with 40-50 percent in North Canterbury. Anglican affiliation rates were lower in Southland and South Otago rural areas than in Dunedin and Invercargill. Lower percentages were also recorded on the West Coast, which had a large Roman Catholic population, and in the dairy farming areas of Waikato and South Taranaki.

Within the main urban areas Anglican percentages varied. They fell between 1945 and 1976 in line with the national trend: Christchurch (from 43 to 34), Auckland (41 to 29), and Wellington (39 to 29). The steeper decline in Auckland was indicative of things to come. Auckland had to contend with strong secular influences, and high levels of immigration brought greater diversity into the population. Rapid growth resulted in its share of the national population increasing from 24 to 37 percent, with a consequent effect on the national religious affiliation percentages. To understand what took place nationally requires an analysis of what happened in Auckland. This is offered later in this chapter.

In some respects the local variations continued through to 2006. Nominal Anglican strength was retained in rural areas on the east coast of the North Island and the north of the South Island, while lower rates continued in the central North Island and southern South Island. An analysis of Anglican affiliation rates according to dioceses is included in appendix 2 while tables 2.29-2.32 provide comparable data relating to district councils. Beyond these general trends, some specific comments can be made about the major urban areas in general, Auckland in particular, ‘sunbelt’⁶⁸ life-style and retirement areas, the southern South Island, and the central North Island.

⁶⁸ “The term ‘sun-belt’ originated as a definition of the area of the United States extending from Virginia and Florida in the southeast through Nevada in the southwest, and also including southern California. Between 1970 and 1990 this ‘sun-belt’ area experienced population growth well above the national average. Large in-migration, along with a high birth rate and a decline in out-migration, all contributed to rapid growth of both the sun-belt’s population and manufacturing activities. Improvements in transportation and communications and a favourable winter climate ensured that these southern and south-western states were attractive to retirees as well as workers. The sun-belt is often contrasted to the rust-belt or snow-belt, terms used to define declining industrial cities.” <http://www.smartgrowthbop.org.nz/media/1256/Contextualising-Tauranga-March-2002.pdf>, accessed 24 October 2012. The term is used to describe such New Zealand areas as the Bay of Plenty, Coromandel Peninsula, Bay of Islands, the coastal areas north of Auckland, Nelson and Central Otago.

Major Urban Areas

In 2006 the Christchurch urban area had a higher percentage of Anglicans (17 percent) than Auckland and Wellington but in all three there were significant local variations: the percentage in the constituent cities ranged between 15 and 8 percent.⁶⁹ Affiliation rates of 36 percent were recorded in some Christchurch suburbs and in Auckland up to 30 percent. Between Parnell and St Heliers, for example, 23 percent of the population claimed to be Anglican. High percentages were also recorded in north Christchurch and the Port Hills, and in Wellington's hill suburbs and north coast.⁷⁰ These were all wealthy suburbs.

On the other hand, in some parts of Auckland and Wellington, affiliation rates were even lower than those in Otago-Southland, between two and six percent in some parts of Auckland. That was also the case in Porirua and, to a lesser extent, Newtown. Anglican affiliation rates were generally higher in Christchurch but rates below 12 percent were recorded in parts of Linwood, Woolston, Addington and Riccarton, each of which was a working class suburb. In all these cases, the low percentages reflected high Pasefika and Asian populations.

Auckland

There have always been suburbs in which Anglican affiliation rates were higher or lower than others. This was so before the influx of Asian and Pacific peoples, as the 1956 census (the earliest for which data is readily available) indicates. Anglicans made up 38 percent of the total population in Auckland City, equal to the combined Roman Catholic (16), Presbyterian (15) and Methodist (7) percentages. This was also true in working class communities like Otahuhu.⁷¹ Anglicans were the largest denomination in all 46 areas; Roman Catholics came second in 27 and Presbyterians in 19. Anglican

⁶⁹ The Anglican affiliation percentages in the three largest urban areas in 2006 were: Christchurch (17), Upper Hutt (15), North Shore (13), Lower Hutt (13), Wellington (12), Papakura (12), Auckland (11), Porirua (11), Waitakere (9), and Manukau (8).

⁷⁰ North Shore (Devonport, Takapuna and East Coast Bays), Christchurch (Fendalton, Merivale, Cashmere and Sumner), Wellington (Karori, Khandallah, Wadestown, Oriental Bay, Roseneath, Eastbourne, and Heretaunga and the northern coastal suburbs). It was also true of other cities like the hill suburbs in Dunedin (Maori Hill and Roslyn), and suburbs in Hamilton (Chartwell and newer suburbs in the north), and Napier-Hastings (Havelock North and Taradale).

⁷¹ In Otahuhu, Anglicans constituted 36 percent of the population, followed by Roman Catholics and Presbyterians (17 percent each) and Methodists (eight percent), with the 4MD churches thus representing 78 percent of the population.

percentages ranged from 49 to 28 percent: 40 percent plus in 15 areas,⁷² 37-39 percent in 14, and under 37 percent in the other 17.⁷³ Roman Catholics were relatively stronger in the inner suburbs,⁷⁴ and Presbyterians in the eastern waterfront suburbs, Remuera, and Epsom.

The percentage of Anglicans in the Auckland diocesan area in 2006 was half what it had been in 1986. It fell from 23 to 11.5 (table 2.33). This was especially so in Manukau and Waitakere (from 20 percent to 8.4 and 8.7) where levels of Anglican affiliation were challenged by the arrival of thousands of new immigrants, mainly of Asian and Pasifika ethnicity whose religious ties were with other traditions. .

In 2006 the percentage of Anglicans ranged more widely (from 3 to 25 percent), than was the case with Roman Catholics (9-17 percent) and Presbyterians (4-16 percent). In those churches European strength, in areas like Remuera, was paralleled in such areas as Glen Innes where Pasifika numbers compensated for low levels of European ethnicity (table 2.34 and fig. 2.37). Because Anglican affiliation was so strongly European it reflected high levels of ethnic and socio-economic segmentation.

The former Auckland City was a microcosm of the region. Its compact size lent itself to the production of a series of maps (in Appendix 13) illustrating the relative significance of ethnicity, religious profession and socio-economic status in each of the census area units. Map 13.4 illustrates the relative strength of the four major denominations.⁷⁵ There was a close correlation between high levels of Anglican affiliation (map 13.1) and of European ethnicity (map 13.5); and between low levels of deprivation (map 13.11), and of Pasifika (map 13.7) and Asian (map 13.8) ethnicity. Thus nominal Anglicanism prospered in wealthy white suburbs. Correspondingly, Anglican affiliation was lower in areas of economic deprivation (map 13.11), 'other

⁷² The highest percentages were all in the eastern suburbs except for Westmere, Pt Chevalier and Hillsborough.

⁷³ The lowest percentages were found in the older inner city areas, in western suburbs as far as Sandringham and Avondale, and in Otahuhu and present-day Glen Innes.

⁷⁴ The highest percentages were in Ponsonby, Freemans Bay and Newton (25-26 percent)

⁷⁵ Anglicans came first in 30 units, were second (to Roman Catholics) in 45, third in 10 and fourth in 17 units. Anglican dominance was apparent in the north-eastern isthmus and in waterfront suburbs in the western bays. Anglicans came second to Roman Catholics in most of the north-western and western suburbs, and in a diagonal belt between Hillsborough and St Johns. They came third or fourth in areas with strong Pacific and Asian populations, like Avondale, Mt Roskill, Oranga, Glen Innes and Otahuhu. The highest levels of Anglican affiliation were recorded in Waiata (32.14), Orakei South (30.30), Waitaramoa (29.63), Parnell East (28.39), Remuera West (25.99), Mt Hobson (24.67), St Heliers (24.59), Kohimarama East (24.37), Meadowbank North (22.45), Mission Bay (20.86), Kohimarama West (20.35), Parnell West (19.78), Glendowie (19.64), Remuera South (19.14), Herne Bay (19.13), and Orakei North (19.08). With the exception of Herne Bay, these were all located in the Parnell-Remuera-St Heliers belt.

religion' (map 13.9), and Pacific and Asian ethnicity (maps 13.7 and 13.8). The relation between Anglican affiliation and 'no religion' is problematic as higher levels of 'No Religion' (map 13.10) and Anglican affiliation were both strong characteristics of European ethnicity.

This analysis enabled a distinction to be drawn between areas in the eastern suburbs which had high levels of Anglican affiliation (and lower levels of 'No Religion' and Asian ethnicity) and other areas where the Anglican percentage was relatively high but reduced because of other factors.⁷⁶

In essence, Anglican affiliation levels were much lower in Pasefika and Asian immigrant communities, or in areas with high levels of 'no religion' in strongly European areas. In some large communities, particularly Otahuhu and Glen Innes,⁷⁷ Pasefika ethnicity levels exceeded 40 percent. Most Pasefika peoples had strong historical links with other Christian traditions and so it was inevitable that Anglican affiliation rates were low. Even though the Anglican Church had embraced Tikanga Pasefika and appointed a bishop to provide leadership, the higher level of affiliation to other churches was unlikely to change. Asian ethnicity levels of up to 50 percent were recorded in affluent Epsom and Remuera⁷⁸ (usually Chinese) and in Mt Roskill⁷⁹ (usually Indian) and 'Other Religion' rates were as high as 30 percent in parts of Otahuhu and Mt Roskill. Some efforts had been made to reach those of Asian ethnicity but the number of Asian Anglicans was unlikely to show a major increase. In some cases, high levels of Asian and Pacific ethnicity existed in the same area unit and this inevitably produced very low levels of Anglican affiliation.⁸⁰

⁷⁶ These included areas with high 'No Religion' and high Asian percentages (like Epsom and Mt Eden), and areas with high 'No Religion' but low Asian percentages (like Ponsonby and Grey Lynn).

⁷⁷ The highest percentages of people of Pacific Islands ethnicity were recorded in Otahuhu East (50.47), Pt England (50.04), Otahuhu West (45.42), Glen Innes West (44.47), Glen Innes East (42.61), Mt Wellington South (41.27), Fairburn (41.27), Oranga (40.19), Walmsley (38.14), Tamaki (37.24), Otahuhu North (36.31), Rosebank (34.91), and Avondale West (32.22).

⁷⁸ The highest percentages of people of Asian ethnicity were recorded in Epsom Central (50.46), Mt St John (39.80), Epsom North (39.34), Epsom South (37.21), Remuera South (33.36), Meadowbank South (30.20), Royal Oak (27.82), One Tree Hill Central (26.44) and Mt Hobson (25.61).

⁷⁹ The highest percentages of people of Asian ethnicity were recorded in Hillsborough West (53.53), Sandringham East (50.11), Lynfield North (50.11), Akarana (44.79), New Windsor (43.10), Lynfield South (39.84), Avondale South (39.08), and Otahuhu North (38.04).

⁸⁰ The highest percentages of people of Asian and Pacific ethnicity (combined) were recorded in Otahuhu North (74.35), Akarana (69.43), Wesley (67.23), Walmsley (66.42), Avondale West (66.27), Otahuhu West (65.98) and Otahuhu East (65.50).

The highest levels of ‘no religion’ (as high as 50 percent in some areas) were in areas with high levels of European ethnicity.⁸¹ The growth of ‘No religion’ presented a potent challenge to the Anglican Church as these areas were often those where Anglicans were numerous.

While Roman Catholics and Presbyterians were more evenly distributed, Anglicans were much stronger in affluent, privileged suburbs with higher education levels. That conferred significant advantages but it meant that they were extremely under-represented in lower socio-economic areas where most non-European people lived.

Similar conclusions could be drawn from other areas. The population of Manukau was 327,000 (tables 2.35-2.38) but there were only 27,000 Anglicans who made up 8.4 percent of the population. However, Manukau consisted of two distinct areas: Howick and other eastern areas (with 35 percent of the population) and the southern suburbs (65 percent).⁸² Total 4MD strength was evenly distributed across the city (36.6 percent in the east, 37.6 in the south, and 37.2 overall), but this was not so with the Anglican population. In Howick Anglicans constituted 13 percent of the population; they were the largest denomination and made up 35 percent of the 4MD. In the south, however, Anglicans made up only six percent of the population and only 16 percent of the 4MD (fig.2.38). They were outnumbered by Roman Catholics, Presbyterians and Methodists, which reflected the high Pasefika population. Some areas in Manukau had the highest levels of Christian affiliation in New Zealand but the lowest levels of Anglican affiliation. In Otara, for example, 63 percent of the population was Christian but Anglicans accounted for less than four percent of the total. There was thus no correlation between levels of Christian and Anglican affiliation, nor was there always a strong link between affiliation to the four main denominations (in total) and to the Anglican Church.

⁸¹ The highest percentages of people of ‘No religion’ were recorded in Newton (48.72), Arch Hill (47.19), Grey Lynn West (46.45), Grey Lynn East (46.44), Westmere (45.55), Kingsland (45.42), Eden Terrace (45.34), Ponsonby East (43.53), Newmarket (42.88), Freemans Bay (42.80), Maungawhau (42.10), St Lukes North (41.98), Ponsonby West (41.45), Balmoral (41.03), Mt Eden East (40.90), Herne Bay (39.96), Pt Chevalier East (39.82), Surrey Crescent (39.51), Sherbourne (39.38), and Mt Eden South (38.99).

⁸² For example, Papatoetoe, Otara, Manurewa and Mangere.

Sunbelt Areas

Beyond suburbia, Anglican affiliation was higher in semi-rural areas. This included areas near Auckland (parts of Franklin, eastern Manukau, Hibiscus Coast, Whangaparaoa Peninsula and Warkworth), Canterbury (Rangiora and other areas in the Selwyn and Waimakariri Districts and coastal Banks Peninsula), Wellington (Kapiti Coast), Waikato (especially Cambridge but also in Matamata and Te Awamutu), Hawke's Bay (Havelock North and Taradale) and in Feilding and Levin in the Wellington diocese. Outside the main urban areas, similar growth took place in Kerikeri and other Far North areas, and in seaside communities from the Coromandel Peninsula to Tauranga. In Dunedin diocese, the highest rates of Anglican affiliation were in Queenstown-Lakes and Central Otago.

Southern South Island

Between 1986 and 2006 the southern South Island lost 15,000 people but the impact was uneven. Southland lost 13,000,⁸³ Coastal Otago 5000⁸⁴, and South Canterbury nearly 2000.⁸⁵ Dunedin gained 4591 people but most of these were in Mosgiel-Taieri as the older central suburbs suffered population loss. On the other hand the population of the two Central Otago districts increased by 15,000.⁸⁶

Anglicans in the south were outnumbered by Presbyterians and also Roman Catholics. Invercargill, for example, had 13,000 Presbyterians, over 7000 Roman Catholics but only 4000 Anglicans. Even as far north as Timaru, Anglicans (4237) were outnumbered by Presbyterians (5309) and Roman Catholics (4273). The religious profile of South Canterbury differed from that of North Canterbury where Anglicans had a clear majority.⁸⁷

⁸³ Invercargill (lost 6878), Gore (lost 1920), and Southland (lost 4595).

⁸⁴ Waitaki (lost 2155), Clutha (lost 2707).

⁸⁵ Timaru (lost 497), Mackenzie (lost 337) and Waimate (lost 919).

⁸⁶ Between 1986 and 2006 the population of the Queenstown-Lakes District Council area increased by 176 percent (from 8316 to 22,959). It had the highest growth rate in New Zealand. Neighbouring Central Otago gained only 289.

⁸⁷ The rates of affiliation in the district council areas at the 2006 census in Timaru and Mackenzie (15.6) and Waimate (15.8) were lower than Christchurch (16.6), Waimakariri (20.0), Selwyn (21.0) and Hurunui (24.9) with Ashburton (19.1) in between. They were higher than those in Otago and Southland: Queenstown-Lakes (11.7), Central Otago (11.3), Waitaki (10.7), Gore (9.1), Dunedin and Southland (9.1), Clutha (8.6) and Invercargill (7.7).

Central North Island

Outside the southern South Island and lower socio-economic areas in the major cities, the lowest rates of Anglican affiliation were in the central North Island where there was significant population loss between 1986 and 2006. In many cases Anglican affiliation had fallen below 15 percent. Five of these were in largely rural areas which had experienced major population losses (table 2.39). They included Ruapehu (5286), South Taranaki (5071), South Waikato (6039), Waitomo (1098), and Otorohanga (214) but there were other districts in the central North Island which shared this experience.⁸⁸

Parts of this region were adversely affected by the restructuring of the railways and down-sizing of timber-based industries. Towns like Taumarunui, Taihape, Tokoroa and Kawerau were hit hard. The population of Tokoroa had increased rapidly: from only 242 (in 1948) to 6000 in 1955 and it was expected that it would eventually become a city of 20,000 people. Instead, it peaked at 18,713 in 1981 and reductions in the workforce caused it to decline further. By 2006, there were only 13,530 living there.⁸⁹

Ruapehu (which included the service towns of Taumarunui, Ohakune and Raetihi, the army base at Waiouru, and the National Park winter sports area) suffered the most severe population decline: from 18,852 (in 1986) to 16,743 (1996), and then to 13,566 (2006). The population of Taumarunui, its major centre, fell from 6468 to 5052. Waiouru experienced a drop from 3171 to 1380, due to the transfer of some army operations to Linton while the combined population of Ohakune-Raetihi fell from 2757 (1986) to 2133 (2006).

The Anglican population of Ruapehu plunged from 4506 (in 1986) to 3003 (1996) and to 1917 (in 2006) although the percentage of Anglicans remained remarkably close to the national average.⁹⁰ The real issue was thus one of numerical rather than proportionate decline, as the problems associated with a low rate of Anglican affiliation were compounded by serious de-population.

Several factors impacted on the level of Anglican affiliation: the relative strength of other major denominations, 'other' Christians, Maori Christians, other (non-

⁸⁸ Between 1986 and 2006 several district council areas experienced major population decrease. For example: South Waikato (6039 or 21%), South Taranaki (5071 or 16%), Ruapehu (5286 or 28%), Rangitikei (2841 or 16%), and Tararua (2685 or 13%). Others included Wairoa, Kawerau, Stratford, Wanganui, Gisborne, Waitomo, Central Hawke's Bay and Otorohanga. See 'Goodbye country ... small town New Zealand' by James Ihaka, *New Zealand Herald*, 6 December 2012, pp.A14-A15.

⁸⁹ <http://www.teara.govt.nz/en/waikato-places/17>, accessed 2 November 2012.

⁹⁰ 23.9 compared with 24.3 in 1986; 14.1 compared with 13.8 in 2006.

Christian) religions, and ‘no religion’. These were considered in each of the districts. 4MD affiliation rates were low⁹¹ but the incidence of non-affiliation was among the highest in New Zealand.⁹² Low levels of Anglican affiliation were the result of rural depopulation, comparative isolation, and high levels of religious non-affiliation, combined with a range of unique and subtle factors operating in each district. Because they were essentially rural or small-town, they had only the most rudimentary religious institutions.

2.5 Reliability of the Census as a Measure of Religious Affiliation

At every census since 1851, New Zealanders were invited to declare their religious affiliation.⁹³ This was provided for by statute, although the census authorities continually emphasised that the census was not a measure of religious participation or commitment. The authors of an analysis of the 1996 Census noted that the ‘religion question’ was designed to elicit the descriptive label which those completing the form were willing to give themselves. The responses provided no information on the person’s participation in religious activity (church attendance, for example) nor about their adherence to religious beliefs.⁹⁴ Bouma argues that the census measures one simple dimension of religion: religious identification. A person’s religious identity is taken to be what they say they are when they are asked who they are. ‘Who are you? I am a male - gender identity, Dutch, American and English – ethnic identity, Australian – national identity, married – marital status identity, Anglican – religious identity, a green – political identity, a Melbourne supporter – sporting identity, and so on.’⁹⁵ Religious identity is not to be confused with other dimensions of a person’s religious and spiritual life:

Religious identity is not participation, or membership, or belief, or practice. Just because a person says they have ‘no religion’ does not mean that they are not religious or spiritual. They might even be regular attendees at a church ... Some people are

⁹¹ 4MD affiliation ranged from 45.8 percent in South Taranaki (which had a high percentage of Roman Catholics) and 41.1 in South Waikato (where Presbyterians were well represented because of a large Pasefika Islander population) to 38.0 in Ruapehu.

⁹² The four highest percentages throughout New Zealand were in the South Island: Tasman (54.79), Nelson (54.27), Buller (53.96) and Queenstown-Lakes (53.31). They were followed by Waikato (52.53), Hauraki (51.50), Rodney (51.16), Otorohanga (51.14), Thames-Coromandel (50.93), Franklin (50.81), Waitomo (50.56) and Ruapehu (50.02).

⁹³ *1945 Census of New Zealand: Vol. III - Religious Professions*, Introductory Notes, p. i.

⁹⁴ Yvonne Curtis et al. *The Religion Question: Findings from the 1996 Census*. Auckland: Christian Research Association of Aotearoa New Zealand, 2000, p.7.

⁹⁵ Gary Bouma, *Australian Soul: Religion and Spirituality in the Twenty-first Century*, Melbourne: Cambridge University Press, 2006, p.50.

simply very private about their religion; others do not consider their spiritual practice to be a religion but more a way of life. Similarly, ticking the box by saying that you are Anglican does not mean that you support the Anglican Church with participation or financial donations, or that you agree with its pronouncements. By nominating a religious identity, a respondent indicates part of their cultural background.⁹⁶

What does religious affiliation mean? Another Australian commentator observed that a decrease in denominational affiliation (and a consequent increase in the ‘no religion’ category) ‘does not necessarily reflect an abandonment of Christian values, but rather a sense that the church is not necessary for the maintenance of such values.’ With less need for religious labels, ‘many of those C of E in name only have ceased to claim the identity.’⁹⁷ Hill and Bowman noted that the proportion of nominal adherents was higher in larger religious groups⁹⁸ than among smaller groups ... where there was a closer correspondence between census affiliation and church membership.

Statistical authenticity assumes a high degree of consistency, but there is evidence of inconsistency or, at least, discontinuity in the ways in which the religious question was posed. This issue must be addressed before the five-yearly census can be accepted as an effective tool for measuring the religious affiliation of the New Zealand population over the period.

Until 1981 respondents were invited to enter their own ‘religion’.⁹⁹ Since then, the question has been worded in different ways. In 1986 boxes were provided for the five largest denominations and for ‘No religion.’ The result was an apparent reversal of downward trends by the major denominations.¹⁰⁰ It was suggested that the significant increase in Presbyterian affiliation (after years of decline) was because people were no longer required to spell the name of that church! There was also a huge increase in ‘No religion’ at the expense of other forms of non-affiliation. Any change in wording or

⁹⁶ Ibid., p.51.

⁹⁷ P. Bentley, ‘T. Blombery and P. Hughes (eds), *Faith Without the Church?: Nominalism in Australian Christianity*, Kew, Victoria: Christian Research Association, 1992, no page ref., cited in ‘Trish Blombery, *The Anglicans in Australia: Religious Community Profiles*, ed. Philip J. Hughes. Canberra: Australian Government Publishing Service, 1996, p. 46.

⁹⁸ Presbyterian communicant membership in 1981 was only 17 percent of the census total for those aged 15 and over, and Anglican Easter and Christmas attendance in 1981 around 6.5 percent of census affiliation. Hill and Bowman. “Religious Adherence,” p.92.

⁹⁹ *Religion* _____ (Note. There is a statutory right to object to stating religion provided “OBJECT” is entered.). On the reverse of the census schedule the following direction was given: Please do not use indefinite terms such as “Protestant” or “Catholic.” For a child, state the religion in which it is to be brought up. *1945 Census of New Zealand: Vol. III - Religious Professions*, Introductory Notes, p. i.

¹⁰⁰ **What is your religion?**

Anglican; Presbyterian; Catholic; Methodist; Baptist; No religion; Other religion (*such as Rātana, Hindu*) Please state _____; Object to answering this question.

arrangement which drew greater attention to a possible response, or made it easier to answer (for example, by ticking a box rather than writing in a name), would favour that response. For example, when 'No religion' and the names of some Christian denominations were shown on the census form for the first time (in 1986), the number of 'No religion' respondents increased from 166,014 (in 1981) to 533,766 (in 1986). Those choosing such labels as Atheist and Agnostic fell sharply and the number who 'Object to state' halved.¹⁰¹

There were further changes: in 1991 those who professed Christianity were also asked to indicate their denominational preference;¹⁰² in 1996, each denomination was treated as a sub-set of the Christian response.¹⁰³ These changes appeared to favour the categories listed on the census form just as offering 'No religion' before the Christian options may have encouraged its selection. 'Quite small changes of this kind can affect responses to questionnaires, so in comparing the results of the 1996 census with those of 1991 ... these changes need to be kept in mind.'¹⁰⁴

There was other radical changes in 2001: individuals could select up to four responses instead of only one. The published results now included each person's religious affiliation(s). 'Where a person reported more than one religious affiliation, they have been counted in each applicable group'.¹⁰⁵ Hayton suggests that while '... this could be taken as an example of syncretism ... or changing definitions of religion ... it renders comparisons with other years inaccurate.'¹⁰⁶

Furthermore, because respondents could select more than one ethnicity, the percentages totalled more than 100. Australia had not allowed multiple responses, although Bouma questioned the 'strict standards of singular religious identity' enforced in that religiously plural society where many 'participate in and identify with more than

¹⁰¹ Atheist from 21,342 to 1,248 and Agnostic from 23,991 to 1,692. Curtis et al., *The Religion Question*, p.8.

¹⁰² **What is your religion?**

Anglican; Presbyterian; Catholic; Methodist; Baptist; Ratana; Latter Day Saints/Mormon; No religion; Other religion (*such as Salvation Army, Hindu*). Please state _____; Object to answering this question.

¹⁰³ **What is your religion?**

No religion, Christian (Which of these, if any, are you? Anglican/Presbyterian/Catholic/Methodist), Hindu, Muslim, Buddhist, Jewish, Other religion (Print what it is), Other OR Object to answering this question.

¹⁰⁴ Curtis et al, *The Religion Question*, p. 7.

¹⁰⁵ There were 104,655 more responses than there were people in New Zealand. Statistics New Zealand, 2006 Census: *QuickStats About Culture and Identity*, Table 33 note.

¹⁰⁶ Sarah Hayton, 'Count Yourself In: The Census Religious Question 1991-2001', Massey University BA (Hons) Research Report, 2003, p. 8.

on religious group.’ He noted that some Vietnamese in Melbourne considered themselves to be Buddhists and Catholics.¹⁰⁷

Direct comparison between 2006 and earlier statistics was also made difficult because provision was made for a new ‘New Zealander’ category.¹⁰⁸ Another peculiarity was that the specifically Maori denominations (notably Ratana and Ringatu) were not included in the general Christian total but in a new ‘Maori Christian’ grouping.¹⁰⁹

2.6 Conclusions

Between 1945 and 2006 New Zealand’s population increased from 1.7 million to over 4 million but Anglican numbers fell and their percentage of the total plunged from 39 to 14 percent. Numbers peaked between 1966 and 1976 but then steadily fell. Other churches shared this experience: the strength of the four major denominations declined from 81 to 39 percent. Auckland had the highest rate of population growth but had among the highest rates of decline. There, the arrival of thousands of Pacific peoples from islands where Anglicanism was weak, and their subsequent increase through natural increase, as well as high levels of immigration from non-Christian countries, contributed to population growth but not to Anglican numbers. These factors, combined with a general reduction in religious commitment, led to a startling divergence in levels of Anglicanism throughout the region. Anglican strength came to be concentrated in affluent suburbs and in the rural fringe, while vast housing areas, notably in the southern and western suburbs, had low levels of affiliation.

A number of other factors impacted on affiliation: age, rates of fertility, and gender. These had a bearing in different ways and at different times. During the first half of the post-war period, the Anglican demographic closely resembled that of New Zealand society as a whole. However, by the end of the period, it appeared that Anglicans were older and more likely to be women. They were also more likely to live

¹⁰⁷ Bouma, *ibid.*, pp. 63-64.

¹⁰⁸ The denominational mix of the ‘New Zealander’ population closely resembled that of the European:

Ethnic composition of major denominations in three categories: 2006

	European	New Zealander	Maori
Anglican	16.98	14.39	12.88
Roman Catholic	13.07	11.65	12.31
Presbyterian	11.18	10.45	3.71
Methodist	2.57	2.10	2.78

¹⁰⁹ At the 2006 census, ‘Maori Christian’ denominations accounted for nearly 64,000 individuals, 77 percent of whom were Ratana adherents.

in mono-cultural areas, like wealthier suburbs, lifestyle and retirement communities, and pastoral farming rural areas and service towns. On the other hand, Anglicanism struggled in poorer areas which often had a high proportion of Pasefika¹¹⁰ and Asian peoples, and of younger people. The church was also under challenge in provincial areas with declining populations, especially in the southern South Island and central North Island. The incidence of 'no religion' among those of European ethnicity, and especially among the young, contributed to the ageing of Anglicanism.

Despite Anglican efforts to present itself as a multicultural church which respected ethnic diversity and had decision-making processes to reflect that, it was the 'most European' of all the churches and also had an unusually high proportion of British-born people. Anglicans narrowly headed Roman Catholics numbers in the general population (555,000, compared with 508,000) but among those of European ethnicity, the margin was wider: 443,000 compared with 341,000.

It is important to emphasise that the census measured adherence rather than attendance. But between 1981 and 2006 there were significant changes in the way in which the 'religious question' was posed. These had an influence on the results. In earlier years people simply entered the name of their church but later they were offered some alternatives, of which 'no religion' was one (and later appeared first in a range of options). In the 2001 census respondents were also given the opportunity to select more than one option.

In earlier years, it was expected that people would identify with a particular denomination even when they had no obvious involvement in its affairs. Religious adherence was an expression of personal and cultural identity. Few admitted to having 'no religion' but, by the end of the period, affiliation was more likely to reflect actual participation. Chapter 10, which deals with levels of attendance, asserts that levels of participation declined much less than levels of affiliation. Thus it would be wrong to draw conclusions on attendance from census figures based on affiliation. Having said that, the fact remains that there was a general turning away from formal religious commitment in the post-war period and this affected the Anglican Church more than others.

¹¹⁰ The term 'Pasefika' is used to refer to persons of Pacific Islands ethnicity. The term 'Pacific Islander' is inaccurate when it is used to refer to persons born in New Zealand.

Chapter 3

Finance

It is being realised that people do not give as they are able, but as they understand.

–Bishop Johnston, Dunedin, 1961

3.1 Introduction

It could be argued that consideration of finance should be incorporated into the six chapters which deal with the life of the church or that the chapter should be relegated to the end of the exercise as being of secondary importance.

However, finance was an important part of the context within which the church operated as it influenced the decisions made by the church although financial logic was sometimes compromised by theological disputation. There was sometimes discomfort when the subject of money was discussed. It was easy for references to be made to ‘filthy lucre’ or money (or, more exactly, its love) being ‘the root of all evil’. An Australian bishop added that ‘Anglicans had forgotten how to give; they believed that money was material and unspiritual, therefore unmentionable; and if heresy was the problem of the past, bankruptcy was the problem of the present. Tipping God had to stop, tithing had to start.’¹ What the church did was limited by the funds at its disposal notwithstanding calls to ‘go forward in faith’ or assurances that ‘the Lord will provide’. There is a need, therefore, to address these matters directly rather than obliquely. Bishop Simkin made it clear at his first synod that a degree of clerical reserve was also expected. He urged the laity to take the initiative as they would ‘realise that this matter is one which they should take up as, of course, the clergy could not do so.’²

It is argued that the church never handled its finances in an integrated way. The financial health of one level of church life did not necessarily benefit other levels. Improved parish finances did not necessarily add to diocesan coffers. It took thirty years before any consistent action was taken to standardise clergy stipends and pensions. The General Synod did not have the resources to assist struggling dioceses. What the St

¹ Bishop Ian Shevill, [Brisbane] *Church Chronicle*, 1 May 1966, p.133, cited by Jonathan Holland, ‘The Past is a Foreign Country: A History of the Church of England in the Diocese of Brisbane’. PhD Thesis, University of Queensland, 2006, p.98.

² Auckland YB 1940, p.36.

John's College Trust Board was able to do did not necessarily reflect diocesan or even provincial priorities although strong action was taken to ensure that these concerns were heard. The fact that half the dioceses no longer publish parish financial statistics gives weight to the argument that finance continues to be a fragmented responsibility. Lack of information means financial ignorance. No action can be taken to improve the situation when the facts are not on the table.

Five major issues are considered: the adequacy of the funds available to the parishes for their work and an assessment of the impact of the Wells campaigns; the cost of stipendiary ministry; the funds available to the dioceses; the funds available to the General Synod; and the resources that became available from St John's College.

One decision in particular influenced church life for perhaps thirty years: the invitation to the Wells Organisation to conduct canvasses. In the 1970s a series of actions were taken: clergy stipends were standardised, a provincial pension scheme was established, and the purposes of the St John's College Trust were widened. These were inter-related as the college's Widows and Orphans Fund was transferred to the new pension board. The trust's income was made available for purposes beyond that of running a theological college. A later decision to appoint an advisory board broadened the scope of ministry education even further. Other decisions to strengthen the General Church Trust reduced the need to rely on dioceses to provide the funds necessary for the operation of the church at national level.

It is only recently that a common insurance fund was established but Anglicans have resisted calls to use a single banker. Stipends are handled by seven diocesan offices rather than through a national payroll office. In most cases parish contributions to the diocese are regarded as voluntary (and almost optional) and there is little understanding that at least part of the contribution is in the nature of an affiliation levy. There is no sense that the Anglican Church has a coordinated programme of ministry and mission in New Zealand to which Anglicans can commit themselves. Dioceses continue to work in a less than splendid isolation.

Making financial comparisons is a major problem in this period because of the changing value of the currency. Following an accepted convention monetary values are expressed in the currency of the day and any attempt to relate them to present-day equivalents is usually indicated by a footnote. However, to reinforce the point that monetary comparisons are difficult across a number of years, the Reserve Bank

calculates that it would have cost \$76,309 in December 2010 to purchase an item which cost £1000 in March 1946.³

3.2 Parish Finances

Lovell-Smith noted the difficulty the church faced attracting financial support from the laity in the colony because:

[The ministrations of the church] were provided for us in England, and, in most instances with little cost and trouble to ourselves ... The Parish Church was ours to worship in, whenever we chose to attend; and the parish clergyman was bound, not only by his ordination vows but by the law of the realm, to minister to us in the several offices of religion; but here it is different.⁴

The Anglican Church was simply one among many and so a change of attitude was necessary.⁵ Notwithstanding this, Christchurch was more fortunate than other dioceses as its endowments made it possible to pay its bishop well, provide diocesan staff, and support a non-parochial cathedral.⁶

For thirty years the church, like the rest of the community, struggled through years of depression, war and post-war austerity. This meant that in 1945 parish finances were in a parlous state, there was a shortage of clergy, and many buildings were in need of replacement although government restrictions made that difficult. The 1950s brought unprecedented prosperity but it was some time before the church shared in this. Parish activity had increased and, following the baby boom, there were more baptisms and burgeoning Sunday school rolls. The time seemed ripe for expansion. Because earlier attempts to boost finances had failed⁷ it was accepted that a major effort and fresh thinking were required to stimulate giving. This came in the form of the fund-raising campaigns conducted in virtually every parish by consultants like the Wells Organisation. The results were impressive: parish incomes reached new levels. The question is whether this momentum was sustained. In fact another challenge came when the economic climate suddenly changed in the early 1970s. The 'golden years' were

³ Reserve Bank of New Zealand Inflation Calculator, <http://www.rbnz.govt.nz/statistics/0135615.html>

⁴ *Church Quarterly Paper*, October 1861, pp.1-2, cited by Margaret Lovell-Smith, "There is everything to be done" Organising a Colonial Church', Colin Brown, Marie Peters, et al. (eds.) *Shaping a Colonial Church: Bishop Harper and the Anglican Diocese of Christchurch*, Christchurch: Canterbury University Press, 2006, p.71.

⁵ Lovell-Smith, *ibid.*, p.71.

⁶ Marie Peters, 'Legacy: A Colonial Church', *Shaping a Colonial Church: Ibid.*, p.243.

⁷ The Diocese of Auckland attempted to raise funds for church development in 1947 but the results were disappointing. Allan Davidson (ed.), *Living Legacy: A History of the Anglican Diocese of Auckland*, Auckland: Anglican Diocese of Auckland, 2011, pp.218-19.

over, and the church now had to contend with double-digit inflation. Parishioners were asked to review their giving annually in order that the real value of their giving could be maintained. Remarkably, aggregate giving largely kept pace with inflation but this was because a small number of parishes were remarkably successful in attracting financial support. Most, however, found it difficult to continue to pay their clergy and were forced to examine alternative ways of providing ministry.

Two sources of statistical information are available. Until 1986-87 the *Proceedings of General Synod* included a summary of diocesan financial returns which included data relating to parishes.⁸ These are a useful source for the first forty years of this period but have limitations as there is a lack of consistency over the period and between dioceses. The second and more comprehensive source is the annual summary of parish finances in diocesan year books. To facilitate analysis at local parish level, the available year-by-year parish offering totals have been collated and included in the appendix. Unfortunately, the coverage is incomplete as some dioceses chose not to publish this material.⁹ Fortunately, however, the larger dioceses continued to report fully and consistently for the whole of the period, and so some conclusions can be drawn.

This section deals with the state of parish finances in 1945, the factors that led to fresh thinking, an assessment of the fund-raising activities which began in 1957 and the impact they made on church finances, and the extent to which the momentum was sustained after 1975. (1975 was chosen because it is a convenient mid-point in this study and because the six central chapters deal with the church at parochial, diocesan and provincial levels before and after the years 1975 or 1976).

Parish Finances: 1945-60

The principal source of parish income was voluntary giving: loose cash offerings, weekly envelope donations, and quarterly or annual donations.¹⁰ Some parishes

⁸ Until 1968-69 this provided annual diocesan totals of receipts for parochial purposes under various headings: (a) for ordinary purposes (with sub-totals for interest and rent from parochial endowments, grants from the diocese, offertories and collections, subscriptions and donations, and other receipts); (b) for capital purposes (with sub-totals for land, buildings or permanent improvements, and for endowment capital account). From 1969-70 to 1986-87 the classification was simplified: (a) for general parochial purposes (direct giving, and all other receipts); (b) for special parochial purposes (for capital purposes including furnishings, and all other receipts); and (c) for purposes outside the parish (for missions coordinated by NZABM, and all other receipts). A summary is provided in Appendix 6.

⁹ Auckland, Wellington, Christchurch and Waikato provided detailed parish finance statistics throughout the whole period. Waiapu did so between 1959-60 and 1993. Dunedin ceased reporting in 1984-85. Nelson never provided comparable financial data.

¹⁰ An explanation of these methods is included in chapter 4.

received endowment income but only in rare cases was this significant. Many also raised money through special efforts like bazaars and sales of work although the amounts raised were comparatively small.

In 1945 memories of the Great Depression were still fresh in the minds of many even though the Second World War intervened. Individuals and parishes were obsessed with security, caution and economy and there was an understandable reluctance to take risks. The country had experienced the ‘false dawn’ and glitter of the mid-1920s, the depression, and then the War. Between 1925 and 1935 the economy had contracted and for only the second time in history the currency was deflated.¹¹ However, the tables turned. Because of the war many items were rationed; the demand for goods could not be satisfied. In 1945 what could be bought for £1 in 1935 now cost £1.7.8. Prosperity returned in the 1950s but the outbreak of the Korean War led to a new bout of inflation (12 percent in 1951¹²). In 1955 it cost £1.12.0 to buy an item worth £1 in 1945:

The Korean War had a dramatic indirect economic impact in New Zealand. The sense of crisis precipitated by the outbreak in 1950 encouraged the United States to seek to buy large quantities of wool not for uniforms for use in Korea as many supposed at the time (and since), but to complete its strategic stockpiles. This demand led to the greatest wool boom in New Zealand's history, with prices tripling overnight. However, the inflationary effect of other commodity buying offset the advantages of the wool boom, with imported raw materials rapidly increasing in price.¹³

Parishes were highly dependent on voluntary offerings. They provided 69 percent of parish incomes¹⁴ but, even before the Wells campaigns, offerings began to increase. Giving more than doubled between 1945-46 and 1955-56 (tables 3.1-3.3) but 78 percent of the increase simply compensated for inflation.¹⁵ There was not enough spare cash to

¹¹ What cost £1 in 1925 could be purchased for 16s 10d in 1935.

¹² See tables 3.5 and 3.6.

¹³ <http://www.nzhistory.net.nz/war/korean-war/impact>, accessed 22 December 2012.

¹⁴ This ranged between 77 percent in Auckland and 61 percent in Wellington: Auckland 76.2%, Christchurch 73.2%, Waiapu 71.2%, Nelson 64.9%, Waikato 64.5%, Dunedin 63.2%, Wellington 60.6%. It is difficult to understand why the percentages varied so much. In 1945-46 Auckland offerings (£32,657) included offertories and collections (£29,254) and subscriptions and donations (£3,402). The only other items included in general income (£40,806) were interest and rents from parochial endowments (£2,039) and other receipts (£6,110) which meant that there was a discrepancy of £1,198. The only other items in the schedule were receipts for capital purposes, diocesan and general purposes, and overseas missions. Wellington offerings (£33,667) included collections including envelopes (£25,975) and subscriptions (£7,692). The only other items included in general income (£52,577) were local endowment rent and interest (£1,693), grants from the General Church Fund (£1,208), and other ordinary receipts (£5,186). In neither diocese was there evidence that any parish received a substantial portion of its income from sources other than offerings.

¹⁵ They increased by 35 percent between 1945 and 1951 (when the inflation rate was 26 percent), and by 56 percent between 1951 and 1956 (when inflation was 29 percent). Total diocesan offerings in 1945-46 were £154,434. Using the Reserve Bank calculator that was equivalent to £252,377 in 1955-56 currency. Actual offerings in that year were £325,414.

start thinking of expansion. Indeed it took time for average weekly giving to increase: in Wellington it increased from 4s 5d to 6s) and in Auckland the amounts were even lower (3s 7d to 5s).

Parish Finances: 1960-75 and the Wells Campaigns

The Wells initiative came at the right time and in unique circumstances. The church was accepted as an important institution in the community. It provided worship and pastoral care and other essential services. People turned to it to have their babies baptised, for a Sunday school for their children, and for their weddings and funerals. Clergy visited the sick in hospital and the church provided a variety of social services. As men returned from overseas, got married and started families, there was a feeling that an opportunity existed to build a new world. Schools expanded, there was full employment, and a comprehensive social security scheme had been established.¹⁶ Voluntary organisations thrived and many churches formed working bees for building projects.

Wells reminded people that the church had an important role to play in the community and they had an obligation to support it generously. Wells was an American organisation which later extended its operations to other countries:

Modern fundraising has its origins in the 'Wells Organisation', established by Lewis G. Wells and Ashley Hale. 'Wells' was predominantly a church fundraising programme, originally based in the USA. The US company launched a Canadian company, which in turn launched the Australian company in 1954. From there the Wells Organisation spread to South Africa, New Zealand and England. The introduction of the Wells Organisation to Australia revolutionised fundraising in this country, particularly in relation to churches. It broke the "two bob-in-the-plate" mentality of donors and Wells became very successful. In 1956 there were about 25-30 employees in Melbourne and a similar number in Sydney.¹⁷

Wells was introduced to Australian Anglicans by Bishop Ian Shevill of North Queensland. In 1955 he initiated an Anglican Building Crusade which achieved remarkable results.¹⁸

Campaigns followed a standard format. The clergy revised their rolls to ensure that all parishioners were listed. It was important that nobody should be left off the list.

¹⁶ Brian Easton. 'The Post-War Welfare State.' Based on an address in the University of Auckland Winter Lecture Series, 20 June 1995. www.msd.govt.nz/documents/about...work/.../spj7-post-war.doc. Accessed 28 October 2013.

¹⁷

<http://www.fia.org.au/pages/history-of-fia.html>, accessed 21 December 2012.

¹⁸ Jonathan Holland, 'The Past is a Foreign Country: A History of the Church of England in the Diocese of Brisbane'. PhD Thesis, University of Queensland, 2006, p.98.

Even those with only a nominal connection were included as Wells had learned that the most generous contributors were not necessarily those actively involved in parish life.

Those on the roll received a personal invitation to a 'loyalty dinner'.

Commercial caterers were used, sometimes assisted by members of other churches as an expression of local ecumenical friendship. The hope was that every parishioner should attend the dinner and not be expected to help in the kitchen. The importance of strong lay leadership was emphasised and influential members of the community were recruited onto visiting teams. The clergy and members of the Wells team took a back seat. The visitors made their pledges before the dinner and details of their combined response were shared at the dinner.

A brochure was sent to each parishioner immediately after the dinner to reinforce the messages that had been given. It expounded the principles of Christian giving and set out the priorities of the parish over the next three years with details of the cost of building projects. Within days parish visitors called with a pledge card on which the person was asked to indicate their intention to contribute a certain weekly amount for a three-year period. The results of the pledge process were then reported back.

The canvass at St Andrew's, Cambridge in February 1957 was typical although the size of the parish meant that two loyalty dinners on successive evenings were required. After the national anthem was sung and the vicar opened with a prayer, parishioners sat down for a meal of roast chicken or spiced ham with a lettuce collation, mint green peas and boiled potatoes, followed by fruit salad or jelly trifle, and then coffee or tea, soft drinks, biscuits and cheese, and salted nuts.

The speeches were all given by local lay people. Mr A.B. Baker, the general chairman, made the point that increased giving would develop greater interest in the church and in the spiritual lives of parishioners. He was followed by Mrs A.B. Williams, the hostess committee chairman. Mr A.N. de L. Willis (son of the first vicar), the initial gifts chairman, traced the history of the parish and the ways in which it had developed.

Mr C.R. Haworth, the arrangements chairman, outlined the material needs of the parish. These included an extension of the parish church, a parish room for meetings, church halls in two centres, renovation of another church, a double-unit residence for the curate and verger, urgent repairs to the organ, and funds to support work outside the parish. Wells campaigns were based on the 'one giver, one gift' principle. The goal was to raise money for ongoing parish expenses as well as for capital projects.

Mr D.R. Allen, the teams chairman, explained that ‘very soon now one of your neighbours will be calling on you to talk about our parish development plans ... he has spent many hours preparing himself for this task ... he has given sacrificially of his own money.’ Mr C.W.D. Clark, the canvass committee chairman, and Mr W.R. Familton gave further details on ‘How to make a pledge’. The vicar made some closing remarks, said the canvass prayer,¹⁹ and gave a blessing.²⁰

Cambridge aimed to raise £32,000 over three years and succeeded in doing so.²¹ Annual giving averaged £10,902 compared with £1,824 in the five years before the canvass and £6,259 in the following five years. The neighbouring parish of Te Awamutu set itself a similar target and received pledges totalling £37,021.

The Wells campaigns had a major impact on parish life: giving increased by 223 percent between 1955-56 and 1959-60 (table 3.4).²² The success of the campaigns was evident from the graphs of parish offerings in several dioceses (figs 3.1-3.5). Stories of success came in from all over the country.²³ Because inflation was now much lower (16 percent in five years) (table 3.5) the health of church finances improved considerably. Parishes felt more confident about relying on giving to provide the bulk of their income. By 1974-75, 84 percent²⁴ of parish incomes were from offerings; the peak years were 1972-75 when offerings provided just over 90 percent of parish incomes.

It took some time for the full impact of Wells to be felt. Auckland initially lagged behind the other large dioceses. In 1960 (table 3.4) parish offerings there totalled £155,586, much lower than in Wellington (£242,681) and Christchurch (£221,391). The average weekly offering in Auckland was 8s, less than half the Wellington figure of 16s

¹⁹ ‘Each evening at mealtime from now until the end of the canvass, I shall pray for the success of the canvass, knowing that other church folk will be doing the same.’

²⁰ I acknowledge the late Brian Oliver, parishioner of St Andrew’s, who was the Special Gifts Chairman. He gave me his copy of the canvass booklet, the loyalty dinner programme, and prayer card.

²¹ That target was achieved: £11,731 in 1957-58; £10,361 in 1958-59; and £10,615 in 1959-60, a total of £32,707.

²² Auckland by 164 percent, Wellington 268, Christchurch 265, Dunedin 212, and Waikato 380.

²³ Between 1955 and 1960 offerings in Merivale increased from £2828 to £14,922 (and peaked at £16,713 in 1959); Fendalton from £2746 to £12,878 (and peaked at £15,478 in 1958); All Saints’, Palmerston North, from £4744 to £27,238 (and peaked at £32,012 in 1958); Karori from £5956 to £32,248. In St Heliers they increased from £1220 in 1955 £10,047 by 1962 and in Whangarei from £2457 in 1955 to £7245 in 1960 but by 1965 had increased to £12,700. Offerings in the struggling Mt Roskill parish increased from £1561 to £5398 between 1955 and 1960 and made it possible for the parish to be divided into three units. Spectacular results were also recorded in Dunedin: Roslyn (from £1902 to £7689), Oamaru (£2114 to £7230), Gore (£1389 to £7092), Anderson’s Bay (£1373 to £5359), Invercargill (£2330 to £8765) and in rural Riverton (£585 to £3050).

²⁴ Dunedin 87.5%, Waikato 87.3%, Auckland 85.8%, Nelson 85.6%, Wellington 84.1%, Waipapua 84.0%, Christchurch 82.2%.

8d.²⁵ Possibly it took longer for the level of giving to be lifted as there were more parishes in which to organise canvasses. In any event, by 1975, parish giving in Auckland had increased to \$946,082, ahead of Wellington (\$759,532) and Christchurch (\$636,414).²⁶ In real terms, parish offerings in 1975 were double those prior to Wells. The highest rates of increase were recorded in the three northern dioceses.²⁷ The level of real giving was now four times that of thirty years earlier. For the same level of real giving to be maintained in Auckland as in 1945-46²⁸ it was necessary for offerings to reach \$271,770. In fact, giving totalled \$1,065,456 (see table 3.8). This was an impressive result: all but six of the 47 parishes achieved increases of over 100 percent between 1945 and 1975. Most of those with high rates of increase were in areas of population growth and many were subsequently sub-divided.²⁹

Giving usually reached its highest level in the year in which the campaign was held as the direct approach to parishioners elicited special ‘one-off’ donations. St John’s, Trentham was typical. In its first two years as an independent unit giving had averaged £2321³⁰ but as a result of the campaign, this increased to £9913³¹. There followed four years during which giving declined but the average annual income after the campaign (£7343)³² was more than three times what it had been before. The long-term impact of Wells was often as significant as the short-term immediate result. Parish incomes increased, stipends were improved, running costs covered, capital projects financed, and contributions to the diocese lifted to a new level.

²⁵ In the pre-decimal currency of the day, these weekly amounts of £0.18, £0.21, £0.25 and £0.40 were 43d (3s 7d), 50d (4s 2d), 60d (5s), and 96d (8s) respectively.

²⁶ It is difficult to reconcile the total parish offerings figure for Christchurch in 1974-75 as recorded in the PGS financial summary (\$533,167) with the schedule of parish offerings total (\$636,414). Use of the latter figure produces a per capita giving total which is closer to that in other dioceses. Because the published parish offerings total for Waiapu (\$310,124) is for a 9 months’ period the next full year total (\$469,262) has been used in this calculation.

²⁷ Actual giving in 1975 as a percentage of giving in 1955-56, adjusted to 1975 dollar equivalents: Auckland 261.5, Waikato 230.0, Waiapu 225.1, Nelson 207.1, Wellington 185.5, Christchurch 165.1, and Dunedin 160.0. The national ratio was 203.8.

²⁸ Although the summary of parish giving in Auckland in 1945-46 is shown as £32,657 in PGS, the schedule of parish finances in the Auckland year book shows a total of £29,254. That figure has been used in this calculation as it was necessary to use figures relating to individual parishes.

²⁹ The list includes Papatoetoe-Manurewa, Henderson, Mt Roskill, New Lynn, Howick, Tamaki West, Bay of Islands with Kawakawa, Birkenhead, Takapuna, Northcote, Avondale, Helensville, Otahuhu-Panmure, Ellerslie and St Aidan’s Remuera. Some of these were sub-divided into two and sometimes three or four parishes. There were also a few small parishes (Coromandel, Islands (Waiheke) and Hauraki Plains) where the percentage increase was high because they had begun on a very low base.

³⁰ 1956 and 1957

³¹ £10,604 and £9222 in 1958 and 1959

³² £6684, £7170, £7334 and £8184 in 1961 to 1964

The pledge was intended to be the total financial response from an individual and parishes were urged to abolish other forms of fund-raising. The ‘need of the giver to give’ was constantly emphasised. The campaigns had an evangelistic outcome: some people who increased their giving, or began to contribute, became more actively involved and were brought into the heart of parish life. Wells:

... asked church people to look seriously at the measure of their giving, trained visitors to interview parishioners in their homes, issued well prepared brochures, and held ‘loyalty dinners’ at which selected people declared how much they would pledge to the work of the Church. Although the programme met vociferous opposition, many people realistically faced the principles of Christian giving for the first time.³³

Although some parishes were reluctant to use Wells, the results spoke for themselves. Early in 1958, *Church and People* devoted a page to questions about the programme with answers from satisfied clients. Since March 1956 Wells had conducted more than 200 canvasses which raised over four million dollars in pledges (equivalent to at least 182 million dollars in 2012). L.O’S. Beere (Ponsonby), declared that ‘we could not have achieved such a satisfactory result without the dynamic aid of your organisation.’ H.F. Harding (Anderson’s Bay) declared that the canvass had ‘had a considerable spiritual impact upon the parish and a number of young people particularly have been aroused to take an active interest in church affairs.’ For R.J.P. Witty (Lyttelton) ‘the turning point in this parish occurred at our analysis and plan meeting ... and some of our vestry caught sight of the great possibilities ahead.’ In response to the criticism that it was wrong to bring business into religion, L.P. Leary (Auckland) argued that there was ‘no difference between paying a man to build a church and paying him to raise funds for building a church.’³⁴

This commitment to stewardship was shared by other denominations. However, Presbyterian campaigns at the same time were led from within the church by the New Life Movement (NLM) which was established in 1949. It had a strong commitment to lay leadership, evangelism, parish missions, and church extension.³⁵ NLM ‘discouraged professional fund raisers such as the Wells organisation’ but soon developed its own standard campaign pattern, ‘with parish surveys and training in visitation, special

³³ Peter Butt, *The Cross and the Stars: An Historical Record of the Anglican Diocese of Wellington*, Wellington: Diocese of Wellington, 1993, p.103.

³⁴ *Church and People*, February 1958, p.9.

³⁵ Allan K. Davidson and Peter J. Lineham. *Transplanted Christianity: Documents Illustrating Aspects of New Zealand Church History*. Auckland: College Communications, 1987, document 6.7, pp.319-20.

teaching on stewardship, pledge cards, a 'church family meal', and a service to dedicate pledges.' Davidson notes that 'while the campaigns had a definite financial aspect with a call to systematic giving, they challenged people to examine their total commitment to the church.'³⁶

Parish Finances: 1975-2010

By 1975 'planned giving' was widely accepted although by then the favourable economic circumstances of the 1950s and 1960s had ended and the country faced difficult economic times. Belich observed that:

A sharp recession in 1967-68 is sometimes seen as the beginning of the end, but the big shift really came from 1973, apparently triggered by external events. One was the 'oil shock', which nominally quadrupled New Zealand's petroleum bill, and the other was Britain's joining the European Economic Community, which shifted the decline of New Zealand's British market from gradual and relative to rapid and absolute. ... As import costs rose and export receipts fell, New Zealand's terms of trade deteriorated by over 40 percent in the mid-1970s – similar to the decline during the great depression.³⁷

Inflation, around three percent between 1952 and 1966 (table 3.6) reached 6.6 percent in 1967 but that was but a shadow of things to come. In all but four of the years between 1970 and 1987, the country experienced double-digit inflation.³⁸ Annual rates of 15 percent were common. Apart from the effect on household budgets it meant that parishes had to increase their incomes in order to stand still. Inflationary pressures subsided after 1990 and the average annual inflation rate until 2011 was only 2.2 percent (table 3.6). The country enjoyed modest prosperity although the global financial crisis (GFC) which began in 2007 led to a serious economic downturn. Its impact on inflation was minimal and, indeed, the fear was that deflation would re-emerge.

It would have been desirable to use the same measures as in the previous period to assess the health of parish finances between 1975 and 2010. Unfortunately, less information is available for this period. After 1986, national parish statistics were no longer provided. Some dioceses chose not to publish parish financial statistics. Only four did so for the full 1975-2010 period.³⁹ It was thus more difficult to assess the

³⁶ Allan K. Davidson, "1931-1960: Depression, War, New Life " In Dennis McEldowney (ed.), *Presbyterians in Aotearoa 1840-1990*. Wellington: Presbyterian Church of New Zealand, 1990, p.124.

³⁷ James Belich, *Paradise Reforged: A History of New Zealanders from the 1880s to the Year 2000*. Auckland: Penguin, 2001, pp. 396-97.

³⁸ In each of the 5-year periods the total percentage change was as follows: 1965-70: 31.0%; 1970-75: 65.1%; 1975-80: 98.7%; 1980-85: 74.4%; 1985-90: 52.5%.

³⁹ Auckland, Christchurch, Wellington and Waikato. Wellington ceased to provide the full analysis of parish finances after 2007 although the Diocesan Secretary made this information available to me.

overall financial health of the church in 2010 than it was in 1945. The results that follow relate to the three largest dioceses and deal with two periods, 1975-90 and 1990-2010.

In 1975, 90 percent of parish incomes came from offerings. Per capita giving (total offerings divided by acts of communion) was \$2.12.⁴⁰ The impact of inflation was obvious: in 1990 it cost \$5282 to buy an article that cost \$1000 in 1975. Nothing less than a five-fold increase in parish offerings was required in 1990 to keep pace. It meant that giving in the three dioceses had to increase from \$2.46m to \$13m.⁴¹ The results were encouraging: a 428 percent increase was required; 390 percent was achieved (table 3.7).⁴²

The taming of inflation in 1990 (from 11.7 percent in 1975-90 to only 2.2 percent in 1990-2010) meant that what had cost \$1000 in 1990 required an outlay of \$1555 in 2010, an increase of 55 percent. For the church this meant that giving had to increase from \$12.07m to \$18.78m.⁴³ Again, the results were gratifying as \$19.68m was received.⁴⁴ The dioceses were remarkably successful in encouraging parishioners to maintain the value of their giving.

In 2010, offerings provided 67 percent of the income of parishes in Wellington, 69 percent in Christchurch but only 58 percent in Auckland.⁴⁵ These percentages had declined since 1975 when 90 percent was recorded.⁴⁶ Parishes now turned to other

⁴⁰ Although the calculation was made on an annual basis it effectively represented a weekly amount. Most contributors made a weekly offering which they placed 'in the plate' on Sunday.

⁴¹ Auckland from \$1.06m to \$5.63m; Wellington from \$0.76m to \$4.01m; and Christchurch from \$0.64m to \$3.36m

⁴² Christchurch reached 95 percent of its target; Wellington 105 percent, but Auckland, which achieved 83 percent, fell short by a million dollars. In Auckland, offerings in 1975 were \$1,065,456. To compensate for inflation, it was necessary for 1990 offerings to increase to \$5,627,243. The actual total achieved was \$4,653,230. In Wellington, 1975 offerings were \$759,532. By 1990 the adjusted level was \$4,011,494 but this was exceeded as the total was \$4,226,967. In Christchurch, 1975 offerings were \$636,414. By 1990 the adjusted level was \$3,361,242 but the total received was \$3,186,739.

⁴³ In Auckland from \$4.65m to \$7.24m; in Wellington from \$4.23m to \$6.58m; and in Christchurch from \$3.19m to \$4.96m.

⁴⁴ Auckland \$8.46m, Wellington \$6.26m, and Christchurch \$4.96m. In Auckland, offerings in 1990 were \$4,653,230. To compensate for inflation, it was necessary for 2010 offerings to increase to \$7,236,957. The actual total achieved was \$8,462,825. In Christchurch, 1990 offerings were \$3,186,739. By 2010 the adjusted level was \$4,956,191 and the total received was \$4,940,508, or 99.6% but that total could probably be increased by at least \$200,000 as no figures were provided by the Cathedral. In Wellington, 1990 offerings were \$4,226,967. To compensate for inflation, it was necessary for 2010 offerings to increase to \$6,551,799. The total received (\$6,258,538) represented 95.6% of that target.

⁴⁵ Wellington: Offerings \$5,800,131, Total Income \$8,612,710, percentage 67.34%; Christchurch: Offerings \$5,597,693, Total Income \$8,150,066, percentage 68.68%; Auckland: Offerings \$8,495,008, Total Income \$14,576,218, percentage 58.28%.

⁴⁶ Between 1997 and 2011 the percentages in Auckland lay between 54 and 60%. Auckland Diocesan Year Book 2012, p.213. The absence of common standards of reporting may have led to some inconsistency. Because the Auckland calculation was based on fewer categories the percentage may be

sources of funding or cut their costs by moving away from full-time ministry. Anglicans, on average, gave \$21 a week to the church in 2010, or ten times what they had given in 1975 (\$2.12) but that was equivalent to \$17.41 in 2010 dollars.⁴⁷

However, there is a danger in focusing on diocesan totals. The ultimate test lay in how each parish responded to the challenge. In real terms, giving in Auckland increased by 97 percent between 1975 and 2010. However, it increased in only 22 of the 75 parishes⁴⁸, although eleven recorded increases of more than 100 percent. This meant that real giving declined in 53 parishes.⁴⁹ It decreased significantly in such traditional strongholds as St Heliers, Whangarei, St Mark's Remuera, St Andrew's Epsom, and Takapuna, although they were still able to provide ministry as they had done. However, because each parish was now required to take responsibility for its finances, some were forced to examine alternative models. The full extent of this decline is outlined in an appendix.⁵⁰ In Christchurch 42 parishes⁵¹ out of 63 recorded decreases. Five parishes achieved increases of more than 100 percent,⁵² eight over 50 percent, and another eight less than 50 percent. Many of the poorer performing parishes were in rural areas.

The Wells campaigns in the late 1950s and early 1960s had a remarkable effect on parish giving as, in real terms, giving doubled between 1955 and 1975. Thereafter, high rates of inflation in the next 15 years meant that substantial increases were required in order to maintain the purchasing power of the currency. Between 1975 and 2010 the church was remarkably successful in adjusting to new levels of giving. Diocesan totals were maintained. However, this was only because a small number of parishes recorded substantial increases. In fact, giving declined in two parishes out of three. A serious financial problem remains unresolved.

under-stated. There were only four income categories: Offerings including missions, Other income, Investment income, and Appeals/Missions. On the other hand, Christchurch had ten income categories and Wellington eight.

⁴⁷ Based on acts of communion, per capita giving varied only slightly: Auckland \$22.24, Christchurch \$20.30, and Wellington \$19.86.

⁴⁸ There were more than 75 parishes in 2010 but in order to make an effective comparison with 1975 subsequent amalgamations and divisions have been ignored.

⁴⁹ Of the parishes which recorded decreases, 11 were over 70%, seven over 60%, six over 50%, ten over 40%, four over 30%, six over 20%, and nine below 20%.

⁵⁰ Appendix 6.

⁵¹ Of the parishes which recorded decreases, three were over 70%, four over 60%, nine over 50%, seven over 40%, five over 30%, three over 20%, and eleven below 20%.

⁵² Avonhead (520%), Mackenzie (353%), St John's Latimer Square (344%), Sumner (167%), and Lincoln (119%).

3.3 Stipendiary Ministry

The church relied on volunteers to carry out much of its work and at all levels these part-time unpaid participants far outnumbered the clergy. However, tradition and theology meant that clergy were required to discharge certain prescribed functions. Legally, they were not ‘employed’ but, rather, licensed to hold a particular office.⁵³ Instead of a salary they received a ‘stipend’ which was, in effect, a living allowance sufficient to cover normal living expenses. It took no account of experience, seniority, academic qualifications, or responsibilities.

Until the 1970s, clergy were paid directly by their parishes. This gave some sense of responsibility and ‘ownership’. Handing over the stipend cheque each month became a ritual in Gore where the whisky bottle was opened to celebrate the delivery of the stipend cheque by the treasurer.⁵⁴ However, there was a downside, as Colin Baker, one of the advocates for change in the 1970s, recalled. Many of the clergy on the East Coast ‘had to wait for their stipends when their parishes were responsible for direct payments. Often they had no money in the parish accounts until their wool cheques came in once or twice a year.’⁵⁵

The diocese set the rate for the stipend but this was only a recommendation. The parish vestry had to decide how much it would or could pay. What it was able to pay was sometimes supplemented by a grant from the diocese. In Auckland, for example, the Diocesan Central Fund provided grants to 16 parishes out of 45, ranging from £30 to £110, in 1945.

⁵³ The church’s understanding is outlined in this extract from a diocesan handbook: ‘Clergy remuneration is always described as a stipend rather than a salary or wages. This is because being a priest is a calling from God, not employment for a salary provided in return for work undertaken. The position that clergy are called not employed has been confirmed by the secular world. Over many years clergy of all the main denominations have challenged their perceived employers, usually over what could be called “employment issues”, such as unfair dismissal, housing provisions, etc. In every case the secular courts have confirmed that clergy are “called”. Decisions have been handed down to this effect in the United Kingdom, Canada, Australia and recently in New Zealand in the “Mabon” decision. The Rev Mabon, being a Methodist Minister in a co-operating parish (Methodist/Anglican) was removed from his position and on appeal to the Employment Court was informed that he was not employed, but called. In 1998 Mr Mabon appealed the decision to the N Z Court of Appeal but was unsuccessful.’

Diocese of Auckland, *Diocesan Handbook*, ch. 2, section 1.2
<http://www.auckanglican.org.nz/dox/HandBook/pdf/Chapter%202.pdf>, accessed 6 March 2013.

⁵⁴ Personal recollection of anecdote about former clergy told to the writer during his time as Vicar of Gore (1980-84).

⁵⁵ Bishop Peter Atkins, ‘A Tribute to Colin Baker, 23 April 2012’, circulated by the New Zealand Anglican Church Pension Board, 2012.

Clergy stipends varied and it was many years before a standard stipend became a reality. In 1946 Auckland stipends ranged from £320 to £550.⁵⁶ Vicars of parishes received more than those in parochial districts; those in the city more than those in rural areas. The stipend issue had been a bone of contention for many years. Simkin told the 1940 synod that the current stipend of £300 was ‘less than the wage of many of the men to whom the clergy minister’ and that its purchasing power was ‘only equal to 80 per centum of the same amount five years ago.’⁵⁷ By 1950 it had increased to £450 and, because of high inflation, it was raised again in April 1951 to £520⁵⁸ but this was only the equivalent of £354 in purchasing power in 1940. The clergy were scarcely better off. Indeed a debate in the Waiapu synod had concluded that the vicar’s stipend should be at least £250. That was in 1908. Had that level been maintained, a stipend of £700 would have been reasonable in 1951.⁵⁹

The first substantial change came in 1956 when Auckland considered legislation that was ‘based on an entirely new principle and envisages drastic changes’. The basic stipend would be raised from £600 to £650 and increments based on seniority or family circumstances would also be paid.⁶⁰ Parishes would no longer pay stipends above the diocesan standard and clergy would no longer receive the Easter offering.⁶¹ These moves represented the most significant changes in the stipend system. The only way to operate such a scheme was through a central stipend pool into which parishes contributed an assessed monthly amount. The clergy would be paid on a set date each month, irrespective of when the parish made its payment. This gave a greater sense of financial certainty to the clergy. However, the move away from a direct relationship between the clergy and the parish to one in which the diocese acted as paymaster may

⁵⁶ Five clergy received £330, four a variety of amounts between £320-350, ten £360, six £385, seven £420, ten a variety of amounts between £400 and £467, while three were in receipt of stipends between £520 and £550. Auckland YB 1946, parish finances schedule.

⁵⁷ Simkin was right. According to the Reserve Bank calculator, the purchasing power of £300 in 1940 was equivalent to £243 in 1935. To maintain the value of £300 (1935) it would have been necessary to pay £370 in 1940. Auckland YB 1940, p.36.

⁵⁸ Auckland YB 1951, p.22.

⁵⁹ *Bush Advocate*, 24 November 1908, p.6. Papers Past. <http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&d=BA19081124.2.48&dliiv=&e=-----10-PubMetaGRA-1----0C0ming+Home-->, accessed 30 January 2013. Reserve Bank calculator indicates that to maintain the purchasing power of £250 in 1908 would require the equivalent of £699.36 in 1951.

⁶⁰ Auckland YB 1956, p.22. Clergy would receive an additional £10 for each year of service (up to a maximum of £350), and an additional £50 for each dependent child. Thus a priest with ten years’ service and two young children would receive a total of £850; a priest with 35 years’ service with no dependent children would receive £1000.

⁶¹ The custom by which the offerings on Easter Day were handed over to the vicar for his sole use.

have given the impression that the diocese had become the 'employer'. That was the other side of the argument that the clergy were in a better financial position than before.

Dioceses continued to make their own arrangements but in 1966 General Synod appointed a commission headed by Bishop Johnston (Dunedin)⁶² 'to establish a common standard for stipends and pensions of clergy ... and to consider the possibility of working towards a provincial clergy pension fund.'⁶³ The commission reported strong support for a uniform provincial stipend as 'a priest in a similar cure might receive \$1800 or \$2700 according to his diocese.'⁶⁴

The stumbling block was the attitude of some dioceses. They argued that because the diocese was the basic unit it should be able to make its own decisions. The commission responded by saying that there was little to be said in support of the present variations. While 'an advisory body may be all that is possible ... that would be a gain.'⁶⁵ By 1970 it had to admit that 'there is apparently no present hope of a provincial standard of stipend.' It understood the need for diocesan autonomy but could 'see no justification for the variation in the remuneration of the clergy by reason of diocesan boundaries.'⁶⁶

By 1972, however, there was a breakthrough. The commission had sought reaction to a model scheme which called upon each diocese to accept the principle that stipends and allowances should be set on the same recognised basis and be revised regularly. The commission related the stipend rates in force during 1965-71 to the average weekly earnings calculated by the Department of Labour (table 3.9). It recommended that the stipend for a vicar should be set at \$2868⁶⁷ together with allowances. These were set at \$100 for each dependent child and \$25 for each year of service to a maximum of \$500. Stipend levels would be reviewed at six-monthly intervals.⁶⁸

⁶² The Rt Revd A.H. Johnston (Dunedin), the Rt Revd G.M. McKenzie (Wellington), the Very Revd H.A. Childs (Waiapu), Mr C.R. Baker (Waiapu), Mr S.W. Nicholson (Auckland), Mr J.C. Cottrell (Christchurch), Mr W. Olphert (Wellington) and the Revd W.F. Wilkens (Nelson).

⁶³ PGS 1966, p.70.

⁶⁴ PGHS 1968, p.188.

⁶⁵ PGS 1968, pp.189.

⁶⁶ PGS 1970, pp.162-63.

⁶⁷ The rates for assistant curates were set at \$2572 (married) and \$2491 (single).

⁶⁸ It recommended that the Department of Labour average weekly wage rate be used as the basis for calculation. If the change in a 6-monthly period was less than 1.5% no alteration would be made; if it were more than 1.5% the stipend rate would be adjusted.

The commission also reported progress on a new provincial pension scheme. The difficulty in establishing a common fund had always been in ‘finding a capital sum which would bring the benefits of such a common fund at least to the level of the best existing fund’ but, thanks to St John’s College, the capital and resulting income of the Widows’ and Orphans’ Fund⁶⁹ would become available. The assets of the diocesan pension funds⁷⁰ would be incorporated into a common fund; clergy would contribute five percent of their stipend by way of subscription which would be supplemented by a 7.5 percent contribution by the parish or diocese; and a range of benefits offered to retired clergy and widows.⁷¹

The stipend and pension reforms of 1972 remained largely intact for the next forty years. Stipends continued to be reviewed but, because of a lower rate of inflation, adjustments were made annually rather than six-monthly. The comparability of the stipend was retained.⁷² The service and family allowances were abolished when it became evident that most clergy were already receiving the maximum and so it was decided to simplify the formula by dispensing with the allowances and adjusting the basic level. Debate continued as to what salary benchmark should be adopted. It was observed that the stipend was similar to the salary of a registered nurse with one to three years’ experience, a social worker or a first year teacher with a degree.

Reference was made to the stipend rates in other denominations, especially those of the Presbyterian Church. Because these were generally higher they were used as the basis for setting salaries for ministers in ecumenical agencies.⁷³

⁶⁹ This fund was established in Bishop Selwyn’s time ‘for and towards the support and maintenance of superannuated and invalid clergymen ... and the widows and orphans of deceased clergymen...’. PGS 1972, p.216.

⁷⁰ The Christchurch Clergy Pension Fund, Dunedin Diocesan Pension Fund, Nelson Diocesan Pension Fund, Wellington Diocesan Pension Fund, and the Clergy Pension Fund of the Dioceses of Auckland, Waiapu, Melanesia, Waikato, and Polynesia.

⁷¹ The initial benefits were: pension annuity of \$40 for each year of membership; widow’s annuity based on 5/8ths of the member’s rate for each year of past and prospective service to age 65; a dependent children’s annuity based on 1/8th for each child in excess of the first; and a lump sum payment of \$75 for each year of a member’s past and prospective service, payable on retirement or earlier death. PGS 1972, p.217.

⁷² To maintain the purchasing power of the April 1972 stipend (\$3368) would have required that the stipend payable in April 2011 be \$41,301. In fact, it was \$43,698.

⁷³ 2012 Stipend Adequacy Review (Draft report) prepared for the Stipend Monitoring Group by Gordon Davidson, Davidson Management Advisers, Wellington, April 2012.

In 2000 the Inter-Diocesan Conference adopted ‘seven basic principles’ which codified the church’s understanding of the concept of a stipend and the nature of the relationship between the clergy and the church.⁷⁴

Increasingly, the viability of parishes was related to their ability to pay a stipend. Staff costs in Auckland parishes accounted for over 50 percent of parish expenditure.⁷⁵ In 2012 Auckland had 55 ministry units with incomes over \$100,000. Of these 48 had full-time clergy (some had more than one priest), two were cooperating parishes, four had part-time clergy and one was a local shared ministry unit. Another 35 parishes had incomes below that level, of whom only four had full-time clergy and there were also 21 local shared ministry units, three cooperating parishes and seven part-time clergy arrangements.

This suggested that in a metropolitan diocese, it was necessary for a parish to have an income of \$100,000 before the appointment of a full-time priest could be contemplated instead of the \$10,000 required in 1975. Then virtually all parishes had a full-time priest whose stipend and allowances cost about \$6000.

As the result of measures taken in 1972, considerable improvements were made in clergy stipends and pensions. The structures set in place then remained largely unchanged. Over the same period, however, the shape of parish ministry changed radically. Although the concept of a stipendiary priest in every parish, sometimes supported financially by the diocese, was standard practice in 1975, by 2010 this was so

⁷⁴ **1. The Principle of Serving God:** The minister is present in a community/ministry position in order to serve God. Accountability to God is understood within the Anglican tradition to be discerned through a combination of one’s bishop, synod, vestry, ministry unit, local community, and the minister’s own discipline.

2. The Principle of ‘being present’ or ‘availability’: Ministers are not paid for hours worked: their spiritual and physical health requires that they have time for themselves and their family. The stipend should be sufficient to enable the minister to achieve full participation in the life of the community.

3. The Principle of Shared Cost: They should not have to shoulder the cost of ministry that the rest of the Church is unwilling to pay for. This becomes very important in considering the ‘hidden cost’ of ministry.

4. The Principle of Equality: The stipend ... should not be tied to the size of the task (e.g. the bigger the parish, the bigger the stipend) nor to perceived skills (e.g. the Episcopalian idea of paying ministers according to tertiary qualifications).

5. The Principle of Identification: The stipend should not be so large that the minister is isolated from the poorer members of his/her community.

6. The Principle of Flexibility: The seven principles may be varied to take account of local circumstances. “... it is important that such local arrangements are for a specific time or for a specific minister and do not become the norm.”

7. The Principle of Spousal Freedom: ‘... the spouse’s income should not be taken into account in considering the stipend.’

⁷⁵ Auckland YB 2012 provides a calculation for the years 1997-2011. In 2010, for example, staff costs (\$7,771,152) represented 52.9% of total parish operating expenses (\$14,697,201).

in only 50 of the 90 ministry units in the largest diocese. Smaller units, especially those in rural areas, turned to local shared ministry and similar models. The implications of this were felt in many dioceses where regional clusters had been developed so that ministry could be provided in areas where stipendiary ministry was no longer affordable.

3.4 Diocesan Finances

Dioceses were funded from a combination of sources: parish contributions, endowment income, and distributions made by trust boards and corporate entities. The financial circumstances of each diocese differed as some had substantial endowments while others relied entirely on parish contributions. Over the years, the Anglican Church built up a major investment portfolio although its extent was not easy to ascertain.⁷⁶ This remains a fertile field for serious research. Although the profile of the diocesan trust boards continued to be low, Morrell argues that it was because of their creation that Selwyn's policy of centralisation was abandoned in 1868.⁷⁷

Diocesan accounts were (and are) more complex than those of the General Synod as each diocese made its own arrangements. There were no church protocols to guide them. The lack of consistency and uniformity in the published accounts reflected diocesan autonomy. However, this lack of consistency inhibited the development of a church with a national focus and discouraged strategic thinking.

This section describes the fragmented and compartmentalised nature of diocesan finances and notes the more recent attempts by the auditing profession to introduce a higher level of disclosure and transparency. It is an onerous task to calculate the income or expenditure of any diocese throughout the immediate post-war period. There is no shortage of information but diocesan accounts are a minefield of complexity to the researcher. The question is whether it is possible to gain an accurate understanding of

⁷⁶ A summary of returns filed with the Charities Commission as at 31 December 2009 (in most cases) revealed that trusts in the name of various Anglican entities (but excluding parishes and schools) held assets of over \$1.25 billion. Trusts administered by diocesan trust boards totalled \$40m (Auckland), \$15m (Waikato and Taranaki), \$32m (Waiapu), \$77m (Wellington) although that included \$49m in fixed assets which suggests that it included the real estate of churches, \$49m (Nelson), \$40m (Christchurch) and \$26m (Dunedin). The assets of the dioceses totalled \$463m although there appeared to be inconsistencies in the ways in which parish assets were dealt with. Some of the largest trusts were the pension board (\$93m), and social service agencies like the Selwyn Foundation (\$201m). These figures do not include the St John's College Trust Board (whose capital in 2011 was shown in its accounts as \$315m) and the Melanesian Mission.

⁷⁷ W.P.Morrell, *The Anglican Church in New Zealand: A History*. Dunedin: John McIndoe for Church of the Province of New Zealand, 1973, p.110.

the financial position of the church at diocesan level from the information that is available. The present writer argues that it is not.

“What does it cost to run the Diocese?”

Few dioceses attempted to consolidate their accounts. That made it difficult to calculate the cost of running a diocese. There was a ‘money in the jar’ mentality: certain income could be used only for certain expenditure. The proceeds of past appeals were placed in different accounts so that disbursements could be seen to have been made in accord with the original intentions. Bishops were financed separately (usually from endowments) from their dioceses.

Over half of the 128 pages in the 1946 Auckland diocesan year book⁷⁸ were given over to the reports and accounts of the diocese and some of its agencies. To these were appended the annual reports of various social service agencies⁷⁹ and the summary of the annual parish statistical returns. The volume included the accounts and reports of a number of Anglican bodies which were not diocesan in character but whose work and investments were centred in Auckland.⁸⁰ The Diocesan Office Trust Board provided secretarial and accounting services for these bodies at a total cost of £4710 but because most of its work was charged out to its various clients it meant that the administrative costs to the diocese were only £933.⁸¹ The General Trust Board (GTB) administered a number of significant trusts on behalf of the diocese.⁸²

The accounts of the diocese itself were fragmented. Instead of a consolidated statement, there were several sets of accounts, some relating to funds held on behalf of

⁷⁸ Auckland YB 1946.

⁷⁹ The Orphan Home, Papatoetoe; the Henry Brett Memorial Home, Takapuna; St Mary’s Homes, Otahuhu; the Order of the Good Shepherd; the Auckland City Mission; the Mothers’ Union; Girls’ Friendly Society; and the Queen Victoria Association for Helping Maori Girls.

⁸⁰ These included the General Church Trust Board (which administered properties held in trust for the Province), Purewa Cemetery Board, the combined dioceses’ Pension Board (which provided a pension scheme for clergy in the Dioceses of Waiapu, Waikato, Melanesia and Polynesia, as well as Auckland), St John’s College, and the Melanesian Mission.

⁸¹ Fees paid by other clients included: General Trust Board £800, General Church Trust Board £92, Diocesan Pension Board £237, St John’s College Trust Board £400, Melanesian Mission Trust Board £744, Purewa Cemetery Board £250, Orphan Home £279, St Mary’s Home £147, Brett Memorial Home £149, Church Gazette £25. The board also received commission on insurance premiums and charged for the use of its duplicator.

⁸² These included the Bishopric Endowment, Bishop’s House Trust, Cathedral Trust, and the Diocesan Trust and a number of smaller trusts held on behalf of parishes. In 1946 the capital of these trusts totalled £176,589 of which £129,000 was invested in mortgages, Government stock and local body debentures through its Common Investment Fund.

other bodies. The diocese also dealt with the payment of clergy stipends and allowances. The core accounts were the Diocesan Trust Administration Account, Diocesan Expenses Account, and the Central Fund. A rather tedious explanation is required to explain the flow of transactions and transfers that the system required.⁸³ The Central Fund was the key element in diocesan finances. Built up over a number of years from donations and bequests its work was promoted throughout the diocese through a paid collector.⁸⁴ Its income was used to supplement clergy stipends, support chaplains to hospitals and prisons, pay for a Sunday school organiser and assist the youth council. Surplus funds had been used to build up a clergy motor car loan fund.

The cost of running the diocese could only be calculated by consolidating the receipts and payments of the various accounts. However, that did not take into account the expenses of the bishop. These were funded by trusts controlled by the GTB and not included in the Standing Committee accounts. In 1945-46, the net income available to the diocese was £6514⁸⁵ and expenditure totalled £5584.⁸⁶ It was thus a very lean operation.⁸⁷ There was little understanding of the need for parishes to contribute meaningful sums to the diocese. What they paid was regarded as an assessment or levy, rather than a voluntary offering. These arrangements were similar to those in other dioceses. Dunedin's total income was £3565⁸⁸ and Waikato's £3112.⁸⁹

By 1973 Auckland recognised that its diocesan accounts had to be simplified. The core accounts were consolidated: parish assessments were credited to a contributions account from which transfers were made to four new accounts⁹⁰ each of which was also credited with income associated with specific items of expenditure.

⁸³ The Diocesan Trust Administration account received an annual grant from the GTB, derived from the income of the Diocesan Trust, from which was paid the General Synod assessment and grants to the archdeacons. The balance was then transferred to the Diocesan Expenses account which was also credited with a small administration charge for operating the stipend pool and the special accounts referred to. Against this income were charged the expenses of synod, printing the year book and the levy for the diocesan office.

⁸⁴ Its income came from subscriptions and donations (419 individuals contributed £695), parish collections and vestry contributions (£1450), and investment income (£981).

⁸⁵ Investment income (£4182) provided 64 percent of the total, parish and other contributions (£1716), and administrative charges (£616).

⁸⁶ This included support of the bishop and his establishment (£1564), administration (£1826), the General Synod assessment (£155), assistance to parishes and institutional chaplaincies (£1609), and work with children and youth (£430).

⁸⁷ In 2012 dollar terms, this was equivalent to expenditure of \$438,100 and income of \$511,064.

⁸⁸ Of which £1202 came from parish assessments and a small endowment, £1223 from investment income for specified purposes, and £1140 from the bishopric endowment.

⁸⁹ £735 parish contributions, £908 endowment income, and £1469 from the bishopric endowment.

⁹⁰ Administration, Special Ministries and Grants, Maori Purposes, and Stipends and Pensions Subsidies.

However, the endowments associated with the bishopric remained outside these arrangements.

Four decades later there was a trend in the opposite direction. The establishment of the Charities Commission in 2005 signalled the need for greater accountability in the not-for-profit sector.⁹¹ Following new accounting conventions, it became the practice for dioceses to present a 'statement of financial performance' which included all moneys received by the diocese. At the insistence of auditors, such a statement was now required to 'report gross income and gross expenses for all of its activities.'⁹² Income and expenses could no longer be offset, although there was an opportunity for related items to be explained by way of a note.⁹³

The 2011 accounts in Auckland indicated that the total income of the diocese was \$7,339,030 but that included 'other income' of \$5,222,897, 82 percent of which related to contributions made by parishes for the payment of clergy stipends. These were essentially held in trust by the diocese.⁹⁴ The auditors required these parish stipend contributions to be included in the income of the diocese although they were effectively held in trust. Some felt that the inclusion of such items in a consolidated statement made the document almost irrelevant. The Auckland Diocesan Council reported that it was difficult to measure budget performance 'because a variety of external items have been inserted into the accounts mainly at the insistence of the auditors.'⁹⁵ Waiapu noted that:

⁹¹ <http://www.charities.govt.nz/strengthening-your-charity/financial-management/>, accessed 5 March 2013.

⁹² See, for example, *Not for Profit: Financial Reporting Guide*, Wellington: New Zealand Institute of Chartered Accountants, August 2007.

⁹³ 'However, if an entity considers that showing gross income and expenses on the face of the statement of financial performance does not appropriately reflect the activities of the entity, it may provide additional information. For example, a not-for-profit entity must show total revenue in the statement of financial performance, but may also provide additional note disclosures showing the revenues, expenses and net surplus from different activities.' For example:

Opportunity shop revenue	xx

Opportunity shop expenses	xx

Net revenue from opportunity shop	xx

Not for Profit: Financial Reporting Guide, Wellington: New Zealand Institute of Chartered Accountants, August 2007, 5.16, p.49.

⁹⁴ The remainder of 'other income' related mainly to items tagged for particular diocesan programmes which, in the past, were offset against such expenditure. Auckland YB 2012, p.35.

⁹⁵ Auckland YB 2012, p.54. They cited the inclusion of the whole surplus from Trust Investments Management Ltd (TIML), which was fully owned by the diocese, amounting to \$1,029,600 whereas the budget had included a figure of \$457,000 being the amount applied towards diocesan expenditure. The balance was earmarked for purposes outside the budget like grants to parishes for the building of new churches. The Diocesan Council asserted that: 'As a result, the "bottom line" deficit of \$374,335 is not, in fact, an accurate indication of the performance of the Diocesan Council Budget. After deducting all

The Accounting Standards also require us to merge the accounts of the Diocese with those of Diocesan Trusts Boards. This is a major exercise and certainly cannot be accomplished for the year ended 31st March, 2012. Dialogue will have to be initiated to see whether we should comply for the year 2013 or fail to comply and accept a qualification to our accounts. Our view is that a total consolidation of the accounts of all diocesan entities would be a meaningless exercise with the outcomes being reported being of little value to anyone including the diocese.⁹⁶

Some diocesan offices provided accounting services to client organisations but there was no consensus among dioceses as to how these should be treated in the annual accounts.⁹⁷ By 2010, this situation had become more complicated. Until there was agreement on how the accounts should be presented it was not possible to say what percentage of diocesan incomes came from particular sources. Establishing the total was just as difficult as identifying a single item.

The Impact of Wells

The ways in which dioceses were financed was challenged around 1960. Dioceses may have assumed that they would benefit from a ‘flow-on’ effect as parish coffers filled but they soon realised that they had to go out to the parishes and ‘sell’ the diocese to the church. New lay members, inspired by the Wells’ success and now giving time to the diocese, saw the need for a more business-like approach and supported moves for a clearer presentation of the church’s needs and resources. Influential leaders like Bishop Johnston observed that people did not necessarily give in relation to their incomes but rather because they understood the church’s needs.⁹⁸

Change came as a direct result of the Wells’ campaigns. The dioceses eventually benefited from them and were able to expand their activities.⁹⁹ In Auckland the net income available to the diocese in 1960-61 was, in real terms, nearly double that of

extraordinary income and expenditure, the true bottom line of the accounts is a deficit of \$119,190 against the budgeted deficit figure of \$163,000.’

⁹⁶ <http://www.waiapu.com/assets/DIOCESAN-REGISTRARS-REPORT-2012.pdf>, accessed 4 March 2013.

⁹⁷ Some dioceses showed administrative costs as an expenditure item and income from clients as an income item; others (like Auckland) showed only the net cost; others (like Christchurch) showed the fee paid by the diocese for administrative services as an expenditure item as these services were provided by a third party.

⁹⁸ Dunedin YB 1961, p.15.

⁹⁹ In Auckland the principal expense items were the bishop and his house (£5731), costs associated with the archdeacons, assistant bishop and diocesan chaplain (£983), General Synod assessment (£1034), stipend support and chaplaincies (£2723), Christian education, now broader than work with children and youth (£2984), broadcasting (£504), church extension (£1000), and diocesan administration (£4321).

fifteen years earlier.¹⁰⁰ Investment income now represented only 39 percent of the total, compared with 64 percent fifteen years earlier as parish contributions now provided 41 percent of diocesan income.

Auckland was preoccupied with the completion of its cathedral and it was that concern, rather than parish finances, which propelled the drive for stewardship. The Standing Committee intended to appeal to the city and to individuals within the parishes and so they turned to Wells for advice. They were in for a shock, as the Wells representative told them that the building of the cathedral was the task of the diocese. Before approaching the wider community the church must 'show what she herself was able and willing to do.' Wells insisted that the diocese should first put the affairs of the parishes on a sound basis and, only then, 'ask, and to expect with confidence, the cooperation of the church members throughout the parishes.'¹⁰¹

Colonel Wells flew from Sydney to meet the committee. The result was a decision to engage Wells to conduct a survey of the financial position of the diocese, which included the financial position of every parish.¹⁰² One outcome was a diocesan loyalty dinner at which 'over nine hundred members of the church, from every parish in the diocese, sat down together at a common meal'.¹⁰³ The survey itself was conducted within six weeks and only five of the 58 parishes declined to use Wells' services.

The experience of the southern dioceses also indicated what could be achieved. In May-June 1957 Wells assisted a band of laymen in Christchurch to conduct a diocesan survey.¹⁰⁴

The survey was most successful in every respect and the Standing Committee expresses grateful thanks to all who were associated with the work. The visitation to vestries has given our church people a better appreciation of the problems and needs of the diocese as a whole. The survey has also been the means of helping many vestries to overcome some of their own problems. The response to the invitation made to vestries to give more liberal support to the diocesan programme was most encouraging and resulted in approximately £130,000 being pledged over a three-year period. This represents about £100,000 of new money over and above normal assessments ... A Liaison Committee has been set up to keep the survey under constant review and to assist the vestries with their problems as they arise.¹⁰⁵

¹⁰⁰ Income £19,442 and expenditure £19,280. In 2012 dollar terms, these amounts were equivalent to \$813,447 and \$806,669.

¹⁰¹ Auckland YB 1956, p.23.

¹⁰² The report of the Diocesan Survey is included in the report of the Standing Committee, Auckland YB 1956, pp.38-39.

¹⁰³ Auckland YB 1956, p.23.

¹⁰⁴ The cost of the survey was £3087 (Christchurch YB 1958, p.23). Most of this would have related to the Wells' fee. This is equivalent to \$140,000 in 2012.

¹⁰⁵ Christchurch YB 1957, p.23.

By 1961, around £100,000 was contributed and eventually, after deduction of the normal quotas for three years (£27,555) and expenses, £67,807 became available for new work.¹⁰⁶ Wells carried out a similar survey in Dunedin in 1959. The needs of the diocese were outlined at a loyalty dinner and lay members of the survey liaison committee visited vestries to secure pledges. The mere fact of having to stump up with £1250 for Wells' services galvanised the diocese.¹⁰⁷ The exercise was repeated in 1962.¹⁰⁸ Until 1959, assessments raised £4000 a year but, as a result of the surveys, annual contributions reached a level of £15,000.¹⁰⁹ The diocese provided full-time hospital chaplains, religious education and social service workers, and contributed to building vicarages in new parishes.¹¹⁰ This was a significant advance and although the committee never managed to raise annual contributions above £15,000, the scheme benefited the diocese for over a decade. Diocesan life was transformed by the Wells' surveys. It was the first time most dioceses had taken stock of their assets, drawn up priorities, shared this information with the people in the parishes, and made a direct approach to vestries for pledged contributions over a three-year period.

Sources of Diocesan Incomes

An analysis of expenditure in seven dioceses over a 65-year period is beyond the scope of this exercise. It would likely reveal that between 1945 and 1960 most dioceses offered basic services and contributed a minimum level of support to the province. Then, mainly as a result of the Wells' campaigns, they expanded their programmes, contributed to ecumenical activities, and raised the level of the General Synod assessments. All dioceses followed a similar course and differences were of scale rather than of substance. Waikato was typical: between 1972-73 and 1977-78, its assessment budget increased from \$65,000 to \$122,000.

¹⁰⁶ This was allocated as follows: church extension work £30,000, ordination candidates fund £7709, social services council £4500, university chaplaincy £1100, diocesan youth council £2000, hospital chaplaincy £975, interest equalisation on parochial loans £823, 'Church and People' £700, Christchurch College building fund £10,000, and Cathedral extension £10,000.

¹⁰⁷ This is equivalent to \$50,000 in 2012.

¹⁰⁸ The 1962 renewal canvass was organised by the Ven. W.S. Southward who had been appointed Diocesan Organiser (1960-67) to run stewardship campaigns throughout the diocese.

¹⁰⁹ In 2012 dollar terms, equivalent to about \$637,000, compared with about \$170,000 under the old system.

¹¹⁰ A summary of the income and expenditure of the Diocesan Survey Liaison Committee is provided in the Dunedin Diocesan Year Books.

A more profitable line of inquiry is to determine the sources of income available over this period. Although endowments funded the bishop they were never enough to meet diocesan running costs and so parishes were required to make a contribution. The extent to which they did varied. In some cases they were levied according to a percentage based either on parish incomes or expenditure. Provision was sometimes made for deduction of items such as staff costs and debt servicing and, to avoid year-to-year fluctuations, some used moving averages.¹¹¹ In other cases voluntary contributions were made, sometimes with an indication from the diocese as to what was appropriate.

Some dioceses were more fortunate than others. They had endowments or benefited from investment opportunities. Throughout the 1970s, Christchurch urged its parishes to contribute 50 percent of the diocesan general budget.¹¹² Others like Dunedin and Waikato had to be self-reliant and finance their budgets from 'live giving'. Over the six-year period 1972-78, Waikato had to find 98.8 percent of its income from parish levies. Even the long-established Auckland diocese relied on parish contributions to provide 89 percent of its budget in the four years 1972-75.

In 2010, parish contributions in Auckland totalled \$585,515, an increase of only 0.5 percent in ten years. This was considerably less than in Christchurch (\$697,724) or Wellington (\$976,649) and only slightly higher than in neighbouring Waikato (\$523,074). Christchurch contributions had increased by 18.3 percent; Wellington's by 37.5 percent. The average Wellington parishioner paid \$3.05 compared with \$2.22 in Christchurch, and only \$1.47 in Auckland.¹¹³ Auckland benefited from the operations of its fully-owned company, Trust Investments Management Ltd, founded in 2001, and received less from quota payments than it did thirty years earlier. Had they been inflation-proofed, parish contributions in 2010 would have approximated \$1.8m instead of under \$600,000.¹¹⁴

¹¹¹ In Wellington the levy percentages for each parish were based on the average assessable income for three years. The assessable income was the total receipts (from direct offerings, cash offerings, interest from AMSIF (diocesan trusts fund), interest and fees, other receipts, donations and grants, property income and fund-raising enterprises) less the housing allowance for the clergy.

¹¹² The General Trust Estate contributed 55.85 percent of the 1973-74 budget; the parishes only 40.74 percent. The remaining 3.41 percent was to come from unexpended funds carried forward. Christchurch YB 1973, p.22.

¹¹³ Based on quota receipts in each diocese divided by acts of communion in the period 2006-10.

¹¹⁴ Quota contributions received between 1983 and 1987 averaged \$600,000. Based on 1983, the inflation-adjusted equivalents in 2010 and 2012 were around \$1.8m (\$1.85m to December 2012 and \$1.75m in December 2010).

3.5 The General Synod

How the church used its income reflected its priorities and this was never more evident than in the accounts of the General Synod. Unlike the diocesan accounts, they were a model of simplicity. An analysis of these accounts revealed startling variations throughout the 66 years between 1946 and 2011.

They were unique in one respect. The budget was financed from two sources: the income of the General Church Trust (GCT) and assessments levied on the dioceses.¹¹⁵ Because GCT income could be used only for certain specified purposes¹¹⁶ the budget was divided into two Parts (A and B) in order to identify the items which were funded from each source. Their relative significance varied throughout the period. Their comparative strength also reflected changing attitudes towards the national church. The provincial budget¹¹⁷ was submitted to General Synod in the form of a bill which specified which expenditure could be covered by the two sources. Forward budgeting was introduced in 1990.¹¹⁸ For convenience, this section deals with the two main sources of income.

The first budget for this period (1946-1948) totalled £5672 or £1891 a year, only a tenth of the 2011 budget.¹¹⁹ It covered the costs of the three-yearly General Synod and various committees meetings, and made meagre provision for the Primate and his secretary, and the Provincial Secretary and his office expenses. Some support was provided for a few provincial institutions¹²⁰ and for a committee which dealt with Maori

¹¹⁵ Until 1991 these contributions were paid only by the seven New Zealand dioceses although the Diocese of Polynesia often made a very small contribution from its limited resources. Since the revision of the constitution contributions have been paid by each of the New Zealand dioceses (ranging in 2011 between \$60,000 and \$16,000), Te Pihopatanga o Aotearoa (\$23,500), and the Diocese of Polynesia (\$12,000), totalling \$285,935).

¹¹⁶ The permanent Endowment of Bishoprics of the Church in New Zealand; the building, maintaining and repairing of Cathedral Churches and Bishops' houses in the several Dioceses of the said Church in New Zealand and of buildings appertaining to such Cathedral Churches and Bishops' houses; the maintaining and repairing of St Stephen's Chapel; the maintenance of candidates for Holy Orders whilst under instruction or examination by the Bishop or his Chaplain previously to ordination; the defraying of the expenses of meetings of Synods and of registration and of visitations of Bishops and Archdeacons.

¹¹⁷ Until 1986 it was drawn up by the Inter-Sessional Committee on Accounts and Other Financial Matters but when the status of the Standing Committee of General Synod was raised responsibility for the budget was given to its Finance Committee (later known as the Distribution Advisory Committee) although the same legislative procedure continued. PGS 1988, p.R.11.

¹¹⁸ Instead of budgeting for the years 1990 (which had begun four months earlier) and 1991, the 1990 budget dealt with the years 1991 and 1992. PGS 1990, pp.R.12-13.

¹¹⁹ In 2011 currency terms one-third of £1891 is equivalent to \$130,321 per annum. That compares with the total annual expenditure of \$1,123,989 in 2011.

¹²⁰ The Provincial Youth Council, Board of Theological Studies, and Public and Social Affairs Committee.

schools.¹²¹ This was the only contribution made by the province to the Maori part of the Church. The ecumenical movement was in its infancy and so support of the new WCC and NCC was modest. It was not until 1952 that full responsibility was taken.¹²² New Zealand made no financial contribution to international Anglicanism although at that stage its activities were largely confined to the ten-yearly Lambeth Conference of bishops. Certain grants were also made from the GCT.¹²³

This modest budget was consistent with the prevailing view that the province had a limited role and that the dioceses were the central units of administration. This minimalist mentality was gradually modified by such moves as the appointment of an assistant bishop to assist the primate, a more realistic level of support for ecumenical agencies like the NCC, WCC and NZCCE,¹²⁴ the appointment of a director of religious broadcasting, formation of the Provincial Board of Christian Education (PBCE) and the decision made by General Synod to meet every second year.

These moves coincided with the strengthening of church finances following the Wells campaigns. Between 1955-57 and 1966-67 the annual cost of the province increased ten-fold (from £4452 to £43,994), equivalent in 2011 dollar terms to an increase from \$200,000 to \$730,000. It took place when the dioceses bore the brunt of the provincial finances. Later moves included the granting of quasi-diocesan status to the Bishopric of Aotearoa, a greater commitment to ecumenism especially in relation to church union negotiations, the appointment of ecumenical university chaplains, and the development of 'instruments of unity' in the worldwide Anglican Communion.

¹²¹ The Provincial Advisory Council on Maori Educational Problems.

¹²² Churches in the USA contributed 80% of the budget of the WCC but in response to a request from the WCC it was suggested that member churches in New Zealand should contribute a total of £720, of which the NCC had recommended that the Anglican Church should provide £275. Although the Province had been asked to contribute £800 per annum to the NCC budget it had not done so as it had been left to individual dioceses to make a contribution. Waikato and Dunedin had contributed nothing while the Auckland contribution had been very small. Payment became a provincial responsibility in 1952. PGS 1952, pp.174-75.

¹²³ Grants were made for the expenses of archdeacons and to dioceses for the repair and improvement of 'see houses' (bishops' houses) and cathedrals.

¹²⁴ The New Zealand Council for Christian Education was responsible for what had been known as 'Bible in Schools', the provision of voluntary teachers in state schools for half an hour each week. It was responsible for the curriculum and the provision of teaching resources.

The General Church Trust

The GCT provided up to 75 percent of the General Synod budget between 1946 and 1951. This share steadily declined between 1952 and 1985 and, in 1978-79, it represented only nine percent of the budget.

The capital of the GCT¹²⁵ came from a variety of sources; some dating back to 1859.¹²⁶ Although set up to support the national church, the GCT had a strong Auckland focus and, until 1996, it was administered by that diocese's General Trust Board. Because most of the GCT capital was invested in properties subject to Glasgow leases it was difficult to increase its income.¹²⁷ Despite some changes, the exposure to real estate was maintained and, between 1946 and 1994, 60-80 percent of the income each year came from property rentals.¹²⁸

However, between 1986 and 2011, the GCT share of the General Synod budget gradually increased from 40 to 76 percent. This began when the trust started to develop and freehold some of its properties. In 1996, a new GCT board (with two trustees appointed by each Tikanga)¹²⁹ was established but, even then, 77 percent of GCT assets were represented by real estate, most of it in Parnell.¹³⁰ Later on, when the church-owned Trust Investments Management Ltd took over the GCT investment portfolio, it switched to a more balanced investment portfolio which provided higher returns. The continuing viability of the GCT was reinforced by its policy of transferring part of the year's income to an income equalisation reserve to 'ensure continuity of distributions during difficult financial periods.' At the end of 2011 this reserve stood at \$1.3 million, equivalent to a year's income or to 1.4 years' distribution.¹³¹

The timing of these moves was fortunate as it coincided with the revision of the constitution and the decision to appoint three archbishops. Because the GCT income

¹²⁵ The provisions for the operation of the trust were codified in the General Church Statute 1928 (Statute 175), set out in full in PGS 1928, pp. 94-114. An extract of this is printed in the Manual of the Constitution and Canons of the Church, pp. GS.15-16. A detailed interpretation of the terms of the trust in the light of recent constitutional changes, prepared by Dr A.E.J. Fitchett, is printed in PGS 2002, pp. R-132-142.

¹²⁶ There was a need then to distinguish between trusts held for the benefit of the 'whole Ecclesiastical Province of New Zealand' and those for what became the Diocese of Auckland.

¹²⁷ Glasgow leases were perpetually renewable (usually every 21 years) with rent reviews occurring every seven or 21 years.

¹²⁸ In 1968, the trustees were authorised to invest up to 60 percent of the funds in mortgage securities (PGS 1968, p.71) and in 1972 they began to freehold some of the properties, although there were few inquiries. (PGS 1972, p.264).

¹²⁹ Statute 574, PGS 1996, p.90f. A series of motions is included in pp.56-58

¹³⁰ A list of properties held by the trust in March 1996 is set out in PGS 1996, pp.R.33-34.

¹³¹ PGS 2012, GCBT report for 2011, p.3.

was now considerably higher than the diocesan contributions it meant that dioceses were not required to shoulder the additional burden.

Diocesan Contributions

Because of the limited support provided by the GCT, the province was heavily reliant on diocesan contributions or ‘assessments’ until the 1990s. In the immediate post-war period the dioceses jealously protected their autonomy, a theme explored in greater detail in chapter 6. This changed in the 1960s and 1970s when they saw the benefits of working together more closely and agreed to expand work at a provincial level. They accepted that this would require an increase in General Synod funding and, during the 1970s, assessments quadrupled.¹³²

The General Synod assessment was a bone of contention for decades and, in the end, it was resolved only by a move to voluntary contributions.¹³³ Although the finance committee¹³⁴ acknowledged that the assessment formula introduced in 1925¹³⁵ and confirmed in 1943 had faults¹³⁶ it argued that the variation from one synod to the next was slight. The issue re-surfaced in 1949 and again the committee argued that no change was necessary. However, when it produced a comparison with other formulae (table 3.10)¹³⁷ it became obvious that some dioceses had benefited at the expense of others: 38 percent of the Anglican population lived within the Auckland and Waikato dioceses but they contributed only 25 percent of the budget. They argued that they faced major problems providing ministry for their rapidly growing populations. On the other hand, the South Island dioceses, with only 29 percent of the Anglican population, contributed 39 percent.

The 1958 synod accepted the need for change and adopted the formula used by the NZABM¹³⁸ to set its targets for mission giving.¹³⁹ However, when NZABM abandoned that formula in favour of voluntary targets, the General Synod had to find an

¹³² Between 1968-69 and 1978-79 they increased from \$81,000 to \$316,434

¹³³ PGS 1943, pp.243-44; PGS 1949, p.218; PGS 1952, p.177; PGS 1958, pp.148-49; PGS 1961, p. 137; PGS 1964, pp.159-60; PGS 1970, pp.268-69; PGS 1972, pp.268-69; PGS 1986, p.R.105; PGS 1980, p.76.

¹³⁴ Technically the Inter-Sessional Committee on Accounts and Other Financial Matters.

¹³⁵ This formula was based on the total amount received by each diocese for all purposes over the previous nine years. PGS 1943, p.243-44.

¹³⁶ For example, if a diocese received a particularly large legacy that would influence the assessment for a period of nine years.

¹³⁷ PGS 1949, p.218.

¹³⁸ New Zealand Anglican Board of Missions

¹³⁹ PGS 1958, pp.147-48.

alternative. In 1964 it introduced a formula based on the number of Anglicans living in each diocese at the 1961 census. This gave some relief to expanding dioceses¹⁴⁰ but in 1968 Auckland and Waikato persuaded synod to review the system ‘with the objective of finding a more equitable basis which takes into consideration the financial strengths and obligations of the dioceses.’¹⁴¹ However, the stipends commission¹⁴² was unable to recommend any change because ‘the statistical information from the dioceses was not always provided on a uniform basis’. It recommended the continued use of the 1961 figures (rather than those for 1966) so that those dioceses whose populations had increased could make some provision for meeting these increases.¹⁴³ Auckland was the main beneficiary although the financial benefit it received was minimal.¹⁴⁴

By 1976 the commission believed that the two most important factors in devising an assessment system were population distribution and direct giving. It devised a formula which took both into account¹⁴⁵ and remained in use for five General Synods, using updated data.¹⁴⁶ However, the debate continued and the 1980 synod adopted a new formula, which took into account the Anglican population of each diocese and the level of direct giving¹⁴⁷ but discontent continued. The 1984 synod appointed a committee to investigate an alternative basis for funding. It recommended that dioceses should be invited to set their own levels of contribution. The result was an increase of 20 percent between the contributions promised for 1986-87, compared with the amounts received in 1984-85.¹⁴⁸

¹⁴⁰ PGS 1964, pp.159-60

¹⁴¹ PGS 1968, p.71.

¹⁴² Technically the Provincial Commission on Stipends and Pensions (PCSP).

¹⁴³ PGS 1970, pp.269.

¹⁴⁴ PGS 1970, pp.268-69. Auckland’s assessment based on the 1961 census percentage (27.29) was \$27,808. Had the 1966 census percentage (28.29) been adopted its assessment would have been \$28,828, a difference of \$1020.

¹⁴⁵ (% of the population included in each diocese x 2) plus (% of direct giving in relation to the total) divided by 3.

¹⁴⁶ PGS 1976, p.R61 used 1971 census material and 1972-73 diocesan financial returns. PGS 1978 used same material.

PGS 1980, p.R76 used 1976 census material and 1978-79 diocesan financial returns.

PGS 1982, p.R67 used 1976 census material and 1980-81 diocesan financial returns;

PGS 1984, pp.81-82 used 1981 census material and 1982-83 diocesan financial returns.

¹⁴⁷ PGS 1980, p.76.

¹⁴⁸ PGS 1986, p.R.105.

3.6 St John's College Trust

New Zealand was unique in the Anglican Communion in that it was able to provide theological education at no cost to the dioceses, as long as they were prepared to come under its scheme. That was possible thanks to the St John's College Trust Board. Elsewhere, such costs were the responsibility of candidates or their dioceses. The SJCTB became an increasingly important source of funds for the church, especially after it agreed to fund diocesan ministry education programmes and, by 2010, it was distributing over \$10m each year to various beneficiaries.

Initially the trustees were restricted to funding activities at St John's¹⁴⁹ as they were unable to provide financial support for any purpose outside the college.¹⁵⁰ The trust was committed to the expansion of the college including the provision of housing for married students. Expansion depended on the success of its property development ventures.

This changed in 1957 when legislation permitted the trustees to use scholarship funds for the maintenance and support of ordinands undertaking a course at any New Zealand university.¹⁵¹ The terms of the trust were expanded further in 1972 when new legislation provided that 'college funds' could be applied for a wider variety of purposes¹⁵² and for 'scholarship funds' to be used to support ordinands or clergy undertaking courses of study at any university or college within New Zealand or elsewhere.¹⁵³

¹⁴⁹ The Preamble to the St John's College Trust Amendment Act 1957, section 2, referred to in Preamble to St John's College Trusts Act 1972 (reproduced in Code of Canons, pp.PA.32f) recites the events relating to the establishment of the trust dating back to 1859.

¹⁵⁰ 'The education in the College of Candidates for Holy Orders; the instruction and training in the College of the youth of both races in useful learning and in moral and industrious habits; the education of all the students therein in the principles of the Christian religion according to the doctrine and discipline of the [Anglican Church].' Title E Canon II, clause 2 (1922).

¹⁵¹ The St John's College Trust Amendment Act 1957, section 2, referred to in Preamble to St John's College Trusts Act 1972 (reproduced in Code of Canons, pp.PA.32f). The legislation enabled the trust to support students undertaking a degree prior to their entry into St John's, including several who lived in Selwyn College while they studied at the University of Otago.

¹⁵² For or towards the maintenance and support of the College; for the education in the College of candidates for ordination; for the costs of the education of students of all races in such manner and in such places as the General Synod shall from time to time direct so long as such education includes instruction in the principles of the Christian faith. St John's College Trusts Act 1972, section 3 (reproduced in Code of Canons, pp.PA.32f)

¹⁵³ St John's College Trusts Act 1972, section 7(2) (reproduced in Code of Canons, pp. PA.32ff).

The relationship between the College and the General Synod was ambiguous. Two bodies had responsibility: a Board of Governors¹⁵⁴ and a Board of Trustees.¹⁵⁵ The governors clearly had a provincial focus but, as had been the case since 1870,¹⁵⁶ the trustees were appointed by the Auckland Diocesan Trusts Board to act on behalf of the General Synod.¹⁵⁷ There was no provision for them to report to General Synod and, until 1976, the reports were printed in full in the Auckland diocesan year book and not in the Proceedings of General Synod. The 1975 report, the last to be published until 2000, indicated that the trust had assets of \$25 million but its annual income (\$528,000) was fully committed.¹⁵⁸ The trustees were under pressure to allocate more funds to post-ordination scholarships and were ‘concerned at the extent to which the costs of the college are escalating and their ability to meet all the demands being made upon them.’¹⁵⁹

The board was also under pressure as it was involved in a major land development programme and in freeholding residential sections. Like other church trusts in Auckland, it had ‘substantial numbers of leases coming up for renewal where high rents were causing dissatisfaction amongst the lessees.’¹⁶⁰ The Auckland synod urged it to make funds available for low-income households. However, a motion at General Synod asking the Auckland Standing Committee ‘to suggest ways of providing on social, economic and ethnic grounds, funds for the housing and

¹⁵⁴ The bishops of the seven dioceses and two missionary dioceses, and the Bishop of Aotearoa, four clerical and four lay members elected by the Board of Theological Studies 1949-74 (and after that date by General Synod) and a priest elected by the alumni of the college. Various changes made later introduced staff and faculty representatives. Until the College Canon was suspended in 2010 the St John’s College Board of Oversight consisted of 11 members: one member appointed by each of the three Tikanga Ministry bodies, one member representing each Tikanga, one appointed by Te Kotahitanga, and four appointed by Te Kotahitanga on the recommendation of the Board of Oversight. Title E Canon II, 3.12.4.1.

¹⁵⁵ Until 1949, the functions of the board of trustees included those of the board of governors which had been abolished in 1922. Allan K. Davidson, *Selwyn’s Legacy: The College of St John the Evangelist Te Waimate and Auckland 1843-1992: A History*. Auckland: College of St John the Evangelist, 1993, Appendix, pp.324ff.

¹⁵⁶ Allan K. Davidson, *Selwyn’s Legacy: The College of St John the Evangelist Te Waimate and Auckland 1843-1992: A History*. Auckland: College of St John the Evangelist, 1993, Appendix, p.325.

Those appointed in 1949 were Messrs J.H.M. Carpenter, J. Rutherford, R. King, and A.E. Moore, the Ven. T.H.C. Partridge, the Ven. P. Houghton, and Bishop Simkin (ex-officio).

¹⁵⁷ To ‘hold and manage all endowments for the benefit of the college and schools and institutions in connection therewith and shall place at the disposal of the Board of Governors the nett revenues therefrom.’ PGS 1968, p.418.

¹⁵⁸ The income was allocated: to run the college (\$297,000), provide for depreciation and for the cost of new buildings (\$140,000), scholarships (\$30,000), Maori schools (\$50,000), and post-ordination training (\$11,000).

¹⁵⁹ Diocese of Auckland YB 1976, p.112.

¹⁶⁰ Diocese of Auckland YB 1976, p.112.

community needs of lower income groups¹⁶¹ was lost. This came as a relief to the trustees who felt that it was unlikely that they would ever have sufficient income to meet all the educational needs that would be put before them.¹⁶² Between 1978 and 1998 the trustees' reports were not printed in the Proceedings of General Synod.¹⁶³

Interest in St John's was growing as the 1986 synod requested the warden to report annually to the diocesan synods.¹⁶⁴ There was an increasing realisation that training at St John's was not the only option for theological education. The Provincial Board for Ministry noted that:

While St John's College is, and for many years will probably remain, the principal centre for training, it is by no means the only one and the Church has many skills and other resources to draw upon in every diocese. ... it raises questions regarding the role of the college in the total process of training ... it also suggests that the resources of finance and people available for training may be better deployed ... beyond the training institution.¹⁶⁵

Some felt that use of the trust's assets was a matter of wider concern and that it was unwise to limit use of the income to the Meadowbank campus. At the behest of Dr A.E.J. Fitchett (Dunedin), the 1984 General Synod set up a new St John's College Trust Advisory Board (SJCTAB) to advise the SJCTB on the criteria and priorities for the disbursement of college and scholarship funds or on any matter referred to it.¹⁶⁶ Its membership reflected the interests of its stakeholders.¹⁶⁷ Its purposes was stated in its first report: it was responsible for 'giving directions' as to the use of funds for Christian education beyond the college, sanctioning the building development at the college, and sanctioning the use of scholarship funds as decided by the trustees. It also 'gave direction' to the trustees that various programmes fell within the criteria of section 3 of the 1972 Act (set out above). However, in all these matters, it asserted the trustees'

¹⁶¹ PGS 1976, p.43.

¹⁶² Diocese of Auckland YB 1976, p.113.

¹⁶³ It is not clear why this was so. It may have been because the provincial authorities felt it was unnecessary for this information to be made available or because the board was not required by its canon to do so. It suggests, however, that the board was jealous of its independence and aware that the extent of its investment portfolio might lead to unhelpful suggestions being made as to their use. The previous paragraph suggested that there were good reasons for the trustees' reticence. Publication was resumed in 2000. For example, PGS 1992, p.20.

¹⁶⁴ PGS 1986, p.17.

¹⁶⁵ PGS 1982, p.95.

¹⁶⁶ PGS 1984, pp.81-83.

¹⁶⁷ The board had a membership of ten: three members elected by General Synod (one from each order), two members appointed by and from the Governors of the College, two members appointed by and from the SJCTB, and three members appointed by and from the Provincial Board of Ministry.

prerogative to determine what sums should be made available.¹⁶⁸ The SJCTAB also established eight priorities for the future.¹⁶⁹

The board offered a guide as to how the available funds should be distributed.¹⁷⁰ It saw that there was a danger that the trust income could be dissipated which led Fitchett, who was now at the helm, to sound a note of warning:

The Board is concerned that the St John's College Trusts appear to be regarded by some as an inexhaustible source of finance for all types of activity in the Province. It must be realised that the use of the College and Scholarship Funds is restricted to educational purposes, and that the income, although very substantial, is insufficient to enable the Board to meet all the requests it receives – for example, requests for funding for 1990 totalled over \$7,000,000 whereas \$4,350,000 was available for distribution. It would be unfortunate if General Synod came to regard the St John's College Trusts as a source of finance for work which ought to be funded from the General Synod Budget. The Board is also concerned that dioceses should not, in general, rely on St John's College Trusts for ordinary running expenses.¹⁷¹

By 1992, it became obvious that changes had to be made. It had been suggested that the trustees should allocate a fixed proportion of available income to each Tikanga and that each should devise its own mechanism for distributing its share. However, the board resisted that as it 'would create a number of problems, including difficulties with the trustees' proper discharge of their duties, informed decision-making about allocations to each Tikanga, and the fact that some beneficiaries extend across more than one Tikanga.' Its solution was to change the membership of the board so that, instead of the PBM (which was essentially a grouping of the New Zealand dioceses) appointing three members, it would appoint two who would be joined by two members from each of the other Tikanga.¹⁷² Throughout the 1990s and 2000s, St John's went through many changes. Among these was the creation of a new structure, Te Kotahitanga,¹⁷³ in 1998.

¹⁶⁸ These included Theological Education by Extension (TEE), Education for Ministry (EFM), a consultation on mission and ministry, secondary education in five Maori schools, and ministry education offices in the seven dioceses and the Bishopric of Aotearoa. It also sanctioned various building projects at St John's and the provision of post-ordination and other scholarships.

¹⁶⁹ 'Without giving preference to any one of these, other than St John's College': St John's College; the Aotearoa ministry educator and the TEE unit at St John's; Maori schools; diocesan theological education programmes; lay ministry training; training for 'flexible ordained ministry'; women's ministry training; and continuing education for ordained ministry. PGS 1986, pp. R.150-153.

¹⁷⁰ St John's College (60 percent), TEE unit and dioceses for ministry training (20 percent), Aotearoa ministry education (10 percent), Maori schools and scholarships (5 percent), post-ordination scholarships (5 percent), and an additional proportion of 2.5 percent for certain additional scholarships.

¹⁷¹ PGS 1990, pp. R.116-117.

¹⁷² PGS 1992, pp. R188-193.

¹⁷³ Statute 597, PGS 1998, pp.S16-S25.

3.7 Conclusions

This is a story of achievement and of a task unfinished. The successes included the response to the Wells campaigns and subsequent efforts to cope with inflation, the efforts to raise stipends and provide adequate pensions, the widening of the purposes for which St John's College Trust incomes could be used, and the strengthening of the GCT.

On the other hand, an increasing number of parishes were no longer able to pay for a full-time priest, as they had been able to do until the mid-1970s. There were signs of a crisis in local parish finances that was not apparent from diocesan totals. Some bigger parishes, mostly in the larger cities, thrived while smaller parishes in the provinces languished. The extent of this was masked by the lack of parish financial statistics. Lack of information led to a lack of knowledge and understanding. While it was apparent that the church's national finances were in a healthy state no judgment could be made on diocesan finances. Two opposing forces were at work: on one hand the annual accounts failed to present a consolidated view of finances (by excluding such elements as the bishopric endowment) while, on the other hand, the auditors' insistence on including all funds handled by the diocese (even when some of these funds were held on behalf of parishes) resulted in the production of a statement that was a very inadequate tool.

The success of the stipend and pension arrangements and of the use to which St John's funds could be applied demonstrated the benefits of working together nationally. More recently, a common insurance fund was established but attempts to use a single banker have been half-hearted. Stipends continued to be handled by seven diocesan offices rather than through a national payroll office. There was little appreciation of the need for the Anglican Church to have a coordinated programme of ministry and mission in New Zealand to which Anglicans could commit themselves. Dioceses continued to work in less than splendid isolation. In most cases, parish contributions to the diocese were regarded as voluntary (and almost optional) and there was little understanding that at least part of the contribution was in the nature of an affiliation levy.

Chapter 4

The Parish: 1945-1976

All of life, including church life, follows closely the English pattern. There is therefore little for me to tell about the Church in New Zealand, save that it is doing a good and responsible job, ministering to folk of British antecedents in a British sort of way – the *best* British way. It operates quietly, efficiently, conservatively, and often imaginatively.

-Canon Howard Johnson, *Global Odyssey*, 1963

4.1 Introduction

When the parish system was transplanted from England few concessions were made to local conditions. However, the rural character of the new land meant that synod had to be timed to accommodate the seasonal demands of farmers. The church sought to be a faithful and competent version of the Church of England in much the same sense that James Belich argued that New Zealanders saw themselves as ‘Better Britons.’¹

This chapter explores how the Anglican Church functioned at parish level between 1945 and 1976. Effort was put into expanding the parochial network, recruiting clergy, improving finances and erecting new buildings. Parishes worked hard to make up for ground lost during twenty years of depression and war.

While the church appeared to be highly structured, with officials and bodies having prescribed roles and measures of authority, not all local churches were viable and self-supporting units. Until the local unit could meet certain minimum requirements, it was designated as a parochial district and was less involved in the appointment of its clergy. Sometimes it had a reduced level of representation on the diocesan synod.

The chapter begins with a description of the parochial system in 1945 and its development over the next thirty years. It notes the changes that took place in worship and other aspects of parish life, including the buildings in which parish life was centred, and then attempts to interpret the ‘character’ of a New Zealand parish during this period.

¹ James Belich, *Paradise Reforged: A History of New Zealanders from the 1880s to the Year 2000*. Auckland: Penguin, 2001, p.76.

Did the church adapt itself sufficiently to local conditions or was it an antipodean transplant of the mother church? The evidence suggests that by the time it made the necessary adjustments to its worship, the design of its buildings and the structures of local ministry, the tide had turned. A great deal of effort had gone into expanding the parochial system in the two decades following the war but by 1965 the statistical indicators were on a downward trajectory.

4.2 The Structures of Parish Ministry

William Cobbett reflected in 1802 on the influence of the church made possible by the equal distribution of clergy throughout England:

... the clergy are less powerful from their rank and industry than from their locality. They are, from necessity, everywhere, and their aggregate influence is astonishingly great. When, from the top of any high hill, one looks around the country and sees the multitude of regularly distributed spires, one not only ceases to wonder that order and religion are maintained, but one is astonished that anything as disaffection and irreligion should prevail. It is the equal distribution of the clergy, their being in every corner of the kingdom that makes them a powerful and formidable corps.²

The church began to minister to the settler communities in the 1840s and simply followed the English system, as best it could, as it knew no other. New dioceses were gradually established and, within them, parishes were formed to provide ministry in local areas, no easy task when funds, buildings and clergy were in short supply.³ By 1945, Anglican coverage was as complete as any other organisation. Through the parochial network every part of the country was included within the boundaries of some parish, each with a full-time vicar. Because church life was based on residential location the post-war emphasis was on catching up with a backlog of work in new suburbs. Little thought was given to providing ministry based on work places. Ministry to hospitals, prisons and defence establishments was seen as supplementary.

Parishes and Parochial Districts

The term 'parish' was used generically of all geographical ministry units but it also referred specifically to those ministry units which were more secure and financially self-

² Lewis Melville, *The Life and Letters of William Cobbett in England and America* (1913) vol. I, p.156, cited by Anthony Russell, *The Clerical Profession*, London: SPCK, 1980, p. 153.

³ See, for example, extract from Henry Sewell's journal of 1855 in which he laments the lack of assistance for the church in Canterbury. W. David McIntyre (ed.), *The Journal of Henry Sewell 1853-7*, volume II, Christchurch: Whitcoulls, 1980, p.124. Entry for 31 January 1855.

supporting. In 1945, only 32 percent of non-Maori ministry units were parishes⁴ (table 4.1). The significance of this distinction was apparent when a new vicar had to be appointed. A parish elected four nominators to meet with four diocesan nominators to propose a nominee to the bishop; in a parochial district, the nomination was the prerogative of the diocesan nominators. In some dioceses, parishes sent two representatives to synod; parochial districts only one.

A parochial district could achieve parish status if it could first satisfy the diocesan synod that it had the required minimum number of parishioners, a debt-free parish church, and an adequate vicarage and hall. It had to meet the costs of its clergy and contribute to the diocesan budget.⁵ Dioceses were reluctant to increase the number of parishes as it meant that the bishop was less able to influence the placement of clergy. The 1946 General Synod considered a bill to give parochial districts a voice in the selection of their vicars but this was opposed by the bishops. Holland (Wellington) declared that it was wrong in principle as the diocese, the central unit in church life, was responsible for ‘seeing that the best man is appointed to each cure’. Fitchett (Dunedin) said that ‘a parochial district was on its way to becoming a parish, but could not in the meantime take its full share of responsibility in the upkeep of the diocese. The privilege

⁴ Of the 275 ministry units, only 90 had parish status; the other 185 were designated as parochial districts. Within the dioceses, the percentage of local units with parish status in 1945 was: Christchurch (43), Dunedin (39), Waipatu (37), Auckland (35), Wellington (26), Nelson and Waikato (18). The overall percentage was 32.

⁵ The Diocese of Dunedin made the following provision:

Members of the Church residing in a particular parochial district may, by a petition signed by not less than ten registered church members, five of whom shall be members of the Vestry, apply through the Bishop to the Synod, for the Parochial District in which they reside to be constituted a Parish.

The text of the Bill to constitute the proposed Parish shall be given to the Bishop three months before the then next Annual Session of Synod and by him laid before Standing Committee.

When the Bill is brought before Synod, the sponsors shall show that the following conditions have been satisfied:

(a) That there are residing within the boundaries proposed for such a parish at least 300 registered church members of whom at least 100 shall be Communicants and above twenty-one years of age. A list of such persons who are Communicants and above twenty-one years of age shall be supplied by the sponsors.

(b) That the Church to be named as the Parish church be free of debt.

(c) That there is an adequate Vicarage and a Parish Hall.

(d) That there is no Capital debt; or, that where there is a Capital debt, the regular reduction of the liability is being made at such a rate that the total liability will be liquidated within a period of ten years.

(e) That the proposed Parish is in a position to pay all dues, assessments and contributions required by the Diocesan Statutes, or by Resolution of the Synod, to be paid by Parishes, and to provide in addition the minimum stipend and the travelling and depreciation allowances required by Clause 24 hereof to be paid to the Minister of a Parish.

(f) That the proposed Parish for the preceding five years has been a Parochial District and, during that period (i) shall have met in full any quotas and assessments for any purpose (including mission quotas) required by Synod and (ii) shall not have been in receipt of any grant in aid from Diocesan funds.

... should not be extended to people who could or would not bear their full responsibilities.⁶ Financial considerations were paramount and the bill was lost.

By the 1960s parochial districts shared in the church's increased prosperity. They found it easier to meet the diocesan criteria for parish status and argued that they should have a say in the appointment of their clergy. By 1965 the percentage of units which had parish status was still very low. There were now 337 local units but only 34 percent⁷ had parish status (table 4.2). Bishop Gowing (Auckland) accepted that 'it may well be time that the distinction should be removed.' He suggested that when an appointment was being considered, the diocesan nominators should meet the churchwardens to discuss the needs of the district. However, he acknowledged the practical difficulties involved.⁸

Other Ministry Units

There were other local church structures. 'Cathedral districts' were established where the cathedral was also the parish church for the area in which it was located⁹ in order to distinguish between the functions of the cathedral chapter and vestry.¹⁰ Dioceses were permitted to establish Maori pastorates or mission districts, appoint pastors, define boundaries, and provide for representation in diocesan synods.¹¹ Ministry was supplemented by chaplaincies¹² which were distinct from the parishes in which they were geographically located. The legislation specified that the chaplain shall 'be subject to no control or interference on the part of the vicar.'¹³

⁶ *Church and People*, April 1946, p.7.

⁷ 129 out of 337 had parish status. The diocesan percentages in 1965 were: Christchurch (55), Dunedin (46), Wellington (45) Waikato (31), Waiapu (29), Auckland (26), and Nelson (25).

⁸ Some districts were far from Auckland and the board of nomination was dealing with a number of vacancies. At the end of 1965 it was considering appointments in eight parochial districts Diocese of Auckland 1966 *Year Book*, p 25. Gowing returned to the subject in 1967 and confessed that no solution seemed obvious. 'If there is any further suggestion ... as to how this task can be better carried out, I know the board would be pleased to consider it.' Diocese of Auckland 1967 *Year Book*, p 24.

⁹ First enacted in 1919. Title B Canon VII *Of Cathedral Districts*, see PGS 1964, p.321. This was the case in all dioceses except Christchurch. There the cathedral had no boundaries and, technically, no parishioners.

¹⁰ The chapter consisted of the bishop, dean and canons. Title B Canon VI *Of Chapters*, see PGS 1964, p.321. This Canon was enacted in 1889. The vestry (vicar, churchwardens and elected vestrymen) had responsibility for parish matters. Usually the dean was also licensed as vicar of the cathedral district.

¹¹ Title B Canon V *Of Parishes*, proviso to clause 1, see PGS 1964, pp.101-02.

¹² For example, to schools, prisons, hospitals, military bases, and seamen.

¹³ First enacted 1889. Title A Canon II *Of Pastors*, see PGS 1964, p.283.

There was a growing realisation that parochial structures did not meet all ministry needs and so, in 1964, General Synod provided for ‘mission districts’ which would ‘provide a form of administration ...under the control of the Bishop ... appropriate to the nature of the needs of such mission district’¹⁴ where the local church could not function effectively as a parish or parochial district. Auckland faced serious problems coping with expanding suburbs and sought new ways of responding to mission opportunities. Most dioceses made use of the provision although none had more than half a dozen mission districts at any time.¹⁵

4.3 The Development of Parish Ministry

In 1945 there were fewer parishes than in 1926 (272, compared with 295).¹⁶ A few new parishes (only six in the cities) had been established but others were amalgamated.¹⁷ In the country, boundaries were adjusted in order to establish viable units. Some new districts did not survive and were later re-united with the parent parishes. Funds were short during the depression and then there were war-time building restrictions. Few clergy were ordained, St John’s College was closed, and many clergy were serving overseas as chaplains. In 1945 a third of all parishes were in the four major cities, another third in the provincial cities and towns, and the remaining third in rural areas (table 4.3).¹⁸ Rural and provincial parishes were still a significant element in the life of the church.

¹⁴ PGS 1964, p.94.

¹⁵ Among the first mission districts to be established were Holy Sepulchre and Otara (1965), Marsden-Waipu and Blockhouse Bay (1966), Mangere (1971), Birkdale-Beachhaven (1973) and Massey East (1974). Most of these achieved parish status later but in more recent times other mission districts were formed including Turanga (later divided between East Tamaki and Pohutukawa Coast), Albany-Greenhithe, Coromandel, and Glenfield. In Christchurch, mission districts were established in Bishopdale-Harewood, Aranui-Wainoni and North New Brighton but within a few years all had become parochial districts. Parklands followed as did a chaplaincy at Twizel. Dunedin made some use of this device with Brockville, Stewart Island, Port Chalmers and Fiordland being set up either permanently or temporarily as mission districts. Other dioceses made some use of this approach: Wellington (Whitby); Waiapu (Papamoa, East Coast, and Weber); and Waikato (Mangakino).

¹⁶ According to one calculation, there were 295 parishes in 1926, 284 in 1936, and 272 in 1945. N.W. Derbyshire, "The English Church Revisited: Issues in Identity and Expansion in a Settler Church: The Anglican Church in New Zealand 1891-1945" Massey, MA Thesis 2006, pp.111, 151. A full list of parish adjustments is at pp.185-86.

¹⁷ For example, in Auckland, the parishes of Pt Chevalier, New Lynn and St George’s Epsom were established. On the other hand, Mangere and Onehunga; Manurewa and Papatoetoe; Bayswater and Takapuna; and Epiphany (Newton) and Kingsland were all amalgamated.

¹⁸ The ‘urban’ population was defined as the sum total of those who lived in defined urban areas and towns with over 1000 people while the ‘rural’ population accounted for the remainder. *New Zealand Official Yearbook*, 2008, p.92, table 5.08, note.

Formation of Parishes

Then the situation changed: between 1945 and 1975, eighty new parishes were established, an increase of 30 percent. Table 4.4 indicates the extent to which the parochial network expanded. Four out of five of the new parishes were in the North Island and after 1970 there was little expansion beyond Auckland.

Wellington was the first diocese to respond to post-war population growth, especially in Lower Hutt where the population tripled between 1936 and 1951:

The old parish of St James, Lower Hutt was to have three parochial districts cut out of it and schoolrooms, which could serve as churches, and vicarages had to be built. As most of the houses in the new areas were newly built government houses and the parishioners mostly young married people, outside help had to come from somewhere. The appeal for this church extension was for £10,000 and in six weeks £11,477 was received. Of course there were other areas outside the Hutt Valley and much more was needed. The synod of 1951 undertook another appeal for £20,000 to form a permanent Home Mission Fund from which money could be lent to the new districts. The appeal produced £15,000.¹⁹

The resources of the Bishop's Advancing Church Fund were used to establish six new parochial districts. By 1960, twelve new parishes²⁰ had been formed, more than in any other diocese. In some cases new parishes were carved out of parishes formed only a few years earlier.²¹

Life was not always easy in the new parishes. Some struggled with inadequate buildings and their ability to pay a stipend. Walter Hurst returned from serving as an army chaplain and spending time in a prisoner-of-war camp and was instituted as the first vicar of Waiwhetu, only to find that there was neither church nor vicarage. Services were held in an old dancing hall where, on Sunday morning, the curtains were pulled across and an altar set up so that the local people could come and worship. The parish used this building for about eight months. Hurst, with his wife and 6-year old daughter, lived at Wallis House, a residential home belonging to the church in Lower Hutt, but this was an unsettled existence as every time there was a weekend conference, they had to move out and return to Mrs Hurst's mother's home in Wellington. He cycled to and from the church on Sundays. The family then rented a flat in Lower Hutt for a short

¹⁹ H.W. Monaghan, *From Age to Age: The Story of the Church of England in the Diocese of Wellington 1858-1958*, Wellington: Standing Committee of the Diocese of Wellington, 1957, p.124.

²⁰ Seatoun (1946), Waiwhetu and Ngaio (1947), Naenae (1948), Taita and Porirua (1950), Wanganui East (1951), Shannon (1955), Trentham (1956), Tawa and Northland (1958), and Wainuiomata (1960).

²¹ Tawa was separated from Porirua in 1958, Wainuiomata from Waiwhetu in 1960, and Titahi Bay from Porirua in 1962.

time, but had to move out when the owners returned. Hurst then set up home in a caravan, his wife lived with kind friends and his daughter stayed with some neighbours.²² During the 1960s Wellington continued to expand in the fringe suburbs of the Hutt Valley and up the coast²³ although urban renewal later led to the amalgamation of two parishes.²⁴ Three new parishes were formed in provincial cities but on the other hand two parishes were amalgamated and two were closed.²⁵

Auckland's population grew faster than Wellington's but the diocese was slow off the mark. Two small districts were revived²⁶ but two others merged with their neighbours²⁷ However, between 1953 and 1960 six new urban parishes²⁸ were formed and an overdue adjustment made to rural boundaries in the north.²⁹ After 1960, half of all the new parishes were in Auckland,³⁰ mostly in fringe suburban areas west and south of the city although the harbour bridge also opened up the North Shore. On the other hand, three city parishes closed³¹ as older suburbs were swallowed up by commercial expansion and motorways. Only three new parishes lay outside the urban area.

Jack Guinness faced a formidable challenge in Mt Roskill. By 1946, 1300 state houses had been built there, a further 1000 were to be built in the next twelve months, and another 2500 in the following five years. There were two small churches which had been attached to other parishes but no church building at the centre where it was most

²² Donald J.P. Fulton, *Our Padre: A Biography of Walter Edmund Wilmshurst Hurst 1912-1987*, Wellington: Donald Fulton, 2006, p.115.

²³ Titahi Bay (1962), Stokes Valley (1965), Karori West (1965), Waikanae (1964), Wainuiomata (1968), and Silverstream (1969).

²⁴ Newtown and Berhampore were united in a new parish of 'Wellington South' in 1970.

²⁵ St Matthew's, Palmerston North (1962), Castlecliff (1970), and Masterton South (1971) were offset by the amalgamation of Ohakune and Raetihi as 'Ruapehu' (1963) and the closing of Mangaweka (1969) and Aramoho (1972).

²⁶ Manurewa had been an independent parochial district from 1924 but economic circumstances had compelled its merger with Papatoetoe in 1937. Bombay had been linked with Pukekohe in 1942 as a war-time measure but was revived in 1955 when the new vicar was also appointed chaplain to St Stephen's School.

²⁷ Stanley Bay with Devonport and Royal Oak with Onehunga.

²⁸ East Coast Bays (1953), Orewa (1953), Panmure (1954), Kohimarama (1955), Royal Oak which was combined with a hospital chaplaincy (1955), and Meadowbank (1960). Orewa had been part of the unwieldy Helensville parish.

²⁹ The large Bay of Islands, Waimate North and Hokianga districts were reorganised so that by 1955 there were six parochial districts in the far north (Kaitiaki, Waimate North, Bay of Islands, Kawakawa, North Hokianga and South Hokianga) although the two Hokianga units were later amalgamated.

³⁰ **1960-65:** Sandringham, Hillsborough and Mt Roskill (from the former Mt Roskill parish), Glen Eden, Te Atatu, Mangere East, Otara, One Tree Hill, Glen Innes, and Wellsford. **1965-70:** Titirangi, Blockhouse Bay, Glenfield, Tamaki, and Bream Bay, together with the division of the Hokianga parochial district. **1970-75:** Lynfield, Green Bay, Milford, Mangere, Pakuranga, and Birkdale-Beachhaven. In addition, East Coast Bays was divided into two parishes: St John's, Campbells Bay and St Mary's, Torbay.

³¹ Arch Hill (1964), St Thomas, Freemans Bay (1967), and Holy Sepulchre (1969).

needed. Services were held in a tennis pavilion and in a private house. The vicar lived in rooms over a shop at the tram terminus. There were plans for a church hall to serve as a nucleus for a 'church centre' which would include a church, community hall and vicarage. For the time being the hall was used as a place of worship and as a social centre, with the chapel end separated from the main body of the hall by sliding doors. These were closed for weekday and other services when the congregation was small, but opened to accommodate a larger number of worshippers. The Standing Committee approved a loan on the basis of a pound for pound subsidy up to 500 pounds.³²

Parishes were established in expanding North Island cities³³ and where new forestry industries and power stations were established.³⁴ However, Waikato³⁵ and Waiapu³⁶ struggled to serve remote rural areas and several changes were made. New parishes³⁷ were established in Christchurch (offset by the closure of Phillipstown) and in Timaru³⁸ and several changes in rural areas.³⁹ There were few changes in Dunedin⁴⁰ and Nelson.⁴¹ By 1976, the church had a stronger urban focus.

³² *Church & People*, May 1946

³³ Hamilton: Forest Lake (1947), Hillcrest (1962), Melville (1963) and Chartwell (1968); New Plymouth: West New Plymouth (1956) and Brooklands (1966); Napier-Hastings: Mahora (1962), Riverslea (1963) and Flaxmere (1975). In Napier Port Ahuriri became St Andrew's, Napier and, later, Westshore. Tauranga: Gate Pa (1965) and Otumoetai (1967); Gisborne: Te Hapara (1963).

³⁴ Mangakino (1948) founded as a town for workers on the new hydro-electric power stations on the Waikato River, Tokoroa (1955) near the New Zealand Forest Products mill at Kinleith, Mt Maunganui (the port) and Edgumbe-Kawerau (the Tasman Pulp and Paper mill) in 1954, and Murupara (the forestry headquarters) in 1960. Taupo became independent of Rotorua in 1958.

³⁵ Te Kauwhata was separated from Huntly (1948) but Manunui, established in 1944, amalgamated with Taumarunui (1951). The very remote Whangamomona and Uruti were closed in 1951 but new districts were formed at Mokau (1951) and Kawhia (1954). Orakau was separated from Te Awamutu (1963), and Tirau from Putaruru (1966) Taranaki East (1975) was established but this was offset by the absorption of Ohura into Taumarunui (1972).

³⁶ Turangi (1967) offset by the amalgamation of Patutahi and Waerenga-a-hika as Waipaoa (1974), and the handing over of ministry in Tolaga Bay and Waipiro Bay to Maori pastorates.

³⁷ Spreydon (from Addington, 1946), Barrington Street (from Sydenham, 1956), Bryndwr (from Papanui, 1957), Hornby (from Prebbleton, 1957), Burwood (from Belfast, 1959), St Martins (1963), Avonhead (1965), Aranui (1966), North New Brighton (1967), Bishopdale-Harewood (1968), Heathcote-Mt Pleasant (1970), Hoon Hay (1971), and Burnside (1973).

³⁸ Marchiel (1964)

³⁹ Mt Somers (1947) and Leeston (1948) were revived. Others were amalgamated: Lyttelton West and Little River as Mt Herbert (1963); Tinwald and Hinds (1970); and Glenmark and Waikari (1971).

⁴⁰ Green Island was separated from Taieri (1960), Upper Clutha from Dunstan (1962), North Invercargill from Gladstone (1962), Flagstaff from Roslyn (1965). Waitaki was attached to part of Oamaru to form Waitaki-North Oamaru (1970); Tuapeka was split between Dunstan and Milton (1974); Waikouaiti-Palmerston was divided with Waikouaiti attached to a hospital chaplaincy and Palmerston linked with Hampden-Maheno to become Hampden-Maheno-Palmerston (1974). Warrington was detached from Port Chalmers in 1961 and linked with a hospital chaplaincy but this was reversed in 1971.

⁴¹ A parish was set up at Hanmer Springs (1946) and Stoke was revived in 1950. Takaka and Collingwood were united as Golden Bay (1970). Brightwater was reconstituted as Waimea (1961), and Suburban North as Atawhai-Hira (1972).

Multi-centred Parishes

Rural and suburban parishes often included a number of centres. This practice, adapted from the English ‘chapel of ease’,⁴² proved to be useful in a colonial environment. Services in multi-centred parishes were sometimes held between the two morning services in the parish church (perhaps at 9.30am) or during the afternoon. Several of these ‘chapels’ later became parish churches in their own right. Rural communities accepted that weekly worship could not always be provided and that services might be at different times on the various Sundays. Flexibility was essential. Arrangements such as those in the Southland parish of Riverton were common.⁴³

In 1945, 24 of the 39 parishes in the Auckland ‘super-city’ area were multi-centred; by 1960, these had increased to 31 out of 47. Helensville, for example, had nine centres.⁴⁴ Some had an assistant curate who was often given responsibility for one of the secondary centres. However, by 1975, although the number of parishes had increased to 64, the number of centres increased only slightly, from 112 to 120. Most parishes were now single-centred, with one priest rather than a vicar and curate. The percentage of parishes with more than one centre fell from 66 to 55 (table 4.5).

4.4 The Physical Setting

The Parish Plant

The parish plant usually included three elements: a church, a vicarage and a hall. Ideally, these were located on the same site although that was not always possible. Some parishes were well endowed with land, sometimes set aside as a glebe for grazing purposes and with a churchyard in which the faithful departed were laid to rest. Others

⁴² A chapel subordinate to a mother church, for the ease of parishioners in prayers and preaching. They proved especially useful in the vast parishes of North England, where distance and natural obstacles made attendance at the mother church difficult, if not impossible, for many parishioners. Some of these foundations disappeared during or shortly after the Edwardian dissolutions (c.1548) and many have become independent parish churches. In modern times chapels of ease have usually been served by the parish clergy as opportunity allows, without the appointment of a separate priest-in-charge. ODCC, ‘Chapel of Ease’.

⁴³ Holy Communion was celebrated on two Sundays a month: Riverton at 8am, Orepuki at 9.30am and Tuatapere at 11am; and on the other Sundays: Thornbury at 9.30am and Riverton at 11am. In remote Blackmount a monthly service was held in parishioners’ homes by rotation on a Thursday evening. From the writer’s personal experience as Vicar of Riverton, 1970-73.

⁴⁴ In 1945, Helensville parochial district included the churches of St Matthew, Helensville; St Clement, Kaukapakapa; St Philip, Riverhead; St Luke, Parakai; St Chad, Huapai; St Martin, Waimauku; Christ Church, Waiwera; Holy Trinity, Silverdale; and St Stephen, Whangaparaoa. In 1953 a new parochial district was established at Orewa. This incorporated the three last-mentioned churches.

had tennis courts, a popular recreation in the inter-war years, but some were later used as parking areas.

The Church Building

England was dotted with church buildings in which the faithful gathered for worship and others were drawn for weddings, funerals and a variety of events. Church buildings, notably those in the countryside, attracted many visitors, photographers and artists, and a vast range of books about them were written. Roy Strong notes that:

Every village has a church. Scattered around England are some 16,000 parish churches, and the vast majority of them can be found in the countryside. They come in every size and occupy every kind of site. Some loom like minor cathedrals, others nest like large dog kennels, hardly arising above the headstones that punctuate the surrounding churchyard. Some are sited at the heart of the village, others on its fringes. Some perch on hillsides, others arise out of a valley. They can be built in stone, brick or wood. They equally manifest themselves in every architectural style – Norman, Gothic, Classical, Victorian revival, and Arts and Crafts.⁴⁵

Christian foundations were less solid in New Zealand where there were fewer churches. Utilitarian considerations often outweighed aesthetic concerns, although Geoffrey Thornton admired ‘the small country church built in strictly rural surroundings where it stood somewhat isolated, but made a simple statement that religious belief was important to country folk. Moreover, the country church often became a focus for community activity well before the advent of a community hall.’⁴⁶

The church building was the essential component in the parish complex. Van Kralingen argued that, until the mid-1950s, it was ‘perceived as a sacred place, set aside for sacred use and serving a specific socio-religious function for a limited number of adherents.’⁴⁷ There, people gathered for worship to honour and glorify God; doing so collectively for mutual encouragement and benefit. Here the sacraments were dispensed; spiritual growth and development was advanced; and it was a platform for outreach, teaching, conversion, and the inculcation of social and moral values.⁴⁸ To these he added some subordinate roles: it was a significant focus of community functions; a spiritual central place in the community; a focus around which secular lives

⁴⁵ Roy Strong, *A Little History of the English Country Church*, London: Vintage, 2008, p.7.

⁴⁶ Geoffrey Thornton, *Worship in the Wilderness*, Auckland: Reed, 2003, p.10.

⁴⁷ Cornell van Kralingen, ‘A Geography of Religion in Auckland: An Analysis of the Changing Distribution of Anglican and Presbyterian Chapels and Adherents in Auckland from 1840 to 1980’, University of Auckland, MA thesis, 1982, p.60.

⁴⁸ Ibid., pp.61-62.

and activities were arranged; the place where rites of passage were provided at life-cycle transitions; a place which represented stability and durability in a dynamic urban society; a valuable historical repository;⁴⁹ and a place that made an aesthetic contribution to the city landscape.

The Influence of the Gothic Revival

Some churches were built during the depression and war years but most of those in use in 1945 had been built before 1925.⁵⁰ Many of them followed the Victorian Gothic style: Auckland's 'Selwyn churches', Canterbury's stone churches (many since destroyed or severely damaged in the 2011 earthquake), the extraordinary number of churches in Wellington diocese designed by Clere,⁵¹ and the little stone churches in the gold-mining communities of Central Otago. Neo-Gothic cruciform churches dominated the cities, and even the modest rural rectangular churches attempted to produce a similar flavour. There was a desire for symmetry and formality and a concern that all should be done 'decently and in order'. Most churches were unlocked so that anyone who wished to say a prayer or to spend time quietly in the sacred space could enter.

Gothic architecture (which was encouraged by Selwyn, an early Ecclesiologist)⁵² 'revolutionised the whole appearance and arrangement of our churches; and there is hardly a building in any part of the world ... which does not betray the influence of its ideals.'⁵³ The Ecclesiologists started with the belief that not only was there a specifically Christian style of architecture in which every church should be built but there was also one definite plan according to which a church intended for Prayer Book worship must conform. The architecture was that of the Middle Ages, expressed most perfectly in the Gothic of the fourteenth century. The architecture between the close of

⁴⁹ Plaques, notices, gravestones and a multiplicity of various historical records are frequently associated with church buildings.

⁵⁰ 68 churches were built during 1926-30, 42 in 1931-35, 23 in 1936-40, and 9 in 1941-45. N.W. Derbyshire, 'The English Church Revisited: Issues in Identity and Expansion in a Settler Church: The Anglican Church in New Zealand 1891-1945, Massey, MA Thesis 2006, pp.165-167 and Appendix 4.

⁵¹ Susan Maclean, *Architect of the Angels: The Churches of Frederick de Jersey Clere*, Wellington: Steele Roberts, 2003.

⁵² A member of the Cambridge Camden Society, founded in 1839 which, when it moved to London in 1846, became the Ecclesiological Society. It greatly stimulated interest in church architecture and traditional Catholic worship in the Church of England, and thus assisted the liturgical and ceremonial revival in the later 19th century. ODCC 'Cambridge Camden Society'. See also Jonathan Mane-Wheoki, "Selwyn the Ecclesiologist - in Theory and in Practice." In *A Controversial Churchman*, edited by Allan K. Davidson. Wellington: Bridget Williams Books, 2011.

⁵³ G.W.O. Addleshaw and Frederick Etchells, *The Architectural Setting of Anglican Worship*, London: Faber & Faber, 1948, pp.203-204.

the Middle Ages and the 1840s was dismissed as either debased or pagan, because of the worldliness of the period compared with the ages of faith, and because it found its inspiration in classical forms.⁵⁴

The movement was prescriptive in its details. Chancels had almost been eliminated by English eighteenth-century architects but staged a comeback, and so every church should have one.⁵⁵ The altar was against the east wall and should consist of a solid slab of stone encased with crosses. The pulpit should be in wood or stone, sufficiently elevated in the nave, the pews should be wooden seats with low backs, placed widely enough apart to permit kneeling, and there should be a stone font with a wooden cover, fastened with a lock and positioned adjacent to the main entrance.⁵⁶

The main shaft of the cruciform church had three sections: the porch, entrance area and baptistery at the back; the nave (in which the congregation was seated in pews) in the middle; and the chancel (including the sanctuary) at the top. Placing the font near the main door symbolised baptism as the means of entry into the church. The raised chancel accommodated the clergy and choir stalls, lectern and pulpit, and, within it, at a further raised level, the sanctuary (in which the altar was placed). On either side were the transepts (the cross-pieces), which often accommodated the organ chamber and the vestry or sacristy. The altar, with cross and candles,⁵⁷ formed the visual focus and differentiated Anglican churches from those of Protestant denominations where the pulpit dominated. The lectern (from which the Bible was read) and the pulpit (from which the sermon was preached) had secondary but still highly visible places. The clergy and choir stalls faced inwards.

The Post-War Church Building Boom

After some decades of enforced inaction there was a church building boom in the 1960s. The success of the stewardship campaigns meant that the church had more money at its disposal. Considerable sums were spent on new churches and there were few parishes in which a new church or hall or vicarage was not built. The new churches were essentially

⁵⁴ Ibid, p. 204. I am indebted to the late Margaret Wood for this reference in her thesis: Margaret P. Wood, 'Domus Ecclesiae: Liturgy and Architecture in Auckland 1956-1976,' Thesis, Diploma Scholar in Theology, Joint Board of Theological Studies, 1976, p.7.

⁵⁵ It had to be raised at least one step above the nave, and the altar level had to be three steps above the chancel.

⁵⁶ Wood, *ibid.*, p.7.

⁵⁷ It was common to have six candles in a 'high' church but most had two.

conservative: a long nave with a central aisle leading to the sanctuary. They differed from older churches not so much in design but in the materials they used and the fact that there were so many of them.⁵⁸ They were functional and of simple design: they used reinforced concrete or concrete blocks, and had large glass panels and laminated surfaces. Few had stained glass windows. Local parishes insisted that a church had to 'look like a church'.⁵⁹ Unfortunately, some of these 'modern' buildings were austere and lofty, cold and unwelcoming. The new modernist St James, Lower Hutt, built in 1953 to replace a wooden church destroyed by fire in 1946, was regarded as the flagship of this period.⁶⁰

The 'Wells churches' effectively ignored the liturgical movement. Its insights suggested that a semi-circular or diagonal square design was more appropriate so that the people would be seated around an altar standing in the middle and not at the end. Russell Walden⁶¹ captured brilliantly the criticisms levelled at these churches. For these he blamed the church, rather than the architects. It was the failure of the church body, to 'seek within themselves the inner meaning and action of the church corporate when it is gathered for worship.'⁶² He was critical of the failure to build churches to meet the needs of worshippers. Overall, these churches were built with 'a debased sense of

⁵⁸ Some examples were: St James, Lower Hutt (1953), St Peter's, Palmerston North (1961), St Mary's, Levin, St Peter's, Takapuna (1960), St George's, Papatoetoe (1961) and cathedrals in Wellington (1964) and Napier (1965).

⁵⁹ For an Australian commentary on these developments see Jonathan Charles Holland, 'The Past is a Foreign Country: A History of the Church of England in the Diocese of Brisbane, 1950-1970', University of Queensland, PhD Thesis, 2006, pp.107-112..

⁶⁰ Designed by Ron Muston of the Structon Group it won the New Zealand Institute of Architects Gold Medal in 1954 and it was recently listed as a heritage building. 'At the time of the mid-twentieth century Modern Movement, the Gothic style still held sway in New Zealand for church design, as with the remainder of the Western world. The design of this modern church is a break with the traditional forms, yet it retains a spiritual quality that is both inspirational and stimulating. Since its construction the church has been recognised as a distinctive and important example of modern New Zealand church architecture. The building is dominated by the tower standing out "stark and uncompromisingly". Surmounting the tower is a Cross. The Vicar at the time, Canon Bretton, stated that the bell tower is there to remind us, even to startle us into a realisation of what the Christian faith is. We are not dealing with any soft religion... Christ stands amidst a work-a-day world, in work-a-day clothes, to challenge it in every part to take His Way.' Some changes have been made to the building since 1953, including the raising of the choir stalls area, the removal of much of the original Formica and the construction of the David Wylie foyer in the entrance area to provide a more welcoming and functional approach to the Church' http://www.stjames.net.nz/?page_id=11, accessed 22 March 2012.

⁶¹ Henry Russell Walden, 'New Zealand Anglican Church Architecture 1814-1963,' University of Auckland, Master of Architecture Thesis, 1964. Walden, who was on the staff of the School of Architecture at Victoria University of Wellington for 30 years, died on 29 July 2013. <http://architecture.org.nz/2013/07/29/henry-russell-walden-1934-2013/> and <http://www.victoria.ac.nz/architecture/about/news>

⁶² Ibid., p.138.

values ... lifeless vertical forms ... ill-proportioned, stumpy, lacking any sense of the transcendental ...' in a 'period [which] marks the nadir of New Zealand church architecture and has lasted from 1900 to the present day (1964)'.⁶³

Walden regarded St John's Cathedral, Napier as the 'greatest monument' of this failure. The brief was to design a church so that 'the planning agrees with the normal Church of England liturgy and allows for a congregation of one thousand.' They persisted with the standard interior pattern 'which enabled the clergy to gather in the sanctuary, choir in the chancel, and the laity in the western nave' and 'the only variation ... was the size of the overall church and the arrangement of ... vestries, chapels, offices and flower rooms which clustered around both sides of the main church hall.'⁶⁴

He regretted that little thought was given 'to expressing and ministering to the particular needs of the Anglican community and its requirements were nostalgically preconceived'.⁶⁵ No allowance was made for 'theological or liturgical development, or for the changing conditions of the twentieth century.' These designs 'concentrated the whole action of the liturgy in the chancel, reducing the laity in the nave to the status of passive onlookers, while any active role was reserved for the clergy alone.'⁶⁶ Davis and Hammond argued that 'a church is a building with a definite purpose: to house the Christian community when it gathers together to celebrate the liturgy.'⁶⁷

The church was 'first and foremost a building in which the people of God meet to *do* certain things; to perform the various communal activities known collectively as liturgy, or public service. ... it is a building to house a congregation gathered round an altar.'⁶⁸ The essential questions were: 'What is the church?' and 'What is the church body doing when its members meet together for worship?' To do so was 'to engage in a way of thinking differing widely from the romantic approach which could only ask 'What should the church look like?''⁶⁹

For Walden, All Saints', Ponsonby was 'by far the best Anglican church built in New Zealand in the last decade'.⁷⁰ It was 'the one city church ... to best fulfil an

⁶³ Ibid., p.37.

⁶⁴ Ibid., p.135.

⁶⁵ Ibid., p.135.

⁶⁶ Ibid., pp.135-36.

⁶⁷ Charles Davis, "Church Architecture and the Liturgy" in *Towards a Church Architecture*, edited by Peter Hammond. London: Architectural Press, 1962, p.107

⁶⁸ Hammond, *Liturgy and Architecture*, p.28.

⁶⁹ Walden, p.144.

⁷⁰ Ibid, p.145.

ideational conception of what a church should be.’ The altar was brought forward into the body of the church which allowed the congregation to be drawn into the eucharistic action. The atmosphere created captured something of the *mysterium tremendum* sought in a place of worship. Outside it was ‘a very good example of the porch concept ... as it opens out to a courtyard and a shopping centre beyond, thus establishing a direct relationship with the pattern of worship and the pattern of the community.’⁷¹

Interestingly, the building became better known for ‘its combination of Maori and English references, with the building being compared to a *wharenuī* and the entry forecourt to a *marae ātea*’⁷² but that was not considered at the time.⁷³ A clue to its origins in the liturgical movement lies in the fact that a review of Gregory Dix’s *Shape of the Liturgy* was written in 1947 by Lionel Beere,⁷⁴ vicar (1945-60) when the church was built.

The Parish Hall

Most parishes had a hall or ‘Sunday school’ which was sometimes made available to community organisations. Most halls had a large open space and many had a stage, kitchen and toilet facilities. Church halls like “St Sep’s” at Holy Sepulchre in Auckland⁷⁵ were popular venues for public dances. In many new areas the building was a composite ‘church-hall’ which served as a church on Sundays but was used for other purposes during the week. Bishop Neligan commended this practice in 1907: ‘In many places this appears to be quite the most suitable form for the first building to be erected. It is a familiar plan in many parishes at Home.’⁷⁶ New centres of worship often began as

⁷¹ Ibid, p.82.

⁷² *Richard Toy’s Schools and Churches*, Itinerary n.6, Block Architecture Guides from the Broadsheet of the Auckland Branch of the New Zealand Institute of Architects, 2007.

⁷³ According to Professor Peter Lineham who researched the history of All Saints.

⁷⁴ Lionel O’Sullivan Beere (1902-80) studied at Oxford and Cuddesdon before his ordination in Gloucester (1926 and 1927). After a curacy (1926-29) he served as a missionary in Korea (1929-40) before moving to New Zealand. After four years in the rural parish of Porangahau in Waiapu, he transferred to Auckland and became Vicar of Ponsonby (1945-60) and St Aidan’s, Remuera (1960-69). He was Archdeacon of Waitemata (1961-63) and of Auckland (1963-69) and held various other positions.

⁷⁵ ‘St Sep’s Remembered as a Popular Place for Young People’, *New Zealand Memories*, 1995:3, p. 143.

⁷⁶ In 1907 he considered that within three years the diocese would require 44 additional buildings, comprising ten churches, ten parish halls or school-rooms, and 24 school-churches or mission halls. The latter were halls with a sanctuary at one end able to be separated from the rest of the building by folding doors or revolving shutters. Neligan’s address to Auckland Synod, Supplement to the *Church Gazette*, December 1907, p.III, cited by the writer in “The English Church Revisited: Issues in Identity and Expansion in a Settler Church: The Anglican Church in New Zealand 1891-1945” MA thesis, Massey, 2006, p.76.

church-halls. Wood identified three types:⁷⁷ where the space was set up exclusively for worship (as at Lynfield); where the sanctuary was screened off during the week (as at Glenfield); and where (like Pakuranga) there were moveable screens. Sometimes these arrangements became permanent and parishes were left with buildings that were inadequate either as churches or as venues for other activities. Christ Church, Wanganui, the third church of that name, built in 1920, was originally intended to be the hall for ‘a magnificent new church of cathedral dimensions which was never built’.⁷⁸

These multi-purpose facilities had a more ‘socially-orientated’ function than churches exclusively set aside for sacred use by a limited group.⁷⁹ This was achieved by ‘merging the secular and the sacred functions in an attempt to project the image of the church as a central place in the social environment of the community.’⁸⁰ There was an increased emphasis on the church as ‘a centre for community life rather than simply a place of worship ... shown in the absence of stone and spire, in the movable seating and furniture of worship, and in the harmony which exists between it and the surrounding buildings.’⁸¹

The Vicarage

The parish was also required to provide accommodation for the vicar and his family, but the vicarage was not exclusively residential as it incorporated the vicar’s study (which, like the doctor’s surgery, was attached to the house). People called there for help, often unannounced, as not everyone had a telephone. Marriage interviews took place in the vicarage and users of the hall collected the key there. Parish offices were unknown; the vicarage study was the administrative centre of the parish and housed the ubiquitous *Gestetner* duplicator. Because the only parish phone was in the vicarage, the vicar’s wife acted as *de facto* secretary, receptionist, telephone operator and hostess. Some saw this as their vocation. Vestry meetings were held in the lounge, sometimes to the detriment of family life, and it was expected that the vicar’s wife would provide supper. A bedroom was set aside for visitors like the bishop or missionaries on deputation.

⁷⁷ Wood, *ibid.*, ch.5.

⁷⁸ <http://www.christchurchwanganui.org.nz/about-us/history>, accessed 30 March 2012.

⁷⁹ van Kralingen, *ibid.*, p.61.

⁸⁰ *Ibid.*, p.60.

⁸¹ R. Coates, ‘Churches in Metropolitan Christchurch: A Study in Urban Geography’, University of Canterbury, MA Geography thesis, 1958.

When resources permitted, the vicarage had a family room as well as a lounge, together with the study and an extra toilet.

4.5 The Life of the Parish

Pastoral Visiting

It was customary for clergy to visit parishioners in their homes, usually unannounced, normally in the afternoon,⁸² and often for no reason other than getting to know parishioners in their home environment. Stories abound of clergy being entertained in an otherwise unused and often cold ‘front sitting room’ and plied with afternoon tea served on ‘the best china’. On occasions, the visit was the means by which the vicar ‘admonished’ the family on its infrequent attendance at worship and their children’s failure to attend Sunday school. At its heart, however, was the conviction that the priest was to be seen among his people, taking a fatherly interest in their well-being and offering counsel and good advice. Visits were recorded on parish roll cards and many clergy set themselves the task of calling on parishioners at least annually. They left a calling card if there was nobody at home. Clergy also visited hospitals where they had access to patients’ lists, and home communion was offered to sick and elderly parishioners unable to attend church.

Baptism, Sunday School, and Confirmation

The prayer book required that all children should be baptised.⁸³ Although it was desirable that baptism be administered on a Sunday ‘when the most number of people come together’ it often took place in the afternoon in the presence of families, godparents and friends. It was seen primarily as a rite of passage and of significance to the family. It sometimes bore little relation to the life of the church although some parishes maintained contact through a ‘cradle roll.’ This involved a visit by a member of the Mothers’ Union who left a card celebrating the anniversary of the baptism.

⁸² Clergy often set the mornings apart for administration, sermon preparation, reading, and religious education (‘Bible in schools’).

⁸³ ‘The ministers of every parish shall often admonish the people that they bring their children to baptism as soon as possible after birth and that they defer not the baptism longer than the fourth, or at furthest the fifth, Sunday unless upon a great and reasonable cause.’ ‘General Rubricks of the Ministration of Publick Baptism of Infants’, *Book of Common Prayer*.

Most children attended a Sunday school of some kind irrespective of their family's religious commitment. This was often held in a large hall with minimal class separation and sometimes in the afternoon. Teachers (usually female) followed a syllabus, with an emphasis on Bible stories, and were overseen by a (usually male) superintendent. Sunday schools held on Sunday morning had little connection with church as worship was strictly 'adults only' apart from the occasional 'family service.' The year's programme always included a party and prize-giving and a nativity play. Some Sunday schools had large rolls: St Aidan's, Remuera, had 550 children supervised by 37 teachers.⁸⁴ All Saints, Howick, used the local picture theatre in 1965 as there were 340 children attending Sunday school, with twenty teachers and three assistants on the staff. The end of year prize-giving was split into two groups with 400 children and adults at each.⁸⁵

Many dioceses employed advisers who visited parishes and offered training, organised children's festivals in the cathedral, organised children's camps in the summer holidays, and provided 'mailbag Sunday schools' for children not able to attend a local Sunday school or who lived in remote areas. Many parishes used teaching materials produced in England and Australia⁸⁶ until the Joint Board of Christian Education introduced the *Christian Life Curriculum* in 1970.⁸⁷

It was expected that children would be brought for confirmation by the bishop as they approached adolescence. Weekly classes, run by the clergy and held over a period upwards of six weeks, instructed candidates on the contents of the catechism, and prizes were sometimes given for learning it.⁸⁸ This provided an understanding of basic Christian beliefs and Anglican interpretation of the faith.⁸⁹ The candidates, who often

⁸⁴ Angela Caughey, *From Royal Mail to e-mail, A History of St Aidan's Church, Remuera, 1905-2005*, Auckland: St Aidan's Parish, 2005, p.117. Photograph not dated but appears in the chapter for the 1957-65 period.

⁸⁵ Robert Hattaway and Margaret Willis. *When All the Saints: Celebrating 150 Years at All Saints' Church, Howick*. Auckland: All Saints' Parish, Howick, 1997, p.96.

⁸⁶ For example, H.W. Dobson's *Church Teaching for the Junior Child* teaching series from England and the lessons produced by the Anglican General Board of Religious Education (GBRE).

⁸⁷ Used throughout Australia and New Zealand in Anglican, Methodist and Presbyterian churches. For the background to the change from GBRE to JBCE refer to *The Report of the Provincial Board of Christian Education for the period 1968-70*, PGS 1970, pp.197-208.

⁸⁸ In Dunedin, funds were provided from the income of the Kewley Trust for this purpose. The Revd T.W. Kewley (1847-1922) was vicar of Port Chalmers, 1901-05 and of Palmerston, 1916-21.

⁸⁹ The Prayer Book stipulated that the child should first be able to say the Creed, the Lord's Prayer and the Ten Commandments and answer the questions in the catechism in order that they might understand what their godparents had promised on their behalf at baptism 'General Rubrics of the Order of Confirmation', *Book of Common Prayer*.

included adults, were presented to the bishop for the laying on of hands during a service which sometimes took place on a weekday evening. Female candidates wore a white veil, males a white shirt and tie and ‘no Brylcreem please’. Candidates received the bishop’s certificate and were often given a confirmation manual or devotional aid. Two New Zealand clergy who had spent time in England produced devotional manuals for confirmation candidates. J.N. Thompson’s *Do This* and Kenneth Maclean’s *Our Reasonable Service* were widely used.⁹⁰ It was common for candidates to make their first communion a week or two afterwards in the presence of the Sunday congregation.

However, there was a growing concern about the fall-off among young people. Some dubbed confirmation as the ‘church leaving certificate.’ Brian Davis observed that ‘large numbers of 12 to 14 year olds were presented to the bishop annually for confirmation, many rarely to be seen again after making their first communion.’⁹¹ Early in his ministry he was concerned about the way we Anglicans made or, more to the point, failed to make, new Christians.⁹²

Such concerns led to a change of practice in the early 1970s. It was argued that confirmation should be a sign of adult commitment rather than associated with young people at the onset of adolescence. Candidates should be at least 16 years old. At the same time, children should not have to wait until they were confirmed before receiving Holy Communion but receive the sacrament as a consequence of their baptism. Thus, many parishes began preparing younger children (at around 8 or 9) for communion and used a popular resource, *Going to the Supper of the Lord*.⁹³ By 1975, 76 parishes were involved in the experimental programme and a provincial consultation agreed to new guidelines for baptism, admission to communion, and confirmation.⁹⁴

Anglican Bible classes had a lower profile than the Presbyterians’ but most parishes attempted to offer some sort of programme, often as a sequel to confirmation, usually on Friday evenings or on Sundays (before or after Evensong). The 1960s saw

⁹⁰ Thompson, born in Gabriel’s Gully, where gold was first discovered, trained at Selwyn College but then travelled to England where he studied at Bishops’ College, Cheshunt. He was ordained in London and served a curacy in the slum parish of All Saints, Poplar in the East End of London. He then held various positions in Dunedin, Waiapu, Waikato and Auckland before returning to Dunedin diocese. Maclean was from the extended Williams family. After training in England, a curacy at Portsea, reputed to be the biggest parish in England, he returned to New Zealand in 1914 and served in Waiapu diocese as vicar of Rotorua, Woodville and Havelock North, and archdeacon and vicar-general.

⁹¹ Brian Davis, *The Way Ahead: Anglican Change and Prospect in New Zealand*, Christchurch: Caxton Press, 1995, p.18.

⁹² Ibid., p.56.

⁹³ Produced by the Revd Graeme Brady who established Genesis Publications. PGS 1978, p.30.

⁹⁴ Report of Provincial Consultation on the Experimental Initiation Programme, PGS 1976, pp.45-47.

the emergence of youth groups with coffee bars like St Peter's, Willis Street's *Catacombs* and Dunedin's *Postcrypt* in the cathedral basement. Most dioceses had Young Anglican movements which brought together young people from the parishes, and national and inter-diocesan conferences became very popular. The 1963-64 conference at Lincoln attracted over 500 young people. A national AYA (Association of Young Anglicans) movement resulted.

Weddings and Funerals

Most marriages were solemnised in churches by officiating clergy registered by the state. The alternative, a wedding in a registry office during working hours, was much less attractive. On the three Sundays prior to the wedding (hopefully with the couple present in church) the vicar was required to 'read the banns'⁹⁵ but if the couple married at short notice it was necessary to obtain the bishop's licence.⁹⁶ It was customary for the vicar to attend the wedding reception, say grace, and often act as MC. The increased number of weddings led many clergy to review the ways in which they prepared young couples for this important step. The couple usually met the vicar soon after their engagement to make arrangements and discuss the service details. This was followed by another meeting at which the vicar explained the implications of marriage from a Christian perspective. A rehearsal took place on the day before the wedding.

Before this policy was reversed in 1970 it had not been permissible for a divorced person with a living partner to be married in the Anglican Church. The more liberal Presbyterian approach may explain why in 1948, for example, Presbyterians comprised 25 percent of the population but conducted 29 percent of marriages whereas Anglicans, with 41 percent of the population, conducted only 26 percent of all weddings. When Presbyterians had made the change twenty years earlier they issued a list of 'guiding principles for ministers regarding remarriage'. These sought to protect the institution of marriage but accepted the need for dissolution in some cases.⁹⁷

⁹⁵ 'I publish the banns of marriage between N. of ____ and N. of _____. If any of you know cause or just impediment why these two persons should not be joined together in Holy Matrimony, ye are to declare it. This is the first [second, or third] time of asking.' From *General Directions*, The Solemnization of Matrimony, Book of Common Prayer.

⁹⁶ This was common during the war when couples sometimes married at short notice because the husband was about to go on overseas service or because the marriage took place during a short-leave period.

⁹⁷ Allan K. Davidson, "1931-1960: Depression, War, New Life " In Dennis McEldowney (ed.), *Presbyterians in Aotearoa 1840-1990*. Wellington: Presbyterian Church of New Zealand, 1990, p.140. This was the result of a report prepared by a special committee under Malcolm Wilson in 1949.

Davis argues that the changed policy was an attempt ‘to provide for the pastoral care of those whose marriages had failed, but also to preserve the ideal of marriage as a lifelong commitment’. He saw it as a good example of the dilemma faced by the church as it sought to be faithful to the moral ideal at the same time as it acted with compassion towards those who for one reason or another fell short of the ideal.⁹⁸ This changed when provision was made for such a marriage to take place where the divorced person ‘...sincerely regrets that the promises made ... were not kept and that both parties ... have an avowed intention to abide by the life-long intent of the proposed marriage’.⁹⁹ Initially, a bishop’s licence was required for such marriages but from 1986 this was left to the discretion of the officiating priest. The 1972 General Synod enacted a canon on marriage which codified the church’s teaching. It included a provision that Anglican marriage services should take place in church.

Given the number of Anglicans, it was not surprising that clergy devoted a good deal of time to funerals. Whenever possible, ministry began with pastoral care of the dying and giving the ‘last rites’ but often it was a call from the local funeral director (or ‘undertaker’) that initiated the process. The vicar then called on the family to discuss arrangements. Most funerals took place in the church or a funeral director’s chapel and the Prayer Book service, the same for ‘princes or paupers’, was used. The vicar gave an address but this was often not so much a eulogy as a homily on the Resurrection. Only on rare occasions were other voices, usually from the RSA or Masonic Lodge, heard. It was customary for men rather than women to attend funerals and children were rarely seen. As the cortege left the church for the cemetery, men stood silently and doffed their hats as a traffic officer brought traffic to a standstill. The family and friends then usually gathered in a private home for refreshments.

The Occasional Offices

The rites of baptism, confirmation, marriage and burial, and attendance at Sunday school, were significant ways in which ‘nominal’ Anglicans related to the church. Most clergy viewed this positively, because of the potential for deeper involvement or, at least, recognition that the family had allowed some sort of ‘spiritual’ intervention in its life. On the other hand, snide references were sometimes made to ‘four-wheeler

⁹⁸ Brian Davis, *The Way Ahead: Anglican Change and Prospect in New Zealand*, Christchurch: Caxton, 1995, p.148.

⁹⁹ PGS 1970, p.101, cited by Davis, *ibid.*, p.148.

Christians' who came to church for 'hatches, matches, and dispatches' (baptisms, weddings and funerals). The statistical indicators pointed to a pattern of rise and decline in the use of these 'occasional offices'. Numbers peaked in different years: baptisms in 1960, confirmation in 1964, Sunday school attendance in 1965, and weddings in 1971, as the 'baby boomer' cohort gradually aged. Decline was not always related to lower levels of religious commitment. Other factors intervened. A lower birth rate and a trend towards smaller families reduced the number of baptisms. The lower and then higher ages at which couples married affected the number of weddings and the years in which children were born. New norms relating to cohabitation and de facto relationships had a similar effect. The church became less insistent on the need for children to be baptised and for older children to be confirmed. Sunday schools became places for the children of regular worshippers rather than a service provided for 'all the kids in the community'. At baptisms, sponsors (previously 'godparents') now had to be baptised themselves and the parents had to undertake to bring up their children as members of the Christian community. Confirmation became a rite for young people of 16 or over who were ready to affirm their faith and to be commissioned for ministry as responsible Christians.

Baptism numbers increased from 10,000 in 1945 to a peak of 18,000 in 1960 but by 1976 had declined to 10,000 (the same as in 1945) (fig. 4.4). Apart from religious factors, there was a significant increase in the birth rate after the war as couples married younger, and marriage became nearly universal. The birth rate soared and over 1.1 million New Zealanders were born between 1945 and 1964 – the 'baby boomers'.¹⁰⁰ Sunday school rolls rose from 34,000 to 65,000 in 1960 but by 1975 had declined to 27,000, lower than in 1945 (fig. 4.5). Confirmation numbers increased from 5000 in 1945 to 12,000 in 1964 but then declined and by 1975 were at the same level as thirty years earlier (fig. 4.6) although the reduced total was influenced by the introduction of the experiential programme. The number of marriages increased after the war and peaked in 1971 at 26,000 (fig. 4.7) of which 6600, one in four, took place in an Anglican church (fig. 4.8).¹⁰¹ In busy parishes there were sometimes two or three

¹⁰⁰ From 27,000 in 1935 to about 42,000 in 1945 and to over 65,000 in 1961. *New Zealand Official Year Book*, 1990, p.139.

¹⁰¹ Between 1945 and 1960, between 4000-5000 marriages were solemnised in the Anglican Church out of an overall annual total of between 17,000 and 19,000. *New Zealand Official Year Book* 1990, p.174. Refer to Appendix 14.

weddings on a Saturday. During this period couples were married at an earlier age than in previous periods: in 1961, half of all women were married before aged 22, compared with barely a quarter of that age in the early 1940s.¹⁰² Funeral statistics were not collected in a uniform fashion but fig. 4.9, which illustrates the trend in two dioceses during this period, suggests that the number of Anglican funerals was in proportion to the Anglican share of the population.

Women's and Men's Groups

The Mothers' Union (MU) was a strong force in most parishes. This international Anglican movement was organised at national (or 'dominion'), diocesan, archdeaconry and parish levels. Local branches were led by an 'enrolling member' and monthly meetings began with the Mothers' Union office. MU allowed no fund-raising and so many parishes also had a 'ladies' guild' to run cake stalls, sales of work and raffles. The emergence of a generation of younger women with families presented a challenge to MU which had an older-age profile and was full of grandmothers in the 1950s and 60s. MU established separate 'Young Wives' groups which thrived in many parishes. The MU placed great store on the sanctity of marriage and the support of families. This created difficulties in the 1960s when its perceived lack of sympathy for divorced women led to the formation of the Association of Anglican Women (AAW) in 1969. This association sought to include all Anglican women's groups although the MU survived, especially in Auckland.

Men never supported church groups to the same extent as women and when they gathered it was just as likely to be in the form of a working bee. There were relatively few women on vestries until the 1960s and so while women outnumbered men on most parish occasions, the vestry provided men with an opportunity to meet one another. Some parishes arranged men's evenings on an *ad hoc* basis and a few had branches of the Church of England Men's Society (CEMS)¹⁰³ which began in New Zealand in 1904 when a branch was formed at All Saints', Ponsonby. By 1951 there were 82 branches with 1080 members, an average of only 13. It was renamed the Anglican Men's Society in 1968 but by 1979 it was clear that it had lost support. Most of its strength lay in

¹⁰² *New Zealand Official Year Book* 1990, p.139.

¹⁰³ G.A. Ammundsen, *The Anglican Men's Society in New Zealand 1904-1979*, Wanganui: Anglican Men's Society, 1979.

Wellington. Former Prime Minister Walter Nash was a keen member of CEMS since 1910 and served on its council. It was claimed that he always wore the Society's medallion on his watch chain.¹⁰⁴

The Vestry¹⁰⁵

The vestry was concerned with the business affairs of the parish, as distinct from spiritual and pastoral concerns, which were the vicar's province. It included the vicar (who chaired it), two churchwardens,¹⁰⁶ and up to ten members from whom the secretary and treasurer were elected at the first meeting. Its job was to assist the vicar in carrying out his ministry. Its monthly meetings, usually held in the vicarage, followed customary procedure.¹⁰⁷

As part of the vestry's concern for the financial well-being of the parish, an envelope secretary (or 'recorder') administered the 'freewill offering' system.¹⁰⁸ However, offerings were often insufficient to meet the full cost of a parish and bazaars, cake-stalls, and raffles were common. By 1945 pew rentals, which had been an important source of income, had largely been abolished.¹⁰⁹ The expansion of church life in this period would not have taken place had it not been for the increased giving received from the late 1950s as a result of the Wells campaigns and similar efforts. These changed the face of the church, and are a major theme in chapter three.

Communication from the clergy was primarily through the verbal 'notices' prior to the sermon or on the notice-board in the church porch, but larger parishes produced monthly or quarterly magazines, often with advertising. Letters from the vicar often began with 'My dear people' and were signed off with a polite but affectionate greeting 'from your friend and vicar'. Diocesan newspapers (which included news from other

¹⁰⁴ Barry Gustafson. 'Nash, Walter', from the *Dictionary of New Zealand Biography. Te Ara - the Encyclopedia of New Zealand*, updated 30-Oct-2012. <http://www.TeAra.govt.nz/en/biographies/4n2/nash-walter>

¹⁰⁵ This section is based on the writer's personal recollection of serving on a vestry in the early 1960s and subsequent involvement as vicar of several parishes.

¹⁰⁶ The Vicar's Warden was chosen by the incumbent, and the People's Warden by parishioners at the annual general meeting.

¹⁰⁷ Typically, it confirmed the minutes, received the vicar's report, considered the treasurer's report, approved accounts for payment, and dealt with works and property issues.

¹⁰⁸ Parishioners undertook to contribute a set weekly amount, place it in a numbered envelope and deposit it in the collection. Many parishes introduced 'duplex envelopes' which provided an opportunity to split the offering between the parish and missions. The recorder kept a record of contributions and issued an annual receipt. Anonymity and confidentiality were safeguarded so that no assessment of financial support would influence the level of pastoral care.

¹⁰⁹ A system by which parishioners paid a fixed annual sum for their exclusive use of a pew.

parishes) were also distributed to subscribers. Material from the NZABM, especially the quarterly *Reaper*, was widely circulated.

4.6 Worship in the Parish

Parish Worship Arrangements¹¹⁰

Worship was at the heart of parish life but the form it took and the range of services offered varied according to the size and location of the parish and, in a few cases, to whether the parish was ‘high’ or ‘low’.¹¹¹ In smaller areas, there was only one service but in the cities and larger towns there were often three, normally at 8am¹¹², 11am and 7pm, with others during the week.

The early morning Holy Communion (usually without music and, sometimes, without a sermon), suited those who fasted or liked to begin the day with worship. The later morning service often alternated between Mattins¹¹³ and Holy Communion. In some parishes a less formal family service geared to a younger congregation was held once a month. In some ‘low church’ parishes, where Mattins was even more common, it was followed by a shortened Holy Communion (from the offertory) perhaps once a month. In ‘high church’ parishes the service was more likely to be a Eucharist sung to Merbecke¹¹⁴ but these arrangements sometimes varied.¹¹⁵ In urban parishes Holy Communion was also offered during the week (often at 10am on Wednesday), and in some there was even a daily celebration.

Evensong¹¹⁶ followed a liturgical form but was a service at which casual worshippers sometimes felt more comfortable. Visitors were sometimes invited to the

¹¹⁰ This section is based on the writer’s personal recollection of events and anecdotal accounts from older clergy.

¹¹¹ I am grateful to David Hilliard for his insights into the various options for Sunday worship. I acknowledge his paper, ‘Once Loved, Then Discarded: the Book of Common Prayer in the Australian Church since 1945,’ BCP Seminar, Canberra, August 2012.

¹¹² In Auckland, often at 7.30am.

¹¹³ Mattins or Morning Prayer.

¹¹⁴ When the first Book of Common Prayer was published, in 1549, a need was felt for service music similar to that which had been used for the old Latin rites. So Archbishop Cranmer engaged one John Merbecke to provide such a collection of service music ‘containing so much of the Order of Common Prayer as is to be sung in Churches’. <http://justus.anglican.org/resources/bcp/Merbecke/Merbecke.htm>, accessed 12 April 2012.

¹¹⁵ In Anglo-Catholic ‘shrine churches’ in the major cities, the high mass at 11am was generally non-communicating. ‘The faithful were expected to have received communion, fasting since midnight, at an early mass.’ Hilliard, *ibid*.

¹¹⁶ Evensong or Evening Prayer.

vicarage for supper afterwards. However, the increased emphasis on morning worship together with the introduction of television led to its demise,¹¹⁷ but there was ‘an unintended consequence’. There were fewer opportunities available for those ‘who felt awkward about taking communion’.¹¹⁸

Most parishes relied on *Hymns Ancient and Modern*¹¹⁹ (‘A&M’) for singing although choruses were popular in some Evangelical parishes. It was desirable to have a choir at Mattins and Evensong because these services were intoned, included psalms sung to Anglican chant, and an anthem. The choirs were often robed. They usually met for a weekly practice. In some parishes, the duties of choirmaster and organist were combined, and an honorarium paid. Members of choirs affiliated to the Royal School of Church Music (RSCM) wore medals signifying this status and in the larger centres these choirs took part in choral festivals.

Services were usually led by the vicar or other clergy. They were sometimes assisted by lay readers, especially in rural areas, who were required to use printed sermons provided by the church. Lay voices were rarely heard on Sundays except that lay people sometimes read the lessons at Evensong. Conversation was generally frowned upon, silence seen as a virtue, and entry into the sanctuary reserved for clergy and their assistants. The emphasis was on the transcendence or otherness of God, rather than on God’s immanence or nearness. This atmosphere was enhanced by the use of pews with kneelers, and stained glass windows as objects of beauty, devotion and teaching.

¹¹⁷ New Zealand’s first non-experimental television transmission was made on 1 June 1960. <http://www.nzhistory.net.nz/culture/tv-history/emerges>, accessed 25 July 2012.

¹¹⁸ Peter Lineham, ‘The Church Facing Challenges, 1960-85’ in Allan K Davidson (ed.), *Living Legacy: A History of the Anglican Diocese of Auckland*, Auckland: Anglican Diocese of Auckland, 2011, p.248.

¹¹⁹ *Hymns Ancient and Modern* (first published 1861, ‘Standard’ in 1922, ‘Revised’ in 1950, ‘New Standard’ 1983) was used in most parishes although the *English Hymnal* (first published 1906, new edition 1933, ‘New English Hymnal’ 1986) was popular in Anglo-Catholic parishes. Many Evangelical parishes, especially in Nelson and Christchurch, used the *Book of Common Praise*, the official hymn book of the Anglican Church of Canada. It was brought to Australia through Bishop C.V. Pilcher, formerly of Toronto, coadjutor bishop of Sydney (1935-61). He was a hymn writer and largely responsible for the Australian supplement approved by the 1947 General Synod. Its strength was that it was the first new Anglican hymn book for almost half a century and included hymns and tunes by modern composers. It had more evangelistic hymns than existing hymnals but was not specifically Evangelical. Personal communications Dr David Hilliard, 14 April and 19 April 2014.

The black cassock, usually worn in and around the church, was the basic clerical garment. What was worn over it varied according to the type of service, the churchmanship of the parish, or the preference of the clergyman.¹²⁰

Servers, young men and boys, assisted the priest at the altar.¹²¹ In 'high church' parishes, acolytes held candles as the gospel was read. Where incense was used, the thurifer swung the thurible while the boat-boy, a young boy, held the vessel from which the incense was taken. Paul Reeves looked back on his days as a child at St Thomas', Newtown where what got him regularly involved was an invitation to hold a candle. There was a point to all this: eventually, as a teenager, he came under the influence of the vicar, Nigel Williams, whose father, grandfather and great-grandfather before him had been bishops.¹²² He was a strong influence as he came to the point where he said: "If I could live my life like that man, that wouldn't be a bad thing."¹²³ In Auckland and Dunedin, in particular, servers from parishes gathered together for meetings of servers' guilds which provided a positive environment for nurturing priestly vocations among boys and young men.¹²⁴ By 1960 membership of the Auckland guild had reached 550.

The Eucharist

Until 1960 many yearbooks recorded the number of Easter communicants in each parish but not total attendance, although four dioceses did collect this information. They

¹²⁰ It was usual for a surplice with a black scarf and academic hood to be worn at Mattins and Evensong. At weddings, funerals and baptisms clergy commonly wore a cassock and surplice, with a coloured stole (usually white at weddings and baptisms, and either white or violet at funerals). At Holy Communion, however, 'low church' clergy wore a surplice and coloured stole (or perhaps the black scarf) and celebrated Holy Communion from the north end of the holy table. 'High church' clergy wore a full set of eucharistic vestments (an amice, and coloured stole, chasuble, and maniple) on top of an alb, a long white garment. The priest faced the same way as the people which meant that he had his back to them.

¹²¹ They wore either an alb or a cassock and surplice (or a shorter cotta). Their duties included such tasks as the ablutions (hand-washing), lighting and extinguishing candles and trimming them after the service, acting as crucifer (carrying the processional cross), and receiving the collection plates in the alms-dish from the sidesmen at the offertory and handing it to the priest for a blessing.

¹²² Nigel Williams was Vicar of St Thomas, Newtown 1951-62. He had a degree from Cambridge and studied at Westcott House. After ordination and a curacy in Wakefield he served in Malaya from 1928-38 before returning to New Zealand. He worked in Wanganui in the parish, hospital and Collegiate school from 1938-44 before his appointment as vicar of Marton (1945-51) and then at St Thomas'. He later became hospital chaplain at Porirua until his retirement. His forebears had all been Bishops of Waiapu: William Williams (1859-76), W.L. Williams (1895-1909), and H.W. Williams (1930-37).

¹²³ <http://www.anglicantaonga.org.nz/layout/set/print/Features/peddler>, accessed 7 November 2011.

¹²⁴ N.W. Derbyshire, 'The Church in a Time of War and Expansion, 1940-60', in Allan K Davidson (ed.) *Living Legacy: A History of the Anglican Diocese of Auckland*, Auckland: Anglican Diocese of Auckland, 2011, p.213. In Dunedin and Invercargill servers were members of local chapters of the Guild of Servants of the Sanctuary (GSS).

showed that, between 1945 and 1960,¹²⁵ the totals doubled in three dioceses¹²⁶ although in Nelson they increased by only 37 percent.¹²⁷ This upward trend continued until 1967 but then began to plateau (figs 4.1-4.3). Other indicators showed a steep decline. (figs 4.4-4.9)¹²⁸ The core parish community continued to worship on a regular basis but nominal parishioners began to make less use of the services provided by the church.

Margaret Wood argued that the Eucharist was restored as the main service after the First World War: ‘Men in the armed forces had shown a great appreciation of the Holy Communion while at home the ... Eucharist had become an exceptional service in which only committed Christians took part, with Mattins and Evensong as the more popular services in most churches.’¹²⁹ There was a general move towards eucharistic worship¹³⁰ in the 1920s.¹³¹ This coincided with the gradual introduction of ‘high church’ practices although the extent to which these were followed varied greatly. A few city parishes were unashamedly ‘catholic’¹³² but in others these practices were quietly and sensitively introduced and accompanied by diligent pastoral visiting, teaching sermons, dignified worship, use of the church calendar, and the daily offices. High Church clergy were fewer and not as well organised as in England and Australia. Some of those in Christchurch formed the Guild of St Mark in the 1930s. After the war, attempts were

¹²⁵ An ‘act of communion’ referred to each occasion on which a person received Holy Communion. There is some confusion about this term: some parishes, especially cooperating ventures, assume that it refers to each celebration of the Eucharist. Statistics recorded annual totals as well as those for Christmas and Easter.

¹²⁶ Between 1946 and 1960, the Auckland total increased from 182,757 to 380,122; Wellington from 155,323 to 288,593; Waikato from 68,412 to 135,191 Nelson from 36,507 to 50,017. No details are available for Christchurch, Dunedin and Waiapu where these statistics were not collected until 1960.

¹²⁷ Nelson’s Evangelical tradition meant that the Eucharist was not celebrated as frequently as in other dioceses.

¹²⁸ Baptisms, Sunday school pupils, confirmations, and marriages. The totals recorded in each diocese are included in Appendix 14.

¹²⁹ Margaret P. Wood, ‘*Domus Ecclesiae: Liturgy and Architecture in Auckland 1956-1976*’, Thesis, Scholar in Theology, Joint Board of Theological Studies, 1976, p.37.

¹³⁰ Peters argues that ‘since the 1920s the Parish Communion movement had been growing in New Zealand.’ J. Bosco M.Peters, ‘The Anglican Eucharist in New Zealand 1814-1989’ Thesis, Bachelor of Theology (Hons), Auckland Consortium of Theological Education (ACTE), 1990, p.29.

¹³¹ In Dunedin, for example, the Eucharist was regarded as the central act of worship as early as the 1920s but this pre-dated the ‘Parish Communion’ with its emphasis on lay participation and architectural rearrangement. Among clergy in the earlier period were J.A. Lush, S.A.G. Hurd, A.B. Pywell, K.D. Andrews-Baxter, and W.H. Roberts. They preceded a generation of clergy trained at Selwyn College under L.G. Whitehead in the 1930s and who were prominent in the diocese until the 1970s.

¹³² Some obvious examples were St Thomas’, Freemans Bay and St Paul’s, Symonds Street in Auckland, St Peter’s Cathedral in Hamilton, St Thomas’, Newtown and St Barnabas’, Roseneath in Wellington, St Michael and All Angels and St Luke’s in Christchurch, and St Peter’s, Caversham and All Saints in Dunedin.

made to put this on a provincial basis and some national conferences were held,¹³³ but the outcome was insignificant. The Anglo-Catholic revival in England the 1920s¹³⁴ influenced some New Zealand clergy, especially those who had gone there for further experience. Fr Cecil Muschamp,¹³⁵ vicar of St Michael's, Christchurch, was concerned about the competence of clergy when they celebrated the Eucharist. He regretted that many had 'learnt little about the art of ministering the word and sacraments' and attributed this to 'a serious defect in the training in most of our theological colleges'. While serving as an RNZAF chaplain in the Pacific, he produced *Table Manners*, 'a practical guide to celebrating the Eucharist'.¹³⁶

The Church Year

Observance of the church year grew in importance as greater effort went into the conduct of worship. Altar frontals and other furnishings were changed according to the liturgical season.¹³⁷ In larger 'catholic' parishes, a senior layman (or 'sacristan'), was responsible for laying out the priest's vestments prior to the service and preparing the altar. Members of the sanctuary guild (invariably women) washed and ironed the linen. Teams of women, not always churchgoers, were responsible for the floral arrangements in the sanctuary, a task that expanded considerably at Christmas and Easter. Sidesmen handed out hymn books (and prayer books for those who needed them¹³⁸), took up the collection and counted it afterwards.

Most parishes followed Anglican traditions during the penitential season of Lent. Self-discipline, through the traditional means of prayer, fasting and almsgiving, was encouraged. Flowers were not placed in church. Early morning services on Ash Wednesday and throughout Lent, weekly study groups, and the sale of Lenten

¹³³ Papers were presented at the 1946 and 1947 conferences by F.N. Taylor, C.E.B. Muschamp, A.R. Allerton, K. Schollar, A.J.T. Fraser, N. Williams, W.S. Southward, H. Sinclair, K.R.R. Small, and R.P. Taylor. *Church and People*, July 1946, p.12. The Guild was founded by the Revd H. Williams, chaplain of Christchurch Hospital for many years.

¹³⁴ Anglo-Catholic Congresses were held in 1920, 1923, 1927, 1930, 1933, and in 1948.

¹³⁵ Cecil Muschamp (1902-84), who was born in England but spent his early years in Tasmania, was vicar of St Michael's Christchurch (1937-50), bishop of Kalgoorlie (1950-67) but because of the smallness of the diocese also assisted in the diocese of Perth, before his appointment as dean of Brisbane (1967-72).

¹³⁶ Cecil E.B. Muschamp, *Table Manners: A Pamphlet for Priests*, Sydney: Anglican Truth Society, 1944. p.1.

¹³⁷ For example, the colours of vestments and frontals were: Red for Pentecost and saints' days of martyrs, White for Christmas, Epiphany and Easter and other saints' days, Violet for Advent and Lent, and Green for all other days.

¹³⁸ It was common for people to own a prayer book and bring it to church on Sunday. Prayer books were often personal gifts and brides frequently held a white prayer book when photographed.

devotional books were common. Special envelopes for overseas mission-giving gave added focus to the work of missionaries from the field who were sometimes available for deputation visits during their furlough.¹³⁹ On Mothering Sunday mothers were presented with simnel cake and sprigs of rosemary. Harvest festival saw churches bedecked with fruit, vegetables and tinned foods which were distributed later to city missions, orphanages and needy homes. On Palm Sunday, the start of Holy Week, palm crosses were distributed. The patronal festival¹⁴⁰ was often a major event. Advent and Christmas were, with Easter, the busiest time of the year. Many parishes put on extra services on Christmas morning and the midnight mass on Christmas Eve grew in popularity. Most parishes organised carol services before Christmas Day and the traditional service of nine lessons and carols¹⁴¹ was especially popular.

The Liturgical Movement

While Anglicans went about their familiar ways, significant developments were taking place in Europe. Leaders of the Roman Catholic Church in the 1920s argued that the church should be renewed through more active involvement by the people in worship. The liturgy was itself ‘the great school of Christian living and spirituality ... to live the liturgy ... is to share in the very life of Christ in his body the Church.’¹⁴² Much effort went into designing and re-ordering churches so that the liturgy could be performed more adequately.¹⁴³ The momentum for reform increased all over Europe after the war.¹⁴⁴ What became known as the liturgical movement received official sanction at Vatican II but that simply made official what had already been accepted¹⁴⁵

¹³⁹ Note the distinctive vocabulary associated with missionary work.

¹⁴⁰ The Sunday nearest to the day on which the church’s ‘patron’ was commemorated in the church calendar. For example, the Sunday nearest to St Peter’s Day, 29 June, if the church was dedicated to St Peter.

¹⁴¹ The Festival of Nine Lessons and Carols originated in 1880 when E.W. Benson devised a service for use in Truro cathedral. Its popularity increased when the Dean of King’s College, Eric Milner-White, adapted it for use on Christmas Eve, 1918. His experience as an army chaplain had led him to believe that more imaginative worship was needed by the Church of England.

¹⁴² Peter Hammond, *Liturgy and Architecture*. London: Barrie and Rockliff, 1960, pp.50-51.

¹⁴³ The new church of Notre-Dame de Raincy, opened in 1923 in one of the eastern suburbs of Paris, was regarded as the first to be built with the movement in mind. Hammond, *ibid.*, pp.52-55.

¹⁴⁴ *Ibid.*, pp.79-82.

¹⁴⁵ *Constitution on the Sacred Liturgy* (1963).

In the Church of England a number of parishes were inspired by the writings of Fr Gabriel Hebert¹⁴⁶ who pioneered the Parish Communion.¹⁴⁷ In many parishes, the main service came to be the Eucharist, with music and a 'liturgical' sermon, at which most of the congregation communicated. The congregation was encouraged to take a full part.¹⁴⁸ However, war intervened but interest was revived when Dom Gregory Dix's monumental *Shape of the Liturgy* was published in 1945¹⁴⁹ although by the time its influence peaked, the post-war church building boom in England was over and most of the new churches did not take its insights into account. In fact, little was achieved until the Parish and People Movement was founded in 1949. This Movement had a considerable impact on the Church of England.¹⁵⁰ Some New Zealand clergy were inspired by J.A.T. Robinson's liturgical innovations at Clare College, Cambridge¹⁵¹ and buoyed by accounts of parish ministry written by 'successful' clergy.¹⁵² The message of the Parish Communion Movement was 'The Lord's own people round the Lord's own table on the Lord's own day.' The movement transformed Sunday worship in the Church of England as the 'Sung Eucharist' became the main Sunday service. 'It deepened the spirituality of a generation of churchgoers whose attitude to churchgoing had until then been conventional, respectable and habitual.' It strengthened the demand for liturgies in contemporary language and led to a process of revision that went on for many years.¹⁵³

The movement also influenced the Church of Scotland thanks to the witness of the Iona Community which had attempted to make worship more relevant to daily life. Its leader, George Macleod, had said that 'the Church is being led to a new reformation

¹⁴⁶ *Liturgy and Society* (1935) and *The Parish Communion* (1937).

¹⁴⁷ This differed from 'the non-communicating high mass of the late nineteenth century and the period of the Anglo-Catholic congresses as well as the high mattins which had usurped the place of the eucharist in other parishes'. Hammond, *Liturgy and Architecture*, p.68.

¹⁴⁸ Hammond, *Liturgy and Architecture*. pp. 67-68.

¹⁴⁹ Gregory Dix, *The Shape of the Liturgy*, London: Dacre Press/A. & C. Black, 1945.

¹⁵⁰ *Parish and People* was founded in 1949 as a British response to the 'Liturgical Movement' which was influencing many denominations in continental Europe. Leading lights were Fr Gabriel Hebert SSM and Henry de Candole, later Bishop of Knaresborough, who pioneered the Parish Communion at St John's Newcastle in December 1927, though he did not claim to be the first to do so.

<http://www.parishandpeople.org.uk/public/story.php>, accessed 3 March 2012.

¹⁵¹ Robinson was Fellow and Dean of Clare College prior to his appointment as Bishop of Woolwich (1959-69), where he wrote the now famous *Honest to God*.

¹⁵² For example, Ernest Southcott's *The Parish Comes Alive* gives an account of his ministry in Halton, Leeds, where he introduced the concept of the 'house church'. Trevor Beeson's *New Area Mission* describes ministry in a new housing estate, while the consecration of the new Coventry cathedral in 1962 and the re-dedication of the diocese is described by Stephen Verney in *Fire in Coventry*.

¹⁵³ http://www.parishandpeople.org.uk/public/liturgical_renewal.php, accessed 3 March 2012

of the Spirit. Wherever the renewing power of the Spirit is felt three things happen: the liturgy comes alive, the Bible comes alive, the laity comes alive.’¹⁵⁴

If England was slow to accept the insights of the liturgical movement New Zealand was even further behind. It had no Parish and People Movement although *Church and People* promised that New Zealanders would hear more about this new movement.¹⁵⁵ Paul Reeves argued that the liturgical movement belonged in that context. It was not an organised movement but an attitude and a concern which linked Christians in all denominations who were concerned for the renewal of their worship. Among those who mediated its influence was Christchurch-born Timothy Raphael who, after several years in England, returned to Christchurch as vicar of St Michael’s (1963-65)¹⁵⁶ where he re-ordered the chancel and brought the altar forward. However, his stay was short as he became Dean of Dunedin (1965-73) and spearheaded the completion of the cathedral. Instead of stained glass, plain glass was used in the windows which faced the street. A spacious chancel made provision for a free-standing altar.

During the 1950s and 1960s many parishes adjusted their Sunday morning schedules to accommodate a change in practice. The early Holy Communion was retained but the later service was brought forward from 11am to 9.30am. Mattins disappeared and the Holy Communion became a ‘Parish Communion’ or ‘Family Eucharist,’ celebrated weekly, and with a higher level of congregational participation. Many congregations began to join in saying the collect for purity and the prayer of humble access and an offertory procession was introduced. Sunday school became more closely integrated with worship. Children and their teachers stayed in church for the beginning of the service or came in half-way through. With the increased emphasis on the family it was logical that baptisms should take place during this service. These developments ‘gained support from all colours in New Zealand except extreme Evangelicals’¹⁵⁷ and resulted in increased acts of communion.

¹⁵⁴ Paul Reeves, *Life is Liturgy*, Auckland: Diocese of Auckland, 1966, p.12.

¹⁵⁵ *Church and People*, November 1959, p.7. I am indebted to Bosco Peters for this reference. Unfortunately there is little of consequence in it.

¹⁵⁶ He trained at the College of the Resurrection, Mirfield, served a curacy in London under George Reindorp (later Bishop of Guildford and then of Salisbury) and then worked in the Diocese of Southwark during the heady days of ‘Southbank religion’ under Mervyn Stockwood, John Robinson, and other well-known figures.

¹⁵⁷ Peters, *ibid.*, p.29.

The term 'Holy Communion' emphasised the relationship between the individual believer and God; there was little emphasis on building relationships among the people of God. Kneeling was the normal posture for much of the service. However, as the term 'Eucharist'¹⁵⁸ became more common, the emphasis moved towards a more corporate understanding of worship. The priest was no longer the 'celebrant': the priest and people shared in celebrating the sacrament. Conversation and physical movement during worship had been frowned upon but the introduction of 'the Peace' in the new eucharistic rites changed that. The role of the laity increased: some began to administer the chalice, initially by bishop's licence.

Comerford claims that the parish communion was Anglo-Catholicism's greatest contribution. Virtually everything the movement had advocated could be found in the more recent revisions of the prayer book. It went beyond the Book of Common Prayer to seek out the liturgical ethos and practices of early Christianity, in contrast to earlier Anglo-Catholics who had reduced the congregation to the role of passive spectators. They increased lay participation in worship, celebrated facing the people, introduced congregational (as opposed to choral) singing of the Mass, simplified ceremonial, and revised liturgies to bring them more into line with ancient Christian patterns.¹⁵⁹

Prayer Book Revision

Parishes were obliged to use the forms of service in the Book of Common Prayer. It was firmly embedded in the Anglican psyche but interest in liturgical matters led naturally to revision of the prayer book. It was only in 1958 that the General Synod agreed to the use of selected portions of the 1928 prayer book, which was a very cautious revision of the traditional texts.¹⁶⁰ Archbishop Owen warned against 'experiments which produce something rather trivial, weak, sentimental and childish' and told members of the 1958 General Synod that he did not believe that the language of worship could be identified entirely with the language of everyday life because, in worship, there is an element of

¹⁵⁸ Literally, the 'Thanksgiving.'

¹⁵⁹ <http://revpatrickcomerford.blogspot.co.nz/2009/01/anglo-catholicism-relevant-after-175.html>, accessed 12 April 2012.

¹⁶⁰ The 1928 Prayer Book was 'a cautious revision in a Catholic direction' of the 1662 BCP which was defeated in the British Parliament twice. The main changes to the Holy Communion provided for the 'Lord's summary of the law and the Kyries instead of the Ten Commandments in full, the prayer of oblation immediately following the prayer of consecration, and the addition of the Agnus Dei and Benedictus. This alternative form was often called the Interim Rite.' Hilliard, *Once Loved, Then Discarded*, p.2.

‘holiness’ that makes it distinct and separate from the secular world. He did not believe that most people wanted change. ‘Little would be gained and much lost if we sacrificed forms of speech that have stood the test of time, which are loved by millions the world over, and which can be understood with a little thought on the part of the worshipper or anyhow after a little instruction.’¹⁶¹

Despite Owen’s warning, the synod set up a commission to consider liturgical questions.¹⁶² In 1964, it took a major step by appointing a commission to revise the prayer book.¹⁶³ There was now ‘a widespread feeling that the BCP, for all its excellence, was no longer an adequate vehicle for carrying the impulse to worship of people in the 1960s’¹⁶⁴ although Breward argued that ‘the flat colourless language which passes for a means of communication among many Pakeha is unlikely to provide a basis for beauty of language in worship.’¹⁶⁵ Liturgy was viewed as an aspect of clerical expertise and so few lay people served on these committees and even fewer women.¹⁶⁶

The first experimental liturgy produced in 1966 had a profound impact on the church. It ‘represented an attempt to close the gap between liturgical language and the words of everyday experience’.¹⁶⁷ It re-shaped the liturgy and used contemporary English: God was referred to as ‘You’ rather than ‘Thou.’ It was followed by ‘the more

¹⁶¹ PGS 1958, pp.18-19.

¹⁶² Bishop Johnston moved and Bishop Simkin seconded a motion ‘That this Synod respectfully requests His Grace the Primate and Archbishop to set up a Provincial Commission on Liturgical Questions.’ PGS 1958, p.63. The following members were appointed: The Revd Canon R.E. Sutton (convenor), the Rt Revd S.G. Caulton, the Ven. S.F.N. Waymouth and the Revd A.B. Catley. PGS 1958, p.14.

¹⁶³ ‘That this General Synod requests the Archbishop to appoint a commission as representative as possible of the whole Province (a) to plan and prepare a revised Book of Common Prayer, either in stages or as a whole, in the light of the needs of the Province and of contemporary liturgical developments and (b) itself or through its delegates to prepare a Lectionary for use in the Church of this Province. The original members of this commission were drawn from the seven dioceses: the Very Revd G.R. Monteith (Auckland, convenor), the Ven. P Kirkham (Nelson), the Ven. K. Liggett (Waikato), the Revd Canon D.S. Millar (Dunedin), the Revd Canon R.J. Witty (Christchurch), the Revd R.H Easton (Wellington), and the Revd J.S. Willoughby (Waiapu). PGS 1964, pp.52, 65, 15.

¹⁶⁴ Private correspondence, D.S. Millar to Margaret Wood, 5 October 1976, Margaret P. Wood, ‘Domus Ecclesiae: Liturgy and Architecture in Auckland 1956-1976’, Thesis, Scholar in Theology, Joint Board of Theological Studies, 1976, ch.4.

¹⁶⁵ Ian Breward, ‘The Protestant Contribution: Have the Mainline Protestant Churches moved out of their colonial status?’ in Brian Colless and Peter Donovan (eds.), *Religion in New Zealand Society*, Palmerston North: Dunmore Press, p.69.

¹⁶⁶ Between 1964 and 1989, 47 individuals served on the Prayer Book Revision Committee, of whom only nine were laity. Only six women (one a priest) took part in its work. Brian Carrell, *Creating a New Zealand Prayer Book: A Personal Reminiscence of a 25 Year Odyssey 1964-89*, Christchurch: Theology House Publications 2013, appendix, pp.119-20.

¹⁶⁷ R.G. McCullough, ‘Introduction: A Multitude of Voices,’ *A New Zealand Prayer Book/He Karakia Mihinare O Aotearoa* Auckland: Collins, 1989, p. xi.

definitive *New Zealand Liturgy 1970*¹⁶⁸ and, by 1976, other services had been authorised¹⁶⁹ and a lectionary published. However, the incentive to revise the prayer book came from a concern to update the language rather than to produce indigenous liturgical forms. Breward argues that Anglican liturgy made no concessions to the local environment and even the degree of change evident in the 1970 liturgy ‘would have been unlikely without the example of change in mother churches.’¹⁷⁰

It was not only the wording of the liturgy that changed. Throughout the 1960s popular music found its way into many parishes. Some choirs disappeared and were sometimes replaced by music groups with drums, guitars and a keyboard, although it was not always a happy transition. Those who attended the 1963-64 Anglican youth conference were introduced to Mitchell’s *American Folk Song Mass* (1963). A&M tried to steer a middle course between the traditional and the ephemeral without going too ‘far in the direction of modernity.’¹⁷¹ Sydney Carter’s ‘Lord of the Dance’ (1967) became a firm favourite as did the Medical Mission Sisters’ songs, including ‘Joy is like the rain’ (1966) and ‘Knock, knock’ (1968). ‘Kumbayah’ was sung by hundreds and ‘Father, hear the prayer we offer’ went well when sung to ‘The Carnival is Over’.

The Charismatic Movement

While the liturgical revolution was changing the character of worship, the charismatic¹⁷² movement introduced another form of renewal. Beginning in the mid-

¹⁶⁸ McCullough, *ibid.*, p. xi.

¹⁶⁹ Statute 347 (POGS 1976, p.60) consolidated the alternative services. The First Schedule listed those services which had been authorised for use as alternatives to the BCP: The New Zealand Liturgy 1970, Orders of Service 1974 (included Morning and Evening Prayer and Psalms for Worship), and the New Zealand Lectionary. The Second Schedule listed those services which had been approved for experimental use: Christian Initiation 1970, Funeral Service 1972, Revised Calendar 1972, and Services for Use with the Sick 1974. The Third Schedule listed those services which had been approved by General Synod for experimental use after a majority of diocesan synods had given their assent: Christian Initiation 1976, Christian Marriage 1976, Ordination to the Office of Deacon 1976, and the Blessing of a Child 1976.

¹⁷⁰ Breward, *ibid.*, p.69.

¹⁷¹ A&M produced *100 Hymns for Today* (1969) and *More Hymns for Today* (1980). They introduced parishes to English hymn writers like Patrick Appleford and Geoffrey Beaumont of the 20th Century Light Music Group. ‘Living Lord’ and ‘Thine be the Glory’ became very popular although Beaumont’s ‘Twentieth Century Folk Mass’ (1956) did not become widely known in New Zealand. *100 Hymns for Today*, London: Proprietors of Hymns Ancient and Modern, 1969, preface.

¹⁷² The term ‘Pentecostal’ is often used in relation to the independent churches (e.g. Apostolic, Assemblies of God, Elim, and New Life centres) and ‘Charismatic’ in relation to the presence of this spiritual phenomenon in the mainstream churches (e.g. Anglican, Roman Catholic, and Presbyterian) but there is otherwise no significant distinction.

1960s, many parishes, both 'high' and 'low', were transformed. Attendance statistics reflected massive increases.¹⁷³

The charismatic movement was the ultimate 'loosening' of a 'tight church'. Its rejection of 'authority' and emphasis on personal experience reflected the times. Brian Davis observed that 'at the beginning of the 1960s we Anglicans were, by and large, still characterised by our lack of spiritual warmth.'¹⁷⁴ Some felt that the church had 'grown cold', its worship stereotyped and devoid of feelings. 'The age of the rational thinking of the Enlightenment began to give way to an age where the non-rational was acceptable.'¹⁷⁵ The spiritual life of the church left people searching and open for something more. Derek Eaton¹⁷⁶, later Bishop of Nelson, left the Anglican Church and worshipped with the Assemblies of God for three years: he had concluded that it was not really possible to be open about charismatic spirituality and remain in the Anglican Church. Brian Jenkins asked why charismatics should be excluded from their own church.¹⁷⁷

Colin Brown argued that younger people were more comfortable with expressing their emotions; they preferred immediate experience to rational reflection and were more demonstrative than those of earlier generations. Many denigrated the role of the intellect in religious and other matters. Thus the charismatic movement appealed to those in more 'institutional' churches which used fixed liturgies.¹⁷⁸ However, he notes Bryan Wilson's view that this form of renewal was another sign of the decline of the traditional churches and further evidence of secularisation.¹⁷⁹

¹⁷³ Annual acts of communion in Tawa increased from an average of 4,700 in 1968-74 to 11,600 in 1976-82.¹⁷³ At St Paul's, Symonds Street, where Prebble had been vicar since 1954, the annual average increased from 8160 (1954-64) to 11,290 (1964-74) although he had been vicar throughout the entire period. Herbert Boniface experienced similar growth at Hillsborough. He came from Wellington diocese in 1956 as vicar of Mt Roskill 1956-61. The parish was then divided and Boniface became vicar of Hillsborough (1961-79) and Archdeacon of Waitemata (1978-79).

¹⁷⁴ Brian Davis, *The Way Ahead* (Christchurch: The Caxton Press, 1995), p. 25.

¹⁷⁵ *Ibid.*, p.72.

¹⁷⁶ D.L. Eaton (1941-), Trinity College, Bristol, ordained Bristol 1971/1971, curacy in Bristol 1971-72, vicar St George's Tunis 1972-78, provost Cairo Cathedral 1978-83, associate priest Papanui 1984-85, vicar Sumner 1985-90, Bishop of Nelson 1990-2006, Assistant Bishop Egypt 2007-08, retired Nelson.

¹⁷⁷ Cited by Peter Lineham, "The Church Facing Challenges, 1960-85." In *Living Legacy: A History of the Anglican Diocese of Auckland*, edited by Allan K. Davidson. Auckland: Anglican Diocese of Auckland, 2011, p.260, footnote 70.

¹⁷⁸ Colin Brown, 'The Charismatic Contribution', In *Religion in New Zealand Society*, edited by Brian Colless and Peter Donovan, Palmerston North: Dunmore, 1980, pp. 110-11.

¹⁷⁹ Bryan Wilson, *Contemporary Transformations of Religion*, London: Oxford University Press, 1976, p.37, cited by Brown, *ibid.*, p. 114, fn.22.

Among the first to be influenced were Cecil Marshall¹⁸⁰ and Ray Muller¹⁸¹ in Wellington diocese. Marshall, vicar of Eltham, joined over 300 people at a Pentecostal conference in Palmerston North in 1964. Muller, a young curate at All Saints and chaplain at Massey University, who had known Marshall when he was a priest in his home parish, received a Pentecostal experience in 1965. Muller was a natural leader of the movement as he had organisational skills as well as being an effective pastor. Before long he established a tape library through which he sought to promote the idea that charismatic spirituality belonged in mainstream churches. When Anglicans looked for advice and ‘mentoring’ they had often turned to Pentecostals¹⁸² some of whom were content to counsel Anglicans without any expectation that they should change allegiance. However, others like Worsfold challenged what they saw as an inadequate understanding of the Holy Spirit: ‘The problem with you Anglicans is that you are deficient in the doctrine of the Holy Spirit.’¹⁸³

Many Evangelicals were attracted to the movement, especially in Christchurch, but the charismatic movement appealed to people across the theological spectrum. In Auckland the greatest impetus came from high church clergy. St Paul’s, Symonds Street, the ‘high temple’ of Anglo-Catholicism, became the ‘flagship’ of the movement following the visit by two members of the Community of the Resurrection¹⁸⁴ in 1966. They were travelling throughout New Zealand conducting parish missions. They too had developed an interest in the movement. In the same year, Fr Dennis Bennett,¹⁸⁵ a

¹⁸⁰ C.T. Marshall (1926-), College House, ordained Wellington 1954/1955, curate Feilding 1954-55, vicar Wanganui parochial district 1955-59, vicar Kiwitea 1959-64, vicar Eltham 1964-69, chaplain Hutt Hospital 1969-74, director Christian Advance Ministries and assistant priest, Tawa 1975-80, vicar St Matthew’s Palmerston North 1981-86, priest assistant Waikanae 1987-95.

¹⁸¹ R.J. Muller (1938-), College House, ordained Wellington 1962/1963, curate All Saints Palmerston North and chaplain Massey University 1962-68, vicar Patea 1968-71, curate St Augustine’s Highbury (London) 1971-72, director Christian Advance Ministries 1972-75, vicar Tawa 1974-84, vicar Newlands 1985-88, diocesan consultant and later archdeacon for parish development 1988-2003, coordinator 1995- and director 2004- of Alpha.

¹⁸² Prebble went to Wyn Fountain and Derek Batts, those in Christchurch to Peter Morrow, and James Worsfold. Williamson, *ibid.*, p.51. Worsfold was a pastor in the Apostolic Church in Dunedin and later in Wellington.

¹⁸³ Williamson, *ibid.*, p.40.

¹⁸⁴ Fr Humphrey Whistler and Fr Geoffrey Curtis. The Community of the Resurrection in Mirfield, Yorkshire is a men’s religious order.

¹⁸⁵ Denis Bennett (1917-91) was rector of Van Nuys, California. His *Nine O’Clock in the Morning*, was one of the most popular books read by charismatics in New Zealand. ‘He was pastor of a large, affluent congregation in Van Nuys, Calif., when he startled parishioners one Sunday in 1959 by declaring from the pulpit that he had been baptised in the Holy Spirit, a step that included speaking in tongues’. Obituary, *Seattle Times*, 3 November 1991.

<http://community.seattletimes.nwsources.com/archive/?date=19911103&slug=1314867>, accessed 6 August 2012.

prominent American Episcopalian, visited New Zealand and spoke to packed gatherings including one at St Matthew's, Auckland. Kenneth Prebble,¹⁸⁶ the vicar, was a gifted preacher who, in the mid-1960s, embraced the charismatic revival, 'electrifying half his congregation and electrocuting the other half.' His services blended Anglo-Catholic and charismatic ceremonial in a way that 'was as elegant as the combination was improbable'. The St Paul's Singers achieved renown. Prebble was particularly proud when Richard Gillard wrote *The Servant Song*, 'now firmly embedded in the international canon of church music'.¹⁸⁷

In Auckland, between 40 and 50 percent of the clergy were involved in the movement or were sympathetic to it and lay people in a third of the parishes claimed to have been 'baptised in the Spirit.'¹⁸⁸ There were similar stories of renewal in other dioceses. In Christchurch individuals, a number of people, mostly evangelicals, provided leadership. They included David Balfour¹⁸⁹ (who followed Prebble at St Paul's), David Harper,¹⁹⁰ Derek Eaton, and Wallace Marriott,¹⁹¹ who became vicar of St Matthew's, the only evangelical parish in Dunedin, in 1971.

In a sense, the ground had been prepared by events such as the Billy Graham Crusade (1959) and various initiatives in healing ministry.¹⁹² David Wilkerson's *The*

¹⁸⁶ K.R. Prebble (1914-2008), Ripon Hall, Oxford, ordained Chichester 1939/1940, various positions England and chaplain to forces 1939-48, vicar Northcote 1948-54, vicar St Paul's Symonds Street 1954-74, Archdeacon of Hauraki 1965-75, vicar Wellsford 1974-79, retired and later became a Roman Catholic. Biographical note <http://www.geni.com/people/Kenneth-Prebble/6000000012958479664>, accessed 6 August 2012.

¹⁸⁷ <http://www.geni.com/people/Kenneth-Prebble/6000000012958479664>, accessed 6 August 2012.

¹⁸⁸ Report of the Commission on the Charismatic Movement, PGS 1976, pp.31-39. The members of this commission were the Revd C.G. Brown, Canon W.M. Davies, the Revd W.F. Marriott (chairman), the Revd R.J. Muller, the Revd A.G. Neil, the Revd J.H. Williamson, the Ven. R.B. Somerville, and Mrs L.W. Gandar.

¹⁸⁹ D.I.B.B. Balfour (1933-) College House, ordained Christchurch 1963/1963, curate Ashburton 1963-66, assistant priest St Michael's Christchurch 1966, priest in charge Aranui mission district 1966-71, Vicar of Lyttelton and Chaplain of the Community of the Sacred Name 1971-74, Vicar of St Paul's, Symonds Street 1975-84, various positions Diocese of Auckland 1985-90, Co-vicar Rangiora 1990-93, Vicar of Timaru and Archdeacon of South Canterbury 1994-98.

¹⁹⁰ D.R. Harper (1940-) St John's College, ordained Christchurch 1963/1964, curate Fendalton 1963-66, vicar Kumara 1966-68, priest in charge Belfast 1968-69, assistant priest Sumner 1969-71, Vicar of Heathcote-Mt Pleasant 1971-75, and Rangiora 1975-81, officiating minister Wellington 1981-84, honorary assistant Taita 1984- , director of CAM until 1985, later moved to Virginia USA.

¹⁹¹ W.F. Marriott (1929-2014) Moore College, Sydney, ordained Nelson 1954/1955, curate in charge Hamner Springs 1954-55, curate Nelson Cathedral 1955-56, curate later vicar Reefton 1956-58, various positions in Singapore and Malaya 1958-62 and 1967-71, assistant priest Spreydon-Hoon Hay 1964-66, vicar St Matthew's Dunedin 1971-80, warden Latimer House and general secretary Latimer Foundation 1980-85, vicar Hoon Hay 1985-93.

¹⁹² The Guild of St Raphael was founded in 1915 and is dedicated to promoting, supporting and practicing Christ's ministry of healing as an integral part of the life and worship of the Church. A New Zealand branch was formed in 1960. <http://www.guild-of-st-raphael.org.uk/about-us.htm>, accessed 6 August

Cross and the Switchblade,¹⁹³ an account of the ministry of a Pentecostal pastor among New York 'street kids' became popular among Christian readers.

Williamson argues that, until the 1960s, the church had 'failed to read the times and understand fully what was happening in contemporary New Zealand society.'¹⁹⁴ The movement offered a 'profound and intense spiritual experience.'¹⁹⁵ The charismatic movement brought a unique spiritual dimension to pastoral care for people and with it the expectation that God would directly heal people.¹⁹⁶ It brought 'certainty and hope' in the midst of social¹⁹⁷ and theological upheaval.¹⁹⁸ People were assured of their value as individuals in the context of community¹⁹⁹ and at a time when liberal theology was ascendant. 'It was a culturally modern expression of church'²⁰⁰ and encouraged lay ministry.

The charismatic movement was yet another example of religious 'enthusiasm': in the past such movements as the Wesleyan Revival had challenged the Christian church. It introduced mainstream churches to many of the religious experiences, beliefs and practices previously confined to the Pentecostal churches whose numerical strength was minimal²⁰¹ and often viewed with disdain by the mainstream churches.

However, the charismatic movement was not endorsed by everyone in the church. Because it had the potential to pull the church apart, General Synod appointed a commission to investigate the movement. Its membership²⁰² was evenly balanced between leaders of the movement and those who were not part of it and it was not surprising that the report, tabled at the 1976 general synod was generally sympathetic. Williamson concludes that the movement was generally 'not embraced' by the church leadership. Bishop Baines called on enthusiasts to exercise restraint and sensitivity,

2012. Another society, the Order of St Luke, founded in the USA in 1915, has several New Zealand branches. Its first New Zealand member was the Revd C.T. Marshall in 1954.
<http://www.oslnz.org/index.htm>, accessed 6 August 2012.

¹⁹³ David Wilkerson, *The Cross and the Switchblade*, New York: Pyramid Publications, 1963.

¹⁹⁴ Ibid., pp.92-93.

¹⁹⁵ Dale Williamson. "An Uncomfortable Engagement: The Charismatic Movement in the New Zealand Anglican Church 1965-85." PhD thesis, University of Otago, 2007, p.69.

¹⁹⁶ Williamson, *ibid.*, p.73.

¹⁹⁷ Ibid., p.75.

¹⁹⁸ Ibid., p. 83.

¹⁹⁹ Ibid. p.79.

²⁰⁰ Ibid., p.87.

²⁰¹ Williamson notes that the combined strength of these churches at the 1966 census was only 6264.

²⁰² The members were: The Revd C.G. Brown, Canon W.M. Davies, the Revd W.F. Marriott, the Revd R.J. Muller, the Revd A.G. Neil, the Revd J.H. Williamson, the Ven. R.B. Somerville, and Mrs L.W. Gandar. PGS 1976, p.31.

Bishop Pyatt strongly opposed it and warned against high emotionalism, but Bishop Gowing appeared to be more conciliatory and accepted it 'as long as it didn't cause disruption.' Critics pointed to some of the possible dangers: elitism, fundamentalism, separatism, pietism, anti-intellectualism, and exaggerated supernaturalism.²⁰³ The sense of elitism created a 'them' and 'us' mentality'. Some non-charismatics reported that they had come under huge pressure to be filled with the Holy Spirit and to join the charismatic movement.²⁰⁴ Church leaders feared separatism not only within the diocese, as parishes distanced themselves from others, but also within parishes. 'Charismatic communities can cease to be part of the caring and outreach of the parish church and exist as complete in themselves.'²⁰⁵

Charismatics claimed to have rediscovered the role of the Holy Spirit, 'the forgotten person in the Trinity', evidence of whose presence was found in *charismata*, the gifts of the Holy Spirit. Central to this was 'baptism in the Holy Spirit' through which the recipient believed that the power of God's Holy Spirit had entered their life. The gift of 'speaking in tongues' was interpreted as a sign of having been baptised in the spirit. This brought religious fervour and enthusiasm and a desire to be free of restrictive regulations.

Charismatics popularised music of the folk idiom. They preferred choruses to traditional church music and used guitars and flutes instead of the organ. People used their bodies in worship: they clapped to the beat of the music, raised their hands when they praised God, and greeted one another with a hug instead of the usual handshake. Services went on longer than usual and people met in regular house groups and informal 'prayer and praise' services.

This renewal was not initiated by the church as an institution but instead by small groups of individuals. Williamson stresses their significance in the development of the charismatic movement. They were inspired by overseas visitors. Michael Harper, founder of the Fountain Trust which had been set up to support English charismatics, came to New Zealand in 1967. In 1971 Muller went to England to work as his assistant and, on his return, established Christian Advance Ministries (CAM) to promote the charismatic cause within the mainstream churches. It was initially dominated by

²⁰³ PGS 1974, p.36.

²⁰⁴ Williamson, *ibid.*, p.314.

²⁰⁵ PGS 1974, p.36.

Anglicans and Roman Catholics. Muller became its first director in 1972 but, when he became vicar of Tawa, Marshall took over.

Other visitors followed: among them David Du Plessis, Derek Prince, and Graham Pulkingham. These visits, the personal networks and small house groups that developed in various centres, the encouragement of pentecostal ‘mentors’, the tape library, and a flow of literature led to the rapid growth of the movement. CAM prospered for several years and its annual summer conferences, supported by top overseas speakers, were well-attended. The movement became more accessible to parishes when *Life in the Spirit* seminars were first offered in 1973.²⁰⁶

Growth continued throughout the 1970s but the movement then entered a period of consolidation and mild acceptance within the church leadership. The movement became more closely identified with the evangelical conservative tradition. By the end of the decade, it was accepted that the earlier goal of a spiritual renewal of the whole church was unattainable as ‘the movement did not infiltrate the structures of the institutional church in a significant way.’²⁰⁷ By the early 1980s CAM had moved in a new direction and denominational groups were formed. Among these was Anglican Renewal Ministries New Zealand (ARMNZ), which was within the church but not under its control, an ‘institution within an institution.’²⁰⁸ Don Battley²⁰⁹ became its first chairman in 1981. Williamson argues that this was not the preferred option. The Anglican charismatic leaders had hoped that the bishops would integrate the movement into the ministry of each diocese, so that the church would be ‘totally spiritually renewed through charismatic spirituality.’²¹⁰ When ARMNZ closed in 1999, a new body, New Wine, emerged, but with a different purpose. It no longer sought to renew the whole Anglican Church, but instead to ‘network churches that have incorporated the

²⁰⁶ Designed for parish use they were adapted from resources produced by the Word of God, a charismatic Roman Catholic community in Ann Arbor, Michigan. D.H. Battley, ‘The Use and Effect of “Life in the Spirit Seminars” in the Anglican Diocese of Auckland, 1973 to 1993’, Research Exercise, MPhil in History, Massey University, 2011.

²⁰⁷ Ibid., p.157.

²⁰⁸ Ibid., p.282.

²⁰⁹ D.H. Battley (1939-), St John’s College, ordained Auckland 1963/1964, curate Takapuna 1963-65, curate Ponsonby 1965-68, vicar Ruawai 1969-71, vicar Pakuranga 1971-83, vicar Papatoetoe 1983-85, vicar Wanganui 1985-89, coordinator ARMNZ 1989-99, minister Bucklands Beach cooperating parish 1998-2004, Archdeacon of Manukau 1998-2006, various temporary appointments after retirement 2006.

²¹⁰ Ibid., p.282.

best of the charismatic movement into their ministry.’ The charismatic era of the 1970s and 1980s had passed.²¹¹

4.7 The Clergy

Theological education in the post-war period was dominated by the church’s need to provide clergy in the dioceses, most of which faced staffing crises. Ministry was largely confined to full-time stipendiary parish ministry. Wherever possible, ordinands spent up to three years in one of the various residential theological colleges. Most sat examinations conducted by the Board of Theological Studies (BTS)²¹² whose syllabus for the basic Licentiate in Theology (LTh) diploma included papers in the Old and New Testaments, Doctrine, Church History, and the Book of Common Prayer. The academic standards were initially not high: in 1950 there was only one graduate among the students at St John’s although, in 1957, 17 of the 47 students had degrees.²¹³ By 1960, the St John’s trust was supporting 18 students at Selwyn College and another at College House who were undertaking general degrees prior to entering the college.²¹⁴

Students at St John’s lived in what was often described as a semi-monastic environment. A daily round of services extended from 7am to 9.30pm and the greater silence was observed between compline and breakfast. Lectures were held in the mornings, the afternoons given over to study or ‘useful industry’ around the college, and the evenings were set aside for private study.²¹⁵ It was difficult for married students to be accommodated within this regime and it was not until 1962 that married students’ accommodation was built.

The content of the LTh was criticised because of its narrow focus and its failure to prepare students for practical ministry. Pastoralia did not become a formal ingredient in training until the late 1960s. A few students sat papers for the Otago BD which was of a higher level than the LTh. Some students were encouraged to tackle this degree in the hope that the church could build up a supply of potential theological teachers. In

²¹¹ Ibid., p.310fn.

²¹² The Board comprised the diocesan bishops and one representative from each diocese appointed by its standing committee. Title E Canon I.

²¹³ Ibid., p.203.

²¹⁴ Ibid., p.197.

²¹⁵ The life of the college during this period is described by Allan Davidson, *Selwyn’s Legacy: The College of St John the Evangelist, Te Waimate and Auckland 1843-1992, A History*. Auckland: The College of St John the Evangelist, 1993, pp.189-215.

1964 the board introduced a new Scholar in Theology diploma (STh) of master's standing to 'give men the opportunity to specialise'.²¹⁶

By the 1960s it had become clear that the pattern of theological education needed examination. In 1964 General Synod recognised the need for greater attention to be given to the provision of ordained ministry in the church. A national conference considered these issues in 1966.²¹⁷ It recommended the constitution of a Provincial Council for the Ministry (PCM)²¹⁸ to coordinate recruitment, selection and training of candidates; act as a liaison among the five theological colleges in the province,²¹⁹ cooperate with the BTS in relation to the theological syllabus and the PBCE in relation to lay training, and to advise on post-ordination training, deaconess training, and matters related to church union.²²⁰ Each diocese was asked to estimate its need for clergy, both full- and part-time.

In the course of the church union negotiations, a new Joint Board of Theological Studies (JBTS) was formed in 1968. The LTh and STh diplomas were now offered on an ecumenical basis.²²¹ By 1970 it had become apparent to Canon Foster, Warden of St John's, that theological education had to be 'related somehow to the university and to the other theological colleges', irrespective of the outcome of the church union discussions.²²² It was not long before staff of St John's and Trinity²²³ were offering lectures to all students and by 1973 the Methodist students moved to St John's. However, the earlier hopes for a united college failed to materialise. Difficulties emerged and by 1985 a partnership agreement was drawn up recognising St John's and

²¹⁶ PGS 1964, p.164.

²¹⁷ PGS1964, pp.74-75. '...to discuss the recruiting, selection, training and examination of candidates for the ministry, the inter-relation of such matters, the promotion of unity of action, and other topics of current concern relating to the ministry.'

²¹⁸ The membership of this relatively large council included two representatives from each diocese, a representative from each college, one representative of the bishops, the BTS, and the PBCE and up to six co-opted persons, of whom one should be Maori. PGS 1966, p.180.

²¹⁹ St John's College, Auckland; College House (later Christchurch College), Christchurch; Selwyn College, Dunedin; St John the Baptist College, Suva; and St Peter's College, Siota.

²²⁰ PGS 1966, pp.180-81.

²²¹ PGS 1966, pp.188-89; PGS 1968 pp.223-24.

²²² Davidson, *ibid.*, p.241.

²²³ Trinity Methodist Theological College had a long history. Like St John's, it began as a college for training Maori ministers in Grafton, then at Three Kings and later at Prince Albert College, Queen Street, (1895-1906) and in Remuera (from 1912) until permanent buildings were opened at Grafton in 1929. Davidson, *ibid.*, p.244.

Trinity as autonomous colleges cooperating together with their respective boards and councils. In other words, there were two colleges on one site.²²⁴

The PCM pressed for higher standards of qualification. It urged the bishops to require all candidates under the age of 25 to read for a university degree before proceeding to a theological diploma. A later study recommended a degree in history, English or philosophy as that enabled an ordinand to ‘appreciate the breadth and unity of knowledge of man and his world’ and was particularly appropriate as a preparation for the study of theology.²²⁵ The council also recommended that candidates under 30 should have university entrance; while those over 30 should be considered on their merits.²²⁶

The council also took action to advance in-service and post-ordination training.²²⁷ New ground was broken in 1969 when the council brought together 43 younger vicars to consider changes in society, how these impacted on urban, provincial, and rural parishes, and ‘perhaps, more importantly, sharing their own successes as well as their own failures.’²²⁸ That course was followed by similar events for vicars who trained curates and clergy ordained between 10-25 years.²²⁹ The council’s 1972 report indicated that it had given attention to the standardisation of selection procedures, new forms of group ministry and team ministry, and supplementary ministry.

By 1974, the close of this period, it was apparent that theological education was in a state of flux. A commission appointed to investigate training for the ministry²³⁰ addressed the issues of assessment and selection of candidates, continuing education, university study, the role of the theological college, and pastoral experience. In most respects, it assumed that clergy were male, in full-time stipendiary ministry, and that ordained ministry was a life-long calling. It embodied some of the assumptions of a ‘tight society’, one in which the clergy had a defined role in the church and in their local communities. It stands as an aspirational statement of excellence.

²²⁴ Davidson, *ibid.*, pp.272-83.

²²⁵ Report of the Commission on Training for the Ministry, PGS 1974, p.190.

²²⁶ This was recommended by the Provincial Council for the Ministry in 1968. Report of the Commission on Training for the Ministry, PGS 1974, pp.187-88.

²²⁷ PGS 1968, pp.216-17.

²²⁸ PGS 1970, p.169.

²²⁹ PGS 1972, p.195.

²³⁰ PGS 1972, p.32 and PGS 1974 pp.186-200. Its members were the Ven. P.W. Mann, Rt Revd W.A. Pyatt, Rt Revd P.A. Reeves, the Wardens of St John’s College, Christchurch College and Selwyn College, the Ven. W.M. Davies, the Revd R.S. Mills, Professor J.E. Morton and up to three co-opted members.

4.8 Conclusions

The ties that bound New Zealand and Britain during the ‘recolonisation’ period were as much social as economic. New Zealanders saw themselves as part of an international empire and the church as a loyal version of the Church of England. It was natural that Anglicans maintained the forms brought from England. They saw little need to adapt them to the local environment. Cathedrals, theological colleges, music and teaching resources bore an English imprint. Breward argues that the result was a ‘provincialism’ of the spirit rather than the imposition of alien standards by a colonial elite, but such dependence could be limiting because Britain was not seen as the oppressor but ‘the source of religious enlightenment and culture, scholarship and spiritual leadership.’²³¹ Indeed, it was not until 1968 that the words ‘Church of England’ in the church’s title were removed. However, the church did not slavishly follow everything that was done in England. Local clergy were sometimes irritated by English imperiousness.

In only a few cases were indigenous forms incorporated into church design and it was not until the first experimental liturgy was authorised in 1966 that worship began to be expressed in ways other than those imported from England. These links were not only pervasive but often the only ones available. There was little contact with Australia and virtually none with North America. However, the tide was turning in other ways. The Mothers’ Union’s stand on divorce led to the emergence of the AAW and a more pastoral approach to the issue.

For two decades the church was preoccupied with developing its infrastructure: establishing new parishes and addressing a backlog of building work and a serious shortage of clergy. Population increase put pressure on the church in the cities, especially in the north. Much effort went into building new churches, halls and vicarages, establishing new parishes, training more clergy, and strengthening finances. By 1975, this task was virtually completed. The Kiwi insistence on self-reliance and self-sufficiency meant that each part of the church had to pay its own way. Bishops in particular emphasised the distinction between a parish and a parochial district. Financial independence was a sign of maturity and independence and the means of achieving greater representation and autonomy.

²³¹ Ian Breward, “The Protestant Contribution: Have the Mainline Protestant Churches moved out of their colonial status?” in Brian Colless and Peter Donovan (eds.), *Religion in New Zealand Society*, Palmerston North: Dunmore Press, p.67.

The Eucharist was restored to its central place in worship; as the 'Parish Communion', it became more inclusive and participatory. Acts of communion doubled in many dioceses but that and other factors led to the demise of evensong. Many of the new churches built after the war ignored its insights and were built to 'look like churches' rather than designed in response to liturgical demands. Many church interiors were rearranged. The church set itself the goal of revising the prayer book and this continued for 25 years. These changes had a profound impact as worship became more informal and less structured. This was accentuated by the charismatic movement which also introduced new styles of music.

Ministry centred on the vicar much of whose time was devoted to home visiting and the demands of the 'occasional offices.' Many people from beyond the committed core came to the church for these services and for Sunday school. The vicarage had a central place in parish life as it served also as an office and meeting place, and as the first point of contact. Parish halls were often more useful to the wider community than for building a sense of community in the parish. However, the roles of the vicarage, the hall and the office were to be reshaped in the following years.

By the end of the period, changes were evident. Numbers peaked in the mid-60s but then fell. The focus of many programmes moved from the periphery to the core of 'membership'. From being a provider of services in the community the parish became a community of faith gathered around an altar. There were unintended consequences: the church's focus was sharpened but its interaction with the local community diminished. There were fewer opportunities for casual visitors or others 'who felt awkward about taking communion' to worship. By the end of the period, it appeared that 'parishes were ill-equipped for the struggles and discomfort of the new era.'²³²

²³² Peter Lineham, 'The Church Facing Challenges, 1960-85' in Allan K Davidson (ed.), *Living Legacy: A History of the Anglican Diocese of Auckland*, Auckland: Anglican Diocese of Auckland, 2011, p.243.

Chapter 5

The Diocese and the Bishop: 1945-1976

We are forging ahead, though whether into a new awakening or just a temporary upsurge only time can tell. This upsurge is revealed in the spate of new churches, the sharp increase in giving, the increase in confirmations, and the steady growth of Easter communicants. Two cathedrals are under construction and a third is to begin soon.

—*Church and People*, February 1959¹

5.1 Introduction

To what extent did the New Zealand church in the three decades after the Second World War reflect its colonial origins? Was it simply a reflection of the ‘mother church’ in England? Did the bishops express an episcopal ethos that originated outside New Zealand or did they attempt to modify this to meet local conditions? Was the church simply an antipodean transplant of the mother church?

The war ended with leadership in the hands of elderly bishops who were exhausted by the challenges of depression and war. The church was ready for action under new leadership. Church life benefited from population growth in the first twenty years. Although ministry was focused on the parishes there were a number of activities that were best carried out at diocesan level. There was a need to strengthen diocesan life. By the end of the period, however, statistics indicated that the years of growth had ended. Were the structures that had supported the church for so many years still adequate?

A later chapter examines the whole basis upon which the Anglican Church in New Zealand organised its life primarily through its dioceses rather than through the province. Indeed, it is argued that the dioceses were in fact mini-denominations which performed activities which other churches handled on a national basis. During this period diocesan life was strengthened but less effort was put into strengthening the church’s national life.

The chapter considers five issues related to the diocesan or ‘regional’ level of church life in this period. First, it traces the development of the diocesan structure and

¹ ‘Things are Booming in the Anglican Church’, *Church and People*, February 1959.

asks: to what extent did the church respond to population movements during this period of growth? Did the diocesan boundaries reflect real communities of interest? Second, it considers the identity of the dioceses. How could they be distinguished from one another? How did they differ in structure, size and ethos? Third, it examines the episcopate. There could not be an Anglican diocese without a bishop but what did bishops do? How were they chosen? What sort of bishops were elected in this period? Where did they come from and what sort of background did they have? Fourth, given the increased workload of the bishops, what steps were taken to ease it? To what extent did the appointment of assistant bishops meet these concerns? Finally, it considers some of the other elements in the diocesan structure: the cathedral, synod and standing committee, and the various boards and committees found in most dioceses. What were the core activities of diocesan life?

5.2 The Diocesan Structure

Thoughts of episcopal oversight or any notion of a worldwide ‘Anglican Communion’² were far from the mind of Samuel Marsden when he set sail from Sydney to New Zealand in 1814. He may have been unaware that on this voyage he was simply travelling from one part of the new Diocese of Calcutta to another.³ That diocese, which extended from India to the South Pacific, was reduced in size in 1836 when the diocese of Australia (which included New Zealand) was created. Its first bishop, W.G. Broughton, visited the Bay of Islands in 1838-39.⁴ New Zealand became a diocese in its own right in 1841 when there were only six other dioceses outside the British Isles and North America.⁵ New Zealand was thus one of the first dioceses in this fledgling fellowship.

² The term seems to have been used first in the 1850s. W.M. Jacobs, *The Making of the Anglican Church Worldwide*, London: SPCK, 1997, p.157. There were three dioceses in India, two in the West Indies, and one in Australasia.

³ Thomas Middleton, first Bishop of Calcutta, was consecrated 8 May 1814 and arrived in India on 28 November 1814, just a few weeks prior to Marsden’s arrival in New Zealand.

⁴ During this visit he ordained Octavius Hadfield to the priesthood in Paihia on 6 January 1839. Hadfield was the first to be ordained priest in New Zealand. He had been ordained by Broughton as a deacon (the first in Australia) at St James’, Sydney in September 1838.
<http://jktlibrary.wordpress.com/2011/09/06/bishop-broughton%E2%80%99s-visit-to-new-zealand-in-1838-1839/>, accessed 21 September 2011.

⁵ Calcutta (1814), Barbados and Jamaica (1824), Madras (1835), Australia (1836), and Bombay (1837). There were 23 dioceses in England, another four in Wales, 14 in Ireland, and seven in Scotland. There were 24 dioceses in the United States and four in Canada: Nova Scotia (1787), Quebec (1793), Newfoundland and Toronto (1839).

Events moved rapidly. By 1847, four new dioceses⁶ had been established in Australia. By 1870, there were six dioceses⁷ in New Zealand. Australia and Canada had only ten apiece and the process of diocesan formation continued in both countries for another sixty years.⁸ Even in England new dioceses were still being established in the 1920s.⁹ Australia and Canada had to provide ministry to people in vast outback areas. New Zealand was not faced with the same challenges as its more compact size and relative ease of communication assisted earlier development. Maori missionary work was relatively well established although the wars of the 1860s set that back for a generation. After 1870, only one new diocese, Waikato¹⁰ (in 1926) was established in New Zealand, although some boundary adjustments were made.¹¹

⁶ Tasmania (1842), and Newcastle, Melbourne and Adelaide (1847). In 1847 what remained of 'Australia' was designated 'Sydney'.

⁷ Christchurch (1856), Wellington and Nelson (1858), Waiapu (1859), and Dunedin (from Christchurch in 1869). The residue of the diocese of New Zealand was named 'Auckland' after Selwyn's departure in 1869. In addition to the six New Zealand dioceses there was also the missionary diocese of Melanesia, whose first bishop, John Coleridge Patteson, was consecrated in 1861.

⁸ Between 1900 and 1932, the number of Australian dioceses increased from 16 to 26, and in Canada from 22 to 28, but between 1932 and 1968, not a single new diocese was established. Changes since then were largely cosmetic. Canada's total increased to 30 due to the division of Newfoundland into three dioceses while the number of dioceses in Australia actually fell from 26 to 23. In Australia a new diocese of The Murray was carved out of Adelaide giving South Australia the third diocese it needed to achieve provincial status. Two marginal dioceses were absorbed: Kalgoorlie by Perth (1973), and St Arnaud by Bendigo (1976). The diocese of Carpentaria was reduced in size when the Northern Territory was extracted from it in 1969 and again in 1996 when the remainder was transferred to the diocese of North Queensland. The total was further reduced when the missionary diocese of New Guinea became an autonomous province of five dioceses in 1977.

⁹ Twenty-three of its 43 dioceses were established by the reign of Henry VIII, but it was nearly three hundred years before others were created. Twenty new dioceses: Ripon (1836), Manchester (1848) St Albans and Truro (1877), Liverpool (1880), Newcastle (1882), Southwell (1884), Wakefield (1888), Birmingham and Southwark (1905), Chelmsford, St Edmundsbury and Ipswich, and Sheffield (1914), Coventry (1918), Bradford (1920), Blackburn (1926), Derby, Guildford, Leicester and Portsmouth (1927) were established between 1836 and 1927, but none since, except for the Diocese in Europe, formed in 1980, which included chaplaincies previously included in the Diocese of Gibraltar, formed in 1842. However, in 2013, a scheme was approved for the amalgamation of three dioceses (Bradford, Wakefield, and Ripon and Leeds) into a new diocese of West Yorkshire and the Dales, effective from Easter 2014. The new diocese would have three cathedrals and with the possibility of a fourth, at Leeds.

¹⁰ When Waikato was created in 1926 it simply inherited the southern half of the unwieldy Auckland diocese, leaving other boundaries undisturbed. Many were surprised that the new diocese was based in Hamilton as it had long been assumed that any new diocese would be in Taranaki and funds had been gathered for this purpose, but rapid growth in the Waikato, fuelled by the dairy industry, led to the decision to place the new bishop in Hamilton. It was renamed 'Waikato and Taranaki' in 2010.

¹¹ On the east coast, upheavals in Poverty Bay led to William Williams' being forced to abandon his mission station at Waerenga-a-hika and to move to Napier in 1867 and to the transfer of Hawke's Bay from Wellington to Waiapu in 1869. In 1875 Auckland's southern boundary was moved north to allow for the inclusion of Patea in the Wellington diocese and again further north to include Hawera and Eltham in that diocese, while New Plymouth and Stratford remained in Auckland.

In 1945 New Zealand's population was 1.7 million, of whom over a third were Anglican.¹² There were 30,000 Maori Anglicans, half of whom lived in the diocese of Waiapu, where the Bishop of Aotearoa was based. The 600,000 Pakeha Anglicans were led by seven bishops, each responsible for an average of 85,000 persons. However, the size of the dioceses varied: two-thirds lived in three large dioceses while the other third were spread among four dioceses (table 5.1).

By 1976 New Zealand's population had nearly doubled and Anglican numbers increased by 45 percent¹³ to 914,004 (table 5.2) including 66,000 Maori. The non-Maori Anglican population was 848,000 with each bishop on average being responsible for just under 100,000 people. The rate of increase between 1945 and 1961) was the highest on record: the Anglican population increased by 200,000 or by 32 percent. However, population growth was uneven: two-thirds of the increase was in the top half of the North Island, especially in Auckland and Waiapu. This was to have a significant impact on the life of the church.

Diocesan boundaries remained essentially unchanged¹⁴ despite the feeling that some were 'very odd'¹⁵ (see map 5.1). Any thoughts of change were deferred because of the church union negotiations which preoccupied the Anglican Church for twenty years. Why change boundaries when church union would introduce a new structure of church government? The first draft for the structure of the united church included a map (map 5.2) which showed eighteen dioceses.¹⁶ Although this was omitted in the final version it was expected that each new diocese would include about fifty parishes¹⁷ arranged 'on a basis of geographical contiguity and ... an acknowledged centre and a community of interest.' Pastoral concern and the mission of the church were over-riding considerations but economic factors would have some impact and financial assistance would be required in a few cases.¹⁸ However, the eventual rejection of the plan meant that

¹² 631,538 (or 37 percent) claimed to be Anglican.

¹³ Between the 1945 and 1976 censuses the Anglican population of each diocese increased as follows: Auckland (105,451 or 64%), Waiapu (53,623 or 74%), Wellington (40,372 or 28%), Christchurch (38,774 or 38%), Waikato (29,023 or 43%), Nelson (8,682 or 24%), and Dunedin (6,541 or 16%).

¹⁴ There was some fine-tuning in the 1950s when the boundary between Waikato and Waiapu was adjusted in response to growth around Lake Taupo.

¹⁵ John M. Mullane, 'Assistant Bishops', *The New Zealand Theological Review*, vol.1 no.1, Spring 1964, p.43.

¹⁶ *The Plan for Union 1969* (1st edition), Wellington: JCCU, 1969, pp.32-35.

¹⁷ The fifty parishes referred to those of the negotiating churches but it was envisaged that many would amalgamate.

¹⁸ *The Plan for Union 1971*, Wellington: JCCU, 1971, pp.50-53.

Anglicans were left with seven dioceses which differed greatly in size and with boundaries that were sometimes illogical.

5.3 Diocesan Identity

Diocesan 'character' was shaped by various factors. One of these was the relative size and standing of the Maori component. Another was the size and resources of the diocese and its comparative strength of Anglicanism. Associated with that but distinct from it was a third - churchmanship or theological emphasis.

The Maori Presence

The Maori presence was most apparent in Waiapu. Maori represented twenty percent of the Anglican population, higher than anywhere else. The Bishop of Aotearoa was based in Waiapu and, as suffragan bishop, had a defined role in the diocese. Alongside the parishes was a parallel network of pastorates. Waiapu had been constituted as a missionary diocese and its early synods were conducted in Maori. Its first bishop was the missionary, William Williams, and two of his descendants followed him in that role. The Maori church presence was made more visible by churches like St Faith's, Ohinemutu in Rotorua. It was not surprising that Paul Reeves, the first priest of Maori descent to be elected as a diocesan bishop, should have been appointed to Waiapu although his own tribal origins were in Taranaki.

However, the place of Maori was not so evident elsewhere. Auckland had the second highest Maori Anglican population but their place in the diocese was less secure. Wiremu Panapa, the second Maori bishop, came from Taitokerau in Northland, but until 1960 was prevented from ministering to Maori in Auckland. The diocese had embarked on a policy of assimilation and most pastorates had been merged into the local parishes. The other side of this policy was that Maori were sometimes appointed as vicars and several served as curates. However, the overall outcome was a weakening of the pastorate system and the virtual disappearance of Maori clergy. It was not until 1975 when Kingi Ihaka was appointed director of Maori work that confidence began to be rebuilt.

Waikato had a relatively small Maori Anglican population. The land wars had had a disastrous impact on the church. Bishop John Holland was concerned with the plight of the Maori church and in 1952 recruited Canon Wi Huata to rebuild the Maori church in the diocese. Holland and his successors worked hard to build links with the

King Movement. Wellington had an established pastorate system but Maori numbers were low. None of the three South Island dioceses had significant Maori populations and it was not until 1963 that a priest was appointed with responsibility for Maori Anglicans in the entire South Island.

Diocesan Identity and Churchmanship

No diocese presented such a confident Anglican face as Christchurch. The founders of the province left a strong imprint on the landscape: they set aside Cathedral Square, and named streets after overseas dioceses and squares after Anglican martyrs.¹⁹ Stone churches on major routes spoke of a church that was confident and proud of its English heritage and its transplanted Anglicanism. Its institutions²⁰ spoke of permanence and quality. Its confidence allowed it to offer the widest range of Anglican churchmanship: from St Michael's and St Luke's at the 'high' end to St John's and a number of suburban 'low' churches.

Auckland's Anglican origins were just as foundational as Christchurch's. After all, Selwyn was based there for over 25 years and the many 'Selwyn churches', St John's College, and the Parnell Anglican establishment provided evidence of this; but the overall impact was by no means as dominant. Auckland's rapid development hid the church from casual observers. Its roots were entrepreneurial and commercial.

Waikato, the newest diocese, established just before the depression, was not well endowed. However, that had a positive outcome: the only way in which the diocese could support itself was through personal giving. The level of giving in Waikato was higher than in other dioceses. The church had a low profile in Hamilton as the city had for many years been a provincial centre in a farming area. St Peter's in Hamilton was a parochial district when the diocese was established and when it became the cathedral in 1926 it had never held parish status, unlike the highly visible churches in Cambridge and New Plymouth. Short of endowments, Waikato was also short of clergy. Its first bishop, Cecil Cherrington, had come directly from overseas and although he worked hard to build a new diocese he was disadvantaged by his authoritarian temperament.

¹⁹ Apart from streets named after most English dioceses, some bore names of dioceses in Canada (like Montreal), the West Indies (Barbadoes (misspelt) and Antigua), India (Madras), Ceylon (Colombo), Wales (St Asaph), and Ireland (Cashel, Armagh, Kilmore, and Tuam). The squares were named Cranmer and Latimer and it was also intended that there should be a Ridley Square.

²⁰ Apart from the Cathedral and parish churches, buildings like Christ's College, Cathedral Grammar School, College House, and the Community of the Sacred Name were well known.

Some viewed him as eccentric but others enjoyed his robust humour and lack of pretension. Unashamedly Anglo-Catholic, he imported a number of like-minded clergy from England although many of them failed to adjust to life in small communities in an essentially rural diocese.

In some respects, theological differences were more apparent in the smaller dioceses. Nelson, the smallest, and geographically and ecclesiastically isolated, looked to Australian evangelicals for leadership²¹ and Moore College²² for the training of its clergy. The nearest to being a 'Paradise of Dissent', it was both 'established' and 'dissenting.' It had among the highest percentage of Anglicans in the country. Its imposing cathedral on a prime site in a small city enhanced its profile even though worship in the cathedral was closer to the Anglican norm than that in most of the parishes in the diocese. The extent to which Nelson was 'evangelical' is addressed by Peter Carrell in the recent diocesan history.²³ He argues that Nelson was a moderate evangelical diocese which 'remains steadfastly committed to being an evangelical presence' within the New Zealand church at a time when some overseas parishes had left for other jurisdictions. He also argues that when Bishopdale College was re-established and its programme of studies geared to the requirements of Laidlaw College, the diocese had actually avoided links with more conservative evangelical elements. 'By aligning itself with Laidlaw College²⁴ in this particular way, the diocese ... is demonstrating that it is comfortable with a moderate rather than extreme form of evangelicalism'.²⁵ Nevertheless, in his own experience of the diocese 'there has not been one vicar ... who could be described simply as 'liberal' ... all have been within the range of liberal evangelical to conservative evangelical ...'²⁶ He considered the position of the diocese during the episcopate of Bishop Sutton (1965-90) and concluded that while the bishop had not been identified with the evangelical wing, 'he was thoroughly orthodox, a courageous public believer in the Resurrection of Jesus Christ, and a

²¹ Nelson had four Australian bishops in succession: W.C. Sadlier (1912-34), W.G. Hilliard (1934-40), P.W. Stephenson (1940-54), and F.O. Hulme-Moir (1954-65).

²² Moore College was a large theological college of Evangelical character in the diocese of Sydney. Originally located in Liverpool NSW in 1856 it was moved to Sydney in 1891. <http://moore.edu.au>, accessed 18 July 2012.

²³ Peter Carrell, Chapter 11, 'The Evangelical Character of the Diocese of Nelson', in R. Bester (ed.) *Harvest of Grace: Essays in Celebration of 150 Years of Mission in the Anglican Diocese of Nelson*. Nelson: Standing Committee of the Diocese of Nelson, 2010, pp.335-356.

²⁴ Laidlaw College was formerly the Bible College of New Zealand.

²⁵ Carrell, *ibid.*, p.356.

²⁶ *Ibid*, p.337.

churchman intent on proclaiming the gospel of Christ.’ What he did do was to broaden the character of the diocese by bringing in a broader range of clergy. This followed the impasse at the 1964 electoral synod when the clergy and laity were unable to reach a consensus.²⁷

In Dunedin, Selwyn College served as a theological college as well as a university hall. Through the efforts of its first bishop, the diocesan establishment gave the impression that the diocese was larger than it was. Furthermore, the region suffered from low population growth. Its comparatively ‘high’ Anglicanism reflected its minority status in an overwhelmingly Presbyterian environment.²⁸ Thomas Burns, the Scottish Presbyterian co-founder of the province, referred to Anglicans as ‘the Little Enemy.’²⁹ To add fuel to that fire, the Anglican cathedral was located in the Octagon, then a backwater but later to become the heart of the city.

Wellington Anglicanism, despite the city’s status as the national capital, had a low physical profile although this was corrected to some extent when the new cathedral was dedicated on a prime site next to Parliament in 1964. Archbishop Owen was ‘low church’ and refused to wear a cope and mitre and to accept clergy trained at Mirfield³⁰ but the diocese had its share of high church parishes. Bishops like Baines and Norman had more in common with catholic Anglicans than evangelicals. Wellington’s public service temperament rubbed off on the church, and the diocese developed a reputation as a very efficient and economical entity.³¹ Furthermore, unlike Auckland and Christchurch, Wellington had a strong provincial base and many of its biggest parishes were in provincial centres.

²⁷ The laity sought a bishop who was not from the Moore College, Sydney tradition but the clergy felt otherwise. ‘The laity wanted a more open approach to social matters; the clergy wished to preserve a particular theological school of thought.’ Carrell, p.355.

²⁸ In this respect its role was similar to that of the Episcopal Church in Scotland.

²⁹ <http://www.teara.govt.nz/en/scots/3>, accessed 22 August 2012. Although it is interesting to note that his wife, Clementina, whom he married in 1830, was the daughter of an Anglican priest, the Rev. James Francis Grant, Rector of Rodness, and Prebendary and Canon of Chichester Cathedral.

³⁰ Owen refused to licence priests trained at the College of the Resurrection, Mirfield. This seems to have been in protest against both Socialism and Anglo-Catholicism. Personal communication, Wybrants Olphert, diocesan chancellor, to M.W. Blain, 1986. ‘Owen, Reginald’, http://anglicanhistory.org/nz/blain_directory/directory.pdf, accessed 25 August 2012.

³¹ Parish giving and contributions to the diocesan budget were higher in Wellington than other dioceses. See tables 3.1 to 3.4.

Until 1945, each diocese published its own newspaper³² and these were an important means of reflecting the uniqueness of each diocese. These monthly papers included news from the diocese, a bishop's letter, news items taken from overseas, book reviews, sometimes a children's page, and items contributed by the parishes. On the whole, however, differences were played down in New Zealand Anglicanism. The new provincial *Church and People* tended to emphasise the benefits of provincial unity rather than celebrating the fruits of diversity.³³

The church proclaimed unity, if not uniformity. Bishops, in the interests of harmony and collegiality, encouraged a sense of 'family' but, because most dioceses were small and intimate, it was not difficult for some strand to become prominent. The pioneering environment encouraged a 'no frills' approach to religion and so the adornment of churches, let alone clergy, was not a priority. Utilitarian pragmatism had produced a Low Church (but not necessarily Evangelical) Anglicanism. It was not long before CMS missionaries clashed with some of the early settler clergy.³⁴

It is necessary to reflect on events thirty or so years before this period in order to understand the development of various brands of churchmanship. As the 'long nineteenth century' drew to a close, there was a feeling that the church should offer something more than a simple diet of plain worship and sabbatarian admonition. One response took the form of the 'Mission of Help' in 1910. A large team of overseas missionaries visited virtually every parish. Its influence may have been more significant than is generally acknowledged but this has yet to be researched. The team included H.D. Burton³⁵ who, as vicar of St Michael's, Christchurch, was responsible for it becoming 'an example of Anglo-Catholicism more complete than anything else New

³² *Church Gazette* (Auckland) to 1945, *Waikato Diocesan Magazine* to 1946, *Waiapu Church Gazette* to 1945, *Church and People* (Wellington) to 1945, *The Witness* (Nelson) to 1976, *Church News* (Christchurch) to 1946, *Church Envoy* (Dunedin) to 1960.

<http://www.kinderlibrary.ac.nz/files/documents/Anglican%20newspapers.pdf>, accessed 7 June 2012.

³³ *Church and People* became a provincial newspaper in 1946. It had previously been a Wellington paper.

³⁴ Warren Limbrick, "Diocesan Genesis: Bishop and Settler Church, 1842-70." In *Living Legacy: A History of the Anglican Diocese of Auckland*, edited by Allan K Davidson. Auckland: Anglican Diocese of Auckland, 2011 gives a comprehensive survey of life in the early settler church.

³⁵ Harry Darwin Burton (1858-1943), ordained Lichfield 1881/1882. Held various positions in England, then Diocesan Missioner, St Albans 1892-1910, Vicar of St Michael's Christchurch 1910-15 (including period as army chaplain), then returned to England where he filled several positions and in the West Indies 1925-29, before retirement in 1936.

Zealand had seen.³⁶ At the same time, one of the planners of the mission, Canon J.R. Wilford, became an influential figure in Christchurch as Principal of College House.³⁷

On the other hand, one of Wilford's students and a youthful antagonist, W.A. Orange, emerged as the founder of twentieth-century New Zealand evangelicalism.³⁸ Although theologically poles apart, their careers had points of similarity: they were both vicars of the small North Canterbury parish of Waikari and later held similar positions at the cathedral. In their different ways, Wilford and Orange extended the boundaries of Anglicanism. They heightened the differences in churchmanship but, in so doing, introduced a richer menu of diversity.

The influence of the Evangelical movement on Nelson coloured the diocese as a whole but its impact may have been even stronger in Christchurch, largely due to the efforts of Orange and his 'Orange Pips.' This began when he was vicar of Sumner to where:

Every Sunday up to fifty young men would cycle out from Christchurch ... for his afternoon Bible class, which featured hour-long devotional lectures on successive books of the Bible His charges would stay for a meal, a prayer meeting, further Bible teaching in the evening service, and supper in the vicarage. Both spiritually and intellectually, Orange's protégés were captivated by his teaching, which was characterised by deep devotion to Christ and an awe of Scripture.³⁹

³⁶ Marie Peters. *Christchurch-St Michael's: A Study in Anglicanism in New Zealand 1851-1972*. Christchurch: University of Canterbury, 1986, p.104.

³⁷ John Russell Wilford (1877-1954), ordained Durham 1900/1901, came to New Zealand 1904. He was vicar of Waikari 1904-07 and Prebbleton 1907-13. He was involved in planning the 1910 Mission of Help. He was Principal of College House 1913-32, Preacher in Ordinary at the Cathedral 1913-27, and a Canon 1916-33. He turned down an invitation to become Vicar of St Michael's in 1916 (*Blain's Biographical Dictionary*). He was largely responsible for the development of College House in new premises, the establishment of St George's Hospital in 1928 and new Anglican schools. He also promoted the religious 'pilgrim' significance of the Anglican founders of the province. He left New Zealand in 1933 for the Channel Islands where he remained during the German occupation. Josephine E. Welch, 'A Pilgrim on God's High Road: Canon Wilford in New Zealand 1904-1932', MA Thesis, University of Canterbury, 2006.

³⁸ William Arthur Orange (1889-1966), student College House 1914-19, ordained Christchurch 1919/1923, curate Sydenham 1919-20, overseas trip 1920-23, priest in charge Fendalton 1923-24, vicar Waikari 1924-30, vicar Sumner 1930-46, warden Tyndale House 1946-47, acting precentor 1947-50 and precentor 1950-62 Christchurch Cathedral, Canon 1951, chaplain Cathedral Grammar School 1954-60, warden Latimer House 1963.

³⁹ See Stuart Lange, 'Orange Pips and the Evangelical Churchman's Fellowship, 1945-1972' in *Churchman*, Autumn 2011, vol. 125, no.3, pp. 201-214. See also Jeremy J. Clark, 'Orange, William Alfred', DNZB, <http://www.teara.govt.nz/en/biographies/407/orange-william-alfred>, accessed 28 March 2013.

Among the 'Orange Pips' and other early Evangelicals were Roger Thompson, Harry Thomson, Maxwell Wiggins, Maurice Goodall, Basil Williams, Bob Nicholson, Dick Carson, David Aiken, Harvey Teulon, Peter Tovey, Maurice Betteridge, Lester Pankuch, Graham Lamont, Robert Glen, John Meadowcroft, Wallace Marriott, Brian Carrell, Ian Bourne, Ian Nelson, Dick Tripp. Among the parishes most influenced were Sumner, Spreydon, Woolston, Bryndwr, Shirley, Burnside, and St John's, Latimer Square.

Lange notes that:

There remained subtle differences between the two Anglican evangelical streams: the Nelson style was Low Church, the Christchurch movement was less so; a number of Nelson clergy had come from the Diocese of Sydney, and had trained at Moore College, whereas the Christchurch group generally had few direct links with Sydney; Nelson evangelicalism was isolated, uncontested and not particularly self-aware, but the Christchurch evangelicals had carved out their identity as a minority who resisted the prevailing high church and liberal alternatives; Nelson evangelicals (including those from Sydney) were often not university graduates, but Christchurch evangelicals were almost all both graduates and shaped by the EU.⁴⁰

5.4 The Bishop

The work of a bishop combined elements of administration and pastoral care. Chairing meetings, visiting parishes, providing pastoral care to the clergy, and occasionally exercising discipline, were part and parcel of the office. The bishop was responsible for selecting and ordaining clergy and licensing them for various appointments, and administering confirmation. Being the focus of unity and mission in the diocese meant long hours spent in travelling. The bishop was also expected to contribute to the life of the province and to offer leadership in the local community.

Bishop of the Whole Church and of the Diocese

A bishop was consecrated for the whole church, not only for the diocese, and so two services were held at the beginning of an episcopate: consecration and enthronement.⁴¹ At the consecration, the nominee became a bishop through the laying on of hands by the other bishops of the province. The archbishop presided at this service and the preacher focused on the office and work of a bishop. The enthronement was a diocesan event sometimes held in the evening of the same day. The bishop-elect sought entry to the cathedral by ceremonially knocking three times on the west door. On gaining entry he was then enthroned by the dean as the bishop of the diocese. The newly enthroned bishop normally preached at this service.

The election process reflected the same principle and so there were two stages: nomination by the diocese and sanction by the province. The nomination took place at an electoral synod (which included all licensed clergy and elected parish lay

⁴⁰ EU; Evangelical Union. Lange, *ibid.*, p.206.

⁴¹ Although if the new bishop was already in bishop's orders, the service was limited to an enthronement. In later years it became more common for the two services to be combined although the basic elements remained.

representatives) held in the diocese but presided over by a commissary appointed by the primate.⁴² Any priest⁴³ could be nominated⁴⁴ but candidates were not necessarily aware of that as their consent was not required. The candidates were formally nominated and their merits debated, and a series of ballots followed. One by one, the names of the lowest polling candidates were withdrawn and votes redistributed until one candidate secured a majority in both houses.⁴⁵ The synod could delegate its right of nomination to any person(s) it chose. There was a convention that proceedings were secret and confidential to allow for free and frank discussion.

The commissary conveyed the nomination to the primate and the sanctioning process began. It was originally intended that the General Synod would carry out this task but as it met only once in three years, the responsibility was transferred to the diocesan bishops⁴⁶ and to the diocesan standing committees.⁴⁷ The diocese's choice was usually confirmed. Once sanction was achieved, the primate invited the nominee to accept. Arrangements were then made for the consecration (and, usually, enthronement). Very occasionally, a nominee declined⁴⁸ and, on at least one recent occasion, an electoral synod delegated its right of nomination to another party.⁴⁹

⁴² The commissary, one of the other bishops in the province, was appointed by the primate who took care to ensure that the commissary was not likely to be nominated.

⁴³ Or bishop in New Zealand or elsewhere.

⁴⁴ Originally, it was required that the nominee be one of the clergy and the seconder one of the laity. Under current procedures, the mover and seconder must be from different houses.

⁴⁵ If a majority was not achieved after three ballots, additional candidates could then be introduced.

⁴⁶ The nomination was extended to the bishops 'then in New Zealand' which meant that the bishops of Melanesia and Polynesia were excluded until the canon was changed in 1990. The bishops were required to inform the primate in writing whether or not they had reason to disapprove of the nomination 'on the grounds of doctrine or of character and manner of life, or of health or of physical inability to administer the diocese.' If any bishop disapproved, the bishops met and decided the issue by a majority vote. If no bishop disapproved, the primate referred the nomination to the dioceses.

⁴⁷ They were required to vote by orders and when a majority of them gave their sanction the process continued.

⁴⁸ This happened in Waiapu in 1946 and Dunedin in 1952. A.K. Warren, dean of Christchurch, was nominated for Waiapu but declined. A subsequent electoral synod nominated N.A. Lesser, then provost of Nairobi. Three years later, Warren became bishop of Christchurch. In Dunedin, Fisher, the Archbishop of Canterbury, recommended G.V. Gerard, the former bishop of Waiapu, but another nominee was chosen but declined nomination. At the ensuing synod A.H. Johnston from Whangarei, was successfully nominated.

⁴⁹ In Nelson in 1964, there was a deadlock between the houses of clergy and laity. The synod delegated its nomination to the Primate (Lesser) and the commissary, Bishop Johnston of Dunedin, to make a nomination. They did so and as a result the Very Revd P.E. Sutton, Dean of Dunedin, was nominated and acceptance followed. I am grateful to Ian Pask for providing a copy of the minutes of the electoral synod. Personal communication 12 September 2013.

Profile of Bishops⁵⁰

The bishops who held office at the start of the period were old men: their average age was 65. ‘Worn down by the years of Depression and war ... aged and tired [they were] not well placed to lead the Church’s response to the post-war population growth.’⁵¹ On average, they were 56 when appointed and 74 when they eventually retired or died in office. For them, consecration was a life-long vocation although inadequate pensions may have deferred retirement in some cases. Only two, Fitchett and Cruickshank,⁵² were New Zealanders by birth although each had trained and served a curacy in England before returning to New Zealand.⁵³ Simkin, born and ordained in England, came to New Zealand in his twenties and remained here.⁵⁴ Three others came from England and another from Australia.⁵⁵

It was not long before this group retired or died⁵⁶ but the change was not immediate as both bishops consecrated in 1947 were Englishmen with no experience in New Zealand: Owen had been a headmaster, an Oxford don, and naval chaplain; Lesser had worked in England prior to his appointment as provost of Nairobi from 1939-47. Both were later elected to the primacy.⁵⁷

⁵⁰ Appendix 2 provides information relating to the date of birth, ages at consecration and on retirement for all bishops between 1840 and 2013.

⁵¹ Geoffrey M.R. Haworth, *Marching as to War? The Anglican Church in New Zealand during World War II*. Christchurch: Wily Publications, 2008, p.36.

⁵² G.C. Cruickshank (Waiapu) served as bishop for only 18 months and resigned after he suffered a severe stroke. He was appointed at the age of 63 and resigned when 64. Cruickshank also served a curacy in England and on his return to New Zealand became a home mission priest in remote areas in the Auckland diocese. He was vicar of Whangarei for two periods between 1910 and 1923, interrupted by service as an army chaplain, and then vicar of St Mark’s, Remuera (1923-32) before his appointment as dean of Dunedin (1932-44) where he worked alongside Fitchett, prior to his consecration as Bishop of Waiapu in 1945.

⁵³ Fitchett served a curacy in England, acted as priest in charge of a Wellington parish and then returned to his home diocese of Dunedin as vicar of the rural parish of Dunstan (1902-11) and then St John’s, Roslyn (1911-39). He was archdeacon of Dunedin (1915-34) before his consecration as bishop in 1934.

⁵⁴ Simkin, born in England in 1883, was ordained in 1908. After a curacy in Stafford in Lichfield diocese he immigrated to New Zealand in 1911 at the age of 28. He served in the Diocese of Waiapu as Vicar of Wairoa (1911-18) and then as Diocesan Secretary (1918-26) and Archdeacon of Hawke’s Bay (1919-26). He moved to Auckland in 1926 as Diocesan Secretary and Archdeacon of Manukau and also as Provincial Secretary before his election as Bishop in 1940.

⁵⁵ Cherrington, West-Watson, and Holland (England) and Stephenson (Australia).

⁵⁶ Cruickshank and Holland in 1946, West-Watson and Cherrington in 1951, Fitchett in 1952, and Stephenson in 1954, but Simkin remained in office until 1960.

⁵⁷ Owen (1952-60) and Lesser (1961-71).

The average age of the fourteen⁵⁸ bishops elected between 1947 and 1976 was 48, which made them 17 years younger than their predecessors.⁵⁹ Seven were aged between 39 and 47; the other eight between 50 and 60, including two who were already bishops. Holland and Johnston were half the age of their predecessors.⁶⁰ Most had strong New Zealand connections. Seven were born in this country, including five who were the first New Zealand-born bishops in their dioceses.⁶¹ Three were born in Australia and four in England. Only four became bishops without prior ministry experience in New Zealand.⁶² However, it was a sign of the times that three of the New Zealand-born bishops had been ordained in England and served curacies there⁶³ while another three went there for second curacies.⁶⁴ On the other hand, another three who were born overseas had considerable New Zealand experience.⁶⁵

Experience in England, usually in the form of a curacy (for many it was the only way of doing their ‘OE’⁶⁶), was seen as an advantage as it gave an opportunity to experience Anglicanism outside the confines of a small church. The only bishop in this period who had not enjoyed this experience was Allen Johnston, the first Pakeha bishop to have been born, educated, and ordained in New Zealand and to have exercised his entire ministry in this church. He worked as a railway clerk before entering St John’s and, after appointments in four Auckland parishes and as an archdeacon, became bishop of Dunedin in 1953 and, later, of Waikato (in 1969).

Country of birth was not necessarily an indicator of Kiwi identity. Breward noted in 1980 that ‘until recently, one could not even be sure of hearing a New Zealand accent in the pulpit. Irish accents in Roman Catholic churches, upper-class accents in

⁵⁸ There were 15 elections during this period but because Johnston was elected twice, in Dunedin (1953) and Waikato (1969), the number of individuals is 14.

⁵⁹ Holland and Reeves (39), Johnston (41), Sutton (42), Hulme-Moir (43), Lesser (45) and Gowing (47). Those 50 and older were Pyatt and Robinson (50), Warren (51), Mann (52), Baines (55) Johnston when re-elected and Norman (57), and Owen (60).

⁶⁰ Holland (39) followed Cherrington (77) in Waikato; Johnston (41) followed Fitchett (80) in Dunedin.

⁶¹ Warren in Christchurch (1951), Sutton in Nelson (1965), Johnston in Waikato (1969), Norman in Wellington (1973), and Reeves in Auckland (1979).

⁶² Owen, Lesser, Hulme-Moir, and Baines had no prior New Zealand experience.

⁶³ Warren, Pyatt, and Norman.

⁶⁴ Sutton, Robinson, and Reeves served curacies in England soon after ordination.

⁶⁵ J.T. Holland, although born and ordained in England, was vicar of Featherston (1938-41), Upper Riccarton (1945-49) and New Plymouth (1949-51) and an army chaplain. Gowing, born in Australia and ordained in England, was Dean of Nelson (1950-56) and Vicar of Merivale (1956-60). Mann, although born in Australia, was trained and ordained and served his entire ministry in New Zealand.

⁶⁶ ‘Overseas experience’ in more recent years has become a rite of passage for young New Zealanders. Many visit England and other countries for working holidays.

http://en.wikipedia.org/wiki/Overseas_experience, accessed 9 September 2014.

Anglican churches, Scots/Irish accents in Presbyterian pulpits still have a certain cachet and respectability ... the impact of ... the mellifluous tones of Canon Bob Lowe shows that the way things are said is still important.⁶⁷ Warren and Holland had cultured English accents although Warren was New Zealand-born and, through his mother, related to the Williams family.⁶⁸ He was educated and ordained in England but returned to New Zealand in 1929. Holland, son of Herbert Holland, Bishop of Wellington, was born and educated in England but had worked in New Zealand since 1938. Gowing was an Australian with strong English links.⁶⁹ The usual track to the episcopate was through successful ministry in a large parish⁷⁰ but there were exceptions. Robinson had spent ten years in Polynesia and was General Secretary of NZABM. Reeves made his mark as a lecturer at St John's and as Christian education director in Auckland. He brought notable gifts of scholarship and communication and, although his parish experience was minimal,⁷¹ his charismatic personality and Maori ancestry enabled him to make a unique contribution to the church as it wrestled with its identity.

War upset the plans of some: Norman and Pyatt were students at St John's College when they volunteered for military service. After distinguished army careers,⁷² they resumed their studies at Westcott House, Cambridge and were ordained and served curacies in England before returning to New Zealand. Holland, Warren and Hulme-Moir were all army chaplains.⁷³

⁶⁷ Ian Breward, "The Protestant Contribution: Have the Mainline Protestant Churches moved out of their colonial status?" in Brian Colless and Peter Donovan (eds.), *Religion in New Zealand Society*, Palmerston North: Dunmore Press, 1980, p.71.

⁶⁸ His mother, Lucy Williams, was the daughter of Archdeacon Samuel Williams, founder of Te Aute College and the son of Archdeacon Henry Williams and Marianne Williams.

⁶⁹ Gowing came from Sydney and graduated BA from Sydney University but then went to England. He took a degree at Oxford, went to Wycliffe Hall, and was ordained in Manchester in 1938/1939. He served two curacies and was then a parish priest in Southwark. He came to New Zealand in 1950 to become Dean of Nelson at the age of 37. One of his consecrating bishops was T.S. Jones, his father-in-law and a former suffragan bishop of Hulme in the Diocese of Manchester.

⁷⁰ On election Holland was Vicar of New Plymouth, Johnston Vicar of Whangarei, Warren and Pyatt Dean of Christchurch, Gowing Vicar of Merivale (and previously Dean of Nelson), Sutton Dean of Dunedin, Norman Vicar of Karori, and Mann Vicar of Lower Hutt.

⁷¹ After a curacy in Tokoroa, he went to Oxford for further study and then a curacy. On his return he spent two years as vicar of a small rural parish in Taranaki, before becoming a lecturer in church history and liturgy at St John's College and then Auckland's director of Christian education

⁷² Norman, a lieutenant-colonel commanded the 25th New Zealand Battalion. He received the DSO and Military Cross. <http://muse.aucklandmuseum.com/databases/Cenotaph/36492.detail>, accessed 12 June 2012. Pyatt achieved the rank of major. He was General Freyberg's aide-de-camp and then second in command of the 20th New Zealand Armoured Regiment.

<http://www.teara.govt.nz/en/biographies/5p42/1>, accessed 12 June 2012.

⁷³ Hulme-Moir was ordained in 1936 and served a curacy 1936-37 before becoming General Secretary of the Australian CMS in New South Wales and attached to the cathedral (1937-39). He was an army

Four were elected from within their own dioceses,⁷⁴ an event which prompted Johnston to observe, after Wellington elected Norman⁷⁵ as its bishop: ‘... that a particular tribute is given when a diocese is content to choose one of its own priests to be its Father-in-God.’⁷⁶ Six came from other New Zealand dioceses,⁷⁷ two from England and one from Australia. Two were already bishops.⁷⁸ Most were already members of General Synod; seven of the ten elected from the ranks of local clergy had been archdeacons or deans (both in three cases). Two died in office⁷⁹ and three were translated to other dioceses.⁸⁰

The consecration of bishops whose prior ministry, if not their initial training, had been in New Zealand was a natural step towards the development of a local episcopate. However, it was perhaps not until later that a stronger emphasis was placed on the New Zealand context. Belich’s ‘tight society’ until the 1970s valued British links. Maybe church leaders also saw themselves as ‘Better Britons’ in an antipodean church.

The appointment of younger bishops was no new thing and was the norm in the colonial church. Most of those elected before 1919 were in their thirties and forties.⁸¹ On

chaplain (1939-45) and, after the war, rector of Mosman (1945-52) and Summer Hill (1952-54) and was appointed Archdeacon of Ryde and then of Cumberland.

⁷⁴ Holland (vicar of St Mary’s, New Plymouth), Norman (vicar of Karori), Warren and Pyatt (deans of Christchurch).

⁷⁵ The Wellington electoral synod in 1973 was influenced by the church union issue. The results of the 1972 referendum indicated that the diocese was evenly divided. The former bishop, the late Henry Baines, supported the plan for union, but synod elected the conservative Edward Norman, who had opposed the plan.

⁷⁶ PGS 1974, p.18.

⁷⁷ Johnston (Auckland to Dunedin), Gowing (Christchurch to Auckland), Sutton (Dunedin to Nelson), Robinson (Wellington to Dunedin), Reeves (Auckland to Waipapu) and Mann (Wellington to Dunedin).

⁷⁸ Baines from Singapore to Wellington (1960) and Johnston from Dunedin to Waikato (1969). This was as many as in the previous hundred years (Averill and West-Watson).

⁷⁹ Baines (Wellington) in 1972 and Robinson (Dunedin) in 1975.

⁸⁰ Holland (Waikato to Polynesia) and Johnston (Dunedin to Waikato) in 1969, and Reeves (Waipapu to Auckland) in 1979.

⁸¹ Twelve out of 21 were in their thirties and forties: Selwyn was 32, Nevill 34, Suter 36, Cowie 38, Neligan 40, Hobhouse 41, Wallis and Julius 42, Abraham 44, Averill 45 and 49, and Sadlier 45. The main exception was W.L. Williams who was 66.

average, they held office for 20 years⁸² and retired in their seventies or eighties.⁸³ It was a case of young bishops having long careers and then retiring or dying at an advanced age. After 1920 the church became accustomed to having older bishops as four were over 60.⁸⁴ On average they were 55 when appointed, remained in office for an average of 13 years⁸⁵ and retired in their seventies.⁸⁶

Because their ecclesiastical structures differed it is not easy to make comparisons between Anglican bishops and leaders of other churches. Presbyterian moderators, for example, held office for only one year. However, some conclusions can be drawn.⁸⁷ An analysis of the 75 men who served as moderators of the General Assembly between 1901 and 1975 revealed some interesting trends, which became clearer when the period was divided into three 25-year periods.⁸⁸ During the first period (1901-25) seventeen were born in Scotland, four in other countries, and only four in New Zealand. However, in each of the 1926-50 and 1951-75 periods, 20 moderators out of 25 were born in New Zealand, including 14 and 9 respectively from Otago and Southland. Leadership came from within New Zealand at an early stage and by the 1930s most moderators had trained at the Theological Hall in Dunedin. Scotland provided most of the early moderators although in every case they were engaged in ministry in New Zealand when elected. (The system did not allow for the election of moderators from outside New Zealand). The second phase was the election of

⁸² Selwyn was bishop of New Zealand for 27 years and then Lichfield for ten years and Cowie was bishop of Auckland for 33 years. Christchurch had only two bishops in its first seventy years: Harper, was bishop for 34 years, and Julius for 35 years. Suter remained in Nelson for 25 years until ill-health forced his retirement at 60. Nevill was bishop of Dunedin for a remarkable 48 years, Hadfield occupied the see of Wellington for 23 years but that would have been longer had he accepted the office twelve years earlier. He was 56 when consecrated. Sprott remained in Wellington for 25 years. In Waiapu three generations of the Williams family provided bishops whose combined service totalled 38 years. Averill was consecrated as bishop of Waiapu when 44 but after four years was translated to Auckland where he stayed for 26 years.

⁸³ On retirement, resignation or death in office, Harper was 87, Nevill 82, W.L. Williams and Sprott 80, Hadfield 79, Julius 78, W. Williams 76, Mules 75, Averill 75, Cowie and Sedgwick 71

⁸⁴ H.W. Williams 70, Cruickshank 63, Fitchett 62, and Richards 61.

⁸⁵ West-Watson was bishop of Christchurch for 25 years but had previously served as a suffragan bishop in England for 17 years before his appointment to Christchurch in 1926. He was consecrated in 1909. Cherrington was bishop of Waikato for 24 years, Simkin in Auckland for 20 years, and Fitchett in Dunedin for 18 years.

⁸⁶ Fitchett was 80, H.W. Williams, Cherrington and Simkin 77, Richards 75, West-Watson 74.

⁸⁷ Appendix 2 includes a list of moderators between 1901 and 1975. I am grateful to the compilers of the Register of New Zealand Presbyterian Ministers, Deaconesses & Missionaries 1840 to 2009 for this information. <http://www.archives.presbyterian.org.nz/page143.htm>.

⁸⁸ The country of birth of the 25 moderators in each period was as follows:

1901-25: Scotland 17, other overseas 4, Otago and Southland 2, Rest of New Zealand 2.
1926-50: Scotland 3, other overseas 2, Otago and Southland 14, Rest of New Zealand 6
1951-75: Scotland 2, other overseas 3, Otago and Southland 9, Rest of New Zealand 11.

moderators born in the Presbyterian heartland of Otago and Southland. However, in the post-war period the locally-born moderators came from many parts of New Zealand. The average age on appointment remained at 60 during the three periods.

It was usual for a bishop to work from his diocesan office but to use a study at home for reading, study and reflection. The bishop's house⁸⁹ had to be large enough to entertain visitors, accommodate guests and host receptions and, ideally, not too far from the cathedral and office. These requirements meant that bishops often lived in convenient if affluent areas like Parnell or Thorndon. The Bishop of Christchurch lived in the grand Bishops court in Park Terrace, while Nelson's Bishopdale gave its name to the suburb. By the end of the 1960s bishops had dispensed with gaiters,⁹⁰ shed the 'My Lord' style of address, and turned their attention to the houses in which they lived. In these ways they honoured the spirit of resolution 41 of the 1968 Lambeth Conference:

The Conference recommends that the bishops, as leaders and representatives of a servant Church, should radically examine the honours paid to them in the course of divine worship, in titles and customary address, and in style of living, while having the necessary facilities for the efficient carrying on of their work.⁹¹

Bishops' houses in most dioceses became simpler and smaller, partly for economic reasons (heating costs were sometimes a problem) but also for reasons of life-style. Pyatt was embarrassed when he became Bishop of Christchurch in 1966. Even with help, he said, the house was hardly manageable for an ordinary family, and:

... the more help one has, the less one looks like an ordinary family! I very much doubt whether 100 Park Terrace any longer presents the correct picture of what a Bishop in 1966 looks like. It has fulfilled a noteworthy part in the diocese, but I suspect that it represents now something of a hangover from Victorian concepts, and that in 1966 we should be content with something rather less flamboyant, even if less beautiful.⁹²

In the meantime, he said he would occupy it very happily but use it differently. Instead of a garden party, synod members would be invited to come in informal groups and he hoped that country clergy would 'find their way into our spare bedrooms on many occasions'. (The house was later converted into the Bishopspark retirement home).

⁸⁹ The generic term was 'Bishop's House' but dioceses sometimes used names such as Bishops court and Bishopdale.

⁹⁰ Gaiters were part of the everyday clerical clothing of bishops and archdeacons until the middle of the twentieth century. They were made of black fabric, and were buttoned up the sides to below the knee where they joined black breeches. They were worn with a clerical apron, a type of short cassock which reached to just above the knee. Their purpose was originally practical, since archdeacons and bishops rode horses to parts of the diocese. Gaiters later took on a more symbolic dimension. <http://anglicansonline.org/special/gaiters/>, accessed 25 August 2012.

⁹¹ <http://www.lambethconference.org/resolutions/1968/1968-41.cfm>, accessed 24 August 2012.

⁹² Christchurch YB, 1966, p.22

A Typical New Zealand Bishop?

There was never a typical New Zealand bishop in this period but Allan Pyatt comes close. He was a transitional figure as his 'identification with the growing sense of national identity won him wide acceptance, and helped ... to change the image of what it was to be Anglican in New Zealand'.⁹³ His 'genial manner, preference for bicycling as a mode of transport, enjoyment of sports and beach holidays, and keen sense of social justice' contributed to this. Colin Brown suggests that his ecclesiastical leadership style – mild authoritarianism modified by a sense of 'mate-ship' – was shaped by his wartime experience. He describes him as a 'pragmatic traditionalist, a firm supporter of moderate reform, but uneasy about demands for radical change'.⁹⁴ On the other hand, his episcopate coincided with a growing sense of independence on the part of the Anglican Church in New Zealand of which he was fully supportive.

Pyatt was well-known as an effective parish priest and commentator on current affairs when he became bishop. His synod charges were laced with pastoral advice. In military terms, he reminded members that they were the people who were at the forefront of the battle. The bishop was there for 'the sole purpose of helping you to do your job amongst your people'. He admitted that 'sometimes the administration and the base wallahs will seem to loom unnecessarily large, and to be daily increasing in numbers, but ... this can be justified only when we at the base are making things better for you up front ... you will find me quite often cluttering up both the vicarage doorsteps and your church, because I hope to be able to use our very efficient diocesan administration so as to free me to see you at your work and in your home'.⁹⁵

The church had to make the fullest use of all its members⁹⁶ but it was probably more effective 'if it is a layman or laywoman seen on TV – someone who is a manager or trade union official, putting across his faith, as well as the clergyman who can handle this medium. So I ask the question again: what does this leave as the task of the clergy?'⁹⁷ The clergy should

... work alongside our lay people to help them fulfil this ministry ... in a way which does not lead only to an individualist pietism or to regard the saving of their own souls

⁹³ Ibid.

⁹⁴ Colin Brown. 'Pyatt, William Allan - Biography', from the Dictionary of New Zealand Biography. Te Ara - the Encyclopedia of New Zealand, updated 1-Sep-10, accessed 16 January 2011. URL: <http://www.TeAra.govt.nz/en/biographies/5p42/1>

⁹⁵ Christchurch YB, 1966, p.23

⁹⁶ Ibid., p.21

⁹⁷ Christchurch YB, 1968, p.21

as a sufficient motive for religion. ... This means liturgy, ... scholarship, ... prayer and visiting and preaching, and discipline, a willingness ... for our clergy to let the laymen assume their full place in the area of responsible decisions, both in the Church and outside it.⁹⁸

He was passionate about the clergy's role in equipping the laity for service in the world, and urged the laity:

... not only to be good, ... to overcome weakness, but to minister to the world in its strength. ... Is it too much to ask laymen and laywomen to accept ... a really vigorous training programme to fit them to play their part? Your parish should be geared to one thing only: to produce a worshipping community ... trained to go out and minister to God's world where it is strong as well as where it is weak.⁹⁹

Pyatt urged the clergy to visit:

I know it is hard: response to our visits is no longer automatic; many are away from home. Yet it is basic; it is still what our laymen are crying out for. The man who 'comes in and out among the people' is the man who knows his parish, can be their pastor, and so is informed for both his counselling and his preaching ... The leader is not one who imposes his authority from above, but one who is prepared to 'come in and out among the people'.¹⁰⁰

He called them to '... return to the daily prayers in our Church with the bell rung, as the Prayer Book enjoins. So shall we be one with our people as they pray by the quality of the work they do in the world and by the kind of relationship they build up in office, factory, shop and farm.'¹⁰¹

5.5 Assistant Bishops

Until 1952 the only bishop other than a diocesan was the Bishop of Aotearoa. He was a suffragan bishop in Waiapu but was permitted to minister in other dioceses with the permission of their bishop.¹⁰² The 1952 General Synod made provision for an assistant bishop to assist the primate with his diocesan responsibilities¹⁰³ and E.J. Rich was

⁹⁸ Ibid., p.22

⁹⁹ Ibid., p.21

¹⁰⁰ Christchurch YB, 1969, p.22

¹⁰¹ Ibid., p.22

¹⁰² The development of this office since 1945 is referred to in the next chapter. The arrangement was a compromise as the General Synod was unwilling to set up a separate Maori diocese (as some had suggested) and some of the bishops were unwilling to devolve responsibility for work among Maori. It was intended that this bishop should be bishop of the Maori people, working alongside the diocesan bishops, but having a base within the Diocese of Waiapu. Bishop Frederick Bennett was appointed as the first Bishop of Aotearoa in 1928.

¹⁰³ The background to this appointment is referred to in the next chapter.

consecrated later that year.¹⁰⁴ In 1955, S.G. Caulton, who had resigned as Bishop of Melanesia and became vicar of an Auckland parish,¹⁰⁵ was invited to become a part-time assistant bishop. However, there was no canonical provision for assistant bishops until 1958¹⁰⁶ when General Synod passed legislation permitting the bishop of any diocese which had authorised it to nominate an assistant bishop. Between 1962 and 1976, four bishops were appointed under these provisions. All six assistant bishops in this period were men at the end of their careers with an average age of 61 on appointment, ten years older than the diocesan bishops (table 5.5). Three had been missionary bishops.¹⁰⁷

None had any effective power in their diocese.¹⁰⁸ They were appointed primarily to assist with the confirmation load as numbers increased dramatically between 1945 and 1965. Bishops in the larger dioceses were under pressure, as statistics from Auckland (table 5.3) indicated. Growth had taken place in other areas of church life but confirmation was the only service, apart from ordination, that required the presence of a bishop.

When the appointment of an assistant bishop was contemplated in Auckland in 1964 one of the clergy, John Mullane, challenged the concept. He agreed that bishops carried an enormous work-load but questioned whether the appointment of an assistant bishop was the best solution as he could 'give help to the diocesan only in a way which [did] grave disservice to the idea of the office of a bishop'.¹⁰⁹ He was not consecrated to

¹⁰⁴ E.J. Rich (1894-1972) was appointed as Assistant Bishop to the Primate (R.H. Owen, Bishop of Wellington) under special provision and was consecrated on 28 October 1952. Owen resigned on 29 February 1960 and Rich vacated his office at the same time. He was then appointed Commissary to the Senior Bishop during the vacancy. H.W. Baines, Owen's successor, was translated to Wellington on 21 September 1960 and Rich finally resigned and retired on 28 February 1961.

¹⁰⁵ He was Vicar of Northcote (1954-57) and St George's, Epsom (1957-64), and Assistant Bishop (1955-64).

¹⁰⁶ PGS 1958, statute 254, pp.95-96.

¹⁰⁷ Caulton in Melanesia, Spence in Pakistan, and Wiggins in Tanzania.

¹⁰⁸ The name of the nominee was to be submitted to the other bishops and then to the diocesan standing committees before the primate could give his sanction. An assistant bishop was a member of his own synod but sat in the house of clergy and could attend General Synod only if elected as a clerical representative. Caulton was appointed assistant bishop but not vicar-general. That office went to Archdeacon Prebble who held it until his departure from the diocese in 1963. When Simkin retired in 1960, Caulton became 'episcopal commissary' but Prebble became the commissary with responsibility for administrative matters.

¹⁰⁹ Mullane, *ibid.*, p.40.

do any of the tasks which most people agreed were significant for the office of a bishop as outlined in the 1938 Doctrine Report.¹¹⁰

In practice, all he could do was administer confirmation and Mullane suspected that this was all that he was needed for.¹¹¹ The legislation simply provided the diocesan bishop with someone who could relieve him of a few duties instead of taking over pastoral functions for which the bishop was consecrated. Because the assistant bishop was chosen by the bishop rather than the diocese, his position was precarious. It could be awkward if a younger assistant bishop was not chosen as the next diocesan bishop. A priest-assistant to the bishop could do most of the things that were needed.

Mullane identified three alternatives. The first was the appointment of a suffragan bishop with jurisdiction over a certain territory within the diocese. However, such a bishop would still not be able to fulfil all the functions of a bishop. The second was the appointment of a coadjutor bishop with the right of succession. However, there was no guarantee that the two bishops would 'get on' and, furthermore, the continuity would remove the possibility of introducing 'new ideas' which the election of a new bishop made possible. The third, the creation of a new diocese, was his preference as he felt some of the present diocesan boundaries were very odd.¹¹²

Undeterred, the diocese proceeded to elect the dean, G.R. Monteith, and he was consecrated in 1965.¹¹³ However, Mullane's article had some influence as the 1968 General Synod appointed a commission¹¹⁴ to consider the matter. The Lambeth Conference that year recommended that all bishops¹¹⁵ should exercise 'every kind of episcopal function and have their place as bishops in the council of the church'¹¹⁶ but the

¹¹⁰ He did not 'symbolise and secure ... the apostolic mission and authority within the church;' did not 'secure the purity of the apostolic teaching' as these were the functions of the diocesan; and he was in no way an 'organ of unity and universality;' nor was he the appropriate agent for continuing the apostolic ministry within the Church. The bishop was the centre of unity in a diocese – 'you can't have two centres,' nor was he able to 'represent the whole church in and to his diocese' and he did not specifically have the idea of 'pastoral care inherent in his office' as this was related to the work of the diocesan. The office of assistant bishop obscured this pastoral relationship, and in any case the diocesan bishop could delegate responsibilities to any of his clergy. *Report on Doctrine in the Church of England, 1938*, pp.121-123. Mullane, *ibid.*, pp.40-41.

¹¹¹ *Ibid.*, p.41.

¹¹² *Ibid.*, p.43.

¹¹³ He was Dean of Auckland 1949-69 and Assistant Bishop 1965-75 and so combined both offices for four years.

¹¹⁴ Bishop Gowing (convenor), Bishop Vockler (Polynesia), Canon R.S. Foster, the Very Revd H.A. Childs, and Messrs I.E. Fitchett, W. Olphert and D.S. Max. Because Bishop Vockler resigned and Canon Foster was out of the country, neither attended the meetings held.

¹¹⁵ Including coadjutor, suffragan and full-time assistant bishops.

¹¹⁶ PGS 1970, p.245.

General Synod's response in 1970 was again very cautious.¹¹⁷ Auckland and Wellington appointed assistant bishops but the other large diocese, Christchurch, appointed a full-time archdeacon to assist the bishop with his administrative duties.¹¹⁸

5.6 Other Elements in the Diocesan Structure

As well as the office of bishop, every diocese had a number of common elements: the cathedral, the diocesan office, the annual synod, standing committee, the archdeacons, the examining chaplains, social services, and a Christian education department. Every diocese had a trust board responsible for the administration of endowments and the investment of funds held on behalf of parishes; and other boards and committees, like the faculties committee (which advised the bishop on building matters). Some had committees dealing with public and social affairs, church union, ecumenical relations, evangelism, and Maori mission.

The Cathedral

The primary function of a cathedral was as the *cathedra* (the bishop's seat) but most were major centres of worship which served also as parish churches,¹¹⁹ except in Christchurch. The cathedrals played an important role as centres of church music, venues for civic and state occasions, and funerals for public figures. This meant that congregational life was sometimes disturbed by events like synod and ordinations. Day-to-day responsibility was entrusted to the dean and chapter,¹²⁰ but the work of the dean was greatly assisted when there were other clergy on the staff.¹²¹ Maurice Pirani, minor canon at Wellington cathedral, was soon dubbed 'Maurice Minor' after the popular small car! It was important that the bishop and dean should work harmoniously although the *Barchester Chronicles* and *All Gas and Gaiters*¹²² perhaps reinforced the

¹¹⁷ It provided for the assistant bishop to continue in office in certain circumstances instead of his appointment terminating on the retirement of the diocesan bishop. The new bishop would have the right to terminate the appointment by giving 12 months' notice within the first year of his own appointment. General Synod also changed the nomination process so that the diocesan bishop could propose the names of persons from whom the standing committee could choose a nominee. PGS 1970, p.121.

¹¹⁸ Archdeacon H.G. Norris was the first to take this responsibility. Among others who served in this way were Archdeacons R.J. Witty and T.A. McKenzie.

¹¹⁹ The dean was usually licensed concurrently as Dean of the Cathedral and Vicar of the Parish.

¹²⁰ The chapter consisted of the bishop, dean, and clerical and lay canons.

¹²¹ They sometimes carried titles like sub-dean, precentor, canon-in-residence, or minor canon.

¹²² A popular BBC comedy series in the 1960s

stereotype that the relationship was fractious and adversarial. Such difficulties had been experienced in New Zealand as the early history of the diocese of Waikato indicated.¹²³

Some deans had higher public profiles than their bishops. This was often because their duties were focused on one prominent locality whereas the bishop was required to be mobile. Sullivan, Chandler,¹²⁴ Hurst, Pyatt, Raphael, and Rymer¹²⁵ were among those who were active in their communities. Sullivan's lunchtime addresses in ChristChurch Cathedral and Chandler's weekly column in the *Auckland Star* reached wider constituencies. Some deans became bishops¹²⁶ but the positions called for different gifts: an extrovert sometimes found the office of dean more rewarding. The bishop more often required negotiating skills and the ability to work from (rather than in) a base, and a capacity to 'see the big picture'.

Cathedrals were very public signs of diocesan and sometimes civic identity. No cathedral was better known than Christ Church Cathedral. Built on land set aside by the founders of the province in the heart of the city, its corner-stone was laid in 1864 but building was delayed. St Michael's church served as a pro-cathedral until the nave was completed in 1881 but it was not until 1904 that the building was finished.

Throughout this period most cathedrals undertook a building programme. *Church and People* saw this as a sign of progress. Construction commonly took several decades. In 1945 three of the seven cathedrals were in temporary buildings and others were incomplete. There was a feeling then that a wooden building was not desirable: it should be replaced when circumstances permitted. There was little appreciation of the unique historical character of these buildings. The temporary status of pro-cathedrals

¹²³ H.C.M. Norris, *Diocese of Waikato 1926-1976*, Hamilton: Diocese of Waikato, 1976 and Catherine Mary Onslow Doran, 'Maintenance and Ministry: The History of the Diocese of Waikato', University of Waikato, MA Thesis 1998.

¹²⁴ Charles Walker Chandler (1894-1971) was born in England but served in Australia and New Zealand. Although trained at Moore College, Sydney, he was an Anglo-Catholic with pronounced left wing views and was also a pacifist. He served two curacies in Sydney, one of which was with Fr John Hope at Christ Church, St Lawrence and in 1928-29 assisted Jasper Calder at the Auckland City Mission. He was priest in charge in the mining town of Mt Morgan near Rockhampton during the Depression before moving to New Zealand in 1934. He became Vicar of Cambridge after the previous vicar had fallen out with Bishop Cherrington and established a rival congregation. He became Dean of the Cathedral in Hamilton in 1948 and retired to Leigh in 1957.

¹²⁵ Charles Chandler (Waikato 1948-57), Martin Sullivan (Christchurch 1951-62), Walter Hurst (Dunedin, 1956-63 and Wellington 1963-77), Allan Pyatt (Christchurch 1962-66), Timothy Raphael (Dunedin 1965-73), and John Rymer (Auckland 1970-90).

¹²⁶ In this period, Warren (1951) and Pyatt (1966), deans of Christchurch, were elected as bishop of that diocese. Two deans of Dunedin, Cruickshank (1945) and Sutton (1965) became bishops of Waiapu and Nelson, respectively.

sometimes meant that the clergyman in charge was not necessarily given the title of dean. The first deans of Auckland and Wellington were not appointed until 1938 and 1948 respectively.¹²⁷

In a sense, St John's College or 'Bishop's Auckland' was Auckland's first cathedral but its remoteness led Selwyn to regard St Paul's church in Emily Place as a pro-cathedral as it was nearer the city. However, when Point Britomart was levelled the church had to be demolished in 1885. At the same time, the first St Mary's, Parnell was replaced by a new church which Cowie decided could also function as a cathedral until a permanent building could be erected across the road on land acquired for this purpose by Selwyn. It served as the cathedral from 1887 until 1973. The foundation stone for the chancel of the new Holy Trinity cathedral¹²⁸ was laid in 1957 but it was not used regularly until a temporary nave was added in 1973.

Wellington's 'Old St Paul's' (1866) in Mulgrave Street served as the city's 'pro-cathedral' for almost a century. The foundation stone for the permanent cathedral in Molesworth Street was laid in 1954 but the building was not dedicated until 1964. It was later extended.¹²⁹ Napier had a temporary cathedral as an earlier St John's had been destroyed in the 1931 earthquake. The present cathedral was completed in 1965 but re-ordered in 1974.¹³⁰ Dunedin's St Paul's, built in 1919, was complete except for its temporary chancel. A new chancel of contemporary design was added in 1970. Hamilton's St Peter's, built in 1916, only became a cathedral in 1926 when the diocese was established. Nelson's Christ Church Cathedral (1932), the fourth on Church Hill, lacked a permanent chancel and tower until these were added in 1967.

¹²⁷ W. Fancourt became dean of Auckland in 1938 although he had been vicar of St Mary's since 1929 and D.J. Davies became dean of Wellington in 1948 although he had been vicar since 1938.

¹²⁸ Peter Lineham, 'The Church Facing Challenges, 1960-85' in Allan K. Davidson (ed.), *Living Legacy: A History of the Anglican Diocese of Auckland*, Auckland: Anglican Diocese of Auckland, 2011, pp.267-70.

¹²⁹ The nave was extended and new windows installed in 1972. Bells were placed in the tower in 1984, and the final extension of the nave, with new narthex, porch and gallery, was dedicated in 1998. http://wellingtoncathedral.org.nz/index.php/Cathedral_History, accessed 19 June 2012.

¹³⁰ The foundation stone was laid in 1955. Building of the chancel, chapel and most of the nave began in 1960, and the cathedral was completed in 1965. In 1974, the altar was moved forward, the chapel was converted into a diocesan centre, and its furnishings relocated in the previous sanctuary. <http://www.napiercathedral.org.nz/history.php>, accessed 19 June 2012.

The Diocesan Office

The diocesan office was another key element in the diocese. Many diocesan secretaries (or ‘registrars’) held these positions for many years and became formidable repositories of knowledge.¹³¹ Stuart Sprott, not only the second son of a bishop but also his secretary, became diocesan secretary in Wellington in 1938 and when he retired in 1965, remained as a consultant for a further twenty years:

His encyclopaedic knowledge of the contents of the numerous trust deeds held in the office made him a valued source of information and advice to many people involved in the diocesan administration. A bachelor, Mr Sprott was a very private person. Apart from his work, cricket was his abiding love. In 1978 Mr Sprott’s contribution to church life was acknowledged by the award of a Queen’s Service Medal. He died in 1985 in his 92nd year.¹³²

Diocesan registrars were either clerical or lay, and were usually supported by an accountant, clerk and a shorthand-typist. Their duties usually included responsibility for the trust board. In some dioceses the title ‘diocesan registrar’ was replaced by ‘diocesan manager’ to indicate more accurately what the job had become. In Auckland, Howard Anderson, a Presbyterian layman, was appointed ‘diocesan executive officer’ in 1972 to reflect that he was also responsible for various trust boards.

The sloping desk, ink wells and blotting paper, hand-written ledgers and a counter bell projected a Dickensian image. Economy and frugality meant that salaries were low, and the staff was anxious to dispel any notion that they were a drain on diocesan finances; but by the mid-70s this image was transformed. Most diocesan offices moved into more suitable and up-to-date premises, sometimes known as ‘Anglican Centres’ which housed a variety of activities and specialist staff members. They sometimes also housed an Anglican bookshop.¹³³ The new Church House in Christchurch occupied a central city site and offered a more progressive image of the church.

¹³¹ Those who held office included: *Auckland*: J.E. Barton (1940-51) and T.P. Cheeseman (1951-69); *Christchurch*: E.P. Wills (1934-46), L.H. Wilson (1946-62) and J.C. Cottrell (1962-79); *Dunedin*: W.D. Jenkin (1934-47), the Ven. R. Newcombe (1947-65) and R.J.S. Murchison (1967-79); *Nelson*: J.N. Stephenson (1931-58) and W.F. Wilkens (1956-83); *Waiapu*: R.E.H. Pilson (1928-56) and L.R. Nash (1957-72); *Waikato*: A.B. Whyte (1929-56); *Wellington*: S.T.C. Sprott (1938-65).

¹³² Peter Butt, *The Cross and the Stars: An Historical Record of the Anglican Diocese of Wellington*. Wellington: Diocese of Wellington, 1993, pp.85-86.

¹³³ Including the Church Book Society in Auckland, the Church House Book Supply in Dunedin, and Anglican bookshops in Christchurch and Wellington.

The Diocesan Synod¹³⁴

Every diocese held an annual synod, which consisted of the bishop, the clergy,¹³⁵ and lay representatives elected by parishes. Its primary function was legislative, and business was dealt with by bills and motions but, within that framework, it also served as a forum for discussion of matters of concern. Proceedings began with the opening ‘charge’ which gave the bishop an opportunity to reflect on the ‘state of the union’, note significant events, and signal some desired directions, although any bishop walked a fine line between offering a lead and directing a synod.

Synods followed Westminster parliamentary procedures: bills were accorded three readings and were examined by the synod in committee. In some dioceses the clergy wore cassocks (and did so until the 1960s), the chancellor (the bishop’s legal adviser) donned his wig, and the registrar his gown. The clerical and lay secretaries were seated close at hand, as sometimes were the archdeacons and canons. The bishop was seated on a dais, his crozier raised when the house was in session but, when synod went into committee, the bishop withdrew from his chair, laid his crozier on the table, and members were permitted to smoke.

They were overwhelmingly male gatherings and carried something of the atmosphere of a club. Although women were not prohibited from synod membership it was not until the 1970s that their numbers increased substantially and although the first female representative in Auckland was elected in 1947, thirty years later there were still only 17 women among the 100 lay members.¹³⁶

Reports and accounts were considered in great detail and debates often continued for long periods. In some dioceses there was a ‘missionary evening’ at which visiting missionaries spoke and parishes were encouraged to meet giving targets. Synods usually broke into separate clergy and lay conferences for a few hours. At the lay conference the bishop had an opportunity to impress upon parishes the need for them to meet their obligations in regard to stipends and allowances.

Synods sometimes resembled annual reunions as they brought together clergy and laity from every parish. The wives of clergy sometimes accompanied their husbands

¹³⁴ Much of the material in this section is drawn from the writer’s recollection of synods as an observer in the early 1960s and as a participant from 1969.

¹³⁵ At the beginning of the period it was customary for all clergy, whether licensed to an office such as vicar or assistant curate or holding a permission to officiate, to attend synod. In later years, as clergy numbers increased, membership was limited to those who held a licence.

¹³⁶ *Auckland YB* 1976, p.9.

and it was common for the bishop's wife to entertain them during synod. In some dioceses the bishop provided a meal for members, and the numbers involved sometimes meant that this had to be repeated over a number of evenings. Women from nearby parishes often provided lunch but members made their own arrangements for the evening meal and sometimes met in groups. Billets were provided for those from out of town. In these ways, friendships were formed and a network of relationships built up. Synods were often lengthy affairs. For example, those in Auckland usually began with Sunday evensong and continued until late on Thursday, but with two-hour breaks for lunch and dinner.¹³⁷

Standing Committee

Between annual synods, diocesan business was the responsibility of the standing committee, which usually met monthly and was chaired by the bishop. It was elected annually and had equal clerical and lay representation. Membership was dominated by senior clergy¹³⁸ and a small group of laymen who often remained in office for lengthy periods. In Auckland, for example, between 1945 and 1968, the eight clerical seats were filled by 33 clergy, 12 of whom remained members for at least ten years and another 14 between five and nine years. Elections were eagerly contested.¹³⁹ The first women members of the Auckland standing committee were elected in 1972 and 1973.¹⁴⁰

¹³⁷ The 1969 synod, for example, ran from Monday evening until Friday evening. It began on Monday at 7.30pm and concluded at 10.40. Tuesday began with Holy Communion at 9.15am, synod assembled at 10.30, broke for lunch (12.40 to 2.30) and dinner (5.30 to 7.30) and business concluded at 10pm. It met on Wednesday and Thursday from 10am to 10pm, with similar meal breaks, while on Friday, the final day, it began at 9.30 and concluded at 5.45pm. The 1971 and 1973 synods began at 10.00am each day and concluded at 10.00pm or later, with breaks between 12.45 and 2.30 and 5.30 to 7.30. Sessions at the 1976 synod, however, began at 1.00pm each day. On the closing night, synod adjourned at 11.35pm. *Auckland YB 1969, 1971, 1973 and 1976*.

¹³⁸ Such as assistant bishop, dean, archdeacon or canon.

¹³⁹ At the 1968 Auckland synod, nineteen clergy were nominated for eight seats and the election went to a ninth ballot, because a successful candidate had to secure sufficient votes in both houses. In 1969, the size of the committee was increased (to twelve clergy and twelve laity) but the outcome was similar. Interest remained high and, in 1973, 23 clergy and 14 laity were nominated to fill the twelve positions in each house. The Auckland Year Book listed the nominations until 1971 but later issues (except 1973) only list the names of those elected.

¹⁴⁰ Mrs MA. Roberts (Manurewa) was elected in 1972 and Miss M.E. Foster (St Paul's, Symonds Street) in 1973 but each served only one year. Mrs R. Bean (Otahuhu) and Mrs J. Innes-Walker (Howick and, later, Bucklands Beach) were elected in 1975 and remained members until 1981.

Archdeacons

Selwyn appointed four archdeacons in the 1840s to supervise Maori mission work¹⁴¹ and in the 1850s made similar appointments in the new settler communities¹⁴² and by 1870 there were eleven archdeacons.¹⁴³ Bishop Harper's explanation of the archdeacon's role was typical: they were chosen by the bishop to 'share the responsibility of visiting, inspecting, and reporting on the financial and spiritual health of the parishes, and were of necessity men in whom he could trust and confide.'¹⁴⁴ Between 1945 and 1976 the number of archdeacons increased from 24¹⁴⁵ to 30¹⁴⁶ in response to parish growth. Most archdeaconries included 10-12 parishes,¹⁴⁷ a convenient size for regular clergy meetings and a small enough grouping to allow the archdeacon to keep contact and offer guidance on such matters as recommending diocesan approval for new buildings. Archdeacons were usually vicars of larger parishes with wide experience in the New Zealand church. Of the 31 archdeacons and deans who held office in 1945, 19 were born, educated and ordained in New Zealand or had arrived at an early age; three were born in New Zealand but ordained elsewhere; while the other nine had come from overseas, mostly from England.¹⁴⁸ The first General Synod provided for archdeaconry and rural deanery

¹⁴¹ Four senior CMS missionaries were appointed: William Williams (Waiapu, 1842), Alfred Nesbit Brown (Tauranga, 1843), Henry Williams (Waimate, 1844), Octavius Hadfield (Kapiti, 1849).

¹⁴² C.J. Abraham (Waitemata, 1853), R.B. Paul (Waimea, 1855), H. Govett (Taranaki, 1859), and R. Maunsell (Waikato, 1859).

¹⁴³ Diocese of Auckland: Waimate, Auckland (previously Waitemata), Waikato and Taranaki; Diocese of Waiapu: Tauranga and Waiapu; Diocese of Wellington: Wellington (previously Kapiti); Diocese of Nelson: Waimea and Marlborough; Diocese of Christchurch: Christchurch (previously Akaroa) and Westland.

¹⁴⁴ Bishop Harper to Bishop Nevill, 29 September 1882, BHOLB14, pp.84-87, cited by Margaret Lovell-Smith, "'There is everything to be done': Organising a Colonial Church', in Colin Brown et al (eds.), *Shaping a Colonial Church: Bishop Harper and the Anglican Diocese of Christchurch*: Canterbury University Press, 2006, p.77.

¹⁴⁵ The following archdeaconries operated in 1945: *Auckland*: Auckland, Waimate, Waitemata, Manukau; *Waikato*: Waikato, Taranaki; *Waiapu*: Hawke's Bay, Tauranga, Waiapu; *Wellington*: Wellington, Rangitikei, Waitotara, Wairarapa; *Nelson*: Waimea, Marlborough, Mawhera; *Christchurch*: Christchurch, Timaru, Akaroa & Ashburton, Rangiora & Westland; *Dunedin*: Dunedin, Southland, North Otago, Central Otago.

¹⁴⁶ The new archdeaconries were: *Auckland*: Hauraki (1954); *Waikato*: Piako (1951) and Waitomo (1962); *Wellington*: Belmont (1951) and Kapiti (1969); *Nelson*: Nelson (1966); *Christchurch*: Sumner (1959); offset by the amalgamation of North Otago and Central Otago in Dunedin diocese (1973).

¹⁴⁷ For example, in Auckland in 1976 the number of parishes and other ministry units in each archdeaconry were as follows: Auckland 11, Hauraki 13, Manukau 11, Tamaki 15, Waimate 14, and Waitemata 19. The total of 83 included four Maori pastorates and thirteen mission districts and cooperating parishes. There were 275 parishes and 24 archdeacons in 1945, an average of 11. In 1976, there were 355 parishes and 30 archdeacons, an average of 12.

¹⁴⁸ *Born, educated, ordained and ministry in New Zealand*: W.W. Averill, M.W. Butterfield, A.C.H. Button, S.J. Cooper, G.H. Gavin, P.B. Haggitt, W.A.H. Hamblett, H.A. Hawkins, H.S.I. Kenney, C.L. Mountfort, T.H.C. Partridge, A.J. Petrie, A.E. Prebble, A.C.T. Purchas, T.J. Smith, and L.G. Whitehead. *Came to New Zealand at early age*: O.S.O. Gibson, E.J. Rich, and J.R. Young. *Born in New Zealand but*

boards¹⁴⁹ although few were established. The most active of these, Otago and Southland,¹⁵⁰ functioned as a proto-synod until the new Diocese of Dunedin was created. In 1927, West-Watson established nine rural deaneries in Christchurch covering the whole diocese. He had been impressed with their usefulness in England in regard to collegiality and pastoral support.¹⁵¹

Examining Chaplains

Although the bishop was responsible for the selection of candidates for ordination, he took advice from his examining chaplains who were usually drawn from the ranks of clergy with stronger academic credentials. Theological education was left to the colleges. After ordination, junior clergy served as curates in parishes where they worked under the direction of vicars. However, dioceses identified a need for ‘on the job’ training to be supplemented by courses and other training events and in 1962 Auckland appointed the first of a succession of part-time directors of post-ordination training.¹⁵² By the 1970s some directors of Christian education found themselves increasingly engaged in ministry development.

Social Services and Hospital Chaplains

Dioceses provided social services from an early date but these were initially limited to the care of children in orphanages and unmarried mothers,¹⁵³ but pastoral care in the larger dioceses was supplemented by ‘chaplains for public institutions’ who were

ordained overseas: W. Fancourt, D.B. Haultain, and A.K. Warren. *Born and ordained overseas but with several years experience in New Zealand*: A.R. Allerton, J.B. Brocklehurst, D.J. Davies, R. Hodgson, P. Houghton, O.J. Kimberley, J.A. Lush, F.H. Petrie, and W.H. Weadon. Details extracted from *Clerical Directory* 1945 and M.W. Blain, *Biographical Directory of Anglican Clergy*.

¹⁴⁹ PGS 1966, Title B Canon III Of Local Boards

¹⁵⁰ John H. Evans, *Southern See: The Anglican Diocese of Dunedin, New Zealand*. Dunedin: Standing Committee of the Diocese of Dunedin, 1968, pp. 9-10.

¹⁵¹ N.W. Derbyshire, "The English Church Revisited: Issues in Identity and Expansion in a Settler Church: The Anglican Church in New Zealand 1891-1945." Massey, MA Thesis, 2006, pp. 162-63 and for a list Appendix 1, p. 34. West-Watson created nine rural deaneries at a time when there were four archdeacons. It is likely that they were related in this way: Archdeaconry of Christchurch (Central Christchurch, North Christchurch, East Christchurch), Archdeaconry of Timaru (South Canterbury, Mid-Canterbury), Archdeaconry of Akaroa (Banks Peninsula, Malvern), Archdeaconry of Rangiora and Westland (North Canterbury, Westland).

¹⁵² J.H. Williamson (1962-64), A.B. Catley (1965-69) and L.O'S. Beere (1969-72) served in a part-time capacity. R.S. Mills (1966-69) performed a similar role in Nelson.

¹⁵³ For example, in Auckland, an orphans' home was opened in 1860, a women's home in 1884 (which became a home for unmarried mothers in 1904), and a children's home in 1892.

responsible for hospitals, homes for the elderly, and prisons.¹⁵⁴ Most homes for older people were run by hospital boards or the state - the concept of retirement villages was unknown. As their workload increased city missions were established in the main centres¹⁵⁵ and their resources were severely taxed during the great depression. The earlier emphasis on orphanages shifted to the provision of homes for the aged. In 1949 the government began to subsidise the cost of building rest homes for the elderly. Among the first to benefit was Auckland's Selwyn Village, for which the city mission received a pound-for-pound subsidy.¹⁵⁶ In 1958 in Auckland the church established the first of a number of smaller family homes where children were cared for in a home setting.¹⁵⁷ The increasing complexity of social services led to a later restructuring of some diocesan agencies.¹⁵⁸

However, it was not until the 1920s and 1930s that full-time hospital chaplains were appointed.¹⁵⁹ In some cases, the vicar of a neighbouring parish was licensed as a chaplain, with financial assistance sometimes provided by the diocese.¹⁶⁰ One result of the Wells campaigns in the 1960s was the provision of full-time hospital chaplains.¹⁶¹ The cost was substantial but in 1972 the government agreed to share the costs involved and by 1975 it was contributing fifty percent. An inter-church chaplaincy committee was formed to administer the scheme.¹⁶²

¹⁵⁴ William Ballachey was chaplain in Wellington 1898-1924, while in Auckland, E.C. Budd was the chaplain for public institutions from 1899-1924. V.G.B. King was chaplain in Dunedin from 1906-26 but ran the mission house until the 1940s.

¹⁵⁵ Dunedin established a Mission House under Bryan King in 1906. The Auckland City Mission was founded by Jasper Calder in 1920. The St Peter's Mission, founded in 1904, became the Wellington City Mission in 1929 under Fielden Taylor. In Christchurch, Percy Revell was appointed city evangelist in charge of St Martin's House of Help, and became the first city missionary in 1929.

¹⁵⁶ Noel Derbyshire, 'The Church in a Time of War and Expansion, 1940-60' In Allan K Davidson (ed.), *Living Legacy: A History of the Anglican Diocese of Auckland*, Auckland: Anglican Diocese of Auckland, 2011, p.229.

¹⁵⁷ Ibid., p.226.

¹⁵⁸ In Auckland, for example, three major agencies emerged: the Auckland City Mission, the Selwyn Foundation, and the Anglican Trust for Women and Children.

¹⁵⁹ In 1925, John Haselden and C.F.R Harrison were appointed as chaplains to Auckland Hospital and the Auckland Infirmary, respectively. They were succeeded by E.M. Cowie (1938) and J.P. Cowie (1936) until the war years. Harry Williams was chaplain to Christchurch Hospital 1930-50.

¹⁶⁰ Between 1944 and 1953 the chaplaincy at Auckland Hospital was provided by the vicars of Holy Sepulchre or St Paul's and then by the City Mission until 1960.

¹⁶¹ In Auckland, for example, full-time chaplains were appointed to the Auckland, Middlemore, Avondale and Kingseat Hospitals while another served the Greenlane, Cornwall and National Women's Hospitals. Allan K. Davidson (ed.), *Living Legacy: A History of the Anglican Diocese of Auckland*, Auckland: Anglican Diocese of Auckland, 2011, pp.377-78

¹⁶² On 6 March 1972 the Government under Prime Minister Sir John Marshall, with Mr Lance Adams-Schneider as Minister of Health, agreed to share with the Churches in funding a national Hospital Chaplaincy Service in the public health system. A requirement was that the then National Council of

Other ministries included the Girls' Friendly Society (GFS) which provided accommodation for young women working in the cities. The Missions to Seamen operated centres in Auckland and Wellington and appointed local clergy as chaplains in other ports.

Christian Education

Some dioceses employed Sunday school advisers, and coordinated work among young people through youth councils. In the early 1960s, new boards of Christian education, headed by full-time directors, were formed. They became responsible for work among all age groups: children, young people and adults. Dunedin, for example, initiated a bishop's diploma course which offered lecture series, with notes, in subjects like Old Testament, New Testament, Church History and the Prayer Book. Some dioceses operated camp facilities¹⁶³ and, later, conference and retreat centres. Annual children's camps held in all dioceses used established camps and also school facilities. Youth conferences became popular and an Anglican youth movement was revived in the mid-1960s. Group-life laboratories influenced many clergy. In children's work, the shift from 'content-centred' to 'child-centred' curricula was encouraged by the visit of an English authority, Dr Ronald Goldman.¹⁶⁴

5.7 Conclusions

It has been suggested that the post-war period was one of energy and vitality at parish level. This was reflected in a significant increase in the number of parishes, the building of many new churches and vicarages, and an increase in the number of clergy ordained. Attendances increased as did other indicators as the church responded to population growth. For at least twenty years the church experienced numerical growth similar to that of the nation. Thanks to the success of the Wells fund-raising campaigns,

Churches and the Catholic Bishops' Conference work together in an "Inter-Church Advisory Committee on Hospital Chaplaincy" (ICAC) alongside the Department of Health to run the Hospital Chaplaincy Service. The Department of Health increased its contribution yearly until it reached 50% of the cost of the Hospital Chaplaincy Service of 55 Full-Time Equivalent (FTE) chaplains in 1975. This arrangement was to 'regularise and fund professional pastoral care' in public hospitals 'for adherents of all belief systems'. The ICAC worked with the Department of Health to distribute Government subsidy money, monitor and harmonise standards of training, accreditation and pastoral care services in hospitals and foster the development of ecumenical rather than denominational chaplaincies. <http://www.ichc.org.nz/>, accessed 12 June 2012.

¹⁶³ For example, Simkin House, Waiheke Island (Auckland), Waihi (Waikato), Otaki (Wellington), Holdens Bay, Rotorua (Waiapu), and Aramoana (Dunedin).

¹⁶⁴ PGS 1966, p.176.

it also shared in the prosperity of the wider community. What happened in the parishes had an impact on diocesan life and several activities were expanded. While all these things were happening, the church was involved in other weighty issues such as church union, prayer book revision, and the ordination of women. However, by 1970, the church had entered a new phase. Its role in society came under greater challenge. This change was not sudden but it took some years for the church to recognise that the post-war period of growth had ended. Statistics began to show negative trends as the church entered uncomfortable territory.

It is tempting to focus on the growth that took place because it came as a welcome relief after decades of stagnation. Sadly, the church paid scant attention to demographic trends and was largely unresponsive to changes in the distribution of the Anglican population possibly because it was unaware of them. Only one new diocese (Waikato in 1926) had been created since 1870. Boundaries continued to reflect colonial considerations. No action was taken to adjust them so that they could more closely relate to population shifts. Part of the reason was the assumption that church union was ‘around the corner’: a united church would have to devise its own structures. In the meantime, nothing would be achieved by tinkering with boundaries. However, when the plan for union was abandoned, Anglicans had to accept (if they even considered the matter) that their diocesan structures were still shaped by the imperatives of colonial history rather than the demands of the twentieth century.

In truth the dioceses were mini-denominations; effective power resided with them. They did separately what other denominations did nationally. The various provincial boards were controlled by representatives of the dioceses. Because they held effective power, the dioceses were able to shape their own identities in a way that would have been impossible for the province. That was the nature of post-war Anglicanism.

Strangely, however, it seemed that what General Synod did appeared to be more radical. It is possible to identify particular years in which important decisions were made. In fact, much of what General Synod did was based on the consent of the dioceses. Furthermore, because it met only every three years, provincial decision-making was confined to a single forum compressed into a single week. On the other hand, diocesan synods, which met annually, were able to respond more quickly. Change was thus seen as gradual and incremental.

One immediate post-war task was to find new bishops. Those elected were mostly successful clergy with a good track record as parish priests. Most were New

Zealanders by birth (except for a few who had come from elsewhere and made this country their own) but many had links with England which they valued: they had trained or been ordained or served a curacy there. In some respects, therefore, it was a time of transition as, in Belich's terms, the church was still in a 're-colonial' phase. On the whole, the new bishops were energetic and hard-working, efficient but also pastoral, men who belonged to the middle rather than the extremes of churchmanship.

It was indicative that the church retained the words 'commonly called the Church of England' in its title until 1968 (although it was not until 1981 that the Australian church made a similar move). Despite that, the bishops were not as strongly nationalistic as some in Australia¹⁶⁵ and saw little need to put a New Zealand face on their role. They were cautious in their public pronouncements although bishops like Gowing, Pyatt and Reeves were less restrained. The priority for the new bishops was to be careful administrators. They worked with nominators to ensure that good appointments were made to parishes and with examining chaplains to select ordinands for whom ministry would be a full-time, life-long career.

Little use was made of assistant bishops: they were appointed in only two dioceses. Those selected were men at the end of their careers whose main function was to help deal with the increased number of confirmations. There seemed to be little energy for enhancing the role of assistant bishops or, for that matter, archdeacons. Power and authority was vested in the diocesan bishop, the synod and the standing committee. Because the archdeacons were usually vicars of busy parishes (none were full-time) they were more like English rural deans and their main function was to maintain contact with local clergy by means of regular meetings.

The institutional life of the dioceses was strengthened. The most obvious signs were the new cathedrals in some dioceses, built during the era of new buildings and new parishes, thanks to the Wells campaigns. Most dioceses expanded their activities to include a wider range of social services, the appointment of directors of religious education and full-time hospital chaplains, and giving greater attention to stewardship. The legacy was a structure that strengthened the basic elements of diocesan life and was sustainable and self-supporting. The institution was preserved and its finances assured for the present, but any serious reappraisal of role and function would have to wait.

¹⁶⁵ Like E.H. Burgmann (Canberra and Goulburn, 1934-60) and J.S. Moyes (Armidale, 1929-64). See, for example, Brian Fletcher, *The Place of Anglicanism in Australia: Church, Society and Nation*, Mulgrave, Vic: Broughton Publishing, 2008, pp.134-35.

Chapter 6

Province and Primacy: 1945-1976

Am I altogether wrong in thinking that this early isolation has affected our diocesan outlook? Is it not rather the function of our church to give a lead to our people in the direction of closer unity and integration, rather than to over-emphasise our particularity?

–Archbishop Campbell West-Watson, General Synod, 1943

6.1 Introduction

This chapter explores the ways in which the Anglican Church operated at national level prior to 1976, the year in which the Partners-in-Mission consultation was held. It will be argued in the next chapter that this event signalled a change of direction or, at least, recognition that change was necessary.

The church's national structures were minimalist although that was surely not what Selwyn envisaged. Events in 1862 concerning the control of the Christchurch trusts made it inevitable that the vision would have to be scaled down if the unity of the province were to be maintained: 'Selwyn's desire for the national management of church trusts [had] to give way before Christchurch diocese's demand for diocesan control.'¹

The General Synod was a small body which, until 1966, met only every third year. Between sessions the standing committee acted on its behalf although it met only once a year. The primate, one of the bishops, carried out his provincial responsibilities alongside his diocesan responsibilities.² Administration was in the hands of a part-time provincial secretary. The diocese, not the province, was the central unit of New Zealand Anglicanism, and even the mildest attempts at reform were stubbornly resisted. The

¹ Allan Davidson. "Selwyn as Missionary and Colonial Bishop" in *A Controversial Churchman: Essays on George Selwyn, Bishop of New Zealand and Lichfield, and Sarah Selwyn* edited by Allan Davidson. Wellington: Bridget Williams Books, 2011, p. 63.

² The Moderator of the General Assembly of the Presbyterian Church, on the other hand, was freed of his parish responsibilities for the year in which he held office and the denomination's national office was staffed by full-time personnel. The General Assembly itself met annually and had a membership drawn directly from the ministers and elders of every parish.

contrast with the Presbyterian Church is enlightening³ and leads to the question: why were the national structures of Anglicanism so weak?

The General Synod was established as a 'representative and governing body'. Being 'representative' simply meant that the three orders (bishops, clergy, and laity) were to be represented. It also came to mean that each diocese, irrespective of size, should be equally represented. Thus the province became a collection of autonomous dioceses which did a few things together. Provincial institutions like the primacy, the provincial office and the standing committee were shaped accordingly.

In the 1950s a change took place: a number of 'provincial' (or, more accurately, 'inter-diocesan') bodies were established. These boards also reflected the principle of diocesan equality by ensuring that each diocese provided a member. By 1975, the General Synod found itself having to re-examine the ways in which it was constituted. Once again, the question was asked: What did being a 'representative' body mean?

There were other questions: Why was the primacy such a controversial subject? Why was the frequency of General Synod such an issue? After tracing some of the history of the province and its institutions, this chapter reviews events during two periods before and after 1955: one of 'cautious conservatism', the other of 'provincial activism'. It then turns its attention to the Maori bishopric and the missionary dioceses, two parts of the church that were over-shadowed.

Clearly, the church had a low profile at national level. It is argued that because the dioceses were effectively mini-denominations there was little scope for the national church to exercise anything other than a marginal role. More so than with other chapters, it is necessary to traverse the course of earlier events.

³ In 1966, perhaps at the height of its history, that church's General Assembly had 39 standing committees: Applications and Reception, Appointments, Beneficiary, Business, Board of Education, Book of Order, Bookroom, Centenary Board, Chaplaincies to the Forces, Christian Education, Church Union, Church Architecture, Church Worship, Department of Information, Doctrine, Ecumenical Affairs, Finance, General Administration, Historical Records, Home Ministry, International Relations, Judicial, Knox College Council, Life and Work, Liquor Problems and Alcoholism, Maori Synod and General Assembly Joint Committee, Memorial Minutes, Ministerial Transfer, Moderator's Arrangements, New Life, New Settlers, Overseas Mission, Public Questions, Radio and Television, Recruitment of Candidates for the Ministry, Social Service, Statistics, Theological Education, and Women's Work. There were also eight special committees: Mission Problems of City Churches, Coordination of Women's Organisations, University Residential Halls, Church's Ministry of Healing, Committee on Church and Ministry, Commissioned Church Workers, Church and Education Affairs, and Commission on Wellington Property Proposal. Presbyterian Church of New Zealand: Year Book 1966, pp.33-40.

6.2 Background

New Zealand Anglicanism had dual origins. First, was the Church Missionary Society (CMS)⁴ which began its work among Maori in 1814 and worked exclusively among them. The second strand was introduced when Europeans began to arrive from 1840. Before long, clergy and buildings were required to meet settler needs.⁵

However, there was no intention to establish separate Maori and European churches. Selwyn was appointed bishop with dual responsibilities: to oversee both the missionary church and the colonial church. This ‘gave him episcopal oversight for two very different constituencies’ in addition to his role as a missionary bishop in Melanesia.⁶ However, there was a major ecclesiological conflict between Selwyn and CMS. Henry Venn’s vision of an independent missionary church⁷ was thwarted by the growing Pakeha presence as settlers developed and controlled the dominant colonial church⁸ although the missionary church did not vanish entirely. The Maori church retained its own identity within the dominant colonial structures.⁹

Selwyn was concerned for the unity of the church and maintained that the bishop should have authority over all staff but in this he had to settle for a compromise with CMS.¹⁰ He was determined to move his diocese from ‘a field of missionary enterprise to a settled parochial system’ by amalgamating Maori and settler constituencies or, in other words, a ‘commitment to a united church under one bishop.’¹¹ As Booth explains, CMS was ‘a private society with its own rules, and over which in the last resort Bishop Selwyn had only moral suasion and no authority.’¹² Davidson argues that the 1992 revision of the constitution addressed some unresolved nineteenth-century

⁴ The Church Missionary Society was a voluntary society within the Church of England founded in 1799. It was a product of the Evangelical Revival. The mission to Maori was one of its earliest activities.

⁵ The churches established in the towns received some assistance (with buildings and clergy stipends) from another Church of England missionary organisation, the Society for the Propagation of the Gospel (SPG), founded in 1701 which had more of a High Church flavour. Between 1840 and 1880 there were 67 SPG missionaries in New Zealand and over £75,000 was given by SPG to support colonial ministry. Davidson, *ibid.*, p.52.

⁶ *Ibid.*, p.47

⁷ Henry Venn (1796-1873) was Secretary of CMS 1841-72, which meant that he and Selwyn (bishop 1841-68) overlapped. Venn’s vision was the emergence of a self-governing, self-supporting and self-propagating church led by indigenous clergy with their own bishop.

⁸ Davidson, *ibid.*, p.52.

⁹ *Ibid.*, p.53.

¹⁰ *Ibid.*, p.52-53.

¹¹ *Ibid.*, p.50.

¹² K.N. Booth, *Partnership and Bi-Cultural Development: The Constitutional Proposals*, unpublished paper, Dunedin, 1988, p.12.

ecclesiological issues. The new preamble inserted in the church constitution drew a sharper distinction between *Te Hahi Mihinare* (the ‘missionary church’) and a second ‘settler church.’ However, the debate continues. Tremewan questions the accuracy of the understanding that this degree of separation was intended.

In other words, the Anglican Church takes the position in this constitutional document that, because the original intention of the missionary church was to establish a ‘native’ church and this was separate from the later settler church, this intention, once proven, is unquestionably to be implemented in the present. It is therefore regarded as axiomatic that this separation by race, to a degree that no longer exists, should be re-established.¹³

Diocese of New Zealand

The Diocese of New Zealand, the first to be established under the Colonial Bishoprics Fund,¹⁴ was created in 1841 in response to pressure from various quarters, including CMS. In 1850, the settlers requested ‘the speedy establishment of some system of church government amongst us’ and specified that it should be along the lines of that in the United States.¹⁵ Selwyn worked hard to put the church on a more satisfactory basis. He tried to persuade the British Parliament to exempt colonial churchmen from the oath of loyalty to the crown in those colonies where the government was unable to supervise the church. He was unsuccessful in his efforts to establish four new dioceses in 1854 although a second bishop (for Christchurch) was appointed by letters patent in 1856.

After seeking advice in England, he and other colonial church leaders resolved to unilaterally declare independence by means of a ‘voluntary compact.’ This was formalised by the 1857 constitution. Selwyn then resigned his own letters patent in 1858 so that three new dioceses could be carved out of the original.¹⁶ The constitution was drawn up by representatives of the new settler communities and the leaders of the CMS.¹⁷ The fact that there were no Maori signatories was hardly surprising, given that

¹³ Christopher Tremewan, ‘Re-Politicising Race: The Anglican Church in New Zealand’, in Elizabeth Rata and Roger Openshaw (eds), *Public Policy and Ethnicity: The Politics of Ethnic Boundary Making*, Basingstoke, UK: Palgrave Macmillan, 2006, p.98.

¹⁴ Davidson *Ibid.*, p.47.

¹⁵ *A Letter to the Right Reverend the Lord Bishop of New Zealand from Members of the Church of England in that Colony*, Bishop’s Auckland, 1850, pp.3-5. Document 2.20 in Allan K. Davidson and Peter J. Lineham. *Transplanted Christianity: Documents Illustrating Aspects of New Zealand Church History*, Auckland: College Communications, 1987, pp. 107-08.

¹⁶ *Ibid.*, pp. 104-05.

¹⁷ The Maori mission was represented by the four missionary archdeacons, Henry Williams, William Williams, Alfred Brown and Octavius Hadfield, and the Revd G.A. Kissling and the Revd J. Wilson. The other clerical participants were Bishops Selwyn and Harper, and Archdeacons Abraham and Paul. The lay representatives were Edward Stafford (Nelson) the Premier, William Swainson (Auckland) the former

there were at that time only two Maori clergy, neither of whom was in priest's orders.¹⁸ The preamble to the 1992 constitution states that the general conference of 1857 was 'without direct Maori participation' and implies that Maori influence was absent. However, it accepts that the conference included missionary clergy.¹⁹ However, as Booth suggests, 'to the extent that missionaries of the CMS were involved the Maori people were also involved' and notes that 'the earliest synods in the Waiapu diocese conducted their business in Maori.'²⁰

The 1857 constitution²¹ (amended in detail in 1865, and more radically revised in 1992) closely resembled the 1852 constitution for the colony.²² Both were products of the great age of representative government. It was also influenced by that of the Episcopal Church in the United States (1789),²³ which itself was modelled on the American constitution (1787). These documents all sought to balance centrifugal and centripetal forces by defining the duties and rights of 'federal' and 'state' entities. The church constitution provided for a General Synod²⁴ as the church's 'representative and governing body', and diocesan synods 'to be similar as far as possible to the General

Attorney-General, Thomas Haultain (Auckland), H.J.C. Tancred (Canterbury), R.K. Prendergast (Wellington), and T. Hirst (New Plymouth).

¹⁸ The only Maori clergy ordained before 1857 were still in deacon's orders: Rota Waitoa (deacon 22 May 1853, priest 4 March 1860), and Riwai Te Ahu (deacon, 23 September 1855). Deacons were not entitled to vote in synods until 1970. Statute 294, PGS 1970, p.110. The writer recalls that he was not eligible to participate in the electoral synod in Dunedin in 1969 as he was still in deacon's orders and was not ordained to the priesthood until 31 August 1969. He did however participate in the synod retreat as part of his preparation for ordination. There was an irony in that the conductor of the retreat, the Revd Walter Robinson, was the successful candidate at the electoral synod.

¹⁹ *Constitution of the Anglican Church in Aotearoa, New Zealand and Polynesia*, 1992, Preamble (8).

²⁰ Booth, *ibid.*, p.12.

²¹ The original constitution referred to 'the New Zealand branch of the United Church of England and Ireland.' However, when the Irish Church was disestablished in 1871, separated from the Church of England and reconstituted as the Church of Ireland, a name-change became necessary and in 1874 the church was re-designated 'The Church of the Province of New Zealand (commonly known as the Church of England). This title survived until 1968 when the bracketed words were replaced by '(commonly known as the Anglican Church)'. The process was completed in 1992 when the name 'The Anglican Church in Aotearoa, New Zealand, and Polynesia' was adopted.

²² The constitutional provisions were set out in the New Zealand Constitution Act 1852. The colonial general assembly consisted of an elected house of representatives and an appointed legislative council, and there were also a number of provincial councils. The original councils were Auckland, Taranaki, Wellington, Nelson, Canterbury, and Otago. Additional councils were later established in Hawke's Bay, Marlborough, Westland and Southland. The similarity of the church and colonial constitutions was not surprising as many of the lay signatories were also active in colonial politics. They included men like Stafford, Whitaker, Swainson, Haultain and Tancred.

²³ Its general convention was made up of a house of bishops and a house of deputies (with equal numbers of clerical and lay delegates elected by their dioceses) and legislation had to be passed in both houses which met concurrently but separately. Diocesan conventions met annually and each bishop had a standing committee composed equally of clergy and lay members. David L. Holmes, *A Brief History of the Episcopal Church*, Valley Forge, PA, USA: Trinity Press International, 1993, pp.55-56.

²⁴ Constitution, cl. 5.

Synod in constitution and mode of procedure'.²⁵ Each synod had three houses (bishops, clergy, and laity) which, in contrast to the Episcopal Church, sat together in a single chamber, with the consent of all three being required for any act binding the synod.²⁶

Although both colony and church made similar constitutional arrangements their experiences differed. The balance of power in the colony first lay with the provinces. They controlled most public activities and 'proved [to be] more able than the national parliament at finding workable coalitions of interests and personalities'. On the other hand, the colonial legislature was 'a mixture of strong personalities and varied regional interests'.²⁷ However, by the 1860s, the poorer war-affected provinces appealed to the central government for funds but the wealthier provinces, made prosperous by the discovery of gold, resented interference in their affairs. It soon became obvious that 'only a strong central government could carry out the policies of development required in all regions.'²⁸ The battle for supremacy ended in 1876 with the abolition of the provinces²⁹ and the establishment of a unitary system of government. Centralism meant that limited resources could be allocated where they were most needed. The infrastructure, particularly the railways and telegraph services, was expanded. Immigration increased to an unprecedented level.³⁰ It was accepted that progress in 'God's own country'³¹ could only continue if there was a strong central government able, in the absence of capital, to provide resources for development. A growing sense of identity in the colony was reinforced by the social reforms of the 1890s and by New Zealand's refusal to join in federation with the other Australasian colonies in 1901.

²⁵ Constitution, cl.19.

²⁶ Constitution, cl. 5.

²⁷ Michael King, *The Penguin History of New Zealand*, Auckland: Penguin, 2003, p.202.

²⁸ Raewyn Dalziel, Ch.4 'The Politics of Settlement' in Geoffrey W. Rice (ed.), *The Oxford History of New Zealand* (2nd ed.), Auckland: Oxford University Press, 1992, p. 100.

²⁹ King, *ibid.*, pp.231-32.

³⁰ The population of New Zealand increased from 115,462 (1858) to 344,984 (1874), 458,007 (1878) and 534,030 (1881). A total of 115,000 government-assisted immigrants arrived within nine years. *New Zealand Official Yearbook* 1990, pp.126-27.

³¹ The earliest recorded use of the phrase as applied to New Zealand was as the title of a poem written by Thomas Bracken, writer of 'God Defend New Zealand,' in 1890. W. S. Broughton. 'Bracken, Thomas', from the Dictionary of New Zealand Biography. Te Ara - the Encyclopedia of New Zealand, updated 30-Oct-2012, <http://www.TeAra.govt.nz/en/biographies/2b35/bracken-thomas>. The phrase was often used by Richard John Seddon, long-serving Prime Minister. He last quoted it in 1906 the day before returning to New Zealand from Sydney and just hours before his death. David Hamer. 'Seddon, Richard John', from the Dictionary of New Zealand Biography. Te Ara - the Encyclopedia of New Zealand, updated 30-Oct-2012, <http://www.TeAra.govt.nz/en/biographies/2s11/seddon-richard-john>.

The church had a different story. The dioceses continued to hold the balance of power and rejected centralism. In 1862, only five years after the constitution was signed, Christchurch elements were convinced that the General Synod wanted to control all church properties. As a measure of their concern they boycotted the General Synod and the diocese was represented only by its bishop.³² Behind the issue of property lay that of authority within the church. Selwyn rebutted the Christchurch claims. He denied that the diocesan synods were subordinate: the General Synod and the diocesan synods were both creatures of the constitution. The diocesan synods were empowered to exercise such powers as were ‘necessary for the order and good government of the church’ unless repugnant to any regulation of the General Synod.³³ No act of any diocesan synod had ever been reversed by the General Synod which was, after all, made up of representatives of the dioceses, and unlikely to allow any exercise of central power to be pushed beyond due limits.³⁴

The General Synod

The constitution established the General Synod as the church’s representative and governing body responsible for the management of the affairs of the church but, beyond that, said little. In a new colony the emphasis was on establishing a rudimentary structure and defining a few necessary powers. Selwyn explained that ‘our proper function is to bring to perfection a few simple laws, based upon broad and general principles, by which all the dioceses ... may be associated together.’³⁵ The General Synod met only every third year³⁶ as more frequent meetings:

... were both impractical on account of the difficulties of travelling and the consequent expenditure of time involved in attending its meetings and also inexpedient in view of the paramount importance of establishing the work of the church in its several dioceses.³⁷

The principle of equality was important. Each diocese, regardless of size, was represented by its bishop, three clergy and four laity and took its turn to host the

³² W.P. Morrell, *The Anglican Church in New Zealand: A History*. Dunedin: John McIndoe for the Church of the Province of New Zealand, 1973, pp.68-71.

³³ Constitution, cl. 20.

³⁴ Bishop Selwyn’s Address to the Third General Synod (1865), PGS 1865, pp.27-28.

³⁵ Bishop Selwyn’s Address to the Fourth General Synod (1868), cited in PGS 1952, p.24.

³⁶ Until 1966 and, thereafter, every second year.

³⁷ PGS 1946, p.79.

synod.³⁸ At the beginning of the period the synod had only 66 members,³⁹ smaller than most diocesan synods. Maori were not directly represented but could be elected as diocesan representatives.⁴⁰ The Bishop of Aotearoa had no seat as of right until 1964 and could attend only if elected as a clergy representative.⁴¹ The two missionary dioceses had a reduced level of representation.⁴²

Any organisation which met so infrequently was bound to differ from one that met more often. Bishop Holland (Wellington)⁴³ introduced a bill in 1943⁴⁴ providing for two-yearly synods, arguing that it was only through the General Synod that the province could realise its unity.⁴⁵ Travel had become much easier and the church was well established but united action was hindered by infrequent meetings.⁴⁶ The bill was passed but, when reintroduced in 1946, was lost on the bishops' vote.⁴⁷

The Primacy

Selwyn never held the office of primate and it was only after his departure that it became necessary to make such an appointment.⁴⁸ Two main options were available: to attach the primacy to a particular see⁴⁹ or to select one of the bishops. The first option,

³⁸ For example, Dunedin in 1946, Wellington in 1949, Christchurch in 1952, Napier in 1955, Hamilton in 1958, Nelson in 1961, Auckland in 1964, then back to Dunedin in 1966 and so on.

³⁹ Retired bishops and the Bishop of Aotearoa had speaking rights only. In practice retired bishops absented themselves while the missionary bishops, if present, often abstained from voting.

⁴⁰ Between 1946 and 1980 (when direct Maori representation was introduced) those elected as diocesan representatives by North Island dioceses included the following who identified with Maori: *Auckland*: Clergy: P. Tipene (1946), M. Cameron (1970, 1972), K.M. Ihaka (1978), and W.R. Te Haara (1980). Laity: G. Latimer (1978); *Waiapu*: Clergy: J.T. Tamahori (1964, 1966, 1968, 1970), R.H. Rangiihu (1972, 1974, 1976), W. Vercoe (1978), and G.H.D. Connor (1980). Laity: V.A. Maaka (1976, 1978). *Waikato*: Clergy: A.I. Clarke (1980). Laity: Mrs M. Wikaira (1980); *Wellington*: Clergy: Te P.N. Panapa (1976). Laity: W. Winiata (1978).

⁴¹ It was the same with assistant bishops.

⁴² They were each represented by the diocesan bishop, two clergy and two lay representatives.

⁴³ Henry St Barbe Holland, Bishop of Wellington (1936-46) and father of John Tristram Holland, Bishop of Waikato and, later, Polynesia.

⁴⁴ Because the bill involved an amendment to the Constitution it had been necessary for it to be passed at one synod, referred to the diocesan synods and then re-introduced. PGS 1946, pp.79-80.

⁴⁵ PGS 1946, p.79.

⁴⁶ PGS 1946, p.79.

⁴⁷ PGS 1949, p.144. The vote was: bishops 3-4, clergy 14-11, laity 12-10. Note that the 1946 minutes show the bishops' vote as 4-4 (PGS 1946, p.57) but this appears to be a mistake. It is likely that West-Watson, Holland and Stephenson supported the bill, but that Simkin, Cherrington, Fitchett and, presumably, Cruickshank voted against.

⁴⁸ Selwyn was appointed Bishop of New Zealand by letters patent in 1841, and came under the jurisdiction of the Bishop of Sydney as metropolitan. On 27 September 1858, by letters patent, he became the metropolitan Bishop of New Zealand but that did not entitle him to preside over the General Synod and at the first synod it was necessary for him to be elected in order to do so. Colin Podmore, 'Two Streams Mingling: The American Episcopal Church in the Anglican Communion', *Journal of Anglican Studies* 9 (1), 2011, p.22.

⁴⁹ Ibid., p.23.

used in England had been adopted in South Africa.⁵⁰ The other model, a mobile primacy, was adopted in Scotland⁵¹ and the United States⁵² (although neither used the title of ‘primate’).

The 1868 synod decided that General Synod⁵³ should elect a primate from among the bishops. Any notion of a church with a strong centre was thus abandoned. The events of 1862⁵⁴ had made it obvious that a minimalist primacy was all that was possible. The powers and duties of the primacy were not thoroughly defined and the most important functions related to the appointment of new bishops. By 1890 it was already clear that ‘the primate is really nothing more in this colony than the titular head of the bishops and the chairman of General Synod.’⁵⁵

Harper, the first primate, was elected in 1868⁵⁶ and held office until his retirement in 1889 at the age of 86. It became common for the office to be held by elderly men and this suited those who took a minimalist view.⁵⁷ On the other hand, it placed a burden on an older bishop who had heavy diocesan responsibilities. Harper himself pondered whether more could be achieved if the primacy were in ‘abler and more energetic hands.’

Problems continued: there was a dispute in 1889 when General Synod⁵⁸ elected Harper’s successor⁵⁹ and in 1904 the primacy went to the senior bishop by default.

⁵⁰ South Africa decided that the Archbishop of Cape Town would be metropolitan by virtue of his see.

⁵¹ The Scottish church elected a ‘primus’ from among the diocesan bishops.

⁵² The American Episcopal Church had no primate and made no mention of a presiding bishop in its constitution until 1901. Before then the presiding bishop was simply the presiding officer of the house of bishops. There was no reference to ‘primate’ until 1982 when the Episcopal Church gave its presiding bishop the additional designation of ‘primate.’ This followed the establishment of the Anglican Communion’s ‘Primates’ Meeting’ in 1978. Podmore, *ibid.*, pp.22-23.

⁵³ By a majority in each of the three orders.

⁵⁴ This related to the power of the province in relation to trusts and property and led to Christchurch members boycotting the synod and to the efforts to deal with this issue in 1865.

⁵⁵ Anon., *The Truth about the Primacy*, Nelson: Lucas and Son, 1890, p.8, cited by Allan K. Davidson, “‘Businesslike, Benign but Ageing’: Harper as Primate”, in Marie Peters, Jane Teal and Colin Brown (eds), *Shaping a Colonial Church: Bishop Harper and the Anglican Diocese of Christchurch*, p.214.

⁵⁶ Although Suter (Bishop of Nelson, 1866-91).had sought to delay this until the Queen had nominated one of the bishops as metropolitan. *Ibid.*, pp.235-36.

⁵⁷ Harper became primate at 65 and resigned when 86; Hadfield became primate when 75 and resigned when 79; Cowie died in office at 71. Nevill was 67 when he became primate and resigned when 82. *Ibid.*, p.238.

⁵⁸ The eligible bishops in 1889 were, in order of seniority, Suter (59, Nelson since 1866), Cowie (58, Auckland since 1869), Hadfield (75, Wellington since 1870), Nevill (52, Dunedin since 1871), and Stuart (62, Waiapu since 1877). Harper (85) had been Bishop of Christchurch since 1856.

⁵⁹ No candidate was elected on the first and second ballots. The rules indicated that if the third ballot produced no result, the senior bishop (by then, Suter) would succeed. However, when Harper accepted a motion that the results of the earlier ballots be disclosed, it was revealed that the laity supported Suter but the clergy had voted for Hadfield. When Bishop John Selwyn (Melanesia) persuaded some laymen to

There were two candidates at that election: S.T. Nevill (Dunedin)⁶⁰ and W.L. Williams (Waiapu).⁶¹ Nevill became primate because the canons provided that, after three inconclusive ballots, the senior bishop would assume office⁶² without necessarily receiving majority support in the house of bishops. As Churchill Julius remarked many years later, the senior bishop ‘may become primate without the consent of any one of the three orders, or, in other words, primate by default.’⁶³ ‘It could be claimed that he [Nevill] had clung to this position far too long, depriving a younger and very able man of the chance to help the Church in the fullness of his powers.’⁶⁴

Purchas accepted that it had become a church with a strong diocesan focus but a weak centre:

The supreme authority for the making of such laws is the General Synod, of which the primate is president. This dignified body has hardly yet developed that power and continuity of action which are required for effective leadership. It suffers from smallness of numbers, from infrequency of meetings, and from changes of locality. Attempts have been made (notably in 1910) to strengthen the central authority by conferring upon the primate the title of archbishop, in the hope that the office might eventually be attached to one particular see, which would thus become the ecclesiastical centre of the Province. Such attempts have hitherto met with slight success. The country itself seems to render centralisation difficult. If called upon to choose one of the existing sees as the seat of the archbishopric, how would the synod decide between Auckland with its traditions, Wellington with its central position, and Christchurch with its cathedral and its endowments? To ask the question is to show the difficulty of its answer.⁶⁵

switch their votes Hadfield was elected on the third ballot. Suter challenged this result and asked Harper to defer his resignation, which he refused to do. The standing commission then met and ruled that the election was invalid because the office of primate did not become vacant until the senior bishop had received the resignation in writing. Hadfield agreed to resign and Suter, as senior bishop, convened a special synod which elected the 75-year old Hadfield on the first ballot. However, within months, the much younger Suter suffered a paralytic stroke, which led to his resignation. Hadfield remained in office for only three years and was succeeded by Cowie (1893-1902) who was next in seniority. Davidson, *ibid.*, p.237 and Morrell, *ibid.*, pp.112-13.

⁶⁰ Nevill had been acting primate since Cowie’s death two years earlier.

⁶¹ The eligible bishops in 1904 were, by seniority, Nevill (aged 67, Bishop of Dunedin since 1871), Julius (57, Christchurch since 1890), Mules (67, Nelson since 1892), Williams (75, Waiapu since 1895), Wallis (51, Wellington since 1895), and Neligan (41, Auckland since 1903).

⁶² Morrell, p.120; Gertrude and Anthony Elworthy, *A Power in the Land: Churchill Julius 1847-1938*. Christchurch: Whitcombe & Tombs, 1971, p.186.

⁶³ *Ibid.*, p.184. A motion in 1910 to attach the title ‘archbishop’ to the primacy, was defeated. Morrell outlines the reasons for this, adding cryptically, ‘Nevill’s opponents had not forgiven him.’ Morrell, *ibid.*, p.120.

⁶⁴ *Ibid.*, p.186.

⁶⁵ H.T. Purchas, *The English Church in New Zealand*. Christchurch: Simpson & Williams, 1914, pp.235-36

Julius's vision was wider: unless a primatial see was established in Wellington⁶⁶ the church would 'suffer great loss of power and efficiency'. He introduced a bill to this effect in 1919. This was referred to the diocesan synods but, when reintroduced in 1922, was narrowly rejected.⁶⁷ Nevill retired at the end of 1919 but, because an election could not take place until 1922 (the date of the next synod), Julius served as senior bishop for nearly three years. By this stage the procedures were changed to ensure that no primate would again be elected by default.⁶⁸

Julius was duly elected⁶⁹ 'not only by seniority, force of character and intellect, but by the loyalty and affection ... and goodwill and esteem of many.'⁷⁰ For the first time in several decades, the church had a primate in whom it had confidence. The same synod, against Julius' wishes, expanded the title of the office to that of 'primate and archbishop of New Zealand' although without any change in responsibilities.⁷¹ Respect for the office increased under successive primates,⁷² but pleas for a greater sense of provincial identity and unity fell on deaf ears. Dioceses and individuals were unwilling to allow the national church to play a significant role in Anglican life.

Two bishops in particular, West-Watson and Herbert Holland, were consistent in their desire for a more active provincial life. West-Watson was also a tireless enthusiast for ecumenism and played a key role in the formation of the National Council of

⁶⁶ He did so at the 1910 General Synod, at the Christchurch synod in 1917, and introduced a bill to this effect in 1919. In 1917 urged his Christchurch synod to press for this: 'In the first place, the seat of Government has become a fixed and determined centre, and the conditions of communication, whether by land or sea, are wholly changed since 1869, in Bishop Selwyn's day. The General Synod is a conservative body, but it has to recognise facts sooner or later. The standing committee of the General Synod has to meet once a year in Wellington, whither the Primate himself must come ... In other words, there must be in New Zealand a Primatial See or archbishopric. For want of this, we have no central organisation, no Church House, no refuge for the valuable legal and historical documents scattered about the Province, and no official continuity.' Elworthy, *ibid.*, p.185.

⁶⁷ The vote was Bishops 3-4; Clergy 11-9; Laity 11-13.

⁶⁸ Introduced by H.W. Williams (Waiapu). The bishops would nominate one of their number by ballot and then the clergy and laity would proceed to ballot forthwith. If the support of the clergy and laity was not forthcoming, the bishops were required to submit a second nomination. PGS 2002, p. R-84.

⁶⁹ The eligible bishops were, by seniority, Julius (75, Bishop of Christchurch since 1890), Averill (57, Waiapu 1910-14 and Auckland since 1914), Sprott (66, Wellington since 1911), Sadlier (55, Nelson since 1912), Sedgwick (64, Waiapu since 1914), and Richards (61, Dunedin since 1920).

⁷⁰ Morrell, *ibid.*, p.169.

⁷¹ Sadlier noted that New Zealand was the only province which had not done so. Julius himself opposed the motion as he had done previously. 'The position of the primate was not one that lifted the presiding bishop very far above his fellows, and he had a fancy that archbishops had a habit of giving themselves airs.' He had no love for titles and hoped no one would address him as 'Your Grace!' Elworthy, *ibid.*, pp.188-89.

⁷² Julius (1922-25), Averill (1925-40), and West-Watson (1940-51)

Churches.⁷³ In 1928, only two years after his arrival, he warned that ‘to be too diocesan-minded is as bad in its way as to be too parochially-minded.’⁷⁴ The bishops ‘tended to take a highly diocesan view, sometimes displaying a certain level of paranoia over perceived provincial ‘interference’. They maintained control of a number of essential functions ... which, if provincialised might have brought about considerable economies of scale ...’⁷⁵ Haworth argues that they ‘treated their dioceses as fiefdoms and discouraged dissent.’⁷⁶ Early in his primacy, West-Watson referred to ‘exaggerated diocesanism’ as one of the disabilities faced by the church.⁷⁷ He identified two issues in particular: the lack of a central theological college and the absence of a provincial pension scheme. Clergy mobility was restricted as clergy were reluctant to move to another diocese because of the negative effect on their entitlement. West-Watson believed that ‘a freer exchange of clergy would promote a much higher degree of provincial identity and unity.’ Retaining individual diocesan pension schemes had ‘the tendency to make the dioceses more or less watertight compartments, and to prevent the texture of the province being more closely interwoven’.⁷⁸

West-Watson urged the 1943 synod to discover the ‘means by which our provincial system may be so integrated as to give us greater effectiveness, and to increase our spiritual impact on the life of New Zealand’.⁷⁹ If, in the past, the need for closer unity had not been so keenly felt, the war had called for quick decisions before opportunities were lost. He concluded that ‘our machinery is somewhat cumbrous and out-of-date’ while other churches seemed better adapted to modern needs. While the diocese was the historic unit of the church in England ‘the interests of the part ... are more healthily related to the interests of the whole.’⁸⁰ The Church of England had set up the Church Assembly where bishops, clergy and laity frequently met to discuss the affairs of the whole church. Ironically, ‘bodies such as our own General Synod

⁷³ Colin Brown, *Forty Years On: A History of the National Council of Churches in New Zealand 1941-1981*. Christchurch: National Council of Churches, 1981, p.25.

⁷⁴ Martin Robert Walter Sims, ‘Campbell West-Watson, Primate of New Zealand: A Biographical Study with Special Reference to His Episcopal Roles and His Contribution to Ecumenism’, Macquarie University, MPhil Thesis 2010, p.93.

⁷⁵ *Ibid.*, pp.93-94.

⁷⁶ Geoffrey M.R. Haworth, *Marching as to War? The Anglican Church in New Zealand during World War II*, Christchurch: Wily Publications, 2008, p.196, cited by Sims, pp.93-94.

⁷⁷ Sims, *ibid.*, p.157.

⁷⁸ Christchurch YB, 1941, p.15, cited by Sims, *ibid.*, p.157.

⁷⁹ PGS 1943, p. 27.

⁸⁰ PGS 1943, p. 28.

furnished a model for such an assembly' and 'whereas we once set the pace; we are now in danger of falling behind.'⁸¹

The contrary opinions expressed were indicative of the leadership tensions that existed in the 1940s⁸² and mirrored those in the church as a whole. The infrequency of General Synod left too much to the dioceses. The bishops acted 'as a kind of executive' and 'during the last three years ... had met nine times, generally in prolonged conference, and between whiles have kept in constant touch by correspondence.' West-Watson despaired: 'I do not think that this is in accord with the real genius of our church. We ought to have more frequent opportunity of conferring with our clergy and laity.'⁸³ This was understandable when communications were poor but other organisations had overcome such challenges and allowed local interests to give way to the national interest.

He was particularly upset by the controversy which surrounded the appointment of a new warden at St John's College in 1946. He accepted that St John's was the obvious location for a provincial college even though it meant the end of College House. However, when the St John's executive called a board meeting to appoint a warden it proceeded to do so although ten members, including six bishops, had submitted apologies. For West-Watson, this was the 'last straw'. The appointee, R.E. Sutton,⁸⁴ an Australian, was by all accounts an effective administrator and theological teacher, regarded as a moderate Catholic Anglican and 'held in the highest regard for his scholarship, teaching and achievements.'⁸⁵ Some bishops felt that Sutton's churchmanship was too high and they refused to send their students to St John's.⁸⁶

⁸¹ Ibid., p. 28.

⁸² See, for example, Haworth, *Marching as to War?*

⁸³ PGS 1943, pp. 28-29.

⁸⁴ R.E. Sutton (b.1895) was born and educated in Melbourne but later completed an MA from Oxford. He served a curacy in Christ Church, South Yarra (1919-22), chaplain to Trinity College, Melbourne (1925-27), then Vice-Principal, St Francis College, Diocese of Brisbane (1927-35), Dean of St John's College, Morpeth (1937-38) and then Warden of St Barnabas' College, Adelaide (1938-44), before his appointment to St John's. He returned to Australia on his retirement in 1962.

⁸⁵ Allan K. Davidson, *Selwyn's Legacy: The College of St John the Evangelist Te Waimate and Auckland 1843-1992: A History*, Auckland: College of St John the Evangelist, 1993, p.191.

⁸⁶ PGS 1946, pp.20-21. The practical effect was that Christchurch and Wellington students went to College House and those from Dunedin to Selwyn College. Nelson clergy were either trained at Moore College, Sydney or were recruited from there. West-Watson informed the 1946 General Synod that 'the Bishops of Dunedin, Wellington, Nelson, and I, regret that we cannot see our way to cooperate further in the work of the Board under the constitution as at present framed.'

Underlying the controversy was ‘a very fragile sense of provincial identity in the Anglican Church. The strong diocesan character had once again reared its head.’⁸⁷ This ‘diocesanism’ was not confined to New Zealand. It was even more apparent in Australia whose General Synod was merely ‘a recommendatory and not a legislative body’⁸⁸ and where ‘the effective veto for diocesan synods on anything substantial is quite distinctive in world-wide Anglicanism.’⁸⁹ The diocese was the key agent in the promotion of Anglicanism but ‘churchmanship was the most destructive product of diocesanism.’ Smaller rural dioceses ‘assumed the ecclesiastical colour of their bishop’ and ‘this tradition quickly became entrenched due to the bishop’s unchallenged dominion over his diocese.’ Frappell viewed diocesanism as ‘a phenomenon particularly noticeable in Australia; it has never existed in Britain in the same way’.⁹⁰

6.3 Cautious Conservatism: 1945-55

Despite West-Watson’s best efforts the decade after 1945 saw little change in attitude. The General Synod was a conservative and fractious body led by elderly bishops who were frequently divided among themselves. They were victims of the Depression and war, and the church was short of funds and clergy. The dioceses were unwilling to release their grip on power and to work together for their national good. Minorities like Maori and the Pacific dioceses were peripheral. Elsewhere, unity and conformity prevailed. There was scant recognition that the New Zealand church was anything other than the Church of England in the Dominion. Indeed was the province anything more than the primatial cross and a filing cabinet?⁹¹

The Primacy

The status and functions of the primate remained as they had been since 1868. Elected from among the diocesan bishops, and remaining as one of them, he was a ‘primate with

⁸⁷ Davidson, *ibid.*, p.194.

⁸⁸ David Hilliard, ‘Dioceses, Tribes and Factions: Disunity and Unity in Australian Anglicanism’, in Tom Frame and Geoffrey R. Treloar (eds), *Agendas for Australian Anglicanism*, Hindmarsh S.A: ATF Press, 2006, ch.3, pp.59-60.

⁸⁹ Bruce Kaye, ‘The Emergence and Character of Australian Anglican Identity’ in Bruce Kaye (ed.), *Anglicanism in Australia*, Melbourne: Melbourne University Press, 2006, p.163, cited by Hilliard p.60.

⁹⁰ Ruth Frappell, ‘Imperial Fervour and Anglican Loyalty 1901-1929’ in *Anglicanism in Australia*, ed. Bruce Kaye. Melbourne: Melbourne University Press, 2002, p. 87. Thus Rockhampton, Bunbury, North West Australia, North Queensland, Riverina, Willochra and Wangaratta became centres of Anglo-Catholicism while Gippsland, Bendigo and Grafton were Low Church or Evangelical strongholds.

⁹¹ Origin unknown but the writer recalls hearing this on occasions throughout the 1990s.

a see' whose major functions were to preside over the General Synod, chair a few provincial bodies, and oversee the process for the election of new bishops. His activities were chronicled in *The Official Acts of the Archbishop* tabled at each General Synod and providing evidence that the primate had not strayed into diocesan territory!

A few months prior to West-Watson's retirement, the GSSC appointed a committee⁹² to report on certain matters related to the primacy.⁹³ It considered that the intention was that the primate should have the powers that Selwyn had exercised as metropolitan. However, it argued that there was a significant difference between 'primate' and 'metropolitan.'⁹⁴ Their recommendation was overturned⁹⁵ as the standing commission⁹⁶ ruled that it was not until 1868 that provision was made for the election of a primate. Prior to that date, provincial duties were the duty of the senior bishop and so the expression must have been intended to mean the bishop responsible for provincial duties. In its view, the words 'senior bishop' in clause 23 meant the primate.

West-Watson was the most senior bishop in the Anglican Communion when he retired to Nelson in 1951⁹⁷ and died 18 months later.⁹⁸ When it came to elect his

⁹² Dean Warren, Bishop Simkin, Bishop Stephenson, Canon Curzon-Siggers, and Messrs E.C. Champion and S.T.C. Sprott.

⁹³ The powers which may be exercised by the primate under the canon (Clause 39 provided that the Primate shall have and may exercise all such powers as are given to the Metropolitan by any Act of the General Synod), the provision of adequate finance for assistance to the primate, and various matters relating to all bishops (whether there should be a retiring age, the provision of adequate pensions for all bishops, and the requirements relating to stipends). PGS 1952, pp. 92-93.

⁹⁴ A 'primate' was first among equals and possibly held the right to preside at a meeting of equals, but a 'metropolitan' had far-reaching powers, including the power of visitation of dioceses and the power to take over the jurisdiction of the diocesan bishop during the visitation. The title 'archbishop' was usually conferred on the primate and metropolitan of a province. It considered that the creation of the office of metropolitan should be regarded as the creation of the province of New Zealand. The letters of patent issued to Selwyn specified the powers which were conferred upon the metropolitan but these were afterwards proved to be nugatory as the colony had a legislature and was self-governing. The 1928 General Synod amended the canon and conferred upon the primate such powers as were given to the metropolitan by any act of the General Synod, but made no reference to the traditional powers of a metropolitan referred to earlier. It was the committee's view that these inherent powers (relating to visitation) should be incorporated in the canon with the proviso that the jurisdiction assumed by the metropolitan should be limited to such matters as were necessary to enable the visitation to take place. It also noted that when the canon was enacted the constitution should also have been amended as the canon purported to confer on the primate the powers which were reserved to the senior bishop by clause 23 of the constitution. While in almost every instance the senior bishop had been primate this need not necessarily always be the case and thus there was a need to amend the constitution. PGS 1952, pp.110-122.

⁹⁵ Bishops 3-3, clergy 3-4, laity 1-5.

⁹⁶ Not to be confused with the Standing Committee. The commission was a legal body which was later restructured as the Judicial Committee. PGS 1952, p.125.

⁹⁷ West-Watson was consecrated in England in 1909 and served as suffragan Bishop of Barrow-in-Furness in the Diocese of Carlisle 1909-26. For Owen's tribute see PGS 1955, p.17.

⁹⁸ He announced his resignation on 23 April 1951, retired on 31 October 1951 and died on 19 May 1953. He was buried at St Peter's, Upper Riccarton. His wife, Emily Mabel, died in 1936. The writer records

successor, the 1952 synod was in a quandary as most of the bishops were either too old or too new.⁹⁹ Simkin, who presided over the business sessions at the synod, might have expected to become primate: he had been a bishop for twelve years and, having been provincial secretary for fourteen years, had an intimate knowledge of the province. The problem was that he was unpopular with some who regarded him as a theological lightweight and ecclesiastical bureaucrat.¹⁰⁰

Instead, synod chose the relative newcomer, Reginald Owen, Bishop of Wellington since 1947. He was the quintessential headmaster¹⁰¹ who had come to New Zealand after many years in academia. He had a reputation as an efficient chairman. When informed that his predecessors' charges took more than an hour to read, he told his first synod, 'I have never listened to a speech that long. I hope I never shall. I find that Bishop Holland has been on fifty-four committees. I can't compete with the giants. My intellectual and physical equipment is of a much smaller horsepower.'¹⁰² A later archbishop considered that although Owen was 'admired for his intellectual ability' he was feared for his authoritarian temperament' and his clergy often felt that he 'treated them like schoolboys'. The bishops were 'really a privileged club of public-school educated and Oxbridge-groomed gentlemen, who addressed each other formally by their surnames, acted with cultured dignity and felt genuine affection for one another, but found it very difficult to show it in any normal human way.'¹⁰³ Geoffrey Fisher, the Archbishop of Canterbury, who visited New Zealand in 1950, was unimpressed. He noted in his diary: 'Central to low (but did not let me wear cope and mitre) ... but stupid in a heavy way without statesmanship or wide outlook. Would hardly make a Primate.'

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that he was confirmed by West-Watson in St Paul's Cathedral, Dunedin in October 1952 during the episcopal vacancy in Dunedin.

⁹⁹ Fitchett and Stephenson were near retirement, Holland and Warren had been consecrated only a few months earlier. Apart from Simkin, both Owen and Lesser had been consecrated in 1947. Both would occupy the primacy: Owen (1952-60) and Lesser (1961-72).

¹⁰⁰ For a trenchant criticism of Simkin, see Martin Sullivan, *Watch how you go*, London: Hodder & Stoughton, 1975, p.51.

¹⁰¹ He took his degrees at Wadham College, Oxford (1908, 1910 and 1913), was a Fellow, Tutor and Dean at Worcester College, Oxford (1912-15), before his appointment as Headmaster of Uppingham School (1916-34). He was ordained as deacon in 1917 and priest in 1918. He became Fellow, Chaplain, and Tutor, Brasenose College, Oxford (1934-46) and Chaplain, Royal Navy (1939-47).

¹⁰² Peter Butt, *The Cross and the Stars: An Historical Record of the Anglican Diocese of Wellington*, Wellington: Diocese of Wellington, 1993, p.95.

¹⁰³ Brian Davis, *The Way Ahead*, Christchurch: Caxton, 1995, p.16.

¹⁰⁴ Fisher's Papers, Vol.290, f.95, Lambeth Palace Library, cited by Sims, *ibid.*, p.172.

However, Owen was remembered by some for his ‘constant zeal for the unity of the province’, and his efforts to assist Waikato to strengthen its financial base while the visits he made to Melanesia and Polynesia¹⁰⁵ provided evidence of his commitment to the province. Prior to his election, the GSSC had agreed that a senior priest should be appointed to assist the primate with the administration of his diocese when he was absent on provincial business.¹⁰⁶ Owen, however, requested that an assistant bishop be appointed¹⁰⁷ (and the synod gave him sole discretion to select the nominee)¹⁰⁸ and that the provincial office should remain in Christchurch.

The General Synod

The 1949 synod received the report of another commission¹⁰⁹ which examined the role of General Synod.¹¹⁰ It concluded that, because the constitution described it as ‘a representative governing body for the management of the affairs of the church’, the General Synod was therefore ‘primarily a legislative and administrative body’. It recommended that it should meet every second year and that diocesan synods might do the same¹¹¹ but after comments were received from the dioceses no further action was taken.¹¹² Four dioceses¹¹³ favoured two-yearly sessions as they would ‘make our provincial system more effective’¹¹⁴ but it was twenty years before this change was made.¹¹⁵ However, Auckland called upon the GSSC to establish a permanent commission to review the constitution and canons with a view to establishing General

¹⁰⁵ PGS 1955, pp.15-16.

¹⁰⁶ PGS 1952, p.14.

¹⁰⁷ PGS 1952, pp. 58, 60-61, 80.

¹⁰⁸ Archdeacon E.J. Rich was consecrated on 28 October 1952.

¹⁰⁹ PGS 1949, p.142. It consisted of Archbishop West-Watson (chairman), Bishops Cherrington, Simkin and Bennett, Dean Warren, Dean Gibson, Archdeacons F.H. Petrie, L.G. Whitehead, D. Haultain, and G.H. Gavin, Messrs W.J. Girling, A.B. Whyte, J.T. Williams, E.C. Champion, A.H. Allen, G.H. Roach and H.E. Evans, and the Provincial Secretary, L.H. Wilson.

¹¹⁰ Specifically, to consider the purpose, order, and procedure of the synod, the frequency of its meetings, and any other matters affecting its efficiency and value. PGS 1946, p.66.

¹¹¹ PGS 1949, pp.142-46.

¹¹² PGS 1949, pp. 115-16. Moved by Bishop Cherrington and seconded by Bishop Stephenson.

¹¹³ Waiaapu, Christchurch, Wellington and Waikato.

¹¹⁴ PGS 1949, p.127.

¹¹⁵ Amending legislation (virtually identical with that proposed in 1943) was introduced in 1961, confirmed in 1964, and implemented in 1966. See later reference in this chapter.

Synod as ‘primarily a legislative body’ and thereby increasing its efficiency as ‘the representative body’ of the province.¹¹⁶ There is no evidence of any change.

The tensions of the period were apparent at the 1952 General Synod. What happened there offers a unique insight into attitudes. It was, in a sense, the ‘last gasp’ of a group of cautious conservatives as a new and younger group of leaders were about to come onto the stage. Members were welcomed to Christchurch by Bishop Warren, who had been elected as West-Watson’s successor as diocesan bishop only four months earlier. The preacher at the opening evensong was J.T. Holland, Bishop of Waikato for only ten months. Because a new primate had yet to be elected, the presidency fell to the senior bishop, 80-year old W.A.R. Fitchett, Bishop of Dunedin, and the self-styled ‘father of the house’ who had been a member of the synod since 1916.¹¹⁷ Elected as bishop in 1934 at the age of 62 he remained as vicar of Roslyn for some years because the diocese was in a parlous financial state. This action saved it the cost of a bishop’s stipend. Fitchett refrained from delivering a ‘charge’ as ‘it is the mere chance of the date of my consecration that places me in the Presidential Chair.’ Although he believed it would be presumptuous of him to ‘usurp the appropriate function of a primate’,¹¹⁸ that did not stop him from offering some forthright reflections on the role of the General Synod and the relationship between province and diocese.¹¹⁹ However, he fell ill while delivering his presidential address and the remainder of it was read by Bishop Stephenson of Nelson.

In 36 years he had observed a tendency for it ‘to regard itself as omniscient and omnipotent – a sort of numerical Pope’.¹²⁰ He had always believed that ‘in the Anglican Communion, there are certain rights and authority in the episcopate, and ... in a diocese.’ ‘The only essential unit ... is the diocese, just as the only essential officer is

¹¹⁶ PGS 1949, p.126-27. The three Auckland members of the Standing Committee of General Synod (Bishop Simkin, Archdeacon Houghton and Mr Marsden Woods, the Diocesan Chancellor) were appointed.

¹¹⁷ The Fitchett family’s contribution of service to the New Zealand Church is remarkable. Bishop Fitchett’s father, A.R. Fitchett, a former Methodist minister, was Vicar of All Saints, Dunedin 1879-1928 and Dean of Dunedin 1894-1928. The Bishop’s son, Ivan Fitchett, was Diocesan Chancellor in Nelson and a long-time member of General Synod. His son, Dr Tony Fitchett, was also a member of General Synod for many years. There had thus been a Fitchett on General Synod for most of the previous 125 years: A.R. Fitchett (1883-1929), W.A.R. Fitchett (1916-52), I.E. Fitchett (1952-74), A.E.J. Fitchett (1982-2012) G.F. Fisher, Archbishop of Canterbury, described Fitchett as ‘a dry stick with wise-cracks. Kindly - no spiritual force’. Fisher’s Papers, Vol.290, f.95, Lambeth Palace Library, cited by Sims, *ibid.*, p.172.

¹¹⁸ PGS 1952, p.14.

¹¹⁹ PGS 1952, pp 13-24

¹²⁰ PGS 1952, p.22.

the bishop ... All spiritual authority in the diocese comes from him, and he has a cure of souls over the whole diocese.¹²¹ In his view, the dioceses and bishops drew up the constitution. He maintained that Selwyn had emphasised that the constitution was a voluntary compact by which the dioceses had created the constitution and by that had created the General Synod, to which they gave a 'definitely limited authority'.¹²² Selwyn held that diocesan synods had all authority, except that reserved to the General Synod.¹²³ Although General Synod had not 'done anything dreadful in the way of interference with inherent rights and authority' he (Fitchett) could point to cases where it had exceeded its authority. Fitchett's interpretation was questionable as there were only two bishops when the constitution was signed and the consecration of additional bishops was not possible before then.¹²⁴ Although some bishops took a different view, minimalist views such as Fitchett's carried weight for many years and were reflected in debates in subsequent decades.

The Standing Committee

Compared with other denominations, the national structures of Anglicanism were weak. It has been noted that the General Synod was a very small body which met infrequently. Between synods, provincial administration was in the hands of the Standing Committee of General Synod¹²⁵ (GSSC) although it met only once or twice, in Wellington, between synods.¹²⁶ It had 27 members,¹²⁷ another result of the insistence on diocesan equality and the parity of the three houses. Only a few bodies had been constituted by General

¹²¹ Legal Information section of the Official Year Book of the Church of England (n.d.), cited PGS 1952, p.22.

¹²² PGS 1952, p.23.

¹²³ Bishop Selwyn's Address to the Third General Synod (1865), cited in PGS 1952, pp.23-24.

¹²⁴ Abraham (Wellington) and Hobhouse (Nelson) were consecrated on 29 September 1858 and Williams (Waiapu) on 3 April 1859.

¹²⁵ It had been established in 1916 on Julius' initiative in response to Nevill's unwillingness to convene meetings of the bishops, who had customarily met annually.

¹²⁶ For example, between the sessions of General Synod in February 1946 and May 1949, the Standing Committee met only twice, on 7 November 1946 and 18 September 1947.

¹²⁷ Each diocese was represented by its bishop, together with one clerical and one lay representative. Morrell, *ibid.*, p.141.

Synod¹²⁸ but some work was done by sessional¹²⁹ and inter-sessional committees responsible for particular concerns.¹³⁰ Financial responsibility was delegated to a committee made up of the representatives of General Synod of one of the dioceses. The synod made little use of commissions to investigate specific issues: between 1943 and 1952 only nine were appointed.¹³¹

The Provincial Secretary

The administrative needs of the province were so minimal that the position of provincial secretary was part-time and combined with other duties. It had no fixed or physical base although between 1919 and 1952 the provincial secretary was located in the same diocese as the primate.¹³² A commission which reported back in 1943 was unable to accept a fixed primacy but recommended that a central office be established in Wellington.¹³³ However, West-Watson preferred to have the primate and provincial secretary located in the same centre.

6.4 Provincial Activism 1955-75

By 1955, perhaps, a growing sense of optimism and confidence in the future had emerged. Successful stewardship campaigns brought unprecedented financial wealth to

¹²⁸ These included the Board of Theological Studies which prepared a theological syllabus for candidates for ordination, conducted examinations, and awarded the diploma Licentiate in Theology (LTh). (1874); the New Zealand Anglican Board of Missions (1920); Provincial Youth Council (1940), and the Committee on Religious Broadcasting (1943) which was charged with cooperating with other 'bodies within the main stream of Christian tradition' through a Central Religious Advisory Committee (CRAC) in conjunction with the New Zealand Broadcasting Service.

¹²⁹ Apart from committees which dealt with in-house business like Petitions, the Order Paper, and Printing, other committees were responsible for considering Social Services and reviewing the work of the Board of Theological Studies.

¹³⁰ Educational Institutions, Home and Foreign Missions, Trustees of Property under the control of General Synod, and Statistical Returns.

¹³¹ Those appointed in the earlier period addressed such issues as the qualifications required of parishioners, the apportionment of endowments between Auckland and Waikato, the production of a hymnal, selection of candidates for the ministry, provision of alternatives to Mattins and Evensong, the form and constitution of a synod, the training and employment of women workers, the status of missionary dioceses, and the role of the primacy.

¹³² During Nevill's primacy C.H. Statham combined the position of secretary-treasurer of General Synod with that of Diocesan Registrar in Dunedin. Although there was insufficient work for a full-time executive, provision was made in 1919 for the appointment of a Provincial Secretary to deal with the secretarial tasks of General Synod, act as treasurer, and, increasingly, provide secretarial support for some provincial bodies.

¹³³ PGS 1943, p. 29.

dioceses. A new generation of bishops assumed office.¹³⁴ Dioceses gradually discovered they could accomplish more by working together. The church's newspaper, *Church and People*, published for thirty years between 1946 and 1976, helped increase provincial awareness.¹³⁵ As in Australia, where the search for a national role would need reappraisal¹³⁶ and where 'twentieth-century developments would show that "diocesanism" was not the only way forward',¹³⁷ the horizons of Anglicanism expanded. The benefits of acting provincially became evident, attitudes softened and the primacy became more visible and valued as a sign of unity. Lesser and Johnston, who occupied the primacy for twenty years, were highly respected.

Canon Howard Johnson, an American priest, visited every province in the Anglican Communion in the early 1960s and recorded his impressions in *Global Odyssey*.¹³⁸ He was scathing of 'the inability of Australian Churchmen to agree among themselves' and blamed their rugged individualism for their 'failure to attain ecclesiastical autonomy'. 'Nowhere in my entire tour of Anglicanism did I encounter questions of churchmanship so divisive, so much a source of distrust and rancour.'¹³⁹ By contrast, his New Zealand chapter, 'England Transplanted', was almost dismissive with faint praise as he wrote of a church 'doing a good and responsible job, ministering to folk of British antecedents in a British sort of way – the *best* British way. It operates quietly, efficiently, conservatively, and often imaginatively.'¹⁴⁰ Between 1955 and 1975, 45 commissions were appointed to investigate particular issues, compared with only nine in 1943-52 and 23 between 1975 and 2005. These moves led to a remarkable expansion in provincial activity during which several provincial boards were established and a wider pool of clergy and laity drawn upon. Members came from the three houses and from each

¹³⁴ J.T. Holland (Waikato) and A.K. Warren (Christchurch) in 1951, A.H Johnston (Dunedin) in 1953, and F.O. Hulme-Moir (Nelson) in 1954.

¹³⁵ *Church and People* was supported by the dioceses of Auckland, Waikato, Waiapu, Wellington and Christchurch from 1946 and by Dunedin from 1961. Several diocesan newspapers ceased publication when *Church and People* was introduced: The Auckland *Church Gazette* (since 1872), *Waikato Diocesan Magazine* (since 1927), *Waiapu Church Gazette* (from 1910), *Church Chronicle* (1876-1941) and the Wellington *Church and People* (1941-45), the Christchurch *Church News* (since 1911), and the Dunedin *Church Envoy* (1914-60). Nelson continued to publish *The Witness*.

<http://www.kinderlibrary.ac.nz/files/documents/Anglican%20newspapers.pdf>, accessed 15 August 2012.

¹³⁶ Brian Dickey, 'Secular Advance and Diocesan Response 1861-1900' in *Anglicanism in Australia*, ed. Bruce Kaye. Melbourne: Melbourne University Press, 2002, p.52.

¹³⁷ *Ibid.*, p.55

¹³⁸ .

¹³⁹ Howard A Johnson, *Global Odyssey: Visiting the Anglican Churches*, London: Bles, 1963,, p.206.

¹⁴⁰ *Ibid.*, p.271.

diocese, and sometimes from special interest groups. No longer was the province confined to a narrow range of administrative functions.

The operation of St John's College never came under the regular scrutiny of General Synod but ministry issues became a major focus. Students from all dioceses entered the college in the 1960s and, because of that, came to know colleagues in other dioceses. The college trust board provided theological education at no cost to the church, and later introduced post-ordination scholarships and funded the appointment of diocesan ministry educators. The ordination candidates' recruiting committee (1958) was incorporated into a new Provincial Council for the Ministry (PCM) in 1968 under the leadership of Peter Mann, a later Bishop of Dunedin. The Provincial Commission on Stipends (1968) and the New Zealand Anglican Church Pension Board (NZACPB) (1972), brought about a uniform stipend scale and pension scheme. The Provincial Board of Christian Education (PBCE) (1966) incorporated the former youth and evangelism councils. The Prayer Book Revision Committee began its work in the same year. The NZABM was the only provincial body with a permanent office and full-time staff. It was funded independently.¹⁴¹ Its role expanded when it was given responsibility to act for the province in Anglican Communion initiatives.¹⁴²

The General Synod

General Synod finally decided in 1964 to meet every second year although it took several efforts to obtain the approval of the dioceses. It was a very 'high-powered' group as an analysis of its membership (at the 1964, 1966 and 1968 synods) shows. Their median age was in the mid-fifties.¹⁴³ Most held senior positions in the church and wider community. Among the 33 clergy were two assistant bishops, eight deans, fourteen archdeacons, two wardens of theological colleges and a diocesan secretary. The 45 lay representatives included fourteen lawyers, ten farmers, five university academics, two university librarians and a scientific administrator together with five

¹⁴¹ The NZABM coordinated Anglican overseas mission activity in Melanesia and Polynesia, and contributed most of the funds required by the New Zealand Church Missionary Society. The NZABM budget was supported by the dioceses which each agreed to an annual target met by parish contributions.

¹⁴² The Mutual Responsibility and Inter-dependence (MRI) programme followed the Anglican Congress in Toronto in 1963. This developed into the Partners in Mission (PIM) programme in the 1970s. These initiatives expanded the international influence of the Anglican Communion.

¹⁴³ The median age in each of the three houses remained in the mid-50s: bishops (54 in 1964, 54 in 1966, and 56 in 1968), clergy (55, 57 and 56), and laity (55, 54 and 56).

diocesan secretaries, three accountants, and two from the business community. Many lay members were respected in their professions and several had had distinguished military careers. Two were sons¹⁴⁴ of Prime Minister Walter Nash who was himself a keen layman. One prominent lay member, David Wylie, who served on General Synod for twenty years from 1964, was said to have made more speeches on more subjects at General Synod than anyone else.¹⁴⁵ The Prayer Book Revision Committee, of which he had been a member for 21 years, added that ‘his encyclopaedic knowledge, his prodigious memory, his vigorous debate, his diligent labour, his warm humanity and his personal friendship’ would be deeply missed.¹⁴⁶ One of the few who could challenge Wylie’s influence was Harold Miller, his predecessor as Victoria University librarian. Raised as a Methodist, he embraced Anglicanism while at Oxford:

A student of the Oxford Movement, Miller saw himself as a defender of Anglican orthodoxy in his membership of the Wellington diocesan synod and the General Synod, and in his role as a pamphleteer for the Selwyn Society and a columnist for the monthly Anglican newspaper *Church and People*. Both learned and witty, and taking a delight in controversy, he was the intellectual leader of New Zealand Anglo-Catholics.¹⁴⁷

Miller, or ‘HM’ as *Church and People* readers knew him, was a parishioner of St Mary’s, Karori¹⁴⁸ which suggests that he was not so much an ‘Anglo-Catholic’ as a ‘Prayer Book Catholic’.¹⁴⁹

¹⁴⁴ J.A.D. Nash, a scientific administrator, Wellington (1966-74) and L.R. Nash, Waiapu (1964-70) where he was diocesan secretary.

¹⁴⁵ ‘Perhaps the best informed ecclesiologist in New Zealand, David Wylie of Lower Hutt died aged 60 in November 1985 after a short illness. Librarian of Victoria University and lay canon of Wellington Cathedral, David’s contribution at every level of the church’s life was extraordinary. He served in almost every lay capacity within the Anglican Church at parochial, diocesan, and provincial level and was a member of the Anglican Consultative Council. His prodigious memory and zeal for accuracy made him a vigorous debater, and he gave himself thoroughly to everything he undertook. He accomplished a vast programme. He was a strong advocate for the ordination of women, church union, and prayer book revision, and played a leading role in library circles and the music federation. Six bishops, including the Roman Catholic Bishop of Auckland, attended his funeral at St James, Lower Hutt where he had served as churchwarden, synod representative, lay reader, and vestry member.’ Peter Butt, *The Cross and the Stars: An Historical Record of the Anglican Diocese of Wellington*. Wellington: Diocese of Wellington, 1993, pp.136-37

¹⁴⁶ PGS 1986, p. R.286.

¹⁴⁷ Miller was librarian at Victoria University 1928-66 and a member of General Synod 1952-70. DNZB, ‘Miller, Harold Gladstone. <http://www.teara.govt.nz/en/biographies/4m52/1>, accessed 17 July 2012.

¹⁴⁸ Margaret H. Alington, *High Point: St Mary's Church, Karori, Wellington 1866-1991*. Wellington: St Mary's Parish and Karori Historical Society, 1991, pp.145-48. Clergy at St Mary’s included F.M. Kempthorne (1929-50), H.A. Childs (1951-64) and E.K. Norman (1964-72).

¹⁴⁹ Anglo-Catholics were widely suspected of disloyalty to Anglican principles and so some sought to demonstrate that Catholic worship was entirely compatible with loyal conformity to the *Book of Common Prayer*. <http://anglicanhistory.org/alexander/alexander5.html>, accessed 3 August 2012.

The Primacy

Norman Lesser, Bishop of Waiapu (1947-71) became Primate in 1961. Originally from Lancashire, he was a short man with a penetrating voice whose undemanding addresses were laced with anecdotes and good humour. His hobbies included stamp-collecting and putting model ships into bottles. As Bishop Henry Baines said, ‘If I compare his style with *Coronation Street* it is because we have all delighted in his personal touch, in his seemingly endless stock of anecdotes about ordinary people. Endless also was his patience and self-deprecating humour. It was as difficult to quarrel in his presence as in Mr Walker’s at the “Rover’s Return.”’¹⁵⁰ One of his addresses began with the observation: ‘Many of you will oft have heard the warning that it is better to say a little and to be thought a fool, than to say much and to leave no doubt about it.’¹⁵¹

The church entered into church union negotiations during his primacy but he later warned of the dangers of fragmentation if church union were rushed: ‘it is one thing to rock the boat, it is another thing to torpedo it.’¹⁵² He confessed that ‘personally I dread the thought of a supermarket church which has ousted the separate little stores: big business with a little soul, and as exciting as hotel toast.’¹⁵³ Under his watch, the church also began to revise the prayer book, although Lesser was also cautious in his approach to that. He took the view that it was ‘only by controlled experiment loyally observed, that the appropriateness and validity of a use may be determined.’¹⁵⁴

Bluck has observed that Lesser ‘embodied a group of English clergy who somehow managed to translate a very English faith into a very New Zealand context, through their humour, unpretentious presence and transparent love of the people and place they had adopted as home’ and whereas it was ‘fashionable today to dismiss this legacy as a colonial hangover, ... a less ideologically driven reading of our history shows men like Lesser to have been brave and resourceful builders of a New Zealand church, just like his predecessors, Williams and Selwyn.’¹⁵⁵

Allen Johnston (Primate 1972-80) was a key figure in the province for three decades. As Bishop of Dunedin (1953-69) and Waikato (1969-80) he played a critical role in the development of the New Zealand church. He was instrumental in establishing

¹⁵⁰ PGS 1972, p.16.

¹⁵¹ PGS 1964, p.16.

¹⁵² PGS 1968, p.28.

¹⁵³ PGS 1968, p.27.

¹⁵⁴ PGS 1966, p.24.

¹⁵⁵ John Bluck, *Hidden Country: Having Faith in Aotearoa New Zealand*, Wellsford: Bathgate Press, 2010, p.25.

the church's pension board. He led Anglican entry into the church union negotiations, even though many of his clergy in Dunedin were opposed to it. He attended three Lambeth conferences, and several meetings of the Anglican Consultative Council and the World Council of Churches. He encouraged the development of St John's College (where he had been a student) as the provincial theological college and was honoured as a Fellow. Deprived of the opportunities for further education himself by the Depression, he encouraged others to develop their potential. Although a non-graduate, like the majority of clergy of his generation, he became a member of the Council of the University of Otago which conferred on him an honorary Doctorate of Laws.

Although actively involved in provincial activities, he never neglected his diocesan responsibilities and was assiduous in his care of clergy and parishes. Lesser confessed that 'it is always a mystery to me how he exercises such rich pastoral care over his own diocese, and yet makes time to give the meticulous attention and consideration to the vital issues facing us in union.'¹⁵⁶ Raphael, his former dean, added that he 'thought nothing of driving to Invercargill and back in the same day in order to be available for some emerging issue.' Reeves, his successor as primate, as a young bishop, found him to be available, sympathetic and supportive, and could approach him in complete confidence.¹⁵⁷

The Provincial Secretary

Despite the increased activity, the profile of the provincial office remained low. Lesser appointed one of his senior clergy, Archdeacon Waymouth, as part-time provincial secretary in 1961, a position he held until his death in 1969¹⁵⁸ when the office was transferred to Christchurch. John Cottrell, the Diocesan Secretary, added the duties of provincial secretary to his other responsibilities and served in this role from 1969 until his death in 1981. During his term the work-load increased significantly.¹⁵⁹

¹⁵⁶ PGS 1968, p.26.

¹⁵⁷ *Responsibly Christian in Church and Society Today: Challenges from a Christian Leader, An Anthology of Readings* by Allen H. Johnston, Anglican Church in Aotearoa, New Zealand and Polynesia, 2010, p.10.

¹⁵⁸ Stephen Waymouth (1895-1969) combined the position of Provincial Secretary (1961-69) with his other duties as Vicar of the small rural parish of Puketapu (1955-68) and Archdeacon of Hawke's Bay (1955-68) He was ordained in Dunedin where he served from 1923-28, before he worked in Levuka, Fiji (1928-31) and then in Waipatu as vicar of Whakatane (1931-37) and Havelock North (1937-55).

¹⁵⁹ Refer to Appendix 1 for a list of Provincial Secretaries.

Church Union

The church union issue preoccupied synods between 1955 and 1976. In hindsight, it is difficult to imagine how the church managed to deal with this issue at the same time as it worked through so many other matters at provincial level. These were years of growth rather than weakness. The impetus came from a conviction that the churches were called to unity. Church union was not seen as a means of addressing decline.

There had been several attempts to unify denominations but none involved Anglicans.¹⁶⁰ However, in 1955 the General Synod responded to an invitation for Anglicans to join four other churches in preliminary discussions.¹⁶¹ The commission appointed by General Synod to explore the matter¹⁶² proposed that the Lambeth Quadrilateral¹⁶³ be the basis for Anglican participation. The 1958 General Synod agreed to enter into exploratory conversations¹⁶⁴ and by 1961 it was reported that amicable discussions had taken place. Parishes were asked to note developments and encourage discussion.¹⁶⁵ In 1963, all diocesan synods approved a proposal to seek a basis for union and for General Synod to enter into ‘negotiations’ rather than ‘explorations.’¹⁶⁶ The Provincial Commission on Church Union (PCCU) was formed in 1964 and the Joint Commission on Church Union (JCCU) appointed to devise a plan. The General Synod later approved the statement of faith drawn up as a basis for union, and agreed to enter into an act of commitment.¹⁶⁷

However, opposition to church union intensified and it was clear that the church was far from united on this issue. The Geering controversy caused anxiety, especially in

¹⁶⁰ Presbyterians, Methodists and Congregationalists (and later the Associated Churches of Christ) were involved in earlier attempts in 1902-05, 1916, 1918-22, 1930-33, 1940-41, 1948, and 1953-56. Allan K. Davidson, "1931-1960: Depression, War, New Life " In Dennis McEldowney (ed.), *Presbyterians in Aotearoa 1840-1990*. Wellington: Presbyterian Church of New Zealand, 1990, pp.141-43.

¹⁶¹ The Presbyterian, Methodist and Congregational Churches and the Associated Churches of Christ.

¹⁶² PGS 1955, p.40.

¹⁶³ More accurately the ‘Chicago-Lambeth Quadrilateral’, it originated at the general convention of the Episcopal Church in Chicago in 1886 and was accepted in a slightly revised form at the Lambeth Conference, 1888. It stated from an Anglican viewpoint the essentials for a reunited church: the Holy Scriptures ‘as containing all things necessary to salvation’, the Apostles’ and Nicene Creeds as sufficient statements of the Christian faith, Baptism and Eucharist as the two sacraments ordained by Christ himself, and the historic episcopate. ODCC, ‘Lambeth Quadrilateral.’

¹⁶⁴ PGS 1958, pp.127-130, p.54 (motion).

¹⁶⁵ PGS 1961, pp.147-151, pp.54-55 (motion)

¹⁶⁶ PGS 1964, pp.170-172, motions pp 26-28, 45-46, 50-51, 65.

¹⁶⁷ PGS 1966 pp.183-194, motions pp. 42-46 and 70-71; and PGS 1968, pp. 219-225, motions pp.48-50, 51-53, 64-65, 79-80.

Nelson.¹⁶⁸ The Selwyn Society, formed to uphold traditional church teaching and practice, attracted support from conservative Anglicans, mostly (but not exclusively) those with High Church sympathies. It produced a series of leaflets, organised meetings, and galvanised opposition to the Plan. By 1972 it was apparent that many Anglicans valued denominational unity more highly than theological diversity.

Nevertheless, General Synod commended the draft plan for union (1969) for study and arranged a referendum. Anglican representation on the JCCU was increased¹⁶⁹ and the revised plan (1971) was warmly approved by the 1972 General Synod and commended for study.¹⁷⁰ Moreover, ecumenism went beyond church union as a provincial ecumenical affairs committee was set up in 1970.

The referendum conducted in September 1972 demonstrated that the church was seriously divided. It came as a shock that only 61,000 Anglicans voted¹⁷¹ and a surprise that only 58 percent voted in favour. Support was highest in Waikato, Christchurch, Waiapu and Auckland, lowest in Dunedin and Nelson, and evenly distributed in Wellington.¹⁷²

Some large and influential parishes were opposed, including many where Anglicanism was strongest.¹⁷³ The vicar's lead was often crucial. It came as no surprise that many Anglo-Catholics (for example, 89 percent of parishioners at St Michael's, Christchurch) voted against it because they saw it as a pan-Protestant merger. Several evangelical parishes¹⁷⁴ opposed it for reasons which included concern about the orthodoxy of Presbyterian beliefs. Invisible unity in Christ was more important to them

¹⁶⁸ Allan Davidson, *Christianity in Aotearoa*, Wellington: New Zealand Education for Ministry, 1997, pp.168-171, provides a useful commentary on the events that led to charges of heresy being brought against Professor Lloyd Geering at the Presbyterian General Assembly in 1967. These concerned the nature of the resurrection. Similar debates took place in other countries and in other churches including the Anglican Church but there was a clear relationship between the controversy and Anglican opposition to church union.

¹⁶⁹ PGS 1970, pp.232-244; motions pp. 53-54, 56-61,85, 87-88.

¹⁷⁰ PGS 1972, pp.228-240, motions pp.47-53.

¹⁷¹ The total represented about 70 percent of Easter communicants, then regarded as a reliable indication of core membership. The 1969-70 Easter communicant total was 88,853. PGS 1972, summary of diocesan returns.

¹⁷² The results, in order of the percentage of diocesan support, were: Waikato 66.66% (5542 for, 2772 against), Christchurch 62.67% (7316-4357), Waiapu 61.71% (5658-3511), Auckland 58.36% (7700-5494), Wellington 51.91% (5930-5493), Dunedin 46.93% (1990-2250), Nelson 44.99% (1537-1879), Total 58.1% (35,673-25,730). A full analysis of results by parishes is included in Appendix 15.

¹⁷³ For example, Fendalton, Merivale, Karori, Khandallah, Takapuna, St Mark's Remuera, Cambridge, and the cathedrals in Christchurch, Hamilton, Napier and Nelson.

¹⁷⁴ For example, St John's Latimer Square, Woolston and Spreydon (Christchurch), St Matthew's (Dunedin), Waikanae (Wellington), and All Saints Nelson, Greymouth and Richmond (Nelson).

than an organisational merger. The diocesan synods responded differently: four were in favour, one was against and two felt unable to proceed. The ultimate decision was left to the General Synod which required a 75 percent vote in favour in each house. At the 1974 synod the bishops (6-2) and laity (21-7) reached the required 75 percent but the motion was lost on the clergy vote (12-9).¹⁷⁵ However the synod re-adopted the plan, referred it back to the dioceses, and asked the other churches for forbearance. By 1976, however, it was clear that there was insufficient support as by then three dioceses had rejected it.¹⁷⁶ General Synod regretfully resolved that it could not enter into union at this time.¹⁷⁷ It did, nevertheless, recognise the plan as evidence of some agreement and as a basis for further cooperation.

6.5 The Context: The Church in the World?

The focus so far in this chapter has been on the internal workings of the church. Little has been said about events outside the church. The fact is that the church rarely commented on such matters. It jealously guarded its political neutrality. There are few references to political and social issues in bishops' charges and primatial addresses. The appointment of a new Governor-General might be mentioned but not the death of a Prime Minister. Laurie Guy in his major work on the church and public issues noted that Anglican voices were less prominent than those from Protestant denominations which gathered in annual conferences and considered remits from local churches.

Anglican voices tended to be those of the bishops.¹⁷⁸ Guy notes that:

A national church commonly regards itself as much more in affinity with society and much readier to sympathise with its behaviours and aspirations than a denomination that sees itself as comprising only a segment of society. As a corollary it is much less inclined to criticise the weaknesses and sins of society. For the church is society.¹⁷⁹

There was another issue: who would speak for the church? Again Guy is helpful: 'Was it the clergy collectively or individually, bishops collectively or individually ... the church gathered in national conference, public questions committee of the churches, or grass-roots collective of individual (usually prominent) laity?'¹⁸⁰ That was precisely the

¹⁷⁵ Three clergy from Nelson, three from Dunedin, two from Wellington and one from Christchurch voted against, PGS 1974, pp.29-32, motions pp. 52-56.

¹⁷⁶ PGS 1976, pp.7-11.

¹⁷⁷ The vote was: Bishops 5-2, Clergy 10-10, Laity 20-6. PGS 1976, pp. 30-31.

¹⁷⁸ Laurie Guy, *Shaping Godzone: Public Issues and Church Voices in New Zealand 1840-2000* Wellington: Victoria University Press, 2011, p.11.

¹⁷⁹ Ibid., p.17.

¹⁸⁰ Ibid., p.11.

point of a debate in the Anglican Church in 1952. The experience of the public and social affairs committee at that time offers some insight into the reluctance of an extremely cautious church to speak out on public issues.

A commission which reported in 1949 acknowledged that General Synod was ‘primarily a legislative and administrative body’ but it maintained that the church had a responsibility to address social issues and recommended that meetings should be held to discuss public questions outside the official sessions of synod.¹⁸¹ In 1949, the outgoing committee confessed that it may have seemed ‘inactive and indecisive’ but this was inevitable unless church members expressed their views more freely. It was ‘mindful of its duty not to engage in propaganda or to advocate any particular line of action unless it honestly felt that the general body of church opinion would support it.’¹⁸² The commission called for a stronger committee but legislation introduced in 1952 received a rugged passage.

Could any committee speak in the name of the church on key issues? Bishop Warren said people were asking ‘What does the church have to say?’ Dean Chandler¹⁸³ (Waikato) noted that even the recommendations of the Lambeth Conference were not binding but that did not detract from their value. Nothing would be lost if the findings of a committee were issued in the name of the committee and with the consent of the primate.¹⁸⁴ In the end it was decided to allow the primate, by virtue of his office, to express his views on any question. The new committee¹⁸⁵ would investigate ‘questions affecting the moral, social or religious welfare of church people or of the community as a whole.’¹⁸⁶

This reticence contrasted with the prominent role of the Presbyterian Church’s Public Questions Committee which, ‘through personal relationships and carefully

¹⁸¹ PGS 1949, pp.142-43.

¹⁸² *Church and People*, 1 June 1949.

¹⁸³ Charles Walker Chandler (1894-1971), Vicar of Cambridge 1934-48 and Dean of Waikato 1948-57 was untypical of the period. He showed little reluctance to comment on public issues and wrote regular columns for major newspapers. He was a sponsor of the Peace Pledge Union in the 1930s, organised a peace conference in Cambridge in 1939, and joined the World Peace Council. He supported contacts with the Communist government in China.

¹⁸⁴ *Church and People*, 1 April 1952.

¹⁸⁵ The primate, two other bishops, three clergy and six laymen elected by General Synod.

¹⁸⁶ Title B Canon XI, 7(a).

presented submissions to parliament ... gained respect for the integrity of its work, even if its views did not always win acceptance with politicians or church people.¹⁸⁷

Why was the General Synod so introspective? Why did it seem to be isolated from what was happening around it? The standard answer was that its role was limited to the 'management of the affairs of the Church.'¹⁸⁸ Colin Brown hinted that many church members preferred it that way as they 'view[ed] the church and religion generally as functioning, individually as a means of assurance and collectively to ratify the status quo.'¹⁸⁹ A review of the minutes and primatial addresses between 1946 and 1968 confirmed that it was faithful to that limited mandate. It rarely considered any matter beyond its internal life.

The exceptions are interesting. The first was a motion at the 1966 synod commending the work of the Defence and Aid Fund for South Africa.¹⁹⁰ In 1972 Bishop Baines made reference to Vietnam because he had been a member of a delegation of church leaders which visited that country in 1971 to consider various forms of aid and make contact with local churches. He declared his hand: 'All of us stand under judgement in respect of our nation's involvement in Vietnam ... it is our Christian task to share the facts and wounds of the situation ...'¹⁹¹

In the end, however, South Africa was the catalyst for change as events at the 1970, 1972 and 1974 synods indicated. The 1970 synod opposed the All Blacks' rugby

¹⁸⁷ Allan K. Davidson, "1931-1960: Depression, War, New Life " In Dennis McEldowney (ed.), *Presbyterians in Aotearoa 1840-1990*. Wellington: Presbyterian Church of New Zealand, 1990, pp.140-41. The convenor of this committee during the 1950s was the Reverend J.S. Somerville. Its members included two prominent politicians from opposite sides of the House: J.R. Marshall and A.H. Nordmeyer. Among the issues it considered were the sale of liquor, Sunday observance, divorce, industrial relations, the recognition of Communist China, nuclear testing, and family planning.

¹⁸⁸ Constitution, clause 5.

¹⁸⁹ Colin Brown, *Forty Years On: A History of the National Council of Churches in New Zealand 1941-1981*. Christchurch: National Council of Churches, 1981, p.266.

¹⁹⁰ Moved by Bishop Gowing and seconded by Archdeacon D.S. Millar. PGS 1966, pp.40, 68. The International Defence and Aid Fund (IDAF) was established by Canon L. John Collins of St Paul's Cathedral, London in 1956. Its mission was to work towards a peaceful solution to the problem of apartheid through raising and distributing funding to victims of apartheid laws, especially political prisoners and their families. It was in the trials of anti-apartheid activists that the fund's most significant contribution was made. IDAF paid for the legal defence of hundreds of people accused of trying to bring down apartheid and also supported their families even after some of them were imprisoned. IDAF developed a substantial research facility that made information about apartheid readily accessible for the international public, especially for organisations working to dismantle the system of apartheid such as the Anti-Apartheid Movement and the United Nations Special Committee against Apartheid. <http://www.sahistory.org.za/topic/international-defence-and-aid-fund-idaf-3>, accessed 13 September 2013.

¹⁹¹ PGS 1972, pp.19-20.

tour of South Africa by 36 votes to 25 but the motion was lost on the lay vote.¹⁹² However, a similar motion in 1972 opposing the proposed visit to New Zealand by a South African team met with success.¹⁹³ Why the change of attitude? Four members who voted against the 1970 motion changed sides in 1972 but some were absent when the 1970 vote was taken.¹⁹⁴ In 1974, Archbishop Johnston devoted a major part of his opening address to the struggle for social justice. He gave special attention to the WCC Programme to Combat Racism and quoted Philip Potter who warned ‘of the danger of Christians effectively developing a neat division between individual piety and social irresponsibility, between personal charity and public greed’.¹⁹⁵

No particular action was taken in response to the archbishop’s words but from two other motions it was clear that General Synod was now more prepared to deal with matters of social concern. It supported an increase in overseas development assistance, opposed French nuclear tests in the Pacific and supported the intended voyage of a peace ship. The synod may have reflected a significant change in the political climate which had led to the landslide election of the third Labour Government under Norman Kirk in 1972 after twelve years of ‘steady does it’ under the National Government.¹⁹⁶ The church sensed that public attitudes had changed and that it had to broaden its agenda. Theology now called for greater engagement in the world rather than withdrawal from it.

Nevertheless, there was a tendency for churches to leave controversial issues to the NCC, a body which felt compelled to engage with controversial subjects like sporting contacts with South Africa, racism generally, Vietnam, and issues raised by ‘development’. From the outset it was associated with a desire to draw out and make more generally effective the social implications of Christianity.¹⁹⁷

In the turbulent sixties and later, what many – perhaps most – church people wanted from their churches was not a call for change but assurance that, in the church at least, nothing had changed and little was likely to do so. For many, it is quite clear, the churches were supposed to function as, among other things, guarantors of the status

¹⁹² PGS 1970, pp.90-93. The voting figures were: Bishops 8-2; Clergy 15-9; Laity 13-14.

¹⁹³ PGS 1972, pp.77-79. The voting figures were: Bishops 10-0; Clergy 18-5; Laity 19-10.

¹⁹⁴ It is possible that their return travel arrangements had been made on the assumption that the synod would complete its business earlier but it continued to meet until 12.10am on the last day

¹⁹⁵ PGS 1974, pp.24-29 Philip Potter was the General Secretary of the WCC.

¹⁹⁶ In fact, between 1949 and 1972 the National Party was in power for twenty years under three Prime Ministers: S.G. Holland (1949-57), K.J. Holyoake (1957, 1960-72) and J.R. Marshall (1972). The Labour Party had occupied the Treasury benches for only three years (1957-60) under Walter Nash and had a slender majority of seats (41-39).

¹⁹⁷ Brown, *ibid.*, p.257.

quo, religiously, morally, and politically. This situation exposed a central dilemma for the churches as expressed in the title of the book *To Comfort and to Challenge: A Dilemma of the Contemporary Church*.¹⁹⁸

With financial support from churches in Asia, the NCC set up a Church and Society Commission to carry out research on these issues and in 1969 appointed Mr A. Gnanasunderam as its secretary.¹⁹⁹

The thirty years covered in this chapter were momentous. No sooner had the Second World War ended than the Cold War began. New Zealanders fought in wars in Korea and Vietnam and in a number of lesser conflicts. There were sometimes side-effects: the Korean War began in 1950 and led to a boom in New Zealand wool prices and indirectly to the 1951 strike²⁰⁰ which began on the waterfront but spread to other unions and lasted for 151 days. The war in Vietnam escalated when American forces arrived in 1965 and continued until the fall of Saigon in 1975. The civil rights campaign in the United States culminated in Martin Luther King's 'I have a Dream' speech in 1963, the year in which President Kennedy was assassinated. The Vietnam War and civil rights issues influenced a whole generation and inspired music in an unprecedented way. Artists like Bob Dylan, Joan Baez, Peter Paul and Mary, and the Seekers became international figures. "Blowin' in the wind", "If I had a hammer" and "We shall overcome" were anthems for the 'protest generation'.

Closer to home, British entry into the Common Market had major implications for New Zealand as its traditional reliance on unlimited access for primary products into the UK came to an end in 1965. New Zealand was forced to diversify its markets and its range of products. The chains of the 'tight society' were broken. Increasingly New Zealand looked to Australia, Asia and North America.

Further, by the 1970s, Maori voices had become more confident and the place of Maori in the church became a burning issue although discussion of this issue forms part of the next chapter.

¹⁹⁸ Ibid., p.258.

¹⁹⁹ Ibid., p.152, 179, 189, 210-2, 322, 333.

²⁰⁰ The term 'lockout' is sometimes used as the watersiders were locked out by their employers. The National Government declared a state of emergency and gave itself additional powers. It called a snap election in 1951 and was returned with an increased majority. See Belich, *ibid.*, pp.299-307.

6.6 The Maori Church and the Missionary Dioceses

The placement of this section at the end of the chapter is deliberate. In this period Maori and the missionary dioceses stand apart from the general narrative. Maori were considered to be part of the diocesan structures rather than an entity in their own right; each missionary diocese was associated with the province rather than a part of it.

The Bishopric of Aotearoa

The *mana* of the Bishop of Aotearoa was acknowledged, although his status was ambiguous. He had no vote in General Synod and until 1964 could be there only if elected as a clerical representative from one of the dioceses. He was a suffragan bishop in Waiapu but could not visit another diocese unless permitted to do so by its bishop. This effectively precluded him from any involvement in Maori work in Auckland. He was a ‘bob-tail bishop’, no more than the ‘*tukutuku* without the *poupou*’.²⁰¹ Maori were not directly represented at General Synod and there was no provincial body responsible for work among Maori, except for a council on ‘Maori educational problems’ set up in 1946 to examine the needs of the Maori schools.

The Pakeha church remained dominant; the voices of Maori Anglicanism were muted. In 1958, Bishop Holland called for Maori to be directly represented on General Synod. A commission²⁰² appointed to consider the matter noted that the Maori population was growing but the Maori church was in crisis; there was a shortage of clergy. There were signs of increasing tension in some places between the two races. The question of direct Maori representation was not seen as a problem but the position of the Bishop of Aotearoa presented ‘great difficulties’ because of the nature of his episcopal office²⁰³ rather than the result of any situation peculiar to New Zealand. The commission was re-appointed and its membership expanded²⁰⁴ but *Church and People* asked, ‘Who knows how much longer it will be ... before effective action can be taken?’ It hoped the bishops would take action urgently.²⁰⁵

²⁰¹ Lattice-work without supporting pillars. Report of the Bicultural Commission of the Anglican Church on the Treaty of Waitangi, Rotorua: Provincial Secretary, 1986, p.11.

²⁰² PGS 1958, p. 62. The members of the commission were Bishop Holland (convenor), Bishop Johnston, Canon H. Rangiihu, Mr H.E. Evans, Mr H.A. Swarbrick and Mr T.T. Ropiha.

²⁰³ *Church and People*, April 1961.

²⁰⁴ Archbishop Lesser (Waiapu), Bishops Gowing (Auckland) and Baines (Wellington), Canon Manga Cameron, and Mr W. Olphert were added.

²⁰⁵ *Church and People*, April 1961.

By 1964 there was felt to be no reason why the bishop should be denied a vote²⁰⁶ and so, by an overwhelming majority,²⁰⁷ he was given a seat at General Synod. Harold Miller protested: the bishop was not elected by the people but chosen by the bishops, and had no diocese or any diocesan responsibilities, but the bill gave him the same rights, which offended the principle that power should go with responsibility.²⁰⁸

However, the synod was less convinced that there should be direct Maori representation. The bishops were in favour but the other houses opposed it.²⁰⁹ Pyatt admitted that the bill was racist but it discriminated in favour of Maori. Some thought it was ‘a necessary and temporary expedient’ while opponents viewed it as ‘anachronistic and dangerous.’ Ivan Fitchett (Nelson) said that Maori were entitled to be members of General Synod but as representatives of their diocese, not of their race. *Church and People* challenged diocesan synods to make sure that Maori were nominated for election to General Synod.²¹⁰

Two years later, Waiapu called for direct Maori representation to be re-examined.²¹¹ This was defeated but another commission appointed ‘to enquire into the trends of work among Maori’²¹² concluded that:

‘... humanly speaking, the life of the Anglican Church among the Maoris seems to be ebbing away. We are geared to a situation that prevailed 20 to 50 years ago and for a small minority of the church. The church is rapidly losing the affiliation of urban Maoris and, unless action is taken, this tendency will snowball.’²¹³

The commission was re-appointed in 1968 with Bishop Manu Bennett²¹⁴ in the chair and with an increased membership.²¹⁵

²⁰⁶ The views of the leadership of the Anglican Communion had been obtained. PGS 1964, pp.195-96.

²⁰⁷ PGS 1964, p. 57. The vote was Bishops 8-0; Clergy 24-1; Laity 22-8.

²⁰⁸ *Church and People*, May 1964.

²⁰⁹ The vote was Bishops 5-2, Clergy 11-14, Laity 12-17; *Church and People*, May 1964.

²¹⁰ *Church and People*, May 1964.

²¹¹ PGS 1966, p. 61.

²¹² It was to consist of the Bishop of Aotearoa, seven Maori, not more than three Pakeha, and not more than three Maori priests working in specialised fields. PGS 1966, pp. 59-60. The members appointed were Canon J.T. Tamahori (chairman), the Bishop of Aotearoa, Canons M. Cameron (resigned 1967), W. Huata, and R.H. Rangiihu, the Revds K.M. Ihaka, M.M. Mete, M.A. Bennett, P.A. Reeves and R.G. Neilson, Dr Joan Metge, Dr R.W. Moore, and Mrs S.E. Woods. PGS 1968, p.182.

²¹³ PGS 1968, pp.182-87.

²¹⁴ Bishop of Aotearoa since 1968.

²¹⁵ Its membership by 1970 included Bishop Bennett, Canons Huata, Rangiihu and Tamahori, the Revds Ihaka, Mete, Neilson, and Reeves (resigned), Dr Moore, Mrs Woods, Dr I.H. Kawharu, Dr D.I. Sinclair, Mr A. Baker. Mr J.O. Keene, Mr T.M.R. Tomoana, and Canon H. Taepa. PGS 1970, p. 261.

Until 1970 the bishop had carried the weight of his provincial responsibility ‘without the support of a chapter or standing committee.’²¹⁶ The commission’s recommendation that an advisory council be appointed was accepted by the synod.²¹⁷ The question as to how the bishop should be appointed ‘causes deep concern among the Maori people in that there is no constitutional way whereby the people may express their mind’ although there was no desire to take the right of nomination away from the North Island bishops. Instead, it was proposed that the council should submit a list of names to the bishops from which they could make a final choice.²¹⁸ In the end the synod referred the matter to the advisory council for redrafting²¹⁹ and in 1972 it was passed in its amended and fuller form.²²⁰ The commission’s report was conciliatory in its tone. It stated plainly that ‘making the Bishop of Aotearoa a diocesan bishop is not relevant to his function nor is the consecration of a Maori diocesan relevant to his function’. The commission saw ‘no implication of inferior status in the present unique role.’ The bishop was charged with the ‘episcopal supervision of the Maori race’ and of 60,000 Maori Anglicans in particular.²²¹

Maori were encouraged by the election of Paul Reeves as Bishop of Waiapu in 1971. With prescience, Henry Baines, the senior bishop, observed that:

Paul Reeves turns a special page in the history of the Church of New Zealand being the first Maori to be elected diocesan bishop. Later pages will, I believe, record that this election made our Church more truly what it was made to be.²²²

The Associated Missionary Dioceses

Apart from the New Zealand dioceses, there were two ‘associated missionary dioceses’ in the South Pacific: Melanesia²²³ and Polynesia.²²⁴ Funds and personnel were channelled through NZABM but the province itself had little direct contact with either. These dioceses could not even be certain that they were part of the province. Their

²¹⁶ PGS 1970, p.262.

²¹⁷ PGS 1970, pp. 261-67. The Council would consist of the bishop, the Provincial Secretary, one priest and one layman from each of the North Island dioceses and from the South Island dioceses combined. PGS 1970, pp. 111-13.

²¹⁸ PGS 1970, p.262. The legislation provided for the names of three Maori priests to be submitted.

²¹⁹ PGS 1970, p.66.

²²⁰ PGS 1972, pp. 128-130.

²²¹ PGS 1970, p.262.

²²² PGS 1972, p.17.

²²³ Melanesia had been associated with New Zealand since Selwyn’s time.

²²⁴ Polynesia’s association with the New Zealand church began in 1925 when jurisdiction was transferred from the Archbishop of Canterbury. For many years it provided what was essentially chaplaincy work in Fiji, Samoa and Tonga but with some pastoral work among dispossessed descendants of Melanesian workers in Fiji and among Indians.

constitutional status was ambiguous. In 1952 the standing commission²²⁵ declared that no missionary diocese could be an integral part of the province, but was merely associated with it. Its representatives had ‘no right to participate in the election of a primate and ... it is very doubtful whether they can have any rights whatsoever in the General Synod other than a courtesy right to attend and speak’. That came as a shock and led General Synod to set up a commission.²²⁶ It recommended that legislation be passed to clarify the situation and to remove doubts as to the meaning of the word ‘associated’.

L.S. Kempthorne retired as Bishop in Polynesia in 1962, after 39 years’ service. He was succeeded by John Charles Vockler OGS,²²⁷ a man of volcanic energy. Under his leadership the work of the diocese expanded, staff were recruited from several countries, and the church extended itself beyond what had been essentially European chaplaincies. A greater effort was put into building up an indigenous ministry. When Vockler resigned to join the Franciscans, the experienced Bishop Holland was translated from Waikato in 1968 and served in Polynesia until his retirement in 1975.

The ‘missionary dioceses’ were also members of the South Pacific Anglican Council (SPAC)²²⁸ which, it was assumed, would eventually become a province in its own right. The Bishop of Melanesia opposed the moves towards church union and the ordination of women in New Zealand²²⁹ and took action to establish a province in 1974. The other churches were somewhat perplexed. Papua New Guinea’s response was to follow Melanesia’s lead and it became a province in 1977.²³⁰ The Church of Melanesia

²²⁵ Supplementary Report and Decision of the Standing Commission, PGS 1952, pp.126-30. The members of the Standing Commission were Bishop Fitchett, Canon W.A. Curzon-Siggers and Mr J.T. Dawson (Dunedin), and Messrs E.P. Wills and E.C. Champion (Christchurch).

²²⁶ PGS 1952, pp. 34-35. The members were Bishop Simkin, Bishop Kempthorne (deputy: Mr E.G. Cowell), the Ven. G.M. McKenzie, Sir Wilfrid Sim QC, and Messrs E.C. Champion, H.E. Evans QC, and A. Marsden Woods. PGS 1955, p.174f.

²²⁷ John Charles Vockler (1924-) was an Australian who was suffragan Bishop of Mt Gambier in the diocese of Adelaide when he became Bishop in Polynesia. After six years as bishop he joined the Society of St Francis but in 1994 was received into the Anglican Catholic Church, a breakaway group, and became its archbishop in Australia. The Oratory of the Good Shepherd (OGS), founded in 1913, is an international community of Anglicans, ordained and lay, who share a common Rule of Life. The OGS Rule calls members of the Oratory to daily communion, private prayer, and the office. It encourages the labour of the mind, fellowship, and the faithful stewardship of talents and resources. <http://www.ogs.net/>, accessed 28 August 2012.

²²⁸ SPAC included the dioceses of Melanesia and Polynesia (New Zealand) and New Guinea (Australia).

²²⁹ PGS 1972, Report of the Commission on the Relationship between the Pacific Dioceses and the Church of the Province, pp.177-179, and Report of the Provincial Commission on the Ordination of Women to the Priesthood, pp. xxviii-xxix.

²³⁰ John Chisholm and David Hand, the first archbishops of Melanesia and Papua New Guinea, had served together as assistant bishops in the Diocese of New Guinea under Bishop Philip Strong and it

was in a much stronger financial position than Polynesia and Papua New Guinea thanks to the Melanesian Mission Trust Board, based in Auckland, which generated a major income for the diocese. Polynesia was a much smaller diocese which found itself alone and not large enough to seek provincial status. It was now the only missionary diocese in the province but its distance from New Zealand meant that it was unable to function in the same way as the other dioceses.

6.7 Conclusions

Attitudes to the General Synod and the primacy were conditioned by decades of suspicion and mistrust that reached back to the 1860s. Because the shape of the provincial structures was predicated by those events it was necessary to traverse the debates fought over diocesan autonomy and those that took place at roughly twenty-year intervals in relation to the primacy. Particular attention is given to the 1952 General Synod: it symbolised a transition and during the 1950s there was a change of attitude. The structures were untouched but it ushered in a new period of cooperation. Dioceses took a more positive approach by participating in the work of several new boards and councils.

The basis of membership was unaltered and, until 1972, the synod was an entirely male body.²³¹ The conviction remained that the basic unit of church life was the diocese and so General Synod had a limited role. Until 1964, it felt that it needed to meet only every three years. Being the church's 'representative' body was interpreted as meaning that each of the three orders should be adequately represented on General Synod and that each diocese should be equally represented.

The system worked well within its limitations, and the competence and dedication of those involved were seldom questioned. However, it meant that the Anglican Church failed to present itself as a strong force in national religion. It punched below its weight. Its voice on public and social affairs was muted.

By the end of the period, it was clear that the proposal for organic church union had failed. The church was left with an unanswered question: What was its future now that it had decided to remain as an Anglican church instead of within a united church? The church union debate had sapped the energies of many for a generation. In the next

could have been that Hand was reluctant to see Chisholm elevated to the primacy before him as he was his senior. Based on personal recollection from service in Papua New Guinea 1976-80.

²³¹ Mrs W.I. Elliott (Waikato), elected in 1972, was the first woman to be elected as a lay representative.

period attention would have to be given to issues that had been shelved. The fact that the chapter ended with a brief discussion of the place of Maori and of the missionary dioceses underlines the reality that each had only a marginal place in the church. Some small steps had been taken to rectify that but it would not be until the next period that tangible changes would be made.

Chapter 7

From a Province to a Three Tikanga Church: 1976-2012

It is rather misleading to talk of one body within the structures of the Church as being ‘the’ unit; the structures have units of different kinds, and we could talk of the parish, or the diocese, or the province, as a basic unit. What we are really saying is that for various purposes the church has units of different kinds, and that what is important is not the unit on its own, but the unit as it fits into the structure, that is the nexus of its relationship with the other units.

–Commission to consider Membership of General Synod, 1978

7.1 Introduction

The Partners in Mission Consultation held in Rotorua in October 1976 was a catalyst for some of the most significant changes in the church since the 1857 constitution. These included changes in each of the four ‘elements’ of the national church. The year 1976 was notable in another respect as Maori were granted direct representation on General Synod. This represented the first move away from the understanding that membership was based on the equal representation of each diocese based on bishops, clergy and laity. It opened the way for other issues of representation to be addressed. Within fifteen years, a largely Pakeha male body became one that was demonstrably more representative: Maori elected by their own, more women (both lay and clerical) and younger people. Polynesia was acknowledged as a full, equal and integral diocese.

At first, stronger Maori representation was achieved by increasing the number of diocesan representatives but in 1976 Aotearoa began to elect its own members in the same way as the dioceses. The issue of Maori representation soon became one of bicultural commitment. That led to the revision of the Constitution and the emergence of a new church structure based on the principle of Tikanga: Maori, Pakeha and Polynesia each an equal partner. No major decision could be taken by the General Synod unless it had the consent of the three Tikanga as well as the three houses. The role of the General Synod changed. Some of its activities were devolved to tikanga and business would be limited to matters of common life and partnership.

The change in the name of the church reflected this new dimension. The word 'province' disappeared from the lexicon. Maori took the view that Te Pihopatanga was not to be equated with a diocese. Bishop Vercoe expressed his indignation:

Here again we have Te Pihopatanga being equated with a diocese when we have already said it should be equated with a province, Tikanga Pakeha is contained within a province, Tikanga Maori within Te Pihopatanga ...¹

In fact, each tikanga, with its own archbishop, was now a province in its own right, something that became clearer when the shared primacy was established. Perhaps it sent another signal: that this new division was not watertight. Its porous nature meant that there could be movement between tikanga.

The first section in this chapter attempts to describe the social and political context in which the church operated, especially in relation to the period between 1975 and the early 1990s. This is followed by an examination of the challenges faced by the Anglican Church as it began to recognise that its world had changed. It examines the context within which the PIM Consultation was held and the immediate responses made to it. There follows a section which deals with the changes in the Maori world and the impact these had on the church. Attention is then given to the changes in each of the four elements in the church's national structure and to the church's constitution. It then examines some of the implications for the life of the church since 1992.

It is argued that, as the church made changes which were among the most radical in its life, it was forced to respond not only to demographic changes (which included those in religious affiliation and practice) but to social and political changes. These concerned the democratic process, and reflected a more vocal Maori presence, and a greater participation by women, and questioned the dominance of Pakeha.

7.2 The New Zealand Context

New Zealand in the mid-1970s was a society seriously divided. For twenty years, politics were not only volatile but viewed with increased cynicism and indifference.² Muldoon's landslide victory in 1975 exactly reversed the margin achieved by Norman

¹ Whakahuihui Vercoe, Joint Hui between GSSC and Te Runanga Whaiti o Te Pihopatanga, Wananga o Raukawa, 1989, cited by Elizabeth J. Beatson, 'Becoming a Three Tikanga Church: The Bi-cultural Commission on the Revision of the Constitution 1986-1992', Massey University, MA Thesis, 2002., p.53.

² The voter turnout fell from 90 to 74 percent between 1969 and 2011. The percentages at each election were: 90% (1969, 1972, 1975), 85% (1978), 91% (1981), 94% (1984), 89% (1987), 85% (1990, 1993), 88% (1996), 85% (1999), 77% (2002), 80% (2005), 79% (2008) and 74% (2011).

Kirk's Labour Party three years earlier.³ Muldoon's confrontational style differed from the 'steady does it' consensus politics of the Holyoake years and the gentlemanly demeanour of Marshall whom Muldoon replaced on 4 July 1974. His party felt he would be better able to deal with Kirk. However, Kirk died unexpectedly on 31 August. He was replaced by the milder Bill Rowling whom Muldoon dismissed as weak. He relished controversy: he turned to his advantage an effort to galvanise support for a 'Citizens for Rowling' campaign which backfired.⁴ His politics were populist: he attracted wide support from a constituency of voters known as 'Rob's Mob' who were quite unlike National's coalition of polite conservative middle class voters and farmers. He drew substantial support from older voters: he promised superannuation at age 60 instead of Labour's recently launched contributory scheme. He appealed to 'the ordinary Kiwi bloke' and promised to deliver 'New Zealand the way you want it.' He gained support from provincial voters but later lost votes in the cities when he allowed the 1981 Springbok tour to proceed, despite police warnings of the likelihood of major civil unrest. Later, when economic conditions deteriorated, he initiated a 'Think Big' programme of energy-based industrial expansion and interventionist policies including a draconian wage and price freeze. Muldoon called a snap election in 1984 but lost. Under David Lange Labour embarked on wide-ranging reforms. One of his legacies was the nuclear-free policy. Another was the package of reforms pushed through by Finance Minister Roger Douglas, although none of these had been included in the election manifesto. As part of a neo-liberal agenda the currency was floated, income taxes cut, a goods and service tax instituted, import and other controls removed, and many state enterprises privatised or corporatised. Many traditional Labour voters were disenchanted and, although Labour increased its majority in 1987, this was because of support from middle-class voters. Within weeks, the stock market crashed. A cabinet split contributed to a change of government in 1990. Douglas and some of his colleagues formed a new right-wing ACT Party while party president Jim Anderton formed a New Labour party on the left. However, National continued with policies similar to those pursued by Douglas. Ruth Richardson, the new Finance Minister, in her

³ Labour won the 1972 election 55-32. National won in 1975 by 55-32; in 1978 51-40-1 (Social Credit); and in 1981 by 47-43-2. Labour won the 1984 election: 56-37-2.

⁴ The Citizens for Rowling campaign was supported by a number of well-known New Zealanders including Sir Edmund Hillary, Bishop Paul Reeves, Sir Jack Harris, future Prime Minister Geoffrey Palmer, and Dr John Hinchcliff.

‘Mother of all Budgets’ in 1991, cut benefits, slashed government spending, imposed prescription charges, and set market rentals on state houses. These policies, labelled ‘Ruthanasia’, were deeply unpopular and contributed to the minister’s dismissal. A growing element of mistrust in politicians led to a call for a royal commission to consider electoral reform.⁵ A referendum followed in 1992. To National’s surprise 85 percent of voters favoured replacement of the FPP system. A subsequent referendum opted for the MMP system, based on a mix of electorate and list members which was used at each general election from 1996.⁶ MMP led to the representation of smaller parties and the formation of coalitions. If FPP expressed the mind of a ‘tight society’ MMP symbolised one that was ‘loosened.’

If the nation was divided, so too was the Anglican Church. For two decades it had been involved in church union negotiations with other churches but it became clear that there was no mandate to proceed. Despite attempts to come up with other solutions, it was obvious that the church had to find its own way into an unknown future. Two issues took centre stage: the ordination of women and the place of Maori in the church. These reflected debates in society on the women’s movement and the rights of Maori.

The increased divisiveness of society, greater awareness of poverty, and distrust of politicians, combined with a strengthened conviction that the church had a responsibility to the poor and marginalised led to the church becoming more outspoken on social issues. In 1990, Richard Randerson was appointed as social responsibility commissioner, a move which helped provide leadership on social justice issues. Throughout the 1990s the rise of poverty in New Zealand led to increased demands for assistance from voluntary agencies including the churches. Before the 1993 election, church leaders issued a social justice statement and in 1996 the New Zealand Council of Christian Social Services published an open letter about poverty. The signatories

⁵ Michael King, *The Penguin History of New Zealand*, Auckland: Penguin, 2003, pp.489-90.

⁶ Criticism of the first past the post (FPP) voting system intensified after the 1978 and 1981 general elections in which Labour received more votes than National, but won fewer seats in Parliament. The first referendum in 1992 asked voters if they wanted to change the existing voting system and then to indicate support for one of four reform options: mixed member proportional representation (MMP), the single transferable vote (STV), supplementary member (SM) or preferential vote (PV). If there was majority support for change, the government promised to hold a binding referendum (with a choice between the first past the post (FPP) system and the most popular reform option) the following year. Although only 55% of registered electors took part, an overwhelming 85% voted to change their electoral system. In the second part of the poll, 70% favoured MMP. The second, binding referendum – a straight run off between FPP and MMP – was held at the same time as the 1993 general election and the turnout (85%) was naturally much higher than in 1992. MMP was backed by a comfortable margin, 54% to 46%.

<http://www.nzhistory.net.nz/politics/fpp-to-mmp/putting-it-to-the-vote>, accessed 27 November 2013.

included 11 bishops. Following the General Synod's decision to organise a Hikoi of Hope in 1998, thousands of marchers, led by the bishops, converged on Wellington to express concerns about five issues: housing, poverty, jobs, education, and health. This led to regular meetings between church leaders and cabinet ministers.

7.3 Searching for Direction: 1976-92

By 1982 Paul Reeves accepted that the church union scene had moved from protracted negotiation to continuing and developing relationships. However, the motions before that year's General Synod reflected some confusion. He had an uncomfortable feeling that Anglicans had left the other churches guessing. 'In some ways Anglicans had rediscovered their own tradition and ethos in recent years. We also want to know more about each other. The real question is whether in claiming our tradition and heritage we need to go away from other traditions.'⁷

A number of provincial initiatives were on their way to completion. Liturgical revision progressed and many new services were available. Clergy stipends and pensions were improved and many of the initiatives of the council for ministry had been implemented and radical changes in ordination practice were also under way. Maori began to demand a greater level of participation in the leadership of the church. Statistical evidence indicated that the upward trend in population indicators had stalled. New patterns of Christian initiation (baptism, confirmation and admission to communion) challenged and changed traditional patterns. The charismatic movement had swept through many parishes. Many of these changes were happening at the same time as, but in isolation from, other changes. There were problems in communication: the demise of *Church and People* meant that parts of the church were less likely to know what was happening elsewhere. Interest groups in the church ran the risk of pursuing their objectives in isolation as there was little agreement on priorities. It was therefore of no surprise that the province should turn to re-examine its structures. Yet again, General Synod found itself in familiar territory: considering its size, composition and frequency of meetings and its relationship with the dioceses.

⁷ PGS 1982, p.8.

Partners in Mission Consultation 1976

Since 1971 many provinces had examined their life in consultation with other Anglican churches and ecumenical partners.⁸

The responsibility for mission in any place belongs primarily to the church in that place. However, the universality of the gospel and the oneness of God's mission mean also that this mission must be shared in each and every place with fellow-Christians from each and every part of the world with their distinctive insights and contributions. If we once acted as though there were only givers who had nothing to receive and receivers who had nothing to give, the oneness of the missionary task must now make us all both givers and receivers.⁹

New Zealand had taken part in such events¹⁰ but now it was her turn. Johnston commented: 'If we are willing to be challenged by the observations of our partners as they look at us and our stewardship in mission, then this could be a turning point in the life of our church.'¹¹ Representatives of overseas and ecumenical partners and those of dioceses and provincial bodies gathered in Rotorua in November 1976 for the Partners in Mission (PIM) consultation, organised by NZABM on behalf of the province. Later described as 'a real watershed in the life of the New Zealand Church'¹² it acted as a catalyst for change and set in motion a process that continued until 1992.

The visitors identified two barriers to fuller fellowship within the province: 'a large degree of intolerance of one another and of our beliefs and practices' and a 'lack of inter-parish concern. Parishes tend to live in isolation from one another, and the only real working understanding of the diocese is felt among those involved at headquarters.'¹³ Johnston noted that the overseas partners identified a lack of provincial identity in the church: 'We have been taunted in previous times about the "seven churches" of our dioceses in New Zealand but had thought, perhaps wrongly, that we were overcoming something of that divisiveness amongst us.'¹⁴

⁸ Patterns of International Mission Structures in the Anglican Communion http://www.anglicancommunion.org/ministry/mission/commissions/missio/d_doc.cfm, accessed 3 April 2013.

⁹ Report of ACC-2 Dublin 1973, p.53.

¹⁰ In South East Asia, the South Pacific, Pakistan and Tanzania. PGS 1976, p.14.

¹¹ PGS 1976, p.14.

¹² PGS 1978, p.15.

¹³ *Church of the Province of New Zealand, Report of the Partners in Mission Consultation, Rotorua, October 31 to November 5, 1976*, p.4, General Synod Archives ANG 153/1/55, folder 1 of 2, Partners in Mission 1976-80.

¹⁴ PGS 1978, p.15.

Towards a Definition of Mission: *Anglicans in Aotearoa* and *Disciples in Mission*

Two initiatives followed PIM: *Anglicans in Aotearoa* in 1981 and *Disciples in Mission* in 1988. Both were organised by NZABM, which acquired a reputation as one of the few provincial bodies with organisational capacity. *Anglicans in Aotearoa*, held in Lower Hutt in 1981, brought together over 500 participants from virtually every parish in New Zealand. The original idea was to focus on evangelism but as the conference progressed it became clear that there was tension between charismatics (who desired to bring these gifts into the mainstream life of the church) and those committed to social action. It so happened that the event took place at the same time as the controversial Springbok rugby tour, against which many clergy and laity had protested. The highly charged atmosphere threatened to polarise the different interest groups. Nevertheless, it was a turning-point for many Anglicans who had not previously experienced Anglicanism at this level. They returned to their parishes to renew the church for mission with the archbishop's closing words to challenge them.¹⁵

Five years later, *Disciples in Mission*, another NZABM initiative, focused on the comprehensiveness of the Anglican Communion's definition of mission.¹⁶ The dominant model of the Anglican Church was a pastoral one but the emphasis needed to be placed on proclamation and service rather than on care and nurture. In response, dioceses embarked on a 'mission audit' and changed their structures to ensure that there was a more balanced understanding of mission.

¹⁵ Archbishop Reeves outlined his three hopes for the church: 1. That we shall discover a deep and profound spirituality so we can live and die as Jesus did. 2. That we as a church shall be noted for a spirit of reconciliation and not division in our midst. We can't live with division, 3. I hope that we shall have a commitment and a positive bias towards the poor, the oppressed, and the stranger in our midst. Brian Davis, *The Way Ahead: Anglican Change and Prospect in New Zealand*, Christchurch: Caxton, 1995, pp.124-25.

¹⁶ The Anglican Consultative Council meeting in Nigeria in 1984 (ACC-6) formulated a four-fold definition of mission: To proclaim the good news of the Kingdom; to teach, baptise and nurture the new believers; to respond to the human needs by loving service; and to seek to transform unjust structures of society. Ibid., pp.125-26.

7.4 Maori and Pasefika

Te Hahi Mihinare¹⁷

The state continued to pursue policies to integrate Maori and Pakeha¹⁸ and the major churches also favoured a policy of ultimate integration.¹⁹ The last chapter noted some small steps taken by the church in relation to Maori. After 36 years, the Bishop of Aotearoa was given a seat on General Synod in 1964 as of right. However, Maori were not directly represented: to be members they had to be elected by one of the dioceses. In 1970 an advisory council was established which, two years later, was given the right to recommend suitable candidates for election to the bishopric. Maori were ‘complicit’ with these actions. Making their bishop a diocesan bishop was not relevant to his function: the essential point was that he had episcopal supervision of the Maori race, and Maori Anglicans in particular. They saw no implication of inferior status.²⁰

However, much was happening in the Maori world beyond the church. Nga Tamatoa emerged from a conference at the University of Auckland organised by Ranginui Walker in 1970. This group of urban and educated Maori, the first activist group inspired by American black activists, was offended by continuing confiscation of land²¹ and degradation of the Maori language. In 1972, it called for Maori to be taught in schools, which resulted in the formation of *Kohanga Reo*, Maori language nests, from 1981 and *Kura Kaupapa*, Maori immersion schools, in 1985. Whina Cooper’s *Hikoi* or Maori Land March from Cape Reinga to Parliament in 1975 prompted the establishment of the Waitangi Tribunal.²² It was introduced by Matiu Rata, Minister of Maori Affairs in the third Labour Government (1972-75)²³ initially to deal with historic grievances.

¹⁷ Literally, the ‘missionary church’ or ‘the church of the missionaries’; the name taken by Maori.

¹⁸ The 1961 Hunn Report on the Department of Maori Affairs emphasised integration and assimilation.

¹⁹ Hans Mol, *Religion and Race in New Zealand: A Critical Review of the Policies and Practices of the Churches in New Zealand Relevant to Racial Integration*, Christchurch: NCC, 1966, pp.53-61, 74-76, cited by Allan Davidson, *Christianity in Aotearoa*, Wellington: EFM, 1991, p.136.

²⁰ See previous chapter.

²¹ The Maori Affairs Amendment Act 1967, passed by the National Government, which gave the Maori Trustee additional powers to take control of Maori land, provided for land owned by fewer than four persons to pass into individual titles. The act was attacked as a high-handed measure lacking the support of the very people it purported to help. Michael King, *The Penguin History of New Zealand*. Auckland: Penguin, 2003, p.482.

²² ‘The Treaty of Waitangi has been a significant document – especially for Māori – since it was signed in 1840. However, it was not until the passing of the Treaty of Waitangi Act in 1975, which established the Waitangi Tribunal, that a forum was created with the sole purpose of investigating Treaty grievances held by Māori against the Crown. Prior to 1975, many Māori petitions and protests relating to the Treaty fell on deaf ears. In fact, the Treaty was declared a ‘legal nullity’ by one judge in 1877.’ http://www.waitangi-tribunal.govt.nz/resources/school_info/, accessed 16 September 2013.

²³ For a commentary on the changes that were taking place see, for example, King, *ibid.*, pp. 466-484.

After a change of government, there was a bitter crisis in Auckland when the government decided to sell land on Bastion Point that Maori claimed had been confiscated. Ngati Whatua occupied the land for 17 months in 1977-78 until the police evicted the protesters. The land was subsequently returned to the *iwi*.

The church's passive tone changed as the result of a conference of Maori clergy in August 1975. 'One of the most fruitful to have been held', it asserted the place of Maori as an authentic entity within the church. They demanded that the office of the bishop should be established on a base other than as a suffragan; Maori should elect their own bishop; there should be a more realistic system of representation at all levels of administration and authority than is at present the case and especially in regard to representation at General Synod level; their 'talking conferences' should be given a more authoritative base so that the talks could indeed lead to action in a constitutional manner; and that they should negotiate for new terms of partnership within the constitution. They regarded themselves as an authentic entity within the church.²⁴ These demands were to set the agenda for the next fifteen years.

The church struggled with 'the Maori question'. Should Maori, like all others, be integrated into the church's structures? What was required in order to meet the distinctive needs of Maori? What implications did this have for the church as a whole? The advisory council established in 1970²⁵ argued that the bishop should be re-located more strategically in order to minister more easily to the larger Maori population.²⁶

Just a few months after the conference of Maori clergy, the 1976 General Synod appointed a commission to examine the church's work among Maori, and to consider the role and function of the bishop of Aotearoa.²⁷ Its report was tabled at the 1978 synod which, significantly, took place in the Church of the Holy Sepulchre, headquarters of the Auckland Anglican Maori Mission. Members of the commission were 'deeply

²⁴ PGS 1976, p.44.

²⁵ PGS 1976, pp.43-45. By this stage its membership included Bishop Bennett, the Provincial Secretary, and the following diocesan representatives: Aotearoa (Mr W. Olphert and Mr B. Williams), Auckland (Miss N. Te Uira and Canon K.M. Ihaka), Waikato (Canon A.I. Clarke and the Revd T.W. Melbourne), Waiapu (Canon R.H. Rangiihu and Mr C.R. Baker), Wellington (Archdeacon T.P.N. Panapa and Mr W.R. Mete-Kingi), Nelson (Archdeacon P.M. Keith), Christchurch (the Revd W. Vercoe), Dunedin (the Revd A.B. Olsen), and the secretary (the Revd T.W. Marsden).

²⁶ The 1975 Clerical Directory shows Bishop Bennett's address as Greenmeadows but by 1977 he had moved to Te Puke.

²⁷ PGS 1976, pp.28-29, 48. Bishop Norman (Wellington) chairman, Mr W. Olphert (Chancellor of the Diocese of Wellington), Mr (later Sir) Graham Latimer, the Revd Whakahuihui Vercoe (later Bishop of Aotearoa), Bishop Manu Bennett (the current Bishop of Aotearoa), Archdeacon (later Sir) Kingi Ihaka, and Canon Tony Clarke, added to later by Professor Whatarangi Winiata and the Revd Taki Marsden.

moved ... to see the real affection and love which so many Maori people have for their church'.²⁸ They aimed to make it possible for the people themselves to propose to General Synod any future developments in the bishopric and to allow the people to make their own choice.²⁹

The commission considered three options: an autonomous diocese of Aotearoa; abolition of the bishopric; and (the one it proposed) a scheme by which the Bishop of Aotearoa would be associated with the primate, have a seat on General Synod as a bishop and in all diocesan synods. An elected Aotearoa Council would operate as a diocesan and electoral synod. General Synod would make the necessary financial provisions³⁰ and another committee would recommend what proportion of the endowments of the various dioceses should be allocated to the bishopric.³¹

Johnston predicted that the bishopric would now move into a 'more truly provincial role and character'. Maori would retain their links with the whole church, remain within the diocesan structure, have a council to give attention to Maori needs, and be directly represented on General Synod and the GSSC.³² A new process for electing the bishop brought it into line with the dioceses: a commissary would preside over an electoral college made up of the members of the Aotearoa Council.³³ The appointment of clergy to predominantly Maori situations would be made in consultation with the Bishop of Aotearoa who would issue a letter of authority for Maori work. General Synod set aside \$34,000 for the bishopric and designated 'Aotearoa Sunday' as a day of prayer and thanksgiving.³⁴ Thus in 1980 the bishopric was granted the status of a diocese which would be represented at General Synod by three clergy and four laity as well as the bishop. Some Maori had been elected as diocesan representatives during the 1970s and this continued in the 1980s.³⁵

²⁸ PGS 1978, p.73.

²⁹ PGS 1978, pp.72-73. Attached to the report (pp.71-78) was a paper, 'A Brief History of the Bishopric of Aotearoa', prepared by Mr Olphert, based upon work done by Mr H.E. Evans QC. It traced the passage of events between 1880 and the appointment of the first Bishop in 1928. It also referred to more recent efforts in the 1960s and 1970s to give Maori the right to direct representation on General Synod.

³⁰ PGS 1978, pp.53-55.

³¹ PGS 1978, pp.49-50. The committee consisted of Canon P.G. Atkins (Diocesan Registrar, Waiapu, and later Bishop of Waiapu), Whatarangi Winiata (an accountancy professor), and Howard Anderson (Executive Director of the Diocese of Auckland and its various trust boards). PGS 1978, p.26.

³² PGS 1980, pp.101-04.

³³ PGS 1980, pp.81-82.

³⁴ PGS 1980, pp.43-44.

³⁵ The following Maori were clergy or lay members of General Synod between 1972 and 1992: *Auckland*: Clergy: M. Cameron (1972), K.M. Ihaka (1978 and 1982), W.R. Te Haara (1980), T.W. Marsden (1986) and W.A. Panapa (1988); Laity: G. Latimer (1978, 1982, and 1984). *Waiapu*: Clergy: R. Rangiihu (1972,

Reeves succeeded Johnston as primate and under his leadership the momentum increased. The following year Manu Bennett retired as Bishop of Aotearoa and was succeeded by Whakahuihui Vercoe, a determined priest with a passion for advancing Maori rights.

While Bishop of Waiapu, Reeves had initiated the *minita-a-iwi* model of self-supporting ministry in the Maori pastorates. Under this scheme, people maintained their secular occupations following ordination, and their ministry was ‘endorsed and is supported by the people among whom they are placed’.³⁶ He noted the energy which was driving the bishopric. It had appointed a full-time secretary³⁷ and, thanks to funding from the SJCTB, had also appointed a ministry educator to work among the eighty Maori clergy and ordinands throughout the province.

The church took the first steps towards revising its constitution and re-ordering its arrangements for Maori representation. Reeves noted the keen overseas interest in these developments. While other bishops had been appointed for particular ethnic groups, only in New Zealand was this contained ‘within a structure, a redistribution of power among the episcopate and a partnership arrangement within the church’.³⁸ The response of the primates was ‘careful’ as they noted that the development had implications throughout the Anglican Communion:

... the issues raised are of such moment as to require deeper and more prolonged study and asked the Archbishop of Canterbury and the Archbishop of New Zealand to consult together with power to co-opt others to advise ways in which such a study could be initiated and pursued and to make a progress report to the next Primates’ Meeting.³⁹

By now New Zealand was involved in an intense debate about the nature of the Maori-Pakeha partnership. Reeves felt that the church had an opportunity to explore what partnership was all about, but it ‘will demand that the larger group stay flexible in

1974, and 1976), W. Vercoe (1978); Laity: V.A. Maaka (1974, 1976), A.M. Kingi (1986, 1988, and 1990). *Waikato*: Clergy: A.I. Clarke (Pakeha) (1980, 1984, 1988, and 1990); Laity: Mrs M. Wikaira (1980), R.P. Emery (1982, 1984). *Wellington*: Clergy: TeP. Panapa (1976); Laity: W. Winiata (1978). The Aotearoa Council representatives from 1980 were: Clergy: W. Vercoe (1980), K.M. Ihaka (1980, 1984, 1988, 1990), T.W. Marsden (1980 and 1984), H. Kaa (1982 to 1988), W.R. Te Haara (1982, 1986 to 1990), J.C. Paterson (1982), M. Marsden (1986 and 1990), and J. Akuhata-Brown, A.I. Clarke and J.R.K. Gray (all 1992); Laity: W. Winiata (1980 to 1992), E.T.J. Durie (1980 to 1988), G. Latimer (1980), W.T.R. Mete-Kingi (1980), M.J.A. Brown (1982 to 1986), H.M. Mead (1982), Mrs V. Morgan (1984), M. Walters (1986), Mrs M. Szaszy and Mrs K. Jenkins (1988-90), and Mrs M. Hohaia, W. Naera and Mrs F. Winiata (1992).

³⁶ PGS 1982, p.16.

³⁷ The Revd John Paterson, later Provincial Secretary, Bishop of Auckland, and Primate.

³⁸ PGS 1982, p.17.

³⁹ PGS 1982, p.17.

attitude and approach and learn to respond to cultural differences with genuine interest and not with a desire to control'. He added, 'If we can make this partnership work and move towards being a bicultural church we will have something very significant to contribute to New Zealand society as a whole.' He went on:

I believe that partnership means taking other people's interests seriously. If it is in the Maori's interests to worship in their own language this will be taken seriously with the provision of adequate liturgical material; if it is in their interest that Maori culture and Christian theology achieve some sort of creative relationship then we will encourage Maori scholars who have this concern.⁴⁰

In 1984, Winiata called on General Synod to establish a bicultural commission to study the Treaty of Waitangi and to:

... consider whether any principles of partnership and bicultural development were implied and the nature of any such principles that may serve as indicators for future growth and development; to consult with Maori and non-Maori people at marae and other venues, and to advise General Synod on any ways and means to embody the principles of the treaty in the legislation, institutions and general life of the province.⁴¹

Reeves added: 'We should welcome and not fear it. It offers us a chance to explore a relationship which is basic to our country and to our Church.'⁴²

The commission⁴³ completed its task within two years. Its report dealt with two major questions: Are principles of partnership and bicultural development implied in the Treaty? Are the principles Christian? It concluded that partnership and bicultural development offered a way forward for a society ready to be enriched by its dual heritage. Because the Church had been so involved in the promotion of the treaty in 1840, it had an obligation to implement the principles which were consistent with the Gospel. Different perceptions had arisen because of the difference between the communal values of Maoridom and the more individualistic values of Pakeha society.⁴⁴

It recommended that the constitution be revised to incorporate the principles of partnership and bicultural development and that a bicultural commission be appointed to redraft it before the next General Synod.⁴⁵ The preamble should reflect the growth of the church since 1814 and the principles of partnership and bicultural development

⁴⁰ PGS 1982, p.17.

⁴¹ PGS 1984, pp.32-34.

⁴² PGS 1984, p.20.

⁴³ The members of the Commission were Mr John Towle (convenor), Bishop Brian Davis, Bishop Manu Bennett, Professor Kenneth Keith, and Professor Winiata. Mr Steve (later Sir Tipene) O'Regan was later co-opted and the Revd John Paterson was secretary.

⁴⁴ PGS 1986, pp.R185-R188.

⁴⁵ PGS 1986, pp.R188-R193.

should be expressed and entrenched.⁴⁶ The Maori bishopric should be given greater autonomy and responsibility and be financially independent. The General Synod did not give Maori equal rights in decision-making with Pakeha and this, it was claimed, was contrary to the principles of partnership. The bishop had less authority than the diocesan bishops and was required to consult them in the exercise of many aspects of his ministry.⁴⁷

The commission accepted that the principle of partnership needed to be applied but was not able to agree on any particular model. Maori offered a model that would replace the General Synod by three *runanga*: two of equal authority for Maori and Pakeha and a third (*Tikanga Rua*) comprising an equal number elected by the other *runanga* to consider all proposals to ensure that they were consistent with the Treaty.

The bill was referred to the dioceses and Te Pihopatanga for comment. Members of the commission travelled widely to consult with synods and other groups in all parts of the country. A joint *hui* at Otaki in March 1989 claimed that broad consensus had been achieved on five basic principles. The church was a partnership of two Tikanga: the dioceses and Aotearoa although it argued that the bishopric was not the equivalent of another diocese, but an entity in its own right.

The final draft of the bicultural commission report was received at a special session of General Synod in November 1990, and, in its final form, forwarded to the dioceses and Te Runanga before consideration by a freshly elected General Synod in 1992.⁴⁸ The legislative work involved was considerable, as evident from the schedule of canonical changes and the enactment of no less than forty statutes.⁴⁹

Paterson commented that it was surprising that the commission was able to go as far as it did: 'It was done in spite of, rather than because of what was happening in the nation'.⁵⁰ No attempt was made by the Pakeha church to offer alternative proposals, or unite in either opposition or support.

It is difficult to argue with Elizabeth Beatson's view that Pakeha were reluctant to voice criticism due to 'a lack of adequate knowledge of the treaty, prevailing attitudes

⁴⁶ PGS 1986, p. 31.

⁴⁷ PGS 1986, p.R228.

⁴⁸ The passage of events is recorded in PGS 1992, pp. R15-20.

⁴⁹ PGS 1992, p. R-19; PGS 1992, Statutes 510-549, pp. 86-194.

⁵⁰ Elizabeth J. Beatson, 'Becoming a Three Tikanga Church: The Bi-cultural Commission on the Revision of the Constitution 1986-1992', Massey University, MA Thesis, 2002, pp. 99-100.

of political correctness, and a fear of being perceived as racist.⁵¹ One of her central themes is that ‘a climate of political correctness and post-colonial Pakeha guilt meant criticism of the proposals was muted’⁵² She argues that the irrelevance of the constitution to the everyday life of church members led to apathy and considerable ignorance about the proposals. Only 0.15% of church members had been involved in what had been considered wide consultation by the commission.⁵³

The debate was largely between senior clergy and a few lay members of General Synod.⁵⁴ Ken Booth, Norris Collins and Peter Stuart were among the few vocal opponents. Others were cautious: Bishop Mann said that he ‘accepted the principles of biculturalism but remained uneasy about invoking the Treaty of Waitangi as the main ground for the proposal for the Church’s structure. It was ‘not in any sense a Christian manifesto any more than it is a complete statement of social policy ...’⁵⁵ Penny Jamieson, his successor, admitted that ‘some of this will seem at times to be an agenda imported from the North Island.’⁵⁶

Although discussion seemed to subside and Pakeha Anglicans scarcely noticed any change in local church life, there were pockets of dissent. As recently as 2005 Wellington synod carried (and then, on a count, narrowly defeated) a motion calling for the ‘three tikanga constitution’ to be replaced by one modelled on Colossians 3.⁵⁷

The Diocese of Polynesia

The debate on the revision of the constitution focused on the bicultural relationship between Maori and Pakeha in New Zealand was well advanced before any consideration was given as to how Polynesia would fit into the new structures. The diocese was a

⁵¹ Ibid., p.78.

⁵² Ibid., pp.4-5

⁵³ Ibid., p. 101.

⁵⁴ Ibid., p.106.

⁵⁵ Ibid., p. 102.

⁵⁶ Ibid., p.101.

⁵⁷ Personal communication from the Revd John McCaul, 24 September 2012. No record of this is recorded in the Diocesan Yearbook on the grounds that a record was kept only of motions that were passed. The minute dated 10 September 2005 records that the discussion lasted 45 minutes. The motion (moved and seconded by the Revd Hugh Bowron and Pepe Robertson): ‘THAT this Synod respectfully requests our General Synod representatives, at the next meeting of the General Synod in Christchurch in 2006, to put forward the case for the dissolving of the present three Tikanga constitution, and to press for its replacement by an inclusive constitution that embodies the teachings of Colossians 3 that our new collective identity in Christ takes precedence over our ethnic origins, blood lines and gender’ was carried but when a count was called, the vote was: Clergy: Aye 40; No 42; Laity: Aye 63; No 43. The total votes cast were thus: Aye 103; No 85.

member of SPAC but there was a growing consensus within Polynesia that it should retain and develop the association it had with New Zealand.⁵⁸ As a first step, the 1986 General Synod passed legislation to allow Polynesia to be involved in the process for sanctioning the nomination of any diocesan bishop. It also set up a commission⁵⁹ to consider Polynesia's relationship with the province.

The commission concluded that the concept of a 'missionary diocese' was outmoded and that Polynesia should become a 'full, equal and integral' diocese within the province. Its bishop should play a full part in the life of the province and be eligible for election as primate. By a happy coincidence, the commission's final report was received in 1990 in Suva at the first General Synod to be held in Polynesia.

It noted that the constitutional debate had followed a purely bicultural direction but argued that it also needed 'to comprehend the multiracial and multicultural nature of the Diocese of Polynesia'.⁶⁰ In communicating its 'disquiet' to the bicultural commission, it noted that just as 'Te Pihopatanga o Aotearoa [had] full opportunity to develop its own life, [so too] the Pacific character of the Province [was] also underlined with particular reference to the Diocese of Polynesia'.⁶¹

The implications of this development were not lost on those preparing for the revision of the constitution and the end result was the development of a Three- rather than a Two-Tikanga church. Beatson is right when she claims that the enhanced status given to Polynesia and its acceptance as a third tikanga 'enabled some members of General Synod, previously opposed to the proposals, to support them in 1990.'⁶²

7.5 Elements of the Church's National Structure

During this period all four principal elements of the provincial structure were overhauled. The General Synod was enlarged and became more representative. The Primacy evolved into a model of shared leadership. The Standing Committee was

⁵⁸ PGS 1990, pp. R164-167.

⁵⁹ It consisted of Bishop Mann (Dunedin), convenor, Bishop Bryce (Polynesia), the Revd N.W. Derbyshire (General Secretary, NZABM), secretary, Miss M.E. Brown and Mr M.J.V. Bindon (both from Waikato), and the Revd W. Halapua, Mr Se Apa Tupa'i and the Revd Apimeleki Qilio (Diocesan Secretary) from the Diocese of Polynesia. When Mr Bindon resigned from the commission he was replaced by Mr Iain Gallaway, Diocesan Chancellor in Dunedin. PGS 1988, p. R-157 and PGS 1990, p. R164.

⁶⁰ PGS 1990, p. R167.

⁶¹ PGS 1990, p. R167.

⁶² Beatson, *ibid.*, p.68. Beatson's reflection on the work of the Commission on Closer Relationship of the Diocese of Polynesia with the Province offers a useful account of this exercise which led to the development of a Three Tikanga church (pp.65-68).

transformed from an unwieldy body that met once a year to an elected executive body that met more frequently. A full-time General Secretary was appointed to take over from a part-time Provincial Secretary. Behind these changes and, in a strong sense, driving them was a call for greater Maori participation and a re-negotiation of the partnership. Other voices also became clearer: those of women, youth, and Polynesia.

The General Synod

The last chapter noted the General Synod's apparent obsession with its membership and basis of representation. These issues were at the same time peripheral and pivotal: peripheral because they did not address issues of faith and belief, but dealt with internal order; pivotal because they were part of an ongoing debate over what it meant to be a 'representative and governing' body, as required by the constitution. The initial interpretation of 'representative' was a narrow one: it was concerned that, firstly, the three houses (of bishops, clergy, and people) should be properly represented and that no decision could be taken without the consent of all three and, secondly, that the dioceses should be equally represented.

Behind these issues, and whether it should venture beyond legislative matters to address public issues, lay a deeper question: Did the General Synod represent the whole church? Being 'representative' meant more than ensuring that the three orders were properly represented, and that dioceses had equal status. It is argued here that each time the church responded to that question, it changed the shape of the church.

Bishops were members of General Synod as of right but dioceses were required to elect clergy and lay representatives. Each diocese was equally represented although its financial contribution did not reflect equality but rather the size of its Anglican population.⁶³

The principle of equality was challenged in 1976 when Waiapu argued that representation should be based on the size of the diocese. The existing arrangements limited the range of ethnic groupings, concerns and membership of the church within each diocese. It was proposed therefore that the larger dioceses should elect additional members.⁶⁴ Dunedin and Nelson saw it as an attempt to alter the composition of the synod in order to secure a favourable vote for church union, but some anti-unionists

⁶³ PGS 1976, p.53.

⁶⁴ PGS 1976, p. 63.

voted in favour⁶⁵ and, in the end, the bill passed comfortably⁶⁶ and a commission was appointed to report back to the 1978 synod.⁶⁷

It had been assumed that the dioceses had always been equally represented, but this was not so at the first synod in 1859. Nor was the principle enshrined as a fundamental (unalterable) clause. Indeed, equal representation was not introduced until 1862 (table 7.1) and it was suggested that it had come about as a result of a re-distribution of the population due to the wars in the north and the discovery of gold in the south, rather than any ‘deep theological belief about the diocese being the unit’.⁶⁸ However, this justification seems somewhat dubious in the light of history.⁶⁹

Various proposals had been made for General Synod to be enlarged as its workload had increased and it faced important issues like church union, liturgical revision, remarriage of divorced persons, and the ordination of women.⁷⁰

The commission argued that the synod’s role as a ‘representative governing body’ was more important than the principle of equal representation. It dismissed the argument that the diocese was the unit of government in the church: ‘What we are really saying is that for various purposes the church has units of different kinds, and that what is important is not the unit on its own, but the unit as it fits into the structure, that is the nexus of its relationship with the other units.’⁷¹

‘Representative’ meant more than the representation of the three orders. It considered that the most appropriate formula was one based on the number of full-time clergy.⁷² Each diocese should have a minimum of three clerical and four lay

⁶⁵ PGS 1976, pp. 38-39. Including Archdeacons S.D.E. Dunningham, W.L.S. Harbour and R.J. Witty.

⁶⁶ Bishops 7-1, clergy 14-8, and laity 16-7. Six of the opponents were from Nelson, five from Dunedin, two each from Wellington and Auckland and one from Polynesia. The Auckland votes against were from clerical and lay representatives from St Mark’s, Remuera which had voted against church union.

⁶⁷ PGS 1976, p. 48. Moved by D.M. Wylie, seconded by J.C. Cottrell. PGS 1978, p. 5. Members were Mr D.M. Wylie (convenor), the Ven V.W. Joblin, the Very Revd B.N. Davis, Mr M.J.Q. Poole, Mr C.R. Baker, Professor J.W. Rowe, with the Right Revd P.W. Mann as a corresponding member. PGS 1978, pp.87-94.

⁶⁸ PGS 1978, p. 89.

⁶⁹ The Waikato wars did not begin until 12 July 1863 and it is doubtful that the Taranaki wars had any influence on the representation at synod. I am grateful to Allan Davidson for this insight. It might also be added that the Otago gold rush did not begin until Gabriel Read’s discovery of gold in the Tuaepeka on 20 May 1861. The West Coast and Thames gold discoveries came even later.

⁷⁰ PGS 1978, p.89.

⁷¹ See epigraph in this chapter for the full quotation. Report of the Commission to consider Membership of General Synod, PGS 1978, pp. 89-90.

⁷² It considered other measures including census Anglican population, number of cures, licensed clergy, Christmas communicants, Easter communicants, and the level of direct giving received by parishes. PGS 1978, pp.90-91.

representatives. It proposed that the provincial secretary should ascertain the number of full-time active clergy in each diocese⁷³ each year, and set diocesan representation accordingly.⁷⁴ The commission was confident that its proposal would not ‘lead to any situation where one or two of the larger dioceses will be in a position to dictate the proceedings’.⁷⁵

Brian Davis, a member of the commission, argued that representation should not be based on the diocese but on the office of the bishop. That would encourage the appointment of additional bishops without sub-dividing a diocese which would have meant ‘the building up of the strong central administrative structure ... one of the great fears of those who have disagreed with the present proposal.’⁷⁶ The commission drew a ‘very clear difference between a representative legislative body, which is what General Synod essentially is, and a governing executive body’. While some members believed the central administration should be strengthened, that was another matter, not related to the current proposals.⁷⁷

The changes increased the membership of the synod⁷⁸ from 61 to 81 (table 7.2)⁷⁹ and set in train a major change in its membership. Gender and ethnicity became important issues. Could a body that was 100 percent male and European be truly representative? There were no women on General Synod until 1972, but by 1980 there were five and by 1988 and 1992 they represented a third of the lay membership (table 7.3).⁸⁰ In 1988, all four of Waikato’s lay representatives were women and by 1992 some

⁷³ Initially, the criteria included ‘ordained ministers holding the Bishop’s licence who are engaged in full-time constant and active work in any parochial, diocesan or provincial office ...’ (PGS 1990, p.R-171) but a change to the canon following the revision of the constitution brought a significant change in the formula – it now calculated the number of clergy who were ‘engaged in constant and active work in any ministry or ecclesiastical office’ (PGS 1994, p.R-12).

⁷⁴ PGS 1980, p. 77.

⁷⁵ PGS 1978, p. 92.

⁷⁶ Indeed, a Dunedin group had argued, as Fitchett had done 36 years earlier, that since General Synod met only every two years it was clearly not intended to be the executive body of the Anglican Church. PGS 1978, p.93.

⁷⁷ PGS 1978, p. 92.

⁷⁸ Based on additional representation for each 50 clergy over the initial 50. The increase also reflected the increased membership when Aotearoa was granted the status of a diocese. PGS 1978, pp.90-92.

⁷⁹ PGS 1978, pp.61-62. The formula used meant that the total varied slightly between 1980 and 1990.

⁸⁰ Elizabeth Tipping (Christchurch) and Mary Brown (Waikato), first elected in 1976, were members for many years. Christchurch, Waikato and Nelson were the first to elect women while Wellington and Waiapu (which had led the church in many other ways) were slow to do so.

dioceses had adopted the principle of equal representation by men and women. The first woman clergy representative was elected in 1986.⁸¹

The constitutional changes made in the early 1990s changed the focus of General Synod. It would now be concerned with the common life of the church and the broad principles of partnership. Decisions still required the consent of its three orders but the agreement of each Tikanga was also required. As an instrument of 'common life,' General Synod expressed the church's diversity in its membership and in the way it operated. Decisions were usually arrived at by consensus and it was rare for a division to be called for in a debate. Greater use was made of caucus breaks to enable each tikanga to assess its position on an issue.

Membership increased to 125: 76 from the New Zealand dioceses, 40 from Aotearoa (previously eleven), and nine from Polynesia (table 7.4).⁸² Tikanga were not represented equally, nor according to their size, and this reflected a degree of positive discrimination. Pakeha representation remained the same but, as a proportion of the total, fell from 80 to 60 percent. The number of Maori Anglicans was not as high as their 33 percent representation suggested but arithmetic was not the only consideration. However, budget pressures in 1998 led to each partner being invited to indicate how many representatives it should send to synod.⁸³ The result was a reduction in size from 125 to approximately 90.⁸⁴ The larger dioceses were to be represented by three clergy and four laity; the smaller dioceses by two and three respectively.⁸⁵

⁸¹ There were no women priests until 1978 and thus no women clergy at General Synod. There was one woman clergy representative at the 1986 (Margaret Marsh) and 1988 (Joyce Marcon) synods, but there were five by 1990 and seven by 1992.

⁸² Numbers based on the total of bishops, clergy and laity at the 1996 General Synod. The three large dioceses (Auckland, Christchurch and Wellington) were represented by five clergy and six laity, those of medium size (Waikato and Waiapu) by four and five respectively, and the smaller dioceses (Dunedin and Nelson) by three and four respectively. There were eleven bishops.

⁸³ PGS 1998, p.34.

⁸⁴ This represented a reduction from 76 to 50 from the New Zealand dioceses, from 40 to 30 from Aotearoa, although Polynesia's remained at around ten.

⁸⁵ Auckland, Christchurch and Wellington were 'larger'; Waiapu, Waikato and Taranaki, Nelson and Dunedin 'smaller'. PGS 2000, pp.S-1-2

An analysis of the membership of the 2010 synod (table 7.5) revealed that the 16 bishops, 29 clergy and 43 laity, a total of 88,⁸⁶ included 58 men and 30 women.⁸⁷ Thirty were there for the first time, 29 for the second or third time, while 29 had attended four or more synods, including nine who had attended ten or more sessions.⁸⁸ However, only three Pakeha clergy had participated in more than three synods. The average age of the Pakeha clergy (50) was lower than fifty years earlier and that of the bishops (56) the same.⁸⁹ However, diversity and variety had been achieved at the expense of continuity and experience. The pressure to make room for youth representatives contributed to the lack of synodical experience.

Because dioceses now sent fewer members to General Synod than ever before the opportunities for participation in national church life became more limited. There were now only two or three clergy from each diocese, fewer than the number of lay representatives. In this respect New Zealand was unique: the number of laity equalled the total of bishops and clergy. In most overseas churches, the numbers of clerical and lay representatives were equal. Furthermore, in Canada, each diocese was entitled to elect a youth delegate; in New Zealand it was necessary for a young person to have been elected by their episcopal unit as part of its entitlement.

The more limited role given to General Synod suggests that the case for more frequent meetings no longer applies and that a return to triennial meetings should be considered. (Similar bodies in Australia, Canada and the United States meet only three-yearly). At the same time, it could be argued that, in order to meet the desire for diverse interests to be more adequately represented, there should be an increase in membership. The size of the synod shrank from a peak of 125 to the current 90 which meant that it

⁸⁶ The exact membership depended on the number of bishops. The New Zealand dioceses were represented by 3 clergy and 4 laity from the three large dioceses, 2 clergy and 3 laity from the three small dioceses, and all the bishops (8 in 2010), a total of 49. Aotearoa was represented by the bishop, 2 clergy and 3 laity from each of the five hui amorangi, a total of 30. Polynesia was represented by its bishops (currently 3), 3 clergy and 3 laity, a total of 9.

⁸⁷ The male-female divide was bishops 15-1, clergy 20-9, and laity 23-20. Among Tikanga: Pakeha 33-16, Maori 18-12, and Polynesia 7-2.

⁸⁸ Professor Winiata (17), Dr Tony Fitchett (15), Archbishop Halapua, Bishop Brown and Canon Hone Kaa (12), Archbishops Moxon and Turei, Bishop Gray and Mrs Winiata (10).

⁸⁹ The ages of bishops and clergy were obtained from the Clerical Directory, but comparable information for the laity is not readily available. As reported earlier in this chapter, the average age of bishops and clergy representatives in the 1960s was around 55.

was much smaller than equivalent bodies elsewhere although it is recognised that their churches were much larger.⁹⁰

The Primacy

In response to the overseas partners' view that the church lacked a sense of provincial identity, Johnston suggested that the primacy was one office that ought to be able to minister to the life of the province as a whole. He had tried to strengthen relationships within the church and with the Anglican Communion. The pastoral dimension of the primacy was a significant part of its responsibility and although there were limits to what a diocesan bishop could do, he was convinced that the primate should not be relieved of diocesan responsibilities.

He felt that if the church had reason to think that if 'any of the conditions attaching to the primacy need reconsideration, this may be a good time for that to take place.'⁹¹ General Synod rose to the challenge and set up a commission to examine the role of the primate and the provincial office.⁹² It identified five major roles of the primate:

1. In relation to other bishops, the primate was 'first among equals', acting pastorally and collegially with them, and acting in a representative way ecumenically and nationally.
2. In respect of the canons, the primate had certain responsibilities related to the appointment and resignation of bishops, judicial authority, the board of missions and other organisations.
3. In relation to General Synod, the primate had responsibility for convening and presiding.
4. In relation to St John's College, the primate was president, chairman of the board of governors, and visitor.

⁹⁰ The General Synods overseas had memberships of 253 (Australia), 294 (Canada), and 467 (England). In Australia, the House of Bishops included 23 diocesan bishops and two bishops representing Aboriginal and Torres Strait Anglicans. The Houses of Clergy and Laity each had 114 members, with each diocese's representation based on the number of clergy, ranging from Sydney (with 30 clergy and 30 lay members) to seven dioceses with only one of each. In Canada, at the 2010 General Synod, the House of Bishops included the Primate (without see), 29 diocesan bishops, 9 suffragan bishops, the National Indigenous Anglican Bishop, and the bishop for the forces (total 40). The Houses of Clergy and Laity together had 253 members, 245 from the dioceses with each diocese's representation based on the number of clergy, the largest being Toronto (with 9 clergy, 9 laity, and one youth delegate) and 5 representing Canadian Forces, 2 from religious orders and the Chancellor. The general convention of the Episcopal Church in the United States includes the house of deputies, which has more than 800 members (up to four clergy and four lay persons from each diocese), and the house of bishops, which comprises nearly 300 active and retired bishops. The General Convention of the Episcopal Church website, <http://generalconvention.org/gc/publications>, accessed 14 October 2011.

⁹¹ PGS 1978, p.15.

⁹² PGS 1978, p. 48. Those appointed were Mr E.G. Bradley, Miss M.E. Brown, the Ven. G.A. Butt, the Rt Revd P.W. Mann (Chairman), and Mr W. Olphert.

5. In relation to the Anglican Communion, the primate's position was an important and growing one because of the ACC and primates' meetings.⁹³

The commission acknowledged the case for a Wellington-based primacy with ready access to government and diplomatic officials and to other churches and it was for such reasons that the Roman Catholic archbishop⁹⁴ and the Presbyterian national offices were located in Wellington. However, it was reluctant to draw parallels as the primate had a different role as a 'first among equals' and it believed that he should continue to be one of the diocesan bishops. It was difficult to formulate election procedures that would do justice to the Wellington diocese if the primacy were to be located there.⁹⁵

The experience of 1904 had shown that a primate could be elected without majority support⁹⁶ in the house of bishops, although it was not until 1986 that this was changed.⁹⁷ Under the new arrangements, no term of office was prescribed and the appointment would be held until retirement or resignation. In the absence of the primate or during a vacancy, responsibility was to be vested in the senior bishop.⁹⁸

Paul Reeves (Primate 1980-85), Johnston's successor, was the first of Maori descent. Although his tenure was short (he was appointed Governor-General in 1985) his impact on the church and nation was significant but it was left to his successor, Brian Davis (Primate 1986-97), to steer the church through many of the changes that had been initiated. He had made his mark earlier with the new patterns of Christian initiation and admission of children to communion. As primate, he presided over the adoption of the four-fold definition of mission, and the production of the New Zealand prayer book. He also found himself at the forefront of the revision of the constitution

⁹³ PGS 1980, p. 36.

⁹⁴ Wellington was the archdiocese; the others were dioceses. Reginald Delargey was transferred from Auckland to the smaller Wellington archdiocese where he became cardinal.

⁹⁵ PGS 1978, pp.35-38.

⁹⁶ When the primate was elected by the bishops of the seven dioceses it would have been possible for a primate with only two votes to be elected, and this was more likely when the former primate's diocese was vacant. If all but one bishop voted for himself the successful candidate with 2 votes would have defeated the others with one vote apiece except for the one who supported the eventual winner.

⁹⁷ PGS 1986, p.80. Referred to by A.E.J. Fitchett in PGS 2002, p.R-84. In 1992 this was increased to a two-thirds majority.

⁹⁸ Determined by the date of consecration but excluding the bishops of the missionary dioceses. Code of Canons: Title A Canon I Part III. Note that the bishop need not to have been consecrated in New Zealand. Thus H.W. Baines became Senior Bishop in 1972 although he had been Bishop of Wellington only since 1960. His seniority was determined by the date of his consecration as Bishop of Singapore in 1949 and so he rather than A.H. Johnston (consecrated in 1953) assumed office. J.T. Holland, consecrated in 1952, and by then Bishop of Polynesia, was ineligible as he was not the bishop of a diocese in New Zealand.

although his successor felt that he was never ‘fully on board’ with what the bicultural commission was doing. ‘Brian wanted us to be really clear that anything we did had a sound theological and biblical base to it and he was certainly not convinced about that.’⁹⁹ He became increasingly conservative in social issues and, when church leaders criticised National government policies in 1993, he pointed out that government coffers were not bottomless and Christians should not expect the government to be the total solution, for the root problem was selfish individualism.¹⁰⁰ These were views shared by many Anglicans in National-leaning electorates. His lasting contribution was *The Way Ahead*, the first book to be written by a serving archbishop, published shortly before his retirement and early death. It offers a unique insight into the church from within.

There was little debate about the primacy between 1980 and 1998 but that changed when Davis’ successor had to be found, and the issue dominated General Synod for the next ten years. Many reports were prepared and vigorously debated.¹⁰¹

⁹⁹ John Paterson, cited by Beatson, *Ibid.*, p.27.

¹⁰⁰ Laurie Guy, *Shaping Godzone: Public Issues and Church Voices in New Zealand 1840-2000*, Wellington: Victoria University Press, 2011, p.472.

¹⁰¹ **Commission to review the shape of the Primacy 1998-2000**

‘That a three Tikanga Commission of this Church be appointed to inquire into the constitutional and canonical provisions concerning the shape of the primacy of this Church with a view to reporting ... with proposals for appropriate revisions of the Constitution ... and Canons’. PGS 1998, p.51.

Members: Professor W. Winiata and the Revd Dr John Tamahori (Maori), Mrs Janet Hesketh, chair, and Dr A.E.J. Fitchett (Pakeha), and Mr W. Morgan and Mrs M. Tuilotolava (Polynesia).

Report: PGS 2000, p.R116-117c.

Could not agree on any one model.

New Primacy Commission 2000-02

‘To ensure that work on the issues identified in the debate takes place’.

Members: The Primate and two Co-Presiding Bishops, Mr W. Morgan, the Ven. J. Tamahori, and Dr A.E.J. Fitchett. PGS 2002, p.R81.

Report: PGS 2002, pp. R80-86.

Identified eight options from which it recommended one which involved each order and tikanga in the process. Rejected a full-time primacy because it cut across the concept of partnership but emphasised the role of the senior bishops in relationship to their tikanga and that of the primate in relation to the church as a whole.

Leadership Commission 2002-04

‘To consider, report on, and, as appropriate, recommend legislation on the form of senior leadership of the Church in light of the variety of views on leadership and of the diversity of circumstances across the three tikanga.’ PGS 2002, p. 40.

Members: Bishop Walters and Mrs F. Winiata (Aotearoa), the Revd S. Lomaloma and the Ven. W. Halapua (Polynesia), and the Revd H. Jacobi and Mr A. Hill (New Zealand Dioceses).

Report: PGS 2004, pp.R88-98.

Opted for an archbishop, a ‘primate without see’ (free of diocesan responsibilities) who would be able to concentrate on the functions of the office and thus be ‘beyond diocese, beyond *hui amorangi*, and beyond Tikanga.

Bishops’ report 2002-04

Report: PGS 2004, pp. R-99-100.

The basic question was: should the primacy express the unity of the church (by being exercised by an individual) or reflect its diversity (by being shared by representatives of each Tikanga)? Other questions followed: If an individual were appointed, how should that person be appointed? Should the primate be full-time (a ‘detached primacy’ or ‘primate without a see’) or part-time (a ‘primate with a see’ who continued to carry out their existing responsibilities)? If the primacy were shared, it was likely that each co-primate would continue with their other responsibilities, but there was a question as to how each should be chosen.

Early in the debate, some Maori advanced the view that the Bishop of Aotearoa should automatically become primate because Te Hahi Mihinare was the first Tikanga to be established but this attracted little support.¹⁰² Others argued that the primacy should be filled by rotation.¹⁰³

There was a parallel debate over the titles to be used: primate, presiding bishop, co-presiding bishop, archbishop, and senior bishop. The title ‘archbishop’ was introduced in 1922 but only after vigorous debate. A proposal to remove it was defeated in 1986¹⁰⁴ but a similar move in 1998, following Davis’ retirement, succeeded.¹⁰⁵ That synod proceeded to elect a ‘primate and presiding bishop’ for a six-year term¹⁰⁶ supported by the three senior bishops as co-presiding bishops ‘to act together with the primate in full partnership in carrying out the duties of the primacy’.¹⁰⁷ The senior bishop in each Tikanga had responsibilities which related specifically to leadership

Favoured a primate /archbishop with a see, whose time would be equally divided between being archbishop and bishop of their own episcopal unit and be a focus of unity who would work closely with the three senior bishops for six years with the possibility of a further term.

Report on the Shape of the Primacy 2005-06

‘A sub-committee of the Standing Committee to interview bishops and others in this church for the purpose of establishing thoughts and opinions as to possible options for the primacy.’

Members: not listed in the proceedings but Professor R.J. Sutton (Dunedin) was the chair.

Report: PGS 2006, pp.R84-95.

Listed three options: single primate who remains bishop of a see, single primate without a see, shared primacy among three senior bishops.

Recommended legislation providing for any of the three options to be chosen.

¹⁰² It was listed as an option by the commissions which reported in 2000 and 2002.

¹⁰³ Either by the three senior bishops or among the Tikanga, with each deciding by its own processes whom it wished to have appointed as primate.

¹⁰⁴ Bill No. 15 proposed that the words ‘and Archbishop of New Zealand;’ be deleted from the Primate’s title. The bill was moved by Mr J.E. Towle and seconded by Mr I.H. Ralph but was lost on the second reading. PGS 1986, p.159

¹⁰⁵ It argued that the title was ‘not appropriate for the duties and functions of the primate as set forth in the constitution’ and could ‘be misunderstood both within and without the church’. PGS 1998, Statute 589, p.S-8.

¹⁰⁶ PGS 1998, Statute 589, p.S-8.

¹⁰⁷ PGS 1998, Statute 589, p. S-8.

within that Tikanga and it was left to each Tikanga to choose its senior bishop in its own way.¹⁰⁸

It was anticipated that a non-Pakeha primate would be chosen in 1998 but instead the bishops nominated John Paterson for a 6-year term (1998-2004). He had been Bishop of Auckland for only three years but was fluent in Maori, and had been secretary of the bishopric and provincial secretary when the constitution was revised.¹⁰⁹ Cautious and reserved by nature, he became a major figure in international Anglicanism and served as chair of the Anglican Consultative Council from 2002-08.

Some years later he argued that removal of the title ‘archbishop’ had lowered the church’s public profile¹¹⁰ and it was reinstated in 2004. He consistently fought for a unified primacy. He found the arrangements he worked under debilitating as they ‘add enormously at times to the burdens of office, and only the person exercising it can know the extent and truth of that.’¹¹¹ He regretted that the church had ‘opted for a minimalist approach to the primacy’. He doubted if a ‘more equal three-headed model’ would work in practice as there needed to be ‘one bishop to act as the centre point, or at least the focal point for the Church, for media and for community contact, and certainly for international purposes’.¹¹² The popular perception was that there were now three Anglican churches. The great challenge for the primacy was for it to operate as a ‘strong symbol and active agent of unity.’ ‘There is a great deal at stake, and we must not compromise our own principles for the sake of short-term expediency.’¹¹³

When Paterson’s term expired in 2004, the synod opted to elect a single primate without a see for a trial period although critics had argued that such a primate would no

¹⁰⁸ The commission which reported back in 2000 noted that each tikanga appointed a senior bishop according to its own procedures and it was for each tikanga to decide whether, if the primate was appointed from that tikanga, that bishop should also be the senior bishop of that tikanga, but the General Synod had already decided that the senior bishops of the other two tikanga should be co-presiding bishops. If the primate were from tikanga Maori or Pasefika, then the bishop of Aotearoa or Polynesia would become the primate. However, Pakeha decided that if the primate was from their tikanga then a separate convening bishop would also be appointed. That led the commission to acknowledge that the responsibilities of the senior bishops related specifically to the leadership of their own tikanga.

¹⁰⁹ Paterson broke new ground when he majored in Maori Studies at university, worked in Maori pastorates and as chaplain of a Maori girls’ school, and then became the first secretary to the bishopric. Dr A.E.J. Fitchett noted that the fact that the bishops’ nominee was John Paterson, who had a close relationship with tikanga Maori, led the Maori clerical and lay caucus to support him as they were not prepared to embarrass him. PGS 200, p.R-84 fn.

¹¹⁰ PGS 2002, p. xiii.

¹¹¹ PGS 2002, p.xvi.

¹¹² PGS 2002, p. xiii.

¹¹³ PGS 2002, p. xv.

longer have a support base and ‘the absence of a see cuts to the heart of what it means to be a bishop.’ It was expected that such a bishop would resign from their previous position and devote their full energies to the primatial task. With no prospect of a return to their former role this was likely to appeal only to an older bishop whose next move was retirement. These conditions suited 76-year old Vercoe for whom holding this office was important. He was duly elected for a two-year term although it was clearly a stop-gap appointment as he was tired and unwell.¹¹⁴ He retired after two years and died in 2007.¹¹⁵ A strong advocate of Maori self-determination he was remembered for his fearless declaration at Waitangi, in the presence of the Queen, that ‘since the signing of the treaty 150 years ago I want to remind our partners that you have marginalised us. You have not honoured the treaty.’¹¹⁶ His sole primatial address (in 2006) championed the cause of conservative elements in other countries and concluded that ‘our church worldwide is fragmented and broken, and the church as we have known it, no longer exists.’¹¹⁷

The 2006 synod considered three options: a single primate who remained bishop of a see, a single primate without a see, and a primacy shared among the three senior bishops. The third option was eventually adopted but it was decided to allow any of the three models to be available whenever a primate had to be appointed. The words ‘one of the bishops shall be appointed the primate’ were replaced by ‘one or more of the bishops shall be appointed to the primacy.’¹¹⁸ This would avoid the need to change the canons each time an election was required. After each election, there would be a resolution saying that for the term of that primacy, one particular model would be adopted.¹¹⁹

Under this tripartite primacy each senior bishop was designated ‘archbishop and co-presiding bishop’ together with the name of their see. Each shared the primacy fully, by giving a proportion of their time, with financial and administrative support from

¹¹⁴ Although the preamble to Statute 631 noted that the Leadership Commission had recommended a trial period of three years, clause 7A.6 provided that the appointment would be for a period expiring at the end of the next session (2006) although sub-clause (3) opened the possibility of extension for a second term. PGS 2004, pp.S1-3.

¹¹⁵ For a review of his life, see <http://www.scoop.co.nz/stories/HL0709/S00251.htm>, accessed 11 October 2013.

¹¹⁶ *New Zealand Herald*, 7 February 1990, cited by Brian Davis, *The Way Ahead*, Christchurch: Caxton, 1995, p.37.

¹¹⁷ PGS 2006, p.vi.

¹¹⁸ PGS 2006, p.S-33 Statute 668 and PGS 2008, pp.S-1-6 Statutes 669.and 670.

¹¹⁹ PGS 2006, p. R-90.

General Synod, in the expectation that there would, in total, be an equivalent full-time primacy.¹²⁰ The Bishops of Aotearoa¹²¹ and Polynesia¹²² took office by virtue of their positions. The archbishops of the New Zealand dioceses were much younger men. David Moxon and Philip Richardson were both 55 when elected.

It was the first time such an arrangement had been made in the Anglican Communion. It soon became apparent that the primates worked well together and the church accepted the new model of leadership. It demanded a high level of collaboration among the three and a commitment to make the arrangement work.

The Standing Committee

The standing committee was originally established in order to deal with primatial inaction but its structure remained unchanged for seventy years.¹²³ It had 27 members chosen by the dioceses.¹²⁴ They were elected by the dioceses, rather than by General Synod, who thus reflected diocesan interests rather than those of the province. It met only once a year and had no real involvement in financial matters.¹²⁵

Its role was called into question in the context of a proposal made in 1984 that General Synod should meet annually.¹²⁶ A commission¹²⁷ was appointed to consider the matter. It argued that if it was true in 1961 that ‘the church had no effective means of exercising united action in the face of the rapidly changing demands of the present times’ that was even more so in the 1980s.¹²⁸ Synods often ran out of time and referred

¹²⁰ PGS 2006, pp. 12-13.

¹²¹ William Brown Turei, born 1925, was ordained in 1949. He worked in various pastorates in the diocese of Waiapu from 1949-74 and 1981-92 and in Christchurch (1974-81). He was appointed Archdeacon of Tairāwhiti (1982-92), Bishop of Te Tairāwhiti (from 1992) and Bishop of Aotearoa in 2005. He became Archbishop at the age of 81 and was still in office in late 2013, aged 88.

¹²² Jabez Leslie Bryce, born 1935, was ordained in 1960. He served in various positions in the Diocese of Polynesia until becoming bishop in 1975 at the age of 40. He died in office in 2010 at the age of 75 after 35 years in office. His successor, Winston Halapua, born 1945, was ordained in 1971. He worked in various parts of the diocese including Warden of the St John’s training centre, Vicar-General, and Dean of the Cathedral. He was Dean of the College of the Diocese of Polynesia at St John’s 1998-2010. He was elected as an assistant bishop responsible for New Zealand in 2005 but remained at St John’s until his election as Bishop of the diocese in 2010.

¹²³ PGS 1986, p. R-63.

¹²⁴ Under this arrangement each diocese, including Polynesia and Aotearoa, was represented by its bishop, and one clergy and one laity representative chosen by the dioceses.

¹²⁵ These were dealt with by an inter-sessional committee made up of representatives of one or two dioceses. They were not appointed by the General Synod.

¹²⁶ PGS 1984, pp.68-70. There was a clear majority in all houses: Bishops 7-2, Clergy 25-3, Laity 26-8, the main opponent being Dunedin.

¹²⁷ Edgar Bradley (convenor), Bishop Peter Atkins, and Archdeacon John Mullane.

¹²⁸ PGS 1986, p. R-62.

unfinished business to the GSSC. It was difficult to draw up budgets in inflationary times over a two-year period, to respond to ecumenical matters when most other church assemblies met annually, and for members to keep abreast of current events when they met so infrequently. It was accepted that costs would increase and that there would be extra pressure on the provincial office and on synod members, most of whom were fully involved in serving the church at diocesan and parish levels.¹²⁹

Instead of annual synods, however, the commission preferred to reform and strengthen the GSSC. It recommended the establishment of a smaller committee (reduced from 27 to 19 members)¹³⁰ which would meet more frequently and be elected by General Synod rather than by the dioceses. It would control financial matters,¹³¹ and give greater attention to planning and setting priorities and building up continuous relationships with the dioceses. While the work-load of the provincial office would increase, savings could be achieved by having a smaller committee.

A few years later, it was agreed that membership of the GSSC should reflect the three tikanga¹³² composition of the church and that members be elected at General Synod by their respective tikanga.¹³³ This represented an interesting transition: within eight years the composition of the committee had changed from one based on diocesan representation (until 1984) to one based on the three houses (1986 to 1990) and finally (from 1992) to one based on representation by three tikanga. As a reflection of partnership, the committee decided that it would meet three times a year in various locations with each tikanga taking a turn to chair meetings and provide hospitality.¹³⁴

What the General Synod may have accomplished under the guise of constitutional reform was a transition from a management role to one of governance, a move made possible by the strengthened GSSC. Churches examined their structures in response to the accepted wisdom that ‘governance’ and ‘management’ should be separated. In essence, ‘governance is about leadership, strategic direction, control and

¹²⁹ PGS 1986, pp. R-62-65.

¹³⁰ The new arrangement provided for the Primate, together with 3 other bishops, 6 clergy and 8 laity elected at General Synod by their respective houses, and a representative from Polynesia.

¹³¹ PGS 1986, pp.110-111.

¹³² The Standing Committee of General Synod is made up of the three senior bishops, together with seven Pakeha, five Maori and three Polynesia members.

¹³³ Title B Canon I cl.3.2. Representation of the New Zealand dioceses is required to include at least two ordained ministers and at least two lay persons. Polynesia and Aotearoa are required to include at least one in each category.

¹³⁴ PGS 2008, pp. R-100-01.

accountability, as distinct from management which is concerned with administration and delivery through planning, monitoring and reporting.¹³⁵ Earlier generations may have viewed General Synod as the body responsible for managing the province, and the lack of an adequate provincial office made that inevitable.

What was accomplished was similar to actions taken by other churches. The role of the Roman Catholic Bishops Conference (NZCBC), as ‘the primary governance body which determines mission focus and strategic direction for the whole organisation’¹³⁶ was distinct from the operational function discharged by ‘a number of agencies and offices to assist the bishops in carrying out national level functions.’¹³⁷ This responsibility was given to various commissions,¹³⁸ advisory bodies,¹³⁹ and other operational bodies.¹⁴⁰ The General Assembly of the Presbyterian Church became a biennial event, the Council of the Assembly¹⁴¹ was strengthened, and the regional presbyteries reorganised.

The General Secretary

It had often been argued that the Anglican Church, like others, should establish a national office in Wellington as other churches had done. The PIM consultation in 1976 had noted that the lack of provincial identity ‘tends to fragment the church’ and it suggested that ‘a provincial centre might be set up, comprising such existing

¹³⁵ <http://www.ssc.govt.nz/node/6966>, accessed 2 September 2011.

¹³⁶ *NZCBC Pastoral Priorities Plan: Re-structuring Proposal Structure*, 11 August 2008, from Anne Dickinson, executive officer, NZ Catholic Bishops Conference, 23 August 2011.

¹³⁷ <http://www.catholic.org.nz/nzcbsc/fx-landing.cfm?loadref=12>, accessed 31 August 2011.

¹³⁸ The commissions (Commission for the Church and Commission for Society) are sub-committees of Conference and have only bishop members.

¹³⁹ The three advisory bodies are the NZCBC Finance Committee, Te Runanga o te Hahi Katorika, and the Canon Law Council.

¹⁴⁰ In addition to the Secretariat other agencies are responsible to Conference: National Liturgy Office, Caritas, Catholic Enquiry Centre, Committee for Interfaith Relations, Committee for Ecumenism, National Centre for Religious Studies, Catholic Bioethics Centre, Catholic Overseas Volunteers, and Office for Young People. The Catholic Education Office, National Office for Professional Standards, Holy Cross Seminary, Good Shepherd Theological College, and the Tribunal have their own accountability structures and canonical status.

¹⁴¹ The Council consists of eight members appointed by a Nominating Committee (including a convenor and deputy), six representative members (the Moderator, representatives of the Maori, Pacific and Asian ministries, and of the Council’s Resources and Leadership sub-committees), and five associate members (the Maori and Pacific moderators, the Assembly Executive Secretary, and representatives of the Synod of Otago and Southland and the Church Property Trustees), a total of 19.

<http://presbyterian.org.nz/about-us/general-assembly/council-of-assembly>, accessed 25 November 2013.

departments as board of missions, pensions, and the communication officer' and that the roles of the archbishop and the provincial secretary be examined.'¹⁴²

The commission on the primacy set up in 1978 considered the role of the provincial secretary. This had always been a part-time position but the job had expanded. It recommended that it be combined with that of general secretary of NZABM. Having a person in such a dual role would mean that helpful contacts could be developed throughout the country. The NZABM offices in Wellington could be used. Other provincial bodies were relaxed about such a move and indicated that location was secondary to other considerations. It recommended that new arrangements be put in place for the employment of the provincial secretary: the primate would nominate an appointee to the GSSC and NZABM but the provincial secretary would not be directly responsible to the primate alone.¹⁴³ The commission which recommended restructuring the GSSC also agreed that the provincial office should be established in Wellington alongside other provincial boards and a full-time provincial secretary appointed¹⁴⁴ by the GSSC.¹⁴⁵

The 1980 General Synod, Johnston's last, received the report and resolved that the commission continue in office until the next session. However, personal issues meant that no further action was taken.¹⁴⁶ John Paterson, secretary to the bishopric of Aotearoa, took over on an interim basis.¹⁴⁷ He was invited to remain in Rotorua to 'oversee a successor into the bishopric office and begin to set up a provincial office as it relates to the new demands of the office'. A final decision on location would be made after the office had been in operation for some months.

Some dioceses were concerned about this development in the light of the decision already taken to establish the office in Wellington. The primate called a special meeting of the GSSC to which other bishops were invited. The offer made to Paterson

¹⁴² *Church of the Province of New Zealand, Report of the Partners in Mission Consultation, Rotorua, October 31 to November 5, 1976*, pp.4-5, General Synod Archives ANG 153/1/55, folder 1 of 2, Partners in Mission 1976-80.

¹⁴³ PGS 1980, pp.37-38.

¹⁴⁴ PGS 1986, p.R-64.

¹⁴⁵ PGS 1986, p.112

¹⁴⁶ The issue was put aside due to the death of John Cottrell, provincial secretary since 1969, in May 1981. Edgar Bradley, a member of General Synod, stepped into the breach until Cottrell's widow, Jenny, took office (PGS 1982, pp.8, 13). At the 1982 General Synod, the commission recommended that no change be made to the existing arrangements. However, Jenny Drury (previously Cottrell) resigned as provincial secretary in 1985 (PGS 1986, p.74).

¹⁴⁷ PGS 1986, p.8.

was affirmed but on the understanding that, in two years' time (by September 1988) the committee might wish to re-locate the office. In the meantime, a house was purchased and an office established in Rotorua.¹⁴⁸

By 1988, with a new primate¹⁴⁹ in office and a stronger GSSC, there was a desire to make a permanent appointment. Opinions were again divided on location but once again a decision was made in favour of Wellington.¹⁵⁰ This pleased Davis who had become bishop of that diocese:

In my view the central location of Wellington would also make it an appropriate future base for the General Secretary of the church, especially if the primate is located elsewhere. Anglican House, the early home of the Bishops of Wellington and now the base for the [NZABM] and the [NZACPB] could offer the space.¹⁵¹

In September 1988 the two boards invited the GSSC to locate the provincial office in their building. At the same time a sub-committee was appointed to advertise the position of provincial secretary, define the terms of appointment, and recommend an appointee. In 1989, however, it was decided to move the office to Auckland into space provided by the Anglican Trusts Board. Discussions continued in relation to the establishment of a Wellington administrative centre but no action was taken except that the new Social Responsibility Commissioner was located in the capital along with a part-time media officer. It seemed that the committee was torn between locating the office in Wellington and appointing the person it wanted for the position. At that time, with the bicultural debate under way, Paterson was uniquely qualified for the role but his preference was to work in Auckland.

In April 1990 General Synod set up yet another commission to consider the adequacy of existing provincial structures and the future role of the primate and authorised the GSSC to 'implement any recommendations of the commission which would better enable the primate to exercise his responsibilities'.¹⁵² Two retired bishops, Mann and Bennett, were invited to convene this commission¹⁵³ but, before long, its work

¹⁴⁸ PGS 1988, p.R-2.

¹⁴⁹ Davis had been elected in 1986 following Reeves' resignation.

¹⁵⁰ PGS 1988, p.R-2.

¹⁵¹ Davis, *ibid.*, p.93.

¹⁵² PGS 1990, pp.60-61.

¹⁵³ The full membership of the commission was: Bishops Peter Mann and Manu Bennett (named in the resolution as co-convenors), Mrs Eunice Algar and Mr Ivan Ralph (nominated by the Standing Committee), the Ven. John Gray (appointed by Te Runanga Whaiti), the Ven. Api Qilio (appointed by the Diocese of Polynesia), and Mr Colin Baker and Mr Kevin O'Sullivan (appointed by the Primate).

was terminated by the GSSC, to the dismay of the convenors. By 1992, it was clear that the issue of location had been shelved.

As a result of the new constitutional arrangements, the provincial secretary was re-designated as ‘general secretary’ as the term ‘province’ was no longer used. A representative group recommended that the position should become full-time¹⁵⁴ and that a consultative review be undertaken. However, it is doubtful if the review took place. Paterson was elected Bishop of Auckland in 1995 and Robin Nairn, diocesan secretary in Waiapu, was appointed and an office established in Hastings. Before his retirement the question of location was considered by the GSSC in 2005. A sub-committee¹⁵⁵ saw advantages in ‘co-locating’ the social justice unit, the media office, the archbishop, and Te Kotahitanga. Two of the three members favoured Wellington as that would enable the office to be linked with NZABM and NZACPB. The group favoured ‘co-location’ on one site as ‘the argument that modern communication obviates the need for proximity is not, in our view, supported by current experience.’ They listed several advantages.¹⁵⁶

Despite this, however, the office was shifted to St John’s College,¹⁵⁷ a move which coincided with the establishment of the shared primacy. The general secretary was joined by the media office and Te Kotahitanga. However, NZABM and NZACPB remained in Wellington. While each office appeared to discharge its responsibilities efficiently, that was no substitute for the day-to-day contact and exchange of ideas that came with a shared location. For a combination of personal and practical reasons the church’s administrative functions continued to be dispersed.

7.6 Life in a Three Tikanga Church

What began as a decision to consider bicultural issues led to nothing less than the revision of the constitution and the restructuring of the church. The General Synod lay at the heart of the constitution although its own role had been marginalised for more than a hundred years. It was only after it had been rescued from diocesan domination

¹⁵⁴ PGS 1994, pp. R-2-3.

¹⁵⁵ Don Shaw (convenor), Joyce Marcon and Kevin Warne, in consultation with Ian Pask and the General Secretary (Robin Nairn). Anglican General Synod Archives, ANG 4 General Secretary’s papers.

¹⁵⁶ 1. Pooled technology. 2. Better support personnel, e.g. shared reception. 3. Shared meeting facilities. 4. Access to all national offices, and ease of access from within New Zealand and from Polynesia. 5. Reduced sense of isolation. 6. All Tikanga under one roof. 7. Improved supervision and oversight.

¹⁵⁷ Mrs Jackie Pearse held office until 2009 when the Revd Michael Hughes was appointed.

that it began to demonstrate more fully what it meant to be a truly 'representative' body. The historic weakness of the synod had been brought about by the demand for equal representation by the dioceses. That blinded them to the reality that there were other ingredients in the provincial mix. Acceptance of the concept of Tikanga required forbearance and patience. Pakeha found that they had to stand back so that others could step forward. The Pakeha church possibly represented 80 percent of Anglican Church life but the constitution could only work if the principle of equality was enshrined. Providing adequate representation at General Synod for Aotearoa and Polynesia within its existing size would have been difficult and so an increase in membership was necessary to ensure a reasonable level of representation from all Tikanga.

Devolution

It has not always been recognised that devolution went beyond empowering the three tikanga, notably Maori and Pasefika. There was another dimension: within Tikanga Pakeha, devolution to the dioceses. It was easy to understand that Aotearoa and Polynesia were set free to respond to their own cultural milieu and ways of doing things. Devolution energised the Maori church and gave dignity to Polynesia. At diocesan level, the New Zealand dioceses noticed that Maori no longer took part in their synods. That changed the character of these events but, at parish level, it made little difference.

Devolution to the three Tikanga meant that episcopal units were authorised to devise their own arrangements for the appointment and licensing of clergy and for other aspects of parish administration. The dioceses had to develop their own procedures although in some instances they devised common procedures and protocols.¹⁵⁸

One result of devolution was a reduced level of involvement by the dioceses in the national structures. It was difficult to balance theological equality and numerical equality. Diocesan representation on General Synod was reduced to accommodate the other tikanga but also in response to financial concerns. There was a further reduction, effectively, when many dioceses resolved that one of their elected representatives should be a young person. At the same time there was a loss of experience and institutional memory, particularly in the house of clergy. During the heyday of

¹⁵⁸ PGS 1990, p. R-173.

provincial life, diocesan representatives took part in the work of various provincial bodies which in fact ‘dealt mainly with the issues and concerns of the dominant Pakeha side of the church and Maori were not always adequately represented.’¹⁵⁹ The boards responsible for common life activities were reconstituted and reduced in size.¹⁶⁰ Membership was now based on equal representation from each three tikanga rather than from dioceses.¹⁶¹ This meant that there were fewer Pakeha representatives than before and fewer opportunities for their involvement in national church life. That is not a judgment on Maori or Pasefika but a reflection that the larger partner had not recognised the size of its responsibility nor the urgency required to address its obvious decline.

Under the old constitution, General Synod frequently appointed commissions to investigate areas of concern. These served a useful role as they employed the best talents of people throughout the province, had a specific focus, and their reports often led to legislation. They were at the cutting edge of the initiatives in the activist 1960s. Under the new constitution and the reorganised GSSC, this procedure was used less frequently. Again, it was a further outcome of devolution. Because the dioceses were now more independent and the national structures minimalist, fewer people were involved at a national level.

Inter-Diocesan Conference

The constitutional changes raised the question of how the dioceses would relate to one another in a church where so much authority had been devolved and when the General Synod was no longer available to the dioceses for the transaction of their business. ‘How much autonomy should they preserve and how much cooperative action should they engage in?’¹⁶² It took a while for the dioceses to come up with answers. Davis

¹⁵⁹ Davis, *ibid.*, p.129.

¹⁶⁰ For example, the membership of the pension board was reduced from seventeen to seven. The new board included one member appointed at General Synod by the representatives of each Tikanga, another by the ordained ministers of General Synod, and three persons with specialist knowledge appointed by the Standing Committee. By way of comparison, the old board included a representative from each diocese (including Polynesia and Aotearoa), five elected by General Synod, together with three Board appointees. The membership of the board of missions (now ‘Anglican Missions Board’) was reduced from 28 to thirteen. The former New Zealand Anglican Board of Missions included the bishop and an appointed member from each diocese, representatives from each of five associated bodies, three appointed members, the provincial secretary, and women’s and youth members. Under the new arrangement, the Anglican Missions Board consisted of three members appointed by each Tikanga, one of the archbishops, the General Secretary, and two mission agency representatives.

¹⁶¹ See Volume 2: Appendix 16 for a summary of membership of the old and new bodies.

¹⁶² Davis, *ibid.*, p.128.

recalled how the first inter-diocesan conference (IDC) held in 1992 ‘opted for a minimal structure to coordinate the work of our seven Pakeha dioceses’ but noted that it was ‘not a very cohesive or happy first meeting’¹⁶³ although the second meeting, held before the 1994 synod, was a happier affair. There was a reluctance to set up a Pakeha structure which might have the capacity to diminish the work of the new common life structures.

The IDC established certain principles at the outset: its members would be the general synod representatives of the seven dioceses; they would meet immediately before each General Synod; and decisions would be taken on the basis of one vote per diocese rather than by the votes of individual members. It was expected that dioceses would respond positively to the IDC and be its advocates in their dioceses. The IDC would not duplicate the tasks of the synod and would encourage dioceses to ‘do as much as is possible at diocesan level’. It set a test to be applied to all proposed IDC action: How does the proposal advance the mission of the church? Do we need to do it collectively and does it help to do so? Can it be achieved another way and how does it express our inclusiveness? How does it help our tikanga to be a better partner?¹⁶⁴

Day to day administration of IDC was entrusted to an administrative secretary with an IDC coordinating group (IDCCG) (with one member from each diocese) to act as an executive. Provision was made for ‘IDC bodies’ to be set up: by 2011 there were five such groups concerned with ecumenism, ministry, missions, liturgy, and ministries for those under 40.¹⁶⁵ The IDC bodies, small though they were, focused on tasks that were defined with precision.¹⁶⁶ IDC also promulgated ‘regulations for common practice’ related to the appointment and termination of clergy and produced guidelines for local shared ministry.

However, it was obvious that, compared with the other tikanga, the seven dioceses had few opportunities to work together creatively and cooperatively. They appeared to retreat into a renewed isolation. They met for a few hours only every second year and as an adjunct to General Synod. ‘The question was asked as to what

¹⁶³ Ibid., p.128-29.

¹⁶⁴ *Inter Diocesan Conference Reference Information, May 2010*, pp.6-7, included in the *Handbook of the Anglican Church in Aotearoa, New Zealand and Polynesia*.

¹⁶⁵ Inter-Diocesan Ecumenical Group, Tikanga Pakeha Ministry Council, Tikanga Pakeha Missions Council, Tikanga Pakeha Liturgical Working Group, and Board of Oversight for National Ministries to Those Under 40 (which coordinated the Anglican Youth Network Facilitator, StraNdZ for children and families, the Order of St Stephen and other groups working with young persons).

¹⁶⁶ *Inter Diocesan Conference Reference Information, May 2010*, pp.14-42, included in the *Handbook of the Anglican Church in Aotearoa, New Zealand and Polynesia*.

avenues there were, outside the IDC, for exploring issues as a tikanga.¹⁶⁷ The 2010 meeting was shorter than usual, and it spent much of its time discussing reports from the IDC bodies and listening to separate presentations from the dioceses.

In 2006, Bishop Bluck suggested that the bishops (and probably others) had trouble taking the IDC seriously and that after fifteen years it was time to review the system.¹⁶⁸ The IDCCG was invited to consider the role of the IDC, its committees and working groups. The motion recognised that the other tikanga were structured differently. It also questioned the use of 'Pakeha' when Anglicans from non-European backgrounds were part of this tikanga.¹⁶⁹ The report of the review of IDC was tabled in 2008 but the outcome was not recorded although the minutes did indicate that discussion took place on two topics.¹⁷⁰

Ecumenical

Compared with its heyday in the 1960s and 1970s, institutional ecumenism had largely collapsed. Since the demise of the Conference of Churches in Aotearoa New Zealand (CCANZ) in 2005¹⁷¹ there was no official ecumenical body. The most productive relationships were now with the Roman Catholics and, more recently, the Methodists, with whom a covenant was signed in 2009.¹⁷² The strength of the negotiating churches had dissipated¹⁷³ and the growing edge of Christianity was within the Pentecostal churches. Church union came off the agenda officially in 1993 when the Anglican Church informed the Presbyterians that the current focus was now on the new constitutional arrangements. It wished them well in their endeavours, but there was no plan for organic union for this church in the foreseeable future.¹⁷⁴ Cooperating parishes in most dioceses were weaker than before and struggled to acknowledge their identity as the local manifestation of their parent churches.

¹⁶⁷ IDC May 2010 *Summary of Proceedings*, p.3.

¹⁶⁸ IDC minutes 6-7 May 2006, p.12.

¹⁶⁹ Ibid., p.16.

¹⁷⁰ 'Pakeha Identity' and 'Three Tikanga Programmes,' IDC minutes 10-11 May 2008, p.6.

¹⁷¹ See Allan Davidson and Peter Lineham, *Where the Road Runs Out ... Research essays on the ecumenical journey*, Christchurch: CCANZ, 2005.

¹⁷² The text of the covenant is included in

<http://www.ecbmethodist.org.nz/documents/AngMethCvtleaflet.pdf>.

¹⁷³ Of the five churches which produced the Plan for Union, most members of the Congregational Church had been absorbed into the Presbyterian Church. The Associated Churches of Christ had diminished considerably. The Methodist and Presbyterian Churches now had strong Pacific Islander constituencies.

¹⁷⁴ Resolution of GSSC, PGS 1994, p. R-19.

Review of Achievements

Ten years after the constitution was revised, General Synod appointed a commission ‘to review the achievements in the principles of partnership’. With refreshing candour, it noted that in that time the church had not reviewed the impact of these changes on itself, how they were working in practice, or even whether they were working at all.

Maori and Pakeha both spoke of the pain of separation, the loss of contact and engagement with one another, and the cost of being given the freedom to live their own life. The changes for Maori were immediate – an avalanche of new clergy, but a concern that a sense of tribalism was developing within Tikanga Maori. Polynesia also felt empowered and had a sense of no longer being on the periphery.

However, fifty percent of Pakeha respondents declared that they had not noticed any change although, for some, awareness of treaty issues had been enhanced. Many recognised that while partnership was being experienced at General Synod level, there was little interaction at local and even diocesan level. Some struggled with the ‘division’ of the church into three, some expressed hope that the three strands would be entwined together again, while a larger group felt that more time was needed for the journey to continue. Others argued that the Church’s model could be adopted by the nation. The Leadership Commission in 2004 was more forthright:

The last decade has seen an exciting and complex journey ... we are allowing each other the freedom to develop as we see fit ... but the story is one of independent progress and the oft-repeated cry is ‘If only those in our parishes could experience this new relationship’. But sadly, we are still learning how to talk to each other. Our conversations are riven with a politeness that is born more out of fear than love. We strive not to offend, but in doing so are prone to dancing lightly around issues rather than facing them squarely. Too easily we reach for the cultural card to fend off uncomfortable questions. The phrase ‘I find that offensive’ is heard all too often. We should hear it less. ... At a functional level the church does not know or express the three-tikanga experience in its day-to-day life. The story is one rather of independent progress.¹⁷⁵

7.7 Conclusions

Throughout the post-war period one question was consistently asked of (and by) the General Synod: was it a truly ‘representative and governing’ body, as required by the constitution? Being ‘representative’ meant that proper provision had to be made for the three houses and for equal diocesan representation. Other issues of representation emerged: female as well as male, Maori and Polynesian as well as Pakeha, young as

¹⁷⁵ PGS 2004, p. R-89

well as old. Greater Maori representation was initially achieved by enlarging the size of the diocesan contingents. The need for an adequate level of representation by each Tikanga initially led to a further increase in the size of the General Synod (although financial pressures later led to a reduction). Since then many dioceses called for one of their elected representatives to be a young person. This put pressure on smaller dioceses which had fewer representatives than before. One result was a loss of experience and institutional memory.

However, a question remained as to whether the General Synod, as presently constituted and organised, could still be regarded as the governing body of the church when so many of its functions had been devolved to the three Tikanga including the dioceses. Compared with the period of provincial activism in the 1950s and 1960s the General Synod became a shadow of its former self, its agenda truncated and its role limited to issues of ‘common life’ and the principles of partnership. On the other hand, it proved to be more willing to debate social issues. There was a paradox: as the church strove to ensure that its General Synod and primacy expressed the complexity and diversity of Anglicanism in the 21st century, it dismantled many of its provincial structures and strengthened the constituent (especially diocesan) elements, on the assumption that this was necessary in order to ensure that the ‘common life’ elements of church life could find expression.

For several decades, the church was reluctant to give the primate much responsibility nor provide administrative support. However, with the retirement of a generation of conservative leaders pledged to uphold diocesan autonomy, and the emergence of a new atmosphere of trust and cooperation, the value of provincial cooperation and initiative flowed into estimates of the primacy. By the 1980s the province was ready to re-visit that institution. There was little support for a fixed primatial see to be established in Wellington; the most appropriate model was that of a working bishop also carrying out the duties of primate.

However, the greatest changes came after the constitutional revision of 1992. The church settled into a new *modus vivendi* as a church of three tikanga, in which decisions were made by consensual agreement. In such a church, leadership was not the possession or gift of one particular segment but something to be shared. Debate raged over whether the primacy should be exercised by one person (as a symbol and bearer of unity) or shared in a tripartite way which embodied all three tikanga, who worked together, and when they acted alone did so as a representative of the whole. The

indications were that this model worked well although that may have reflected the commitment of the individuals concerned as much as the rightness of the move. David Moxon, senior Pakeha bishop, had unique gifts of reconciliation and listening skills. Whatever the case, the heat of argument soon dissipated. People of each tikanga appeared to accept that they were represented in the primacy. It might now seem that all tikanga had discovered the benefits of primacy and identified a role for it within the church.

New Zealand Anglicanism, with its moveable, and now shared, primacy remained in some respects as a federation of dioceses and episcopal units but was now, more accurately, a coalition of three tikanga.

Chapter 8

The Diocese and the Bishop: 1976-2012

What a bishop does is not as important as what a bishop is. It is not ‘a kind of optional managerial model’, but the shape which most fully enables it to be the body of Christ.

–Commission on Doctrine: Theology of Episcopacy, 1992

8.1 Introduction

By 1976 the church had come out of a period of growth into an environment for which it was ill-prepared. Richard Randerson observed that ‘in a 24/7 society the church is no longer the only show in town on a Sunday, and people exercise their options to go hither and yon in a multi-choice world.’¹⁷⁶ Between 1945 and 1966 the number of census Anglicans increased by 50 percent (from 600,000 to 900,000) but by 2006 there were only 550,000, the same as in the 1920s.

Demographic changes continued. The population drift came not only from the South Island but also from the southern North Island. Depopulation had implications for the viability of parishes and dioceses. The dioceses were of unequal size but, more significantly, their boundaries reflected colonial considerations: they remained much as they had been in 1926 or even 1870.¹⁷⁷ Questions arise: Did they take post-war population changes into account? Did they relate to natural communities of interest? What actions were taken to address these issues?

The key person in the life of the diocese was the bishop. Given the ancient origins of the office it has to be asked if the role had changed in response to the changed environment. Where did the church find its bishops? What was it looking for in a bishop? What was more important: a track record of pastoral effectiveness or the skills that could rescue the church from its apparent impotence and malaise? Was familiarity with the local context more important than experience brought from outside? The bishop was not only bishop of the diocese but also of the wider church. In what way

¹⁷⁶ Richard Randerson, *Engagement 21: A Wake-up Call to the 21st Century Church in Mission*, Wellington: Matai House, 2010, p.2.

¹⁷⁷ Except for the creation of the Diocese of Waikato in 1926.

could these two responsibilities be balanced? Was there any need to change the method by which bishops were elected?

Was the bishop's workload too onerous? What was the most effective way of providing assistance to the diocesan bishop, meeting regional needs, while preserving diocesan unity? Four dioceses experimented with various models of assistant or regional bishops but failed. Was the appointment of an assistant bishop the best or only option? Could episcopal effectiveness be enhanced by other means: the appointment of chaplains, ministry educators or archdeacons?

This chapter deals with seven major themes: the demographic changes that affected the distribution of Anglicans; the criteria for establishing a diocese; the role of a bishop and the changed profile of those elected in this period; the experience of the church as it appointed assistant bishops to ease the burden of the diocesan bishop; other ways of sharing the episcopal load through the appointment of archdeacons and chaplains; the changed role of synod and standing committee; and the tensions that arose in diocesan life from an over-emphasis on the place of the local congregation, and some of the ways in which the unity of the diocese was enhanced.

8.2 Population Movements and Worship Attendance

While the population of New Zealand increased by 84 percent in the first thirty years of this study (1945-76) it grew by less than 30 percent in the following period (1976-2006) (table 8.1). Two factors influence population movement: natural increase and net migration. Throughout the early post-war period the population had increased as a result of the 'baby boom' (it peaked in 1961) but, throughout the next fifty years, people married later in life and had smaller families.¹⁷⁸ Fewer immigrants arrived from Britain; the assisted passage scheme ceased in 1974. On the other hand, outward migration increased: an agreement allowed free movement between New Zealand and Australia. Between 1947 and 1967, New Zealand gained 281,000 migrants and in each year there

¹⁷⁸ Births dropped from 64,000 in 1971 to 50,000 in 1982. The total fertility rate fell from 4.3 births per woman in 1961 to a low of 1.9 in 1983. Parenthood was delayed. The median age of women having their first child rose from around 25 in 1971 to over 30 by 2006. People married when they were older. In 2006 the median age at first marriage was 28.2 for women and 30.0 for men, compared with 20.8 and 23.0, respectively, in 1971. There were fewer marriages as couples entered into de facto relationships and more individuals remained single. NZOYB 2008, pp.95-98.

was a net gain. However, between 1968 and 2007 there was a net gain in 21 years but a net loss in 16 years. For example, during 1977-82, New Zealand lost 156,704 people.¹⁷⁹

Internally, the drift to the north continued: between 1976 and 2006 those resident in the area of Auckland diocese increased from 30 to 37 percent of the total. Elsewhere the percentages fell: the South Island from 27 to 24 percent and Wellington from 20 to 16 percent (table 8.2).

The number of census Anglicans fell by 359,000, or by 39 percent, between 1976 and 2006 but the impact was felt in some dioceses more than others (table 8.3). It will be seen in chapter ten that acts of communion fell by 15 percent in the same period, a much lower rate than the decline in affiliation.

In 2006 the Anglican population included 72,000 Maori who made up 13 percent of the total (table 8.4). The heaviest concentration of Maori was in Waiapu (table 8.5). Under the new constitutional arrangements, Maori Anglicans came under the jurisdiction of Te Pihopatanga o Aotearoa rather than the dioceses. Each Maori bishop was responsible, on average, for 14,400 people.¹⁸⁰

Between 1976 and 2006 the non-Maori Anglican population declined by 43 percent although the rate of decline varied (table 8.6).¹⁸¹ The number of non-Maori Anglicans per bishop averaged 54,000; it varied between 87,000 and 13,000 (tables 8.7 and 8.8).¹⁸²

8.3 The Criteria for a Diocese

The canons said little about the establishment of a diocese except the need for a map showing the proposed boundaries and an indication that there was adequate financial support.¹⁸³ Nothing was said about the point at which the appointment of a bishop was

¹⁷⁹ NZOYB 2008, p.101.

¹⁸⁰ Numbers ranged from 23,000 in Te Tai Tokerau in the north to 8,000 in Te Wai Pounamu in the South Island.

¹⁸¹ The steepest declines were in Wellington (52 percent) and Dunedin (48 percent) and the lowest in Christchurch (37 percent).

¹⁸² Auckland (148,320) had the largest number but because there were two bishops it meant that there was one bishop for 74,000. This was slightly more favourable than Wellington (84,000) and Christchurch (87,000). There were 62,000 Anglicans in Waiapu and 53,000 in Waikato and Taranaki. Waiapu had reverted to a single bishop instead of two, each of whom would have been responsible for about 30,000 Anglicans. Anglicans in Waikato and Taranaki were served by two bishops with very different population bases (Waikato 40,000 and Taranaki 13,000). Dunedin and Nelson were much smaller (around 25,000 each).

¹⁸³ 'The proposal so sent shall be accompanied in each case by a description of a map showing the proposed boundaries, together with a general statement of the means suggested for providing the financial

necessary; no criteria were provided for the creation of a diocese. On the other hand, a recent Church of England report set out some useful guiding principles.¹⁸⁴ Diocesan boundaries should reflect natural communities of interest, have regard to the direction in which the area looked in its secular affairs, and should facilitate cooperation with other churches. Did a proposal for change make it easier or more difficult for the cathedral to be the centre of worship and diocesan life?¹⁸⁵ Financial viability was essential: economy should be exercised wherever this can be done without harm to the main purpose but pastoral considerations, notably readiness of access to the bishop, were paramount.

These guidelines closely resembled those based on the Vatican decree *Christus Dominus*¹⁸⁶ and used thirty years earlier by the Roman Catholic Church. The boundaries should ‘retain an adequate community of interest so that no substantial area would be placed in a new diocese when it looked in another direction to its main centre. Organic unity should be ‘successfully built upon and take cognisance of the demographic groupings, the civil offices and institutions of the regional community’. There should be a reasonable distribution of clergy and resources, in order that the bishop might exercise pastoral care and know his priests and religious and lay people. ‘On the other hand, an adequate and suitable area should be provided so that bishop and clergy ... can usefully devote all their energies to the ministry.’¹⁸⁷ That review led to the establishment of the

support necessary for the new diocese’ (clause 2). ‘No new diocese shall be constituted until endowments have been raised, including the allocations aforesaid, if any, sufficient ... to make suitable provision for the support of the Bishop, and until suitable provision shall have been made for the residence of such Bishop.’ (cl.6). Anglican Church in Aotearoa, New Zealand and Polynesia, *Code of Canons* Title B, Canon IV, Of Dioceses, originally enacted in 1919.

¹⁸⁴ Colin Podmore, ‘Dioceses and Episcopal Sees in England: A Background Report for the Dioceses Commission’, London: General Synod Dioceses Commission, 2008. <http://www.churchofengland.org/media/40665/full.pdf>, accessed 31 January 2011. In 1965 the Archbishop of Canterbury set up a commission to look at the diocesan structure of South-East England. It reported in 1967. In response, the Church Assembly set up a Cathedrals and New Dioceses Committee which reported back with proposals which led to the enactment of the Dioceses Measure 1978. A new Dioceses Commission was established in 1978 but it met very infrequently after 1996. In September 2008 a new Dioceses Commission came into being charged to keep under review the size, boundaries and number of provinces and dioceses, and the number and distribution of episcopal offices. This report was concerned with a proposal to amalgamate three Yorkshire dioceses.

¹⁸⁵ ‘Diocesan Boundaries, being the Report of the Archbishop of Canterbury’s Commission on the Organisation of the Church by Dioceses in London and the South-East of England’, 1965/7 (CA 1653, 1967), pp.35-36, cited by Podmore, *ibid.*, p. 63. <http://www.churchofengland.org/media/40665/full.pdf>, accessed 31 January 2011.

¹⁸⁶ *Decree concerning the Pastoral Office of Bishops in the Church, Christus Dominus*, (Vatican II, 28 October 1965). http://www.vatican.va/arcvhive/hist_councils/ii_vatican_council/documents/vat-ii_decree..., accessed 3 February 2011.

¹⁸⁷ Anglican General Synod Archives, Commission on Diocesan Boundaries, Proposed Diocesan Boundaries, submissions to the New Zealand Catholic Bishops’ Conference from the ad hoc Commission

dioceses of Hamilton and Palmerston North in 1980 and the revision of all boundaries to reflect logical communities of interest, although the diocesan populations varied considerably (table 8.9 and map 8.1).

There were obvious similarities between the Anglican and Roman Catholic diocesan systems. Although the Presbyterian system differed in many respects, recent moves indicated that its reforms were moving it towards the formation of five large presbyteries which were similar in size to the dioceses of the other churches.

If Anglicans had a weak national structure and effective power was located in the dioceses, Presbyterians had a strong national structure but their presbyteries were ‘a weak link in the organisation’ and ‘as the distance widened between the policy-making assembly and the local congregation, the latter rebelled.’ Regionalisation was seen as ‘the key for the development of mission strategies geared to the concerns of people and the regions, and for greater participation by people in local parishes in decision making and policy formation’.¹⁸⁸ There were too many presbyteries:¹⁸⁹ small presbyteries were expected to do the same job as larger ones but lacked personnel¹⁹⁰ at a time when their responsibilities increased. There was an urgent need for reform as the current arrangements were ‘significantly influenced by constraints of geography, transport, means of communication, and population distribution’.¹⁹¹ Furthermore, vesting ‘governance and collegial functions in one body was compromising both and impeding missional action.’¹⁹² It was proposed that some functions be transferred to national bodies. A task group proposed the formation of five large presbyteries¹⁹³ and although

comprising the Most Revd J. Mackey, the Most Revd O.N. Snedden, Mr P.G. Millen and Mr J.D. O’Brien, June 1979, ANG 043/1/1.

¹⁸⁸ James Veitch, ‘1961-1990: Towards the Church for a New Era’ in Dennis McEldowney (ed.) *Presbyterians in Aotearoa 1840-1990*, Wellington: Presbyterian Church of New Zealand, 1990. p.175.

¹⁸⁹ Otago 1854, Auckland 1856, Wellington 1857, Canterbury 1864, Hawke’s Bay 1865, Dunedin, Invercargill, and Clutha 1867, Nelson-Marlborough 1869, Oamaru 1872, South Canterbury 1873, Central Otago 1881, Wanganui 1884, Maitāwhiri 1890, Westland-Buller 1894, Taranaki 1901, Waikato 1908, Wairarapa 1911, Ashburton 1914, Bay of Plenty 1922, Northland 1925, South Auckland 1931, Te Hinoiti Māori 1953, Gisborne 1954, Manawatu 1960, and North Shore 1973. Three of these became union districts: Wairarapa and Westland-Buller (1971) and Northland (1974). There was also a Māori synod and a similar Pāsefika entity.

¹⁹⁰ One had only four parishes, another had six and three others had seven. Presbyterian Church of Aotearoa New Zealand Council of Assembly Presbyteries Task Group, Report: *The Reform of Presbyteries*, Wellington, 2008, p.D8-4.

¹⁹¹ Ibid., p.D8-3.

¹⁹² Ibid., p.D8-5.

¹⁹³ (1) The six presbyteries of the Synod of Otago and Southland; (2) the other five presbyteries of the South Island; (3) Gisborne-Hawke’s Bay, Wellington, Wairarapa, Manawatu-Wanganui, and Taranaki; (4) Waikato, Bay of Plenty and part of South Auckland; and (5) North Shore, Auckland, Northland, and

that was not achieved, their number was reduced to fourteen and further amalgamation was inevitable (map 8.6).¹⁹⁴ Reforms changed the character of presbyteries.¹⁹⁵ The result was a stronger regional structure which, when fully implemented, would resemble the Anglican diocesan framework, but with more logical boundaries.

Classification of Dioceses

What was the most appropriate size for a diocese? How many parishes and clergy should it include? How many people and how much territory should be included? New Zealand had only four million people (and fewer than two million in 1945) and while its smallness was sometimes paraded as a virtue, it meant that the church was small, even though Anglicans had more adherents than the other churches. A comparison between New Zealand and Lichfield (the diocese to which Selwyn moved when he left New Zealand) was a reminder of this. Despite having shrunk, Lichfield was still one of the largest in England in 2010.¹⁹⁶ It had two million people in an area smaller than Auckland. Divided into 427 parishes (compared with about 360 in the whole of New Zealand), it was served by 294 full-time stipendiary clergy and even more non-stipendiary clergy and lay ministers. It had four bishops, four archdeacons and 28 rural deans.¹⁹⁷

the rest of South Auckland. Presbyterian Church of Aotearoa New Zealand Council of Assembly Presbyteries Task Group, Report: *The Reform of Presbyteries*, Wellington, 2008, p.D8-11.

¹⁹⁴ Gisborne-Hawke's Bay and Manawatu-Wanganui were the first to combine, followed by three major amalgamations: the four presbyteries from Auckland north became 'Northern', six in Otago and Southland became 'Southern', and Waikato and Bay of Plenty became 'Kaimai.' By 2011 there were 14 presbyteries: Northern (105 parishes), Kaimai (55), Gisborne-Hawke's Bay (20), Taranaki (15), Manawatu-Wanganui (24), Wairarapa Union (7), Wellington (31), Nelson-Marlborough (12), West Coast Uniting (4), Christchurch (39), Ashburton (8), South Canterbury (13), Southern (85), and Te Aka Puaho – Maori Synod. By September 2013 four enlarged presbyteries (Northern, Kaimai, Central and Southern) had been formed. The Central Presbytery included Taranaki, Manawatu-Wanganui, Gisborne-Hawke's Bay and Wairarapa. However, Wellington, Nelson-Marlborough, West Coast, Christchurch, Ashburton, and South Canterbury remained independent.

¹⁹⁵ Kaimai, for example, no longer met monthly but only twice a year. Day to day business was dealt with by a paid clerk and a business committee and the presbytery now employed a part-time youth worker and a mission enabler. At the heart of its life were its resourcing groups which had led to 'a depth of pastoral concern and ministry sharing that was rarely experienced under the former structure'. *The Reform of Presbyteries*, p.D8-12.

¹⁹⁶ Selwyn noted when he arrived in Lichfield that it 'includes all Staffordshire, all Derbyshire, and half Shropshire, three archdeaconries, forty-eight rural deaneries, 661 parishes, and 1,200,000 souls.' Selwyn to Sir W. Martin, 20 December 1867, in Tucker, *Memoir*, vol. 2, p.241, cited by Ken Booth, 'Selwyn as Bishop of Lichfield', Allan K. Davidson (ed.), *A Controversial Churchman*, Wellington: Bridget Williams, p.199.

¹⁹⁷ <http://www.lichfield.anglican.org/about-us>, accessed 30 January 2011.

To provide context for this study, the seven New Zealand dioceses were compared with 23 in Australia and 30 in Canada. The 60 dioceses were classified into four groups (based on their number of parishes): metropolitan (over 100 parishes); large (50-100); medium (30-49); and small (fewer than 30) (tables 8.10-8.13). New Zealand had no diocese of metropolitan size but had three large, two medium and two small dioceses (which included more parishes than some of the geographically larger overseas dioceses). There was an obvious relationship between the size of a diocese and the number of bishops it needed. Fifteen dioceses (including nine in Australia¹⁹⁸ and four in Canada) had more than one bishop.

Metropolitan dioceses devolved territorial responsibility to area bishops who worked in episcopal teams whereas in large dioceses (like Auckland and several in Australia¹⁹⁹) the bishops worked collaboratively across the diocese. Only three medium or small dioceses had assistant bishops and in two cases they cared for ethnic minorities.²⁰⁰ The Diocese of Waikato and Taranaki was unique in the Anglican Communion as it had a dual episcopate.

New Zealand dioceses were geographically compact: none included vast tracts of country with a few isolated settlements. However, they varied in size and in population density (table 8.14). Auckland had the same land area as Wellington but had twice as many Anglicans. Except in the south, Anglicans were fairly evenly distributed: they represented 14 percent of the population and in no diocese was this higher than 17 percent. The lowest percentages were recorded in Dunedin (because of the historic strength of southern Presbyterianism) and Auckland (where major immigration had added to the population and affected traditional patterns of religious affiliation). These

¹⁹⁸ Until 2012 the Diocese of Bathurst had an assistant bishop. He lived in Dubbo, centre of the sparsely populated Plains Region where ministry was provided by the Company of the Good Shepherd, of which he was principal, but was also responsible for ministry development. In 2012 the assistant bishop was elected as diocesan bishop in Willochra and with the diocesan bishop's retirement taking effect at the end of the year, no action had been taken to appoint a successor.

¹⁹⁹ In Newcastle the assistant bishop chairs the Samaritans Foundation, Lakes Grammar – An Anglican School, the Examining Chaplains and the Newcastle School of Theology for Ministry. Canberra & Goulburn had two assistant bishops at various times, but by 2011 there was only one, whose responsibilities included those of Vicar-General and Director of Ministry Training and Development. When Tasmania revised its structures it appointed two assistant bishops: an 'Assistant Bishop (Stewardship)' who was Vicar-General and CEO of Anglicare; and an 'Assistant Bishop (Programmes and Training)' who was also rector of Launceston.

²⁰⁰ The diocese of North Queensland had two assistant bishops responsible for Aborigine communities and for Torres Strait Islanders who were previously under the pastoral care of Carpentaria. The Diocese of The Arctic covered one-third of Canada and its three bishops lived in different locations. In some respects, it resembled the bishopric of Aotearoa with its five *hui amorangi* or episcopal units.

differences were less marked than in Australia (where 19 percent of the population was Anglican, but ranged from 12 to 29 percent among the states²⁰¹); and in Canada (where the provincial percentages ranged from one to 26 percent because of the Anglo-French divide).²⁰² Most population growth in the western world took place in cities where dioceses established more parishes and deployed more clergy. ‘Smaller’ rural dioceses faced de-population, falling numbers, and cost escalation, although less so in New Zealand than in some other countries.²⁰³

Nor was there the same ‘widening gulf’ between metropolitan and country dioceses as in Australia where each capital city diocese had more parishes than all the other dioceses in the state.²⁰⁴ Ninety percent of Australians lived in three percent of the land area. The other ten percent lived in outback areas where the church had to face huge travelling costs as it ministered to people in remote rural communities. The Northern Territory, five times larger than New Zealand, had only eight parishes and eight Aboriginal mission stations. Some dioceses survived only with help from outside agencies like the bush brotherhoods²⁰⁵ and the Bush Church Aid Society (BCA)²⁰⁶ which

²⁰¹ Based on 2006 statistics. Tasmania (29.2), New South Wales (21.8), Queensland and Western Australia (each 20.4), ACT (16.7), South Australia (13.7), Victoria (13.6) and the Northern Territory (12.3). Anglicans constituted 22 percent of New South Wales’s population, compared with only 14 percent of Victoria’s. New South Wales had 33 percent of Australia’s population but 38 percent of its Anglicans; Victoria included 25 percent of the population but only 18 percent of the Anglicans.

²⁰² The Anglican percentages were: Newfoundland (26.1), North-West Territories (14.9) Nova Scotia (13.4), Yukon (13.3), Ontario (8.7), New Brunswick (8.1), Manitoba (7.8), British Columbia (7.7), Saskatchewan (6.8), Alberta (5.9), Prince Edward Island (4.9), Quebec (1.2). Forty-nine percent of Canadian Anglicans lived in Ontario (which had 38 percent of the population), but only four percent in Quebec (with 24 percent of the population) where French-speaking Roman Catholics made up 83 percent of the population.

²⁰³ From time to time, the viability of the dioceses of Nelson and Dunedin was questioned. Some suggested a single diocese for the entire South Island, based in Christchurch but perhaps with suffragan bishops, but no firm proposal was ever submitted.

²⁰⁴ In 1930, Sydney had 239 clergy while the six rural dioceses in New South Wales had a total of 283; Melbourne had more clergy (207) than the other dioceses in Victoria (191), while Brisbane (120) had twice as many as the other Queensland dioceses (55), as did Perth (69) in relation to the rest of Western Australia (39). Ruth Frappell, ‘Imperial Fervour and Anglican Loyalty 1901-1929’, ch. 4, in Bruce Kaye (ed.), *Anglicans in Australia*. Melbourne: Melbourne University Press, 2002, pp.86-87. Eighty years later there were 230 parishes in Melbourne, but only 118 in the rest of Victoria, spread over four dioceses.

²⁰⁵ T.W. Campbell, *Religious Communities of the Anglican Communion: Australia, New Zealand and the South Pacific*. Braddon, ACT: T.W. Campbell, 2007. Frappell considered that the bush brotherhoods were unashamedly Anglo-Catholic and were initially made up of English public school men ‘of high church sympathy imbued with the aura and romance of life in the bush that could inspire an Englishman at a distance’ and ‘identified with inland, high church and Anglo-Catholic dioceses.’ They were not always successful in recruiting Australian men and relied heavily on support from outside. Frappell, *ibid.*, p.84-85.

²⁰⁶ Frappell argues that, in response to the bush brotherhoods, evangelicals founded BCA. It ‘tapped successfully into three aspects of Australian society in the 1920s’. It was aggressively nationalistic and recruited local men and not ‘effete Englishmen ... the pale products of some seminaristic institution [with] no more back bone than is permitted in a jelly fish.’ It drew major financial support from

had other implications as these agencies profoundly influenced the theological flavour of the dioceses they supported. The Canadian ‘Council of the North’, funded by the General Synod, assisted eleven dioceses.²⁰⁷ They covered 85 percent of Canada’s land area but only 15 percent of its people.²⁰⁸

In New Zealand, factors such as geography, population distribution and concentration, and the degree of urbanisation influenced the bishop’s work-load, helped shape diocesan character, and sometimes had a bearing on social and political issues: ‘urban’ was equated with ‘liberal’ and ‘provincial’ with ‘conservative’ and synod debates sometimes reflected that.²⁰⁹ The three large dioceses were more urbanised than the others. When dioceses were broken down into regions, it became apparent that the Taranaki, Bay of Plenty, Manawatu, and Northland regions were clearly more rural than the rest of their dioceses (table 8.15).

Review of Diocesan Boundaries

The defeat of the Plan for Union put diocesan reorganisation back on the agenda. The 1984 General Synod set up a commission²¹⁰ to examine diocesan boundaries.²¹¹ The impetus for this came from Waiapu which felt that diocesan boundaries in the central North Island needed to be adjusted. The commission proposed that 22 episcopal regions be established, including sixteen in the Pakeha church, grouped into eight dioceses (table 8.16 and map 8.3).²¹² (The existing boundaries are indicated in map 8.2). The most significant changes were in the central North Island. The Diocese of Waikato

evangelical parishes in the cities and continued to influence the dioceses in which it worked. Ruth Frappell, *ibid.*, p.86. The bishop of North West Australia (with eighteen parishes serving a population of 150,000 over two million sq kms), affirmed that ‘We are unashamedly Bible-based and seek to know Christ and to make him known.’ He refused to ordain or appoint women clergy and banned the Perth-based Anglican newspaper from his diocese.

²⁰⁷ By 2010, about 25 percent of the national church budget was committed to the Council of the North as part of a long-standing commitment to provide sacramental and pastoral ministry to remote and sparsely populated regions. It operated in The Arctic, Yukon and parts of British Columbia, Alberta, Saskatchewan, Manitoba, Ontario, Quebec and Newfoundland and Labrador.

²⁰⁸ <http://www.anglicanoutbackfund.org>, accessed 25 January 2010.

²⁰⁹ The writer’s personal recollection.

²¹⁰ The members of the Commission (which met during 1984-86) were drawn from each diocese or bishopric: Auckland: the Most Revd P.A. Reeves (later the Right Revd G.E.A. Wilson); Aotearoa: the Right Revd W. Vercoe; Christchurch: the Ven. S. Edwards; Dunedin: the Ven. B.E. Wilkinson; Nelson: the Right Revd P.E. Sutton; Waiapu: the Ven. M.R. Smart; Waikato: the Most Revd A.H. Johnston (later the Ven. A.G. Georgantis); Wellington: Mr N.A. Collins; and the Right Revd P.G. Atkins (convenor).

²¹¹ ‘...the best methods for the provision of episcopal and synodical care to the various regions and cultural communities in New Zealand in the light of the population changes and any new communities of interest and the current and any proposed diocesan boundaries’. PGS 1984, p.62

²¹² PGS 1986, p.R19f.

would now include the Bay of Plenty rather than Taranaki. Waiapu, having shed the Bay of Plenty, would extend down the east coast from north of Gisborne to the Wairarapa while a new western coastal diocese would run from Taranaki to Manawatu. Auckland would lose the Coromandel Peninsula and Wellington the whole of its northern area. Only minor changes were proposed in the South Island.

The commission was aware of the outcome of the Roman Catholic restructuring and had also been influenced by Auckland's regional model although it went further than that by proposing that all bishops should be elected by a synod and function as equals.²¹³ Diocesan synods would meet annually, and regional conferences more often.

The proposals received a mixed response.²¹⁴ Auckland strongly endorsed its regional model and was reluctant to disturb its existing boundaries although it accepted that if another diocese were to result, the affiliation of parishes in the Thames-Coromandel area could be reviewed.²¹⁵ Waikato referred to the possibility of a western coastal diocese.²¹⁶ Waiapu explained that it was developing a regional bishop model, but acknowledged that decisions affecting its area were the key to any substantial boundary changes. Wellington welcomed the report but insisted that regionalisation should not be forced on any diocese. It supported a western coastal diocese, but wanted to retain southern Wairarapa.²¹⁷ Nelson opposed the proposals although three North Canterbury parishes were later transferred to Christchurch.²¹⁸ Christchurch was opposed to a South Canterbury bishopric.²¹⁹ It wanted to develop its regional deanery structure and to

²¹³ The proposal provided that if the bishops' votes were tied at synod, the motion could be passed if the other two houses assented and there was an overall majority in favour.

²¹⁴ PGS 1988, p.R22f.

²¹⁵ Anglican General Synod Archives, Commission on Diocesan Boundaries, letter from Alistair Parke, Diocesan Secretary, Diocese of Auckland, with report to Synod 1987 of Diocesan Committee to examine diocesan boundaries, etc, to Provincial Secretary, 3 September 1987, ANG 043/2/1.

²¹⁶ Anglican General Synod Archives, Commission on Diocesan Boundaries, report of Diocesan Boundaries Committee to Synod 1987, Diocese of Waikato, ANG 043/2/1.

²¹⁷ Anglican General Synod Archives, Commission on Diocesan Boundaries, letter from D.J.H. Steele, Diocesan Secretary, Diocese of Wellington, with extracts from minutes of the Synod, to the Primate, 27 July 1987, ANG 043/2/1.

²¹⁸ Respondents to a questionnaire in the diocese rejected the commission's recommendations by 236-15. Anglican General Synod Archives, Commission on Diocesan Boundaries, letter from Michael Hurd, Dean of Nelson, with report on Boundaries Commission study, to Provincial Secretary, 5 August 1987, ANG 043/2/1. The transferred parishes were Amuri, Cheviot and Hanmer Springs.

²¹⁹ The proposal envisaged two dioceses, based in Christchurch and Timaru. The diocese opposed the establishment of a South Canterbury diocese as it would have only 16 parishes (compared with 50 in Christchurch) and included Mid-Canterbury which looked to Christchurch rather than Timaru.

appoint an archdeacon to assist the bishop.²²⁰ There was some confusion about the West Coast.²²¹

The GSSC concluded that there was insufficient agreement to justify taking further action but felt that local initiatives should be encouraged. It saw General Synod's role as facilitating change where it was desired, rather than imposing it from above.²²² There were two major outcomes: the Bay of Plenty and Taranaki bishoprics, although neither followed the blueprint.

These initiatives resolved local concerns but made further boundary revision more difficult. Diocesan boundaries continued to lack cohesion and logic, and to reflect colonial considerations rather than communities of interest. The hopes of the 1984 commission were unrealised. However, an analysis of its recommendations and the responses to them, and an acknowledgment of recent developments suggested that reform was still desirable and achievable.

Auckland diocese was difficult to divide: 90 percent of its population lived in the Auckland urban area and it was generally agreed that no urban area should be split between dioceses, a view more recently supported by the creation of a 'super-city.' Northland's population did not justify a bishop of its own as, even when it had a regional bishop, his responsibilities also included the North Shore, which meant a division of urban Auckland.

There was a stronger case for transferring Thames-Coromandel²²³ to Waikato or the Bay of Plenty²²⁴ as the area included a 50-kilometre coastal strip²²⁵ which was split

²²⁰ Anglican General Synod Archives, Commission on Diocesan Boundaries, letter from A.W. Mahan, Diocesan Secretary, with report of Diocesan Commission appointed to examine diocesan boundaries in relation to synodical and episcopal care, to the Primate, 29 June 1987, ANG 043/2/1.

²²¹ The West Coast was divided between Nelson and Christchurch. Christchurch supported the inclusion of all parishes on the coast in its diocese. The West Coast parishes included in Nelson suggested that 'if the Coast can be kept as one, maybe Christchurch should have this area.'

²²² PGS 1988, p.R29.

²²³ Parish of Thames, Cooperating Parish of Hauraki Plains, Mission District of Coromandel, and Local Shared Ministry Units of Mercury Bay and Tairua-Pauanui.

²²⁴ Thames, the major centre of the Coromandel Peninsula, is equidistant from Auckland (115 kms, 1.40hrs) and Hamilton (109 kms, 1.33hrs), while Tairua is virtually the same distance from Auckland, Hamilton and Tauranga (143, 137 and 126 kms respectively).

²²⁵ Whangamata and Katikati are 52 kms apart but this small area lie within three dioceses. Whitianga, Tairua and Pauanui are in the Auckland diocese; the area between Whangamata to Katikati is in Waikato; while Omokoroa to Tauranga is in Waikato. On the other hand, Katikati (in Waikato) is 124 kms from Hamilton but only 34 kms from Tauranga.

among three dioceses. The obvious solution was to include this area in a new Waikato-Bay of Plenty diocese made up of 56 parishes,²²⁶ 33 in Waikato and 23 in Bay of Plenty.

That left Waiapu with only 25 parishes, similar in size to the small South Island dioceses. There were few opportunities to compensate for the loss of the Bay of Plenty.²²⁷ On the other hand, there was a case for placing a bishop in Palmerston North, the North Island's fourth largest urban area and the natural centre for at least twenty parishes.²²⁸ However, other arrangements were necessary for Taranaki which, with only 14,000 Anglicans, was smaller than any other region. The problem was that Waiapu and Waikato dioceses each included two distinct and unrelated regions.²²⁹ However, a diocese of 57 parishes in Hawke's Bay, Manawatu-Wanganui, and Taranaki was comparable in size to the proposed Waikato-Bay of Plenty diocese. However, there were obvious problems associated with having only one bishop responsible for such a disparate grouping. However, a central North Island grouping²³⁰ could provide a workable solution. Taranaki would retain its bishop, Napier its cathedral, and Palmerston North, a university city and the largest without an Anglican bishop, could become the administrative centre.²³¹

The Wellington diocese, including the Kapiti Coast and Wairarapa, reduced in size to 44 parishes, would be able to focus its mission on the nation's capital without the need for an assistant bishop.

South Island diocesan boundaries reflected local communities of interest, except for the West Coast which, despite its strong regional identity, was divided between two dioceses, reflecting pre-1876 colonial-provincial days.²³² Geography and strong local

²²⁶ Including 36 currently included in Waikato, 15 in Waiapu (Bay of Plenty), and five from Auckland.

²²⁷ Only Pahiatua and Eketahuna were possibilities as the major part of the Wairarapa had stronger links with Wellington and, furthermore, Pahiatua was much closer to Palmerston North (only 44 kms) than Napier (167 kms).

²²⁸ There were 20 parishes in the Manawatu, Horowhenua, Rangitikei and Wanganui districts including three (Dannevirke, Porangahau and Woodville) which could be transferred from Waiapu, reducing it further to 22 parishes.

²²⁹ The major centres of Waikato & Taranaki (Hamilton and New Plymouth) are 244 kms and a 3½ hour drive apart. The diocese of Waiapu includes the Bay of Plenty region whose chief centre, Tauranga, is only 110 kms from Hamilton but 299 kms or over 4 hours from Napier, the diocesan centre, from which it is separated by the North Island's main dividing range. Travel times are indicated on map 8.4.

²³⁰ Either a diocese with three regional bishops or a federation of three smaller dioceses with shared administration.

²³¹ Palmerston North is some distance from New Plymouth (231 kms, 3hrs 20mins) and Napier (179 kms, 2hrs 35mins).

²³² Hokitika was in 'Westland', originally part of the Canterbury province,²³² while Greymouth, 44 kms distant, was part of Nelson province and diocese. Although some relief could be achieved by incorporating the two Grey District parishes into Christchurch which was an hour closer to Greymouth

loyalties supported the retention of Nelson and Dunedin dioceses although their population bases were small and Dunedin, in particular, faced a crisis because of falling numbers in an area of static or declining population. The diocese was inadequately funded from endowments and parish contributions. Its bishop warned that the diocese ‘in its present form is unsustainable’. ‘The diocesan structure we now have is so starved of resources that it cannot satisfactorily do what the parishes need of it.’ The recent earthquakes had led to a massive increase in insurance premiums and the need for properties to be strengthened.²³³

These suggestions²³⁴ envisaged that the number of dioceses would remain at seven.²³⁵ However, two (Waikato-Bay of Plenty and ‘Central North Island’) would require regional structures. Each had as many Anglicans as Christchurch (90,000). It is argued that the proposed boundaries corresponded to natural communities of interest, and would provide more accessible episcopal support and leadership (map 8.5).

8.4 The Bishop

This section considers the role of a bishop, the sort of bishops who were elected in this period, and some of the changes made to the election procedure.

The Role of the Bishop

The doctrine commission was asked by the 1990 General Synod to report on the theology of episcopacy. Its report²³⁶ concluded that what a bishop **does** is not as important as what a bishop **is**. ‘In an episcopal church the life of the people finds its

(252 kms, 3.20 hrs) than Nelson (296 kms, 4.20 hrs)²³² it made more sense for Hokitika and Greymouth to be in the same diocese. Westport and Reefton were closer to Nelson (230 kms, 3.21 hrs), than Christchurch (352 kms, 4.47 hrs).

²³³ Although the major earthquakes were located in the Christchurch diocese, the insurance implications were also felt in other parts of the South Island. Bishop Kelvin Wright, A Letter to all ministry units and clergy, 26 May 2012, <http://vendr.blogspot.co.nz/2012/06/letter-to-my-diocese.html>, accessed 20 June 2012.

²³⁴ Distance and travel time calculations in this chapter have been obtained from the website: <http://www.newzealand.com/travel/getting-to-around-nz/travel-times-and-distances/travel-times-and-distances-home.cfm>, accessed 10 January 2011.

²³⁵ Refer to Appendix x.

²³⁶ Report of the Provincial Commission on Doctrine: Theology of Episcopacy, PGS 1992, pp.R62-R83. In 1978 the General Synod had asked for ‘an urgent examination of the theology of ministry in New Zealand’. The first reports dealt with the priesthood and diaconate. (Priesthood, PGS 1982; ‘Report on the Diaconate’ PGS 1986, pp.R50-R61 and PGS 1988, pp.R46-R52). The third report on the ‘Theology of Episcopacy’ was presented in 1992. The members of the Commission during 1990-92 were the Right Revd D.J. Coles, the Ven. K.N. Booth, the Revd J. Crawford, the Most Revd B.N. Davis, Dr K. Howard, the Ven. W.E. Limbrick, Ms K. McKenzie, the Revd Dr S. May, the Revd R.L. Oppenheim, the Revd H. Paterson, the Revd S. Patterson, and the Revd F. Foulkes. PGS 1992, pp.R62-R83.

focus from the person of the bishop.²³⁷ A bishop exercised authority as the church's representative, with 'specific areas of responsibility in mission, in teaching, in pastoral care and in the sacramental roles including those of ordaining and confirming.'²³⁸ Such a bishop existed not in isolation but in community, helping it to live and act so that it became the 'corporate person' of the church in that place. In synod the bishop, clergy and laity shared authority for the life of the local church, and clergy and laity who held office derived their authority from the bishop. The local church as a whole was constituted by its relationship to the bishop, yet the bishop was not able to act without the assent of the other two orders. The 'bishop in synod' expressed the communal nature of that bishop's episcopacy.²³⁹ An English report challenged the adage that the church was 'episcopally led and synodically governed' because 'clergy and laity share with their bishops in the leadership of the church and bishops play a central role in governing the church.'²⁴⁰

The emphasis on 'what a bishop is' was a response to an earlier focus on 'what a bishop does'²⁴¹ considered by the 1978 Lambeth Conference.²⁴² The New Zealand commission on episcopal and synodical care²⁴³ added another 'function' (their word) to the 1978 Lambeth list: 'Being a focus of unity in the diocese and the link between local congregations'.²⁴⁴ Perhaps it was in response to this emphasis on 'function' that the doctrine commission sounded its note of caution as by then it may have been aware of the 1988 Lambeth list of 'things the bishop is' which placed the bishop in community as a pastor and leader in mission.²⁴⁵

²³⁷ PGS 1992, p.R74.

²³⁸ PGS 1992, p.R73.

²³⁹ PGS 1992, p.R75.

²⁴⁰ *Women Bishops in the Church of England? A Report of the House of Bishops' Working Party on Women in the Episcopate*, London: Church House Publishing, 2004, p.60.

²⁴¹ Successive Lambeth Conferences and Church of England commissions made frequent pronouncements on the role of bishops. For example: *Episcopal Ministry: The Report of the Archbishops' Group on The Episcopate 1990*, London: Church House Publishing, 1990; *Women Bishops in the Church of England?*, 2004.

²⁴² Representing to the diocese God's loving care for God's family - the Church; Representing the apostleship of Christ and thus ordaining ministry for the Church; Teaching and being responsible for the organisation of the teaching of the faith; Exercising pastoral care over his diocese both personally and through clergy and laity; Representing the Catholic Church to the diocese and the diocese to the universal Church; Exercising a prophetic ministry to the world; Overseeing and equipping others for their ministry.

²⁴³ PGS 1986, pp.R19-R28.

²⁴⁴ PGS 1986, p.R21.

²⁴⁵ Within the wider context of the mission and ministry of the whole Church, the diocese is often seen as basic to the life and unity of the local Church. This unity is personified and symbolised in the office of the bishop. Under God, the bishop leads the local church in its mission to the world. Among other things the bishop is:

Administrative capability was often cited as one of the essential requisites for a bishop, but there was a greater need for pastoral care and dynamic leadership in mission. These were not necessarily found in one person. By 2009, Auckland accepted that ‘we were asking too much to find all these qualities in one person’, but identified four ‘clear and consistent themes’: strong, prayerful personal faith; effective communicator – both internally and externally; the leader but a team person: delegator, enabler, motivator; teacher of Scriptures. Other common attributes were: courageous and visionary leader; proven track record in episcopal or other ministry; visible and approachable within the diocese; person of integrity.²⁴⁶

Anglican teaching on bishops was to be found in liturgies as much as in reports. They reflected changed understandings of the office as the doctrine commission found when it contrasted the 1662 and 1989 services: the 1662 service was ‘juridical and distant’; the 1989 service more ‘pastoral and proximate’.²⁴⁷ An Australian archbishop declared that any bishop consecrated there before 1995 was ‘consecrated with a rather limited view of the role’ as God was asked to ‘bless the person, fill him with truth and clothe him with holiness’ and be ‘a purveyor of truth and personal piety’. All this was desirable, ‘but is that all?’²⁴⁸

The New Zealand prayer book emphasised the pastoral role of bishops. They were to lead by example in the church’s ministry and mission as ‘Christ’s shepherds in seeking out and caring for those in need. They were to heal and reconcile, uphold justice and strive for peace.’²⁴⁹ They were called to exercise godly leadership, maintain wise discipline, promote peace and unity, keep the Church true to its faith, teach this faith and proclaim it, ensure that an episcopal ministry was maintained by ordaining and

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- (a) a symbol of the unity of the Church in its mission;
 - (b) a teacher and defender of the faith;
 - (c) a pastor of the pastors and of the laity;
 - (d) an enabler in the preaching of the Word, and in the administration of the Sacraments;
 - (e) a leader in mission and an initiator of outreach to the world surrounding the community of the faithful;
 - (f) a shepherd who nurtures and cares for the flock of God;
 - (g) a physician to whom are brought the wounds of society;
 - (h) a voice of conscience within the society in which the local Church is placed;
 - (i) a prophet who proclaims the justice of God in the context of the Gospel of loving redemption;
 - (j) a head of the family in its wholeness, its misery and its joy. The bishop is the family’s centre of life and love. PGS 1992, p.R81

²⁴⁶ Diocese of Auckland: *Diocesan Profile for Episcopal Election*, 6-8 November 2009, p.9.

²⁴⁷ PGS 1992, p.R73.

²⁴⁸ Ian George, *The Role of the Bishop Today*, Pastoral address, 2004 Synod, Diocese of Adelaide.

²⁴⁹ ANZPB, p.913.

caring for pastors, and preside over its worshipping life.²⁵⁰ A bishop was authorised to speak and act as the church's representative, and to be a focus of unity for the diocese, as 'people look to us to make decisions and to speak with authority.'²⁵¹ The more recent English ordinal²⁵² reflected the contemporary view of the bishop's role rather more successfully: leading worship, presiding at the Eucharist; baptising, confirming and nurturing God's people; having a special care for the poor and those in need; and striving for social justice.

The Profile of Bishops²⁵³

Between 1976 and 2013, the church made 35 episcopal appointments²⁵⁴ involving 32 individuals,²⁵⁵ twice as many as in the previous period. Six were already bishops: five in New Zealand²⁵⁶ and one from Canada.²⁵⁷ By this stage in history, it was rare for a bishop not to have been born in or at least ordained in New Zealand: there were only four instances where this was not the case.²⁵⁸ Three overseas-born bishops were ordained as priests in New Zealand²⁵⁹ while two New Zealanders had trained, been ordained, and served curacies in England.²⁶⁰

The average age of the new bishops remained at 51. However, their tenure was shorter than before: nine years compared with fifteen.²⁶¹ This was due to several bishops

²⁵⁰ ANZPB, p.913.

²⁵¹ ANZPB, p.919.

²⁵² *Common Worship: Ordination Services*, London: Church House Publishing, 2007.

²⁵³ See Appendix 2 for material relating to the individual bishops.

²⁵⁴ Including 23 diocesan bishops and 11 assistant or regional bishops. Because the arrangements made for the latter varied considerably in relation to their autonomy, no further distinction is made.

²⁵⁵ Davis was elected to Waikato in 1980 and Wellington in 1986. Connor was elected as regional bishop of Bay of Plenty in Waipatu and as bishop of Dunedin. Brown was assistant bishop in Wellington and then elected as diocesan bishop.

²⁵⁶ Davis, Connor, and Brown. Randerson, who had many years' experience in New Zealand had been assistant bishop in Canberra and Goulburn, Australia, but returned to New Zealand. Reeves was elected as bishop of Auckland in 1979 but had been elected to Waipatu in the previous period.

²⁵⁷ Victoria Matthews worked in the diocese of Toronto for fifteen years in parish ministry and ministry formation before becoming a suffragan bishop in that diocese in 1994. After three years she was elected as bishop of Edmonton, Alberta and narrowly missed election as Primate of Canada in 2007. The vote went to a fifth ballot, resulting in the election of Hiltz, bishop of Nova Scotia over Matthews, by 60-56 among the clergy and 81-56 in the house of laity. <http://www.anglican.ca/gs2007/election/index.htm>.

²⁵⁸ Buckle (Australia), Herft (Sri Lanka), V. Matthews (Canada), and Hartley (England).

²⁵⁹ Atkins and Jamieson were born in the UK but were trained and ordained in New Zealand. Rice, an American, was a former Methodist minister in New Zealand who was later ordained as an Anglican priest in New Zealand.

²⁶⁰ Wilson and Moore.

²⁶¹ Based on those who completed their term of office before 2012.

having been translated,²⁶² resigning or taking early retirement,²⁶³ dying in office,²⁶⁴ or serving for a shorter period because they had been elected at a later age.²⁶⁵ By 2013 the median age of the bishops was 53, compared with 65 in 1945. Only two had over ten years' experience.

Most bishops (22 of the 35) came from within their own dioceses; twelve from other dioceses and one from overseas. No longer were they drawn almost entirely from the ranks of parish clergy. Six were serving bishops,²⁶⁶ eleven held specialist positions,²⁶⁷ seven were deans,²⁶⁸ and ten were parish clergy (including some who were also archdeacons). Dioceses seemed less convinced about the advantage of long parish experience. They looked for difference, perhaps even novelty.

Some elections produced unusual outcomes. Roger Herft, from Sri Lanka, worked first for the Methodist Church and then as a diocesan consultant.²⁶⁹ Penny Jamieson, vicar of a small Wellington parish, was the first female diocesan bishop in the Anglican Communion. Victoria Matthews came from Canada. Helen-Ann Hartley, elected to Waikato despite having been ordained only eight years earlier, had the distinction of being the first female priest ordained in England to be elected as a bishop.

Perhaps the most unusual appointment was that of Justin Duckworth as Bishop of Wellington who came from the fringe of institutional Anglicanism.²⁷⁰ He founded and led Urban Vision, which ran houses in some of Wellington's neighbourhoods, in which young Christians lived alongside folk from the margins. He and his wife pioneered Ngatiawa, a contemporary monastery which provides a welcome to those who are

²⁶² Davis (Waikato to Wellington); Herft (Waikato to Newcastle, Australia); Brown (from assistant to diocesan bishop in Wellington), and Connor (Bay of Plenty, Waiapu to Dunedin).

²⁶³ Reeves became governor-general, Atkins dean of St John's College, Gilbert became a school chaplain after 11 years. Goodall and Jamieson retired before age 65.

²⁶⁴ Ralph Matthews (Waiapu) in 1983.

²⁶⁵ Rosevear and Connor (63), Randerson (62), Winiata and Moore (61) Bluck and Brown (59).

²⁶⁶ Reeves, Davis, Brown, V. Matthews, Randerson, and Connor.

²⁶⁷ Gilbert and Moxon were directors of TEE (Theological Education by Extension), Herft was a parish consultant in Waikato, Paterson was general secretary of the church, Wilson a ministry officer, Buckle a diocesan development officer, Richardson was warden of Selwyn College. Rosevear, White and Hartley came from St John's College. Duckworth headed Urban Vision, a contemporary monastery and retreat centre.

²⁶⁸ Davis (Waiapu to Waikato), Goodall and Coles (Christchurch), Mills (Waiapu), Bluck (Christchurch to Waiapu), Rice (Dunedin to Waiapu), and Bay (Auckland).

²⁶⁹ After seven years (1986-93), he moved to Australia and was Bishop of Newcastle (1993-2005) and Archbishop of Perth (2005-).

²⁷⁰ <http://www.stuff.co.nz/dominion-post/news/wellington-central/7199701/Wellingtons-new-Anglican-Bishop-ordained>, accessed 25 August 2012.

struggling, those seeking prayerful retreat, and those seeking a missional lifestyle'.²⁷¹ Other 'outsiders' were less successful. Paul Oestreicher had failed to gain provincial sanction for election to Wellington in 1985, and Colin Slee, Dean of Southwark and a leader of the liberal wing of the Church of England, but with New Zealand family connections, failed to be elected in any of the three dioceses²⁷² in which he was nominated.

Most of the 'specialists' possessed skills and background in theological education, ministry formation, conflict resolution, and encouraging new approaches to ministry and mission. Reeves, Connor, Moxon and Paterson had worked creatively in bi-cultural ministry and their facility in *te reo*, personal experience of ministry among Maori and, in some cases, strong family ties, proved useful as the church settled into a new environment. Paterson was provincial secretary at a critical time in the church's history. Others brought unique gifts: Ellena in music, Goodall in social service, Bluck in communication and in international ecumenism. Davis had promoted new Christian initiation practices; Eaton had worked in the Middle East for many years; and Gilberd and Randerson had pioneered industrial chaplaincy.

Election of a Bishop

The procedure for electing a bishop operated smoothly enough until 1985 when there were two failed attempts to nominate a bishop for Wellington.²⁷³ When the second nomination failed to receive sanction some felt that the wishes of the diocese had been over-ridden by outsiders. It was later revealed that their own standing committee had not supported the nomination but it was agreed that the process needed overhaul.

²⁷¹, Archbishop David Moxon, <http://wn.anglican.org.nz/>, accessed 20 May 2012.

²⁷² Christchurch, Dunedin, and Auckland. His wife was a New Zealander. Election to any of these dioceses would have resulted in a short episcopate as he died, aged 65, on 25 November 2010. An obituary from the *Guardian* is at <http://www.theguardian.com/world/2010/nov/25/the-very-rev-colin-slee-obituary>.

²⁷³ The election was caused by the retirement of Bishop Sir Edward Norman. The first candidate declined nomination, while the second failed to gain sanction. Finally, a third synod nominated Brian Davis, Bishop of Waikato, recently elected as primate, who took office in September 1986. The passage of events is recounted by Brian Davis in *The Way Ahead*, Christchurch: Caxton Press, 1995, pp.85-88. In essence, the first nomination in November 1985 was of the Revd Francis Foulkes, Warden of St John's College and a respected evangelical scholar. He declined the nomination. (The story is told that his wife heard about the nomination while shopping). A second synod, convened in February 1986, proceeded to nominate Canon Paul Oestreicher, a liberal priest with a concern for peace and justice. Although his ministry had been in England he had spent his early years in Dunedin, having come with his family who had escaped Nazi Germany before the war. However, this nomination failed to secure the approval of the bishops (who had voted 7-4 against it) or the sanction of any of the diocesan standing committees, including Wellington.

Several issues dominated: Should candidates be required to consent to being nominated? Should their names be made public? Should the process be limited to those in the synod? Should the electoral synod be replaced by a smaller electoral body? Was the election a matter for the diocese or also for the wider church? What form should sanction take?

These issues were examined by two commissions appointed in 1986 and 1988.²⁷⁴ It was accepted that, because a bishop was elected for the church as a whole, the province had the right to accept or reject the diocese's choice. The problem was how to devise a system for doing so. The first commission recommended that the diocesan standing committees should consider the nomination within three days of the electoral synod and that, once a majority had confirmed the nomination, the primate would then invite the nominee to accept within ten days. The bishops would no longer be required to give their prior approval as they had an opportunity to intervene when their own standing committees considered the nomination. However the 1988 General Synod strongly disagreed with this proposal and appointed a new commission to reconsider the process.²⁷⁵ This group believed that the bishops should retain this opportunity as sanctioning gave the church an opportunity to decide whether it could 'own' the nominee as a bishop. Some overseas provinces delegated sanctioning to the bishops but the commission felt that diocesan standing committees should continue to exercise this role because of the great importance the church placed on the participation of the three houses. However, by the time its work was completed, the church had adopted the revised constitution and enacted new canons, one of which made fresh provision for the election of bishops.²⁷⁶ The bishops were still required to give their approval.²⁷⁷ However, instead of referring the nomination to the diocesan standing committees it was decided

²⁷⁴ 1986 Commission: PGS 1986, p.71. Introduced by Mr Murray Bindon and Miss Mary Brown from the Diocese of Waikato. The commission's members were The Rt Revd G.E.A. Wilson, The Ven. T. Marsden, Mr C.R. Baker, Mr M.J.V. Bindon, Miss M.E. Brown and the Revd A. Qilio, with power to co-opt additional members. Mr K. Ross was later added.

1988 Commission: PGS 1988, p.81. The commission's members were Dr A.E.J. Fitchett (chair), Mr E.G. Bradley, Mr N.A. Collins, the Very Revd M.J. Hurd and the Revd J.C. Paterson (secretary).

²⁷⁵ PGS 1988, p.R40.

²⁷⁶ PGS 1992, pp.176-188.

²⁷⁷ In the case of an assistant bishop, the diocesan synod would decide whether a full electoral college was required or whether a smaller group (consisting of the diocesan and other bishops in the diocese, members of the diocesan standing committee and such other persons being members of the diocesan synod as the synod determined) would suffice. The diocesan bishop would normally preside.

that members of General Synod should consider the nomination. A majority would be required in each house and Tikanga.²⁷⁸

Some other aspects of the appointment process were reviewed. Dioceses began to involve their people in the process so that they could say what sort of bishop they wanted. Most dioceses drew up lists of priorities and tried to describe the sort of bishop they were looking for. Candidates were now required to consent to their nomination and give reasons why they felt they were called to be bishop of the diocese. There was thus a much higher level of disclosure and openness. Candidates were interviewed and the resulting videos were screened at the electoral college.

Some episcopal housing arrangements changed. Auckland built a new bishop's house in 1975 so that the bishop could move out of the somewhat pretentious and impractical second Bishops court. However, in 1987 the bishop moved to the even older first Bishops court built for Selwyn.²⁷⁹ Wellington rationalised its Thorndon properties and provided townhouses for the bishop and dean in the cathedral close. Nelson's Bishopdale became a theological college; while the arrangements in Christchurch and Dunedin changed frequently according to the needs of the bishops.

8.5 Sharing the Load: Assistant Bishops

New Zealand inherited the understanding that, ideally, a diocese should have only one bishop. However, dioceses varied in size and in some the bishop carried a heavy workload: the larger dioceses had as many parishes and clergy as two or three of the smaller dioceses combined and also a wider range of extra-parochial activities.

However, the church was uncertain how it could relieve the burden the diocesan bishop carried. There were major problems in attempting to do so. First, which tasks fell uniquely to the bishop and which could be delegated? Second, to whom should these tasks be delegated? Third, at what point was it appropriate to appoint an assistant bishop or some other officer?

Assistant bishops were introduced in the 1950s to deal primarily with the increased number of confirmation candidates, as in a large diocese it was impossible for

²⁷⁸ Three options were available: 'I sanction the nomination', 'I do not sanction the nomination', or 'I abstain from voting'. A majority was required in the houses of bishops, clergy and laity. A Tikanga vote could be requested by a member of General Synod. If a Tikanga chose to abstain from voting it was deemed to have given its assent.

²⁷⁹ The second Bishops court became known as Neligan House. For the sequence of bishops' residences in Auckland, see Allan K. Davidson (ed.), *Living Legacy: A History of the Anglican Diocese of Auckland*, Auckland: Anglican Diocese of Auckland, 2011, appendix compiled by Noel Derbyshire, pp.351-52.

one bishop to deal with this load. It made sense to find another bishop who could help on a part-time basis. However, by the time full-time assistant bishops were appointed confirmation numbers had dropped: numbers halved in Auckland. Revised initiation practices meant that children now received communion by virtue of their baptism and confirmation was no longer a 'ticket to communion' but rather a means of affirming an adult commitment. Total acts of communion fell by seven percent after 1965 and scarcely increased between 1975 and 1990 (table 8.17). There was no apparent relationship between the number of bishops and church attendance although the number of parishes and clergy increased during this period.²⁸⁰

The debate in Auckland followed similar lines to the one in Melbourne. There, it was assumed that there would be one bishop in each diocese but the workload was excessive. The appointment of an assistant bishop in 1934 was justified because the archbishop's 'job was too big'²⁸¹ and the assistant bishop was seen as 'more of an extension of the archbishop of the day'.²⁸² There was little thought that his position was anomalous. Until 1969 the assistant bishops had no regional responsibilities but had substantial portfolio ministries: health and welfare, education, and theological education. Some were highly regarded and two became archbishops.²⁸³ However, their role was later reviewed because of 'the need felt by clergy for greater pastoral care from their bishops, a need perceived by parishes for a higher level of attention from the bishops, and the need for a strategy for the greater Melbourne area'.²⁸⁴ Instead of creating separate new dioceses the diocese was divided into regions, each with an assistant bishop and a regional conference - the portfolio model disappeared. However, regionalisation was '...not accompanied by any theological reflection on the nature of the church or the role of the bishop within it'.²⁸⁵ This was called into question in 1998

²⁸⁰ Stephen Ames, 'Assistant Bishops in the Diocese of Melbourne: the Tension between Centralisation and Regionalisation', Ch.7, in Colin Holden (ed.), *People of the Past? The Culture of Melbourne Anglicanism in Melbourne's Culture: Papers to Mark the 150th Anniversary of the Anglican Diocese of Melbourne 1847-1997*, Melbourne: University of Melbourne History Department, 2000, p.123.

²⁸¹ F.E. Maynard, an influential socialist intellectual who was Vicar of St Peter's, Eastern Hill, a significant Anglo-Catholic stronghold. Stephen Ames, 'Assistant Bishops in the Diocese of Melbourne: the Tension between Centralisation and Regionalisation', Ch.7, in Colin Holden (ed.), *People of the Past? The Culture of Melbourne Anglicanism in Melbourne's Culture: Papers to Mark the 150th Anniversary of the Anglican Diocese of Melbourne 1847-1997*, Melbourne: University of Melbourne History Department, 2000, pp.121-122.

²⁸² Ames, *ibid.*, p.125.

²⁸³ Geoffrey Sambell and Felix Arnott became archbishops, respectively, of Perth and Brisbane.

²⁸⁴ Ames, *ibid.*, p.124.

²⁸⁵ *Ibid.*, p.126.

when the number of bishops was the same as twenty years earlier, but the number of Anglicans only two-thirds of what it had been. It was then argued that the nature of the 'job' had changed. The bishops believed they continued to perform essential functions but it was questioned whether they might more profitably be performing other functions.²⁸⁶

Regional Bishops: Auckland

In Auckland there was concern about the bishop's workload and the impact it was having on his health. A commission was appointed to consider the division of the diocese.²⁸⁷ However, it recommended instead that two regional bishops be appointed²⁸⁸ and that they should be nominated by an electoral college²⁸⁹ and subjected to the same sanctioning provisions.²⁹⁰ These proposals were taken to General Synod but were opposed by Archbishop Johnston. He acknowledged the pressures Auckland faced but believed that the proposal gave the regional bishop an authority almost identical to that of a diocesan bishop. One of the tasks entrusted to the diocesan was that of ultimate responsibility and so he asked: 'Do we wish to remove that from the chief pastor, the Father-in-God, of the diocese?'²⁹¹ Such a proposal would also affect the structure of the General Synod. He pointed out that an assistant bishop could already be given regional responsibility. The bill was lost on the bishops' vote.²⁹² However, Johnston agreed that the nomination procedures needed scrutiny and so another commission was appointed to consider the provisions relating to assistant bishops.²⁹³

Gowing retired at the end of 1978 and now the diocese was concerned about the new bishop's workload. The 1979 synod reaffirmed the regional proposal²⁹⁴ but decided to first seek the opinion of the bishop-elect. Reeves²⁹⁵ said he wanted only one regional

²⁸⁶ Ibid., p.123.

²⁸⁷ Auckland YB 1976, pp.35-36.

²⁸⁸ Ibid., p.80.

²⁸⁹ It consisted of the diocesan bishop, any other regional bishops, members of standing committee, and 'such other persons chosen in such manner as the Synod may determine'.

²⁹⁰ PGS 1978, p.91, Bill 17, preamble.

²⁹¹ PGS 1978, pp.14-15.

²⁹² Bishops (3-6), clergy (18-5) and laity (17-12).

²⁹³ Members of the commission were the Rt Revd P.W. Mann (chair), Rt Revd M.L. Wiggins, Very Revd B.N. Davis, the Ven M.C. Bent, the Revd J.M. Mullane, Mr E.G. Bradley, Mr J.E. Towle and Mr D.M. Wylie. PGS 1978, p.48.

²⁹⁴ Moved by Canon John Mullane, seconded by Professor John Morton, Auckland YB 1979, p.91.

²⁹⁵ He was translated on 1 June 1979.

bishop and a ministry officer.²⁹⁶ Because the old legislation was still in force, no electoral college was required and so Reeves nominated Godfrey Wilson²⁹⁷ who was duly consecrated²⁹⁸ and given responsibility for the southern region.

The General Synod commission argued that assistant bishops should be given greater authority to exercise a full episcopal ministry.²⁹⁹ It proposed that the diocesan synod should authorise the appointment but that the nomination process should be entrusted to a smaller electoral college. The bishop's duties would be specified by the diocesan bishop and could include responsibility for a region. An assistant bishop would attend synod as a bishop with the right to speak but not to vote.³⁰⁰

Reeves' plans were upset when he was elected primate a few days later. He now accepted the need for a second assistant bishop and convened an electoral college, as now required. Ted Buckle was elected, consecrated in 1981, and given responsibility for the northern region. Both Wilson (53) and Buckle (54), who were younger than their predecessors, had high profiles in the church. However, Professor Morton observed, 'Auckland's was never a triumvirate of equally shared powers, but a collegium with a permanently identified diocesan, convening and presiding in synod, with a presidential initiative, and ultimate responsibility over the whole diocese.'

For the five years it lasted, this combination was obviously well-tensed and effective. Paul [Reeves] – despite the popular estimate of him as a democrat – was also episcopal to the finger-tips. He had too a freedom from pomp or pretension, a sometimes mordant wit, and a clear mind with himself and others. Good in presence and utterance, he was able to cut an international figure, along with Runcie, Woods, Scott, Tutu and other primates of stature. As a leader he was able to articulate and identify with some of the real concerns of his day. He was not such an 'intellectual' as to mistake that theological (*sic*) must come – as he would say – from the gut. His qualities were uncommon ones, episcopal or otherwise.³⁰¹

Reeves was comfortable with Wilson 'although he was of quite different temperament ... a firm liberal with a quiet but courageous utterance. He has seemed eminently right for the suburban South Auckland parishes and problem areas ... a man of deep social concern, matched and complemented by some outstanding gifts in his wife.' Buckle,

²⁹⁶ Warren Limbrick was appointed to this position.

²⁹⁷ Reeves had appointed Wilson as ministry officer (1978-80) in Waiapu while he was the bishop.

²⁹⁸ On 12 April 1980

²⁹⁹ PGS 1980, pp.61-63.

³⁰⁰ PGS 1980, Statute 380, pp.91-97.

³⁰¹ J.E. Morton, 'How it Went', (a reflection on regional bishops in Auckland), General Synod Archives, Provincial Commission on Doctrine and Theological Questions, 1990-92, report on the Theology of Episcopacy, ANG 042/3/3.

‘the one many expected to see first’ was ‘as effective as Godfrey, ‘but his gifts have been different. As a Sydney Australian, he has never lost a certain (and salty) evangelical fervour; though Moore College theology (if he ever had it) has changed! Of restless energy and pastoral vigour, he has a dedication to innovate things: ecumenical, sociological and ecological; he should probably properly be called a populist more than a radical’.³⁰²

Wilson explained that each bishop lived in his own region but within reach of the city so that they met regularly and consulted key diocesan staff.³⁰³ They were more involved in the grassroots life of the church. They brought different experience and gifts to the task and complemented each other to the enrichment of the episcopal ministry to the diocese. They learned from each other’s experience, shared ideas and convictions, and challenged each other. In so doing, they transformed the episcopate from a ‘monarchical’ to a more collegial model.³⁰⁴

On the other hand, the regions developed a sense of identity which overshadowed that of the diocese. None of the bishops knew all the clergy well and this was especially true of the diocesan bishop. The assistant bishops could not vote as bishops at synods; as a result there was a sense of subordination. However, there was no guarantee that, in the election of a diocesan bishop, a synod would consider the ability of candidates to work as a team. Building a team depended on the willingness of its members to work at team-building and thus the sheer weight of work and years of ‘solo’ conditioning could prevent the development of a genuine team ministry.³⁰⁵ Any episcopal team had a tendency to hold power within its ranks and regional bishops took over some of the archdeacons’ responsibilities.

Reeves acknowledged the advantages of the system: the care of parishes was shared, and that the working relationship with the other bishops was ‘rich and full of possibilities’ but he confessed that regionalisation complicated his ministry as it:

...generates work which may not exist if it was a one bishop-one diocese situation. Meetings are proliferated and I believe that we recognise their importance even if the content and direction of those meetings leaves much to be desired. If the three bishops

³⁰² Ibid.

³⁰³ G.E.A. Wilson, Commission on Diocesan Boundaries 1984-86, paper, ‘The Regional Model of Episcopal Ministry in the Diocese of Auckland 1980-1985’, General Synod Archives, ANG 043/3/1.

³⁰⁴ Ibid.

³⁰⁵ Wilson, Ibid.

decide to do something I am usually the one who then does the organising because I have access to the administration.³⁰⁶

The diocesan bishop's role was unique and the status of a regional bishop was not the same. Reeves admitted that 'I find that embarrassing sometimes and do my best to present to the diocese a team rather than a group of major and minor functionaries.'³⁰⁷

The regional bishops remained in office when Reeves became Governor-General in 1985 but enthusiasm for the model waned.³⁰⁸ Several years later, when he gave notice of his intention to retire, Paterson invited the diocese to elect a coadjutor bishop to serve initially as his assistant and then take over as diocesan bishop but the diocese chose not to pursue this course. There was a strong feeling that an assistant bishop was required. The process for electing the diocesan bishop proceeded on the understanding that an assistant bishop would be appointed. Ross Bay was elected as diocesan bishop and, a year later under his leadership, Jim White became assistant bishop. However, the terms of his appointment differed from those of the earlier regional bishops as he had no regional jurisdiction but worked alongside the diocesan bishop and shared his duties. He was put in charge of local shared ministry.

Assistant Bishops: Wellington

Wellington appointed two assistant bishops under the new legislation: Watson Rosevear (1981-87) and Hapai Winiata (1987-89), both older men. Rosevear had been sub-warden at St John's College. Winiata had worked in pastorates and was ordained when 50. He was highly regarded by all who knew him but his experience as a bishop was not a happy one. Pakeha saw his appointment as a step towards bridging the cultural divide. Some Maori felt that it was inappropriate for one of their clergy to work in another Tikanga. Ill-health forced his retirement. Davis' workload increased as he was also the primate and it was agreed that two assistant bishops were needed. Two experienced

³⁰⁶ Archbishop Paul Reeves, Commission on Diocesan Boundaries, reflection on the role of the diocesan bishop in the Diocese of Auckland, undated, c.1985, General Synod Archives, ANG 043/3/1.

³⁰⁷ Reeves, *Ibid.*

³⁰⁸ Bruce Moore was elected on Wilson's retirement, but Buckle was not replaced. By the time Moore retired there was a new bishop (Paterson). He decided not to appoint an assistant bishop but instead to establish a team of chaplains with portfolio responsibilities. Noel Derbyshire was appointed Bishop's Executive Chaplain and Assistant to the Primate, Harvey Smith as Bishop's Chaplain for Development, Marilyn Welch as Bishop's Chaplain for Pastoral Care and Barbara Wesseldine as Bishop's Chaplain for Local Shared Ministry. Ken Bennett, Bishop's Chaplain for Ministry Education, had a role similar to that of Ministry Educator in other dioceses. However, when Randerson, who was ordained as a bishop in Australia (he served as assistant bishop in the diocese of Canberra & Goulburn 1994-99), returned to New Zealand and became dean, he served as a part-time assistant bishop.

parish clergy were appointed: Tom Brown and Brian Carrell, vicars respectively of Lower Hutt and Palmerston North. They took office in 1991. When Davis retired in 1997, Brown was elected as diocesan bishop but when Carrell retired a year later, no action was taken to replace him.

Bishop in the Bay of Plenty

Diocesan unity in Waiapu was hampered by difficult geography and the lack of a sense of community between two areas on either side of the main divide. It was a four-hour drive between Napier and Tauranga. The 1984 commission recommended that Waikato and the Bay of Plenty be linked but Waiapu decided to retain its territory and divide it into two regions: Hawke's Bay-Eastland and Bay of Plenty. Members of their synod considered five options and voted³⁰⁹ as set out in table 8.18. Diocesan structures were overhauled, archdeacons dispensed with, and regional ministry convenors appointed. Peter Atkins, the diocesan bishop, took responsibility for the Hawke's Bay and Eastland regions and George Connor was elected as the regional bishop for the Bay of Plenty³¹⁰ where he remained for sixteen years despite the election of successive diocesan bishops.³¹¹ In 2005 he was elected as Bishop of Dunedin but no action was taken to replace him. Once again, Waiapu became a diocese divided by a mountain range and with many of its parishes far from their bishop and cathedral.

Taranaki Bishopric

The commission on episcopal care proposed the formation of a new west coast diocese from Taranaki to Manawatu but instead the outcome was a bishopric in Taranaki and the fulfilment of a long-felt vision. This brought together six parishes in South Taranaki previously included in Wellington and nine parishes in the diocese of Waikato. The first bishop, Philip Richardson (41), consecrated in 1999, was charged with developing local

³⁰⁹ Although the second option (336 preference votes) was chosen, the third and fourth options, which proposed an association with Waikato, attracted 288 votes and an identical number of clergy votes (156). The fifth option (two bishops in Waikato-Bay of Plenty and Hawke's Bay-Wairarapa) attracted similar support (290 votes). Anglican General Synod Archives, Commission on Diocesan Boundaries, letter from R.A.I. Nairn, Diocesan Executive Officer, Diocese of Waiapu, to the Primate, 23 July 1987, ANG 043/2/1.

³¹⁰ He was located in Tauranga which was the largest centre but the choice of that city was also made in deference to Maori for whom Rotorua was the headquarters of the Bishopric of Aotearoa.

³¹¹ Peter Atkins resigned as diocesan bishop in 1990 and the diocese chose the dean, Murray Mills (1991-2002), who was followed by John Bluck (2002-08), dean of Christchurch and an 'old boy' of the diocese. Connor was elected as Bishop of Dunedin and took office on 2 April 2005.

ministry in an area where Anglican activity had diminished and where there was a low percentage of Anglicans. David Moxon, bishop of Waikato, was eager that the Taranaki episcopate should be given as much autonomy as possible. He encouraged a sense of collegiality at all levels. Historic St Mary's, New Plymouth, became a 'pro-cathedral' and later a full cathedral; its vicar became 'sub-dean' and later 'dean'; the diocese was re-named' and the two bishops were designated as co-bishops, respectively, of Waikato and Taranaki.³¹² New legislation provided that the episcopal jurisdiction of a diocesan bishop could be shared and each bishop given authority within their own bishopric. Decisions would be made together. If a decision was required from the diocesan bishop and the bishops were unable to agree, the decision of the longest-serving bishop would prevail.³¹³ Considerable effort went into resourcing the new bishopric. Its identity was strengthened by the formation of a Bishop's Action Foundation. The dual-episcopate model that emerged was unique in the Anglican Communion.

8.6 Sharing the Load: Archdeacons, Rural Deans and Chaplains

The appointment of an assistant bishop was not the only way of relieving the diocesan bishop's burden. Other options included the creation of a new diocese or making greater use of archdeacons or chaplains. The church had not made the best use of archdeacons and confused their role with that of rural/regional dean. More recently, attention was given to the office of archdeacon as the 'bishop's executive officer' who could discharge many administrative tasks and, in that way, free the bishop to be the bishop.

Archdeacons

In the Church of England the archdeacon had a distinct role in diocesan administration.³¹⁴ A clear distinction was drawn between the offices of archdeacon and

³¹² The equality of the two bishops was reinforced in 2013. Moxon resigned as Bishop, of Waikato to become the Anglican Communion representative in Rome. That meant that he also had to resign as Archbishop. When an election was held, Philip Richardson was elected. Thus the two co-bishops in Waikato and Taranaki each served as Archbishop of the New Zealand Dioceses.

³¹³ PGS 2006, Statute 655, p. S-15.

³¹⁴ I am indebted to three articles in the *Ecclesiastical Law Journal*: R.L. Ravenscroft, 'The Role of the Archdeacon Today' (1995: 3, pp.379-392); and Raymond Ravenscroft, 'The Role of the Rural Dean' (1998: 5, pp.42-45). Ravenscroft was Archdeacon of Cornwall in the Diocese of Truro 1988-96. A related article by Hugh Buckingham outlines the most appropriate training for an archdeacon. Hugh Buckingham, 'The Training of Archdeacons' (1995:4, pp.738-743).

rural dean (see table 8.19) and there were as many (or as few) archdeacons as bishops.³¹⁵ New Zealand archdeacons who visited England were sometimes amazed by the deference they received! The major functions of an archdeacon included participation in the clergy appointment process, exercising pastoral care to clergy, carrying out parish visitations, taking part in the work of diocesan committees, having care for church buildings, being familiar with diocesan rules for the conduct of meetings, encouraging and affirming the ministry of the clergy, giving leadership in ministerial appraisal, and offering training to church officers. As the bishop's eyes and ears the archdeacon enabled the bishop to 'engage more effectively in the mission of the church' and, as an executive officer, the role was to see that the bishop's wishes were carried out.³¹⁶ Although 'a whole generation of archdeacons had been asked by their bishops to be 'pastoral'³¹⁷ that had to be put alongside the other duties. One of the most pastoral tasks for an archdeacon was to maintain efficient administration: 'ask the incumbent who cannot get an authoritative reply to a simple request or who sees all his initiatives wider than his parish fall into a diocesan black hole.'³¹⁸ In essence, archdeacons related primarily to clergy, churchwardens, and occasionally parochial church councils, rather than to parishioners,³¹⁹ and thus, as Buckingham adds, 'You have to love the Church to be an archdeacon!'³²⁰

A report on diocesan structures in Auckland in 1988 considered that the task of the assistant bishops was made difficult by 'a lack of understanding regarding their role and function'³²¹ and urged that job descriptions be drawn up. The bishops were over-

³¹⁵ In 2009 there were 104 bishops (43 diocesan and 61 suffragan), 103 archdeacons, and an estimated 700 rural deans responsible for over 11,000 clergy. *Crockford's Clerical Directory 2004/2005*, London: Church House Publishing, 2003 indicated that there were 111 bishops, 116 archdeacons and 710 rural deans. These figures relate to the 43 dioceses in England and exclude the Diocese of Europe. There were 8087 stipendiary and 3383 non-stipendiary clergy <http://www.churchofengland.org/media/1125994/full%20time%20stipendiary%20diocesan%20clergy%202009.pdf>, accessed 1 May 2011. Fifteen years ago an average archdeaconry included 117 parishes, 104 clergy, and 148 places of worship. R.L. Ravenscroft, 'The Role of the Archdeacon Today', in *Ecclesiastical Law Journal*, 1995: 3, p.381.

³¹⁶ Ravenscroft, *ibid.*, p.381.

³¹⁷ *Ibid.*, p.387.

³¹⁸ Hugh Buckingham, 'The Training of Archdeacons', in *Ecclesiastical Law Journal*, 1995: 4, p. 739.

³¹⁹ Ravenscroft, *ibid.*, p.381.

³²⁰ Buckingham, *Ibid.*, p. 739.

³²¹ It recommended that any assistant bishop should be 'an assistant to the diocesan bishop, shall act on the delegated authority of the diocesan bishop and be directly responsible to the diocesan bishop'. 'Review of the Structures and Decision-Making Processes of the Diocese of Auckland: Report and Proposal of the Standing Committee to the Third Session of the Forty-Fifth Synod, 8-11 September 1988', Auckland: Diocese of Auckland, 1988, pp 13-14.

burdened by administrative tasks which could be addressed by developing a new role for the archdeacons. It suggested that the number of archdeaconries be reduced to six and that their role be 'largely pastoral, with responsibility for facilitating ministry in parishes and other groups, and having a supportive role to parish staff (ordained and lay) and other parish officers'. Although archdeaconries had been based around geographical ministry units, there was no reason why one should not be established for chaplains, for example.³²² Despite that, two new archdeaconries were established by 1990 in response to the continuing increase of population.³²³ For the first time since the missionary period, three Maori archdeaconries³²⁴ were established, as part of the move to enhance the status of the Bishopric of Aotearoa.

Regional Deans and Other Models

After 1992, dioceses were given the freedom to devise their own structures. Most retained the traditional pattern but some dispensed with archdeacons altogether. Waiapu introduced a regional structure with two bishops and a number of regional ministry convenors.³²⁵ Nelson appointed a team of regional deans along with a diocesan archdeacon. Other dioceses appointed archdeacons with portfolio rather than territorial responsibilities.³²⁶ Auckland appointed full-time regional archdeacons each responsible for a number of archdeaconries. By 2012 there were three regional archdeacons,³²⁷ 23 territorial archdeacons,³²⁸ one diocesan archdeacon and four regional deans,³²⁹ and five

³²² 'Review of the Structures and Decision-Making Processes of the Diocese of Auckland: Report and Proposal of the Standing Committee to the Third Session of the Forty-Fifth Synod, 8-11 September 1988', Auckland: Diocese of Auckland, 1988, pp 11-13.

³²³ Hunua (1981) and Maungawhau (1990).

³²⁴ Te Tai Tokerau (Auckland), Te Hauauru (Waikato), and Te Tairāwhiti (Waiapu), established from 1976 onwards.

³²⁵ Hawke's Bay, Napier-Hastings, Bay of Plenty, and Eastland.

³²⁶ Wellington had archdeacons for mission, ministry development, and young people; and Waikato for young people; while Christchurch had archdeacons for administration, chaplaincies, the household of deacons and, more recently, mission.

³²⁷ In Auckland, the Northern regional archdeacon was responsible for Waimate and Hauraki archdeaconries; the Central regional archdeacon for Auckland, Tamaki, and Waitemata; the Southern regional archdeacon for Manukau and Hunua.

³²⁸ *Waikato and Taranaki*: Waikato, Piako, Waitomo, Parininihi, and Waitotara. *Wellington*: Wellington, Ohariu, Belmont, Kapiti, Manawatu, Wanganui, and Wairarapa. *Christchurch*: Christchurch, Pegasus, Irakehu, North Canterbury, Mid-Canterbury, South Canterbury, with another archdeacon responsible for both Selwyn-Tawera and Westland-Chatham Islands. *Dunedin*: Dunedin Hills, Coastal Otago, Central Otago, and Southland.

³²⁹ In Nelson there was a diocesan archdeacon and four regional deans: Nelson, Waimea, Marlborough, and Mawhera.

portfolio archdeacons.³³⁰ Each diocese had a ministry educator although their titles varied.³³¹

Some dioceses conferred the title of archdeacon on clergy and laity with specialist roles who, in other dioceses, might have been licensed as bishop's chaplains. When Nelson opted for a single archdeacon and a number of regional deans it followed English practice. However, several dioceses added to the confusion when they used the title 'regional dean' for the vicar of an enlarged parish or cluster of parishes.³³² The English term 'team vicar' could have described the other position more accurately. Canonically, these moves were in order but it meant that the title 'archdeacon' or 'rural/regional dean' was no longer used consistently throughout the church. Comparisons with Australia and Canada suggested ambiguity and lack of definition. In fact, the role of archdeacons (and the number of parishes for which they were responsible) in New Zealand resembled that of an English rural dean rather than an archdeacon.

Ministry Educators

By the 1980s, dioceses shifted their focus from 'Christian education' to 'Christian nurture' and from 'post-ordination training' to 'ministry formation.' The increased numbers of NSM clergy, the demands of distance education and the emergence of LSM led to the appointment of ministry educators in all dioceses. The first full-time ministry officer, appointed in 1978, was followed by others thanks to funding from the St John's College Trust (table 8.24). Each officer coordinated diocesan ministry education and provided strategic advice to the bishop about ministry training. They provided training for NSM clergy, the oversight and pastoral care of those in residential training for stipendiary ministry, and support for clergy in their first placements. They organised regular training events for lay people and professional development opportunities for

³³⁰ Wellington had archdeacons for ministry development, mission, and young people, Christchurch an archdeacon for the household of deacons; and Nelson an archdeacon for theological education and ministry formation.

³³¹ *Auckland*: Ministry Educator; *Waikato and Taranaki*: Diocesan Ministry Educator and Director of Vocations; *Wellington*: Archdeacon for Ministry Development; *Nelson*: Archdeacon for Theological Education and Ministry Formation/Dean of Bishopdale Theological College, and a Coordinator of Ministry Education. *Christchurch*: Director of Education/Director of Theology House; *Dunedin*: Diocesan Ministry Educator.

³³² The 'Parishes of the Rangitikei' and 'Parishes of the Oroua' in Wellington; Southern, Central and North East Taranaki in Waikato and Taranaki; although the new cluster of seven parishes in Waiapu used the title 'Ruahine Mission'. Dunedin appointed a regional dean for Gore and Waimea Plains.

clergy and laity, and an annual ministry conference. They also administered the process for the discernment of new applicants.³³³ Some dioceses also appointed chaplains with responsibility for parish development, church growth and evangelism (table 8.25).

8.7 Other Elements in the Diocesan Structure

The Diocesan Synod

The character of synods gradually changed: they became more informal with relaxed dress codes, and they often made use of secular venues. Numbers increased with the advent of NSM clergy although there had been moves to reduce the size of synod. Women were increasingly elected as lay representatives. It was accepted that synods should be shorter as longer synods precluded some potential members from accepting nomination because they had to take time off work. By the end of the period, the Auckland synod, for example, convened on Thursday evening and completed its work by Saturday afternoon,³³⁴ taking half the time of synods of old.³³⁵ Synod business was streamlined and speeches shortened. There was a move away from detailed management to a governance role, and some business was delegated to diocesan boards and councils. Meal arrangements changed. Formal meals and those provided by parishes gave way to packet lunches provided by an outside caterer. Because evening sessions disappeared, members made their own arrangements for dinner, which meant that there was not the same opportunity for hospitality to be extended. As synods were compressed and emphasised policy rather than detail, there was less sense of occasion and synods lacked some of the old sense of collegiality and bonhomie.

Standing Committee

A radical review of diocesan structures in Auckland led to changes in the composition and role of the standing committee. A review committee³³⁶ recommended that some of the decision-making powers of synod should be delegated to the standing committee

³³³ I am grateful to the Reverend Sarah Park, Ministry Educator in the Diocese of Auckland, for this description of duties. Personal communication, 2 August 2012.

³³⁴ Proceedings began with a Eucharist and formal business on Thursday evening, and continued in the morning and afternoon of Friday and Saturday, without going into the evening.

³³⁵ From 34 hours in 1969 to 14-15 hours by 2010.

³³⁶ 'Review of the Structures and Decision-Making Processes of the Diocese of Auckland: Report and Proposal of the Standing Committee to the Third Session of the Forty-Fifth Synod, 8-11 September 1988', Auckland: Diocese of Auckland, 1988.

which was re-named ‘diocesan council’ and reduced in size. Members were elected for a three-year term, limited to two consecutive terms, and with a third of the members retiring by rotation each year. To ensure ‘fair representation’³³⁷ it proposed that a nominating committee should bring forward names to the synod.

The Waikato standing committee organised its work in such a way that it met only every second month. In most dioceses, fewer senior clergy were elected to standing committee. However, while this encouraged youth participation, it led to a gap between those responsible for policy (the standing committee) and those (like archdeacons) who bore responsibility for leadership.

Wellington diocese went further. At his first diocesan synod Bishop Tom Brown declared that ‘change is on its way’ and he started that by disbanding the diocesan standing committee, which had swollen to 27 members. He recalled that it “acted like parliament. There was a left wing, a right wing, liberals, conservatives – catholics, evangelicals and charismatics, all fighting for their own patch.” Applause broke out in the cathedral, led by the clergy. He persuaded the synod to replace the standing committee with smaller, more focused groups whose members are appointed (rather than elected) by an appointments panel. The new groups, known as the ‘3M’s’, were concerned with mission, ministry and management.³³⁸

Sector Councils

The Auckland restructuring report recommended the establishment of six sector councils³³⁹ of 8-10 persons on which the diocesan council would be represented and to which the sector councils would report regularly. Their formation was inspired by the Anglican Communion’s four-fold definition of mission. The councils related to each area of mission (evangelism, nurture, social service and social transformation) as well as to administration, finance and resources. Eventually, however, the effectiveness of these councils was questioned and new structures were proposed.

³³⁷ ‘Representation in its widest sense may include women, men, lay, clergy, Maori, non-Maori, new voices and those of experience and of theological diversity.’ ‘Review of the Structures’, p.9.

³³⁸ <http://anglicantaonga.org.nz/News/TIKANGA-PAKEHA/retire>, accessed 15 May 2012.

³³⁹ Councils for Evangelism, Nurture, Service, Transformation, Licensed Ministry, and Resources and Planning. ‘Review of the Structures’, p.10.

8.8 The Diocese and Other Levels of Church Life

Anglicans sometimes struggled to keep the various levels of church life in balance. The struggle arose from the tensions inherent in Anglicanism. A church that claimed to be both protestant and catholic, catholic yet reformed, inevitably meant that within it were those who leaned in one direction more than the other. Equilibrium was threatened by ‘diocesanism’ (when the diocese marginalised the national church) and by ‘congregationalism’ (when the parish marginalised the diocese). It also manifested itself when local churches acted alone and overlooked their diocesan connexion.

For evangelicals the invisible church, the body of true believers, was more important than the structures of organised Christianity or ‘Churchianity’. They were more comfortable with kindred spirits in other churches and sat lightly on Anglican forms as they were evangelicals first and Anglicans second. Furthermore, as Sydney’s Archbishop Jensen claimed, they ‘often make other Christians feel uncomfortable. They are enthusiastic. They have assurance which others read as over-confidence or even arrogance; they value fellowship above the denominational church; they do not assume that all who are baptised are necessarily saved; they appeal to the scriptures and the right of individual judgment; they engage in Christian witness at times and in ways which seem inopportune.’³⁴⁰

Bishops faced the challenge of holding these elements together. With only a few exceptions, they came from the centre of the Anglican spectrum. If anything, they were at the liberal end. Their task was complicated by the fact that many of their most active parishes and energetic clergy were at the conservative end. Being true to oneself at the same time as being a bishop to all was not easy. Being faithful to Anglican tradition and being open to new ways of ‘being church’ was demanding. Archbishop Rowan Williams introduced the idea of a ‘mixed economy’ church that referred to fresh expressions and ‘inherited’ forms of church existing alongside each other, within the same denomination, in relationships of mutual respect and support.³⁴¹

For catholic Anglicans the sacraments were vital and the eucharist the basis of Christian worship. Most felt at home within the church’s structures and supported its

³⁴⁰ Archbishop Peter Jensen, ‘Evangelicals: Have We a Place?’ *National Latimer Conference: Communion in Crisis: The Way Forward for Evangelicals*. Christchurch, 2006, <http://www.latimer.org.nz/downloads/evangelicalplace.pdf>, accessed 13 September 2011.

³⁴¹ <http://www.freshexpressions.org.uk/guide/about/mixedeconomy>, accessed 22 November 2013.

episcopal leadership because, on the whole, their expectations had been absorbed into the mainstream. One English writer observed that ‘since the Second World War there has been a decline of Anglican Catholicism in part because its causes have succeeded: the Church of England is more sacramental than it was ...’³⁴² However, that may have been less so in New Zealand where the catholic side of Anglicanism was proportionately weaker.

In many respects the old high church/low church divide became irrelevant as the focus shifted to other issues. It was complicated when a third element, that of the charismatic movement, influenced the church from 1966, and more so when it drew support from Anglo-Catholics, like those at Auckland’s St Paul’s, Symonds Street. For some, the charismatic movement brought relief and renewed commitment, but others argued that it led to division and encouraged spiritual pride. John Roxborough, writing from a Presbyterian perspective, believes that the charismatic movement ‘served to bring an overwhelming sense of the presence of God into many lives at the same time as it presented plenty of problems with unrealistic expectations, divisions between haves and have-nots, and difficulty in sorting out what was valid and what was not. If some groups and churches were badly divided, others found unexpected friends.’³⁴³

Debates on liturgical revision and church union, somewhat surprisingly, lowered the barriers and divisions emerged within the catholic and evangelical lobbies. Vehement opposition to (and support for) the plan for union came from both sides. More robust debate was evident in consideration of social issues, notably in the 1980s. If liberals were preoccupied with social justice and environmental concerns, theologically conservative Anglicans were more energised by evangelism and church growth. Others were deeply committed to the practical care of those in need.

The worldwide communion addressed this concern and in 1984 produced a four-fold definition of mission³⁴⁴ which was widely accepted and later incorporated in the

³⁴² Alan Billings, ‘What Sort of a Society are We Envisaging Now?’ in Jeffrey John (ed). *Living Tradition: Affirming Catholicism in the Anglican Church*, Boston: Cowley Publications, 1992, p.76.

³⁴³ John Roxborough, *The Presbyterian Church in 20th Century New Zealand*, http://roxborough.com/REFORMED/20th_century_nz.htm, accessed 13 September 2011.

³⁴⁴ Later expanded to five. The current wording is: 1. To proclaim the Good News of the Kingdom; 2. To teach, baptise and nurture new believers; 3. To respond to human need by loving service; 4. To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation; and 5. To strive to safeguard the integrity of creation and sustain and renew the life of the earth. (*Bonds of Affection-1984 ACC-6 p.49, Mission in a Broken World-1990 ACC-8 p.101*). <http://www.anglicancommunion.org/ministry/mission/fivemarks.cfm>, accessed 10 October 2013.

church's constitution.³⁴⁵ Brian Davis observed that another important spin-off was the bridging of the 'old gap between pietists and political activists, evangelists and social transformers. Old rivalries and tensions have not been completely eliminated, but there is today a healthier recognition that Bible-reading and newspaper reading, prayer and action, are integrally related in genuine Christian living.'³⁴⁶

Anglican unity was expressed symbolically at the synod eucharist when the diocese gathered as a community around its bishop. This diocesan focus was embedded in the Anglican psyche. It was at synod that theological differences were expressed and accepted, albeit sometimes reluctantly. Most Anglicans at diocesan level were aware of the tensions in diocesan life which were sometimes manifested in synod debates. The diocese provided the measuring rod, the centre, in which various emphases were held in balance. For others, however, the local congregation was the focus. Nelson described itself as 'a family of evangelical churches shaped by Anglican tradition' that was 'strongly committed to carrying the mission of Christ forward, [and] engaging in contemporary ministry through the local church' with a vision 'to strengthen local churches, but also to plant new kinds of churches and ministries wherever there is a need.'³⁴⁷ However, that failed to acknowledge that the diocese was more than a family of autonomous units; but it expressed the dichotomy that has become apparent.

Anglican worship was based on the premise that services should follow the forms in the *Book of Common Prayer* and, although the new prayer book acknowledged the need for change and offered greater choice, it still assumed that Anglicans would follow authorised liturgies. 'Whereas earlier services provided relatively fixed forms, the later liturgies offer more variety and options, encouraging flexibility in their use.'³⁴⁸ A licensed minister was still required to declare that: 'In public prayer and administration of the sacraments I will use only the forms of service which are

³⁴⁵ Preamble to the Constitution of the Anglican Church in Aotearoa, New Zealand and Polynesia. See Brian Davis, *The Way Ahead: Anglican Change and Prospect in New Zealand* Christchurch: Caxton, 1995, pp.52-53, 124-130.

³⁴⁶ Ibid., p.53.

³⁴⁷ <http://www.nelsonanglican.org.nz/parishes/mawhera.aspx>, accessed 13 September 2011.

³⁴⁸ ANZPB/HKMOA, p.xiii.

authorised or allowed by lawful authority.’³⁴⁹ It was assumed that clergy said the daily offices.³⁵⁰

Episcopal direction was exercised in a variety of ways. Before a parish could erect or remove or alter any building or item of furniture in the church it was required to apply for a faculty or licence from the bishop, who took advice from a committee of experts. Likewise, the acceptance of a candidate for ordination was an episcopal prerogative although bishops based their decisions on recommendations from their advisers after an exhaustive series of interviews and tests. A candidate’s ‘call’ to ordination had to be tested and confirmed by the church. In such matters the bishop operated not as an autocrat but from an authority conferred by synodical legislation.

Clergy were expected to attend the annual synod, make a regular retreat, reaffirm their ordination vows, seek regular spiritual direction, undertake regular professional supervision, attend ordinations and institution services, take part in archdeaconry meetings and, in some dioceses, follow a dress code. However, experience suggested that some evangelical-charismatic clergy were reluctant to follow these expectations.

Part of the challenge for New Zealand Anglicanism was to respond to changes in society and to so order its structures that they reflected those of civil society. However, its response to the call to revise diocesan boundaries in the 1980s was timid compared with that of other churches. Anglican churches in Australia and New Zealand failed to develop strong national church structures, as had churches in the United States, Canada, and England. In Australia the General Synod was merely ‘a recommendatory and not a legislative body’³⁵¹ and ‘the effective veto by diocesan synods on anything substantial is quite distinctive in world-wide Anglicanism.’³⁵² Many found the church union debate in the 1960s and 1970s painful as it often meant disagreement with the bishop or close

³⁴⁹ Declaration to be made prior to the issue of any licence or permission to officiate or other authorisation to minister in this Church, *Diocese of Auckland Handbook*, Licensed Ministry Statute 1999, Schedule, page 16 of 17.

³⁵⁰ ‘And all priests and deacons are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness, or some other urgent cause.’ ‘General Rubricks of Morning and Evening Prayer’, *Book of Common Prayer*, 1662.

³⁵¹ David Hilliard, ‘Dioceses, Tribes and Factions: Disunity and Unity in Australian Anglicanism’, in Tom Frame and Geoffrey R. Treloar (eds.), *Agendas for Australian Anglicanism*, Hindmarsh S.A: ATF Press, 2006, ch.3, pp.59-60.

³⁵² Bruce Kaye, ‘The Emergence and Character of Australian Anglican Identity’ in Bruce Kaye (ed.), *Anglicanism in Australia*, Melbourne: Melbourne University Press, 2006, p.163, cited by Hilliard, *ibid.*, p.60.

colleagues. Bishop Sutton complained that ‘the enthusiasts for speedy union have no right to condition our thinking by suggesting that this Plan is the work of the Holy Spirit, and that those who criticise it are working against the will of God.’³⁵³

8.9 Conclusions

The year 1976 is a convenient starting point for this chapter as the PIM Consultation pointed to some un-ease or dis-ease in the New Zealand church. Statistical indicators made it clear that, after a period of unparalleled growth, the church had entered a period of decline although the implications of this were at first unnoticed. The consultation heralded a new period of soul-searching. It led to restructuring at many levels and although this was more obvious at provincial level the implications were also felt in dioceses. The collapse of the church union negotiations forced Anglicans to consider their future as a denomination. However, an attempt to restructure diocesan boundaries foundered. An opportunity to take account of demographic shifts and relate boundaries to real communities of interest was lost. Twenty-five years later the challenge remains.

The church made subtle changes in the way it elected its bishops. It wrestled with the understanding that ‘what a bishop is’ is more important than ‘what a bishop does’ but it was not always clear how this was best achieved. It now looked for bishops who could communicate with the wider society and leaders who would enable and encourage others. No longer did dioceses limit themselves to choosing bishops from among the ranks of competent parish clergy. However, there was a continuing debate: should the bishop be a ‘pastoral administrator’ or an ‘administrative pastor’? There was a paradox: the church looked for bishops with particular skills but it usually found them from within its own ranks.

It was less successful in devising an enduring model for episcopal assistance. In the past, assistant bishops were men in their twilight years who were expected to do little more than administer confirmation. A later focus on regional bishops, pursued with great vigour in the 1980s, failed to find a firm place for such bishops in the leadership structure. By insisting on the parity of bishops, the advocates for change failed to consider the unique role of the diocesan bishop as *primus inter pares* and the need to construct a team of bishops with the right mix of skills and the ability to work together harmoniously.

³⁵³ P.E. Sutton, *Freedom for Conviction*, Nelson, 1971.

By the end of the period only one diocese had an assistant bishop; another followed a dual episcopate model. Elsewhere, dioceses responded with a potpourri of solutions. There was little consistency as they addressed local needs by appointing ministry educators, full-time archdeacons, and regional deans. The church had learned that there were other means of relieving the bishop which had more flexibility and did not depend on the whim of an electoral college.

Changes in the arrangements for synods and standing committees highlighted the shift from management to governance. Synods became forums for broad policy decision-making. Standing committees became smaller, met less often and were, in some ways, separate from leadership in the diocese. Mission and maintenance continued to be set as opposites whereas a more mature reflection would have suggested that they were complementary. Many a mission task foundered through incompetent management; much management lost its way through an inadequate sense of mission and direction.

Chapter 9

Ministry at the Grassroots: 1976-2012

The Council asks the Church of the Province to be aware of the real possibility that it may soon face the situation where it cannot guarantee life-long employment to those offering for ordination. Should such a situation face the church it would have a responsibility to those in full-time ministry for training for supplementary or alternate employment. The Church needs to find ways of helping people realise that their call may be to forms of ministry other than that of full-time stipendiary priests.

- Provincial Council for the Ministry, 1976

9.1 Introduction

This chapter explores life in the local church and some of the changes that took place between 1976 and 2012. The negative trends that became evident in the late 1960s continued to impact on the church. The viability of parish structures came under challenge. The church was warned that it could not guarantee life-long employment to those offering for ordination.¹ There was a feeling of desperation in many places as new models were introduced and sometimes cast aside.

If it was an anxious time it was also a creative period. There were changes in the use to which buildings were put; a new prayer book was produced and many new hymns written. Most statistics showed a downward trend but there was an explosion in the number of clergy who were ordained. The traditional model of full-time ministry was supplemented (and sometimes replaced) by various forms of non-stipendiary ministry. The ordination of women transformed the clergy profile. Parochial districts were abolished but new structures emerged: cooperating parishes, local shared ministry units, and regional deaneries.

It is argued that in this period of decline the church responded with many new ideas. It had not lost its creative edge. However, they were not always well formulated and in some cases were abandoned very quickly or re-formulated without full consideration of the consequences. ‘Number eight fencing wire’ had its drawbacks.²

¹ PGS 1976, p.73. See the above epigraph.

² Through the first half of the 20th century No. 8 wire (equivalent to 4 mm) was the most widely used fencing wire. It was also used for a huge range of tasks and fix-it jobs, leading to the notion of New

This chapter argues that, as the church responded to a new environment of lower levels of religious affiliation and church attendance, financial pressures, and changed relationships both between the church and the wider community and within the church itself, it reshaped its local structures. However, the implications of these changes were not always fully understood and the solutions arrived at sometimes failed or delivered unexpected (and, in some cases, undesirable) outcomes.

The chapter deals with change in five major areas: the physical setting of the parish; its worship; other aspects of its life; the structures of the local church; and the profile of its clergy.

9.2 The Physical Setting

Most parishes in the 1970s had a church, a hall, and a vicarage. They were the physical expressions of institutional Anglicanism at local level. Each had a well understood function in relation to the parish and the wider community. However, by 2010, this was no longer so in many places. The shape and role of each had been questioned and adapted. These changes were not only physical but functional; and were influenced by theological as well as practical considerations.

Recent decades saw changes in the way in which church interiors were arranged. In many cases, this reflected a desire for the worshipping community to be gathered around a central table; in others the church became an ‘auditorium’ or ‘worship space’ in which worship and music could be offered in a contemporary idiom. There were also changes in the arrangements for housing the clergy. The role of the vicarage changed so that the parish office became the focus of church life. It was no longer assumed that clergy would live on the site. Large parish halls gave way to multi-purpose facilities which often incorporated an office and provided space for small group activities. These changes not only reflected new theological understandings and a desire for a greater level of participation but also the consequences of the introduction of new forms of ministry in a church that had come to terms with economic realities.

Zealanders’ ‘No. 8 wire mentality’ – where anything can be made or repaired with basic materials. Robert Peden. 'Farm fencing - Types of wire fence', Te Ara - the Encyclopedia of New Zealand, updated 13-Jul-12. URL: <http://www.TeAra.govt.nz/en/farm-fencing/page-4>.

The Church Building

Margaret Wood observed that, by 1976, there was a move away from the modernist style of the 1960s with its 'high soaring roofline which created dramatic interior lighting focussed on the altar or pulpit' to a simpler style which 'may speak more to us of a God in the midst of his people'.³ That was so in Howick where the new All Saints' church, dedicated in 1970, was inspired by the principles of the liturgical movement. The writers of the parish history⁴ reflected that:

The comparison of architectural concepts in the design of the old and the new churches provides a fascinating statement of theological changes.

The old church is upright with a spire pointing to God in his heaven high above the earth, the cross on top emphasises this. The windows are small and opaque to shut out the world and its distractions. The altar is against the wall so that the priest consecrates the elements from the front with his back to the congregation. It was between him and God alone. His chasuble would have its design on the back. The pews are arranged in straight lines one behind the other. The focus was on the priest, the altar and God. Members of the congregation were simply distractions. The font is set in place near the door. Baptisms were usually private occasions and the child became a son or daughter of God.

The new church is low and hugs the earth. It has no spire. God is now seen as being amongst the people and in the world. The cross has four horizontal arms pointing out into the world. The windows are large and of clear glass to give a feeling to those inside that the church interacts with the world outside. The altar is away from the wall and the priest stands behind it in full view of the congregation. He or she consecrates the elements on behalf of the people. The decoration on the chasuble is therefore on the front. The pews are arranged in a semi-circle providing the concept of the community gathered. Members of the congregation are aware of each other and worship together. The font, while being kept near the door to symbolise new arrival, can be carried to the front. Baptisms now usually take place in front of the gathered community because the child is becoming a member of this community.

So the richness of symbolism of the structures of the two churches tells a story of changes in concepts over 120 years of worship at All Saints'.⁵

In retrospect, some features of All Saints' do not work as well as intended. The absence of levels in the church means that some of what is done 'up front' cannot be seen by many in the congregation. The entrance foyer, designed as a 'tunnel' through which one either moves from the outside world into the lighted worship space or from the world of worship to one of service, is gloomy and crowded. However, All Saints' is clearly a place in which the eucharist is celebrated by and for the worshipping community. The

³ Margaret P. Wood, 'Domus Ecclesiae: Liturgy and Architecture in Auckland 1956-1976', Thesis, Scholar in Theology, Joint Board of Theological Studies, 1976, p.25.

⁴ Possibly assisted by Michael Houghton, vicar when the church was built, who had a strong influence on its design.

⁵ Robert Hattaway and Margaret Willis, *When All the Saints: Celebrating 150 Years at All Saints' Church, Howick*. Auckland: All Saints' Parish, Howick, 1997, p.118.

simplicity of its furnishings speak of a church stripped for action, exposed to the world, and happily set in the beauty of its natural environment.

However, in other places by the end of the period, the focus had changed. There was less concern that the design should meet the needs of a eucharistic community. Instead, the church became a 'worship space' or an 'auditorium.' Pews and kneelers were jettisoned and chairs introduced. Patrons settled into their 'worship experience' without books and the projection screen became the visual focus. The 'sound desk' was located at the back of the church where once the font might have been. The 'worship team', in mufti, orchestrated the performance. The needs of the music group seemed paramount. With instruments and microphones they faced the congregation while the 'communion table' was wheeled out of sight until required. Any sense of table fellowship seemed threatened.

Reflective meditation was swamped by congregational activity and musical leadership. The 'holy space' gave way to functional demands. There was little sense of the numinous. There were many examples of this style.⁶ Perhaps the best example was the new Holy Trinity, Tauranga, which was designed with wider community use in mind. The changed design reflected the influence of pentecostal/charismatic forces. Such churches reflected the style of 'successful' church-growth oriented churches. This phenomenon was not limited to Anglicanism: the same approach was followed in other traditions.⁷

Denominational adherence, clerical identity, distinctive attire, and authorised liturgies were challenged and even ignored. The church design issue raised some important questions: Was the church building a place in which Anglican values and practices were acknowledged and proclaimed? Or was it a multi-purpose venue in which worship (of a particular type) was performed? What, in fact, was Anglicanism?

⁶ Among those built in Auckland since 2000 are the Church of the Saviour, Blockhouse Bay; St Chad's, Meadowbank; the Anglican Community Church in the Cedar Centre, Beachhaven; and St Stephen's, Whangaparaoa.

⁷ For example St Columba's Presbyterian Church in Botany Downs, the nearby East City Wesleyan Methodist Church and the South West (formerly Spreydon) Baptist Church.

The Vicarage

Throughout the period, there were changes in the arrangements made for the accommodation of the clergy. Even in parishes which retained a vicarage, there were changes in the role it had in parish life.

In the mid-1970s there was an expectation that all parish buildings should be grouped on one site: the church, hall and vicarage thus formed a complex. Apart from obvious convenience and accessibility, it made institutional Anglicanism more visible. In Dunedin,⁸ for example, the vicarage was adjacent to the parish church in 21 parishes⁹ and, in most cases there was also a hall. In the other 12,¹⁰ the vicarage was separately located but in close proximity. The vicarage was not only the home for the vicarage family but also functioned as the de facto administrative centre of the parish. People went there for assistance. They visited the church for particular purposes. Although it was customarily left open for prayer, it was not the place for a casual visit: there was usually nobody there.

The provision of clergy housing arose from the expectation that the clergy should be physically accessible and on call. It also facilitated mobility: clergy accepted appointments in affluent areas where housing was often unaffordable and in rural areas where buying a house was not necessarily a good investment. When the cost of housing was relatively stable, it was probably a prudent choice for the parish to own a house rather than rent one or pay a housing allowance.

These understandings were challenged towards the end of the 20th century in response to a number of factors. Some clergy sought more 'personal space' and desired to live in their own home away from the parish complex. Many clergy spouses had their own jobs, and were less available or willing to perform a pseudo-official role in the parish. Some female clergy found it difficult to live in a house which was their workplace and a place for callers. Non-stipendiary clergy lived in their own homes and held jobs outside the church.

An increased number of clergy opted to provide their own accommodation in return for a housing allowance paid out of the rental received for the vicarage. Many

⁸ Based on personal observation between the 1960s and 1980s.

⁹ All Saints, North East Valley, Roslyn, Flagstaff, Caversham, St Kilda, Anderson's Bay, Milton-Tuapeka, Dunstan, Upper Clutha, Wakatipu, Maniototo, Oamaru, Waitaki-North Oamaru, Hampden-Maheno-Palmerston, Waikouaiti, North Invercargill, Gore, Tapanui, Waimea Plains, and Wyndham.

¹⁰ Cathedral, St Matthew's, Mornington, Port Chalmers, Green Island, Taieri, Balclutha, Invercargill, Gladstone, Winton-Otautau, Riverton, and Bluff-Stewart Island.

dioceses allowed this, providing the parish was agreeable, and set a formula for calculating the housing allowance.¹¹ By 2012, out of 91 ministry units in Auckland, only 40 clergy lived in a vicarage. Another 20 lived in accommodation not owned by the church; in the other 31 cases a vicarage was not required. These included 22 local shared ministry units (which had no paid clergy) and others where ministry was provided from elsewhere.

By the end of the period, new understandings of the role of the vicarage were accepted. Most dioceses acknowledged these changed attitudes and some re-stated the purpose of the vicarage.¹² Parishioners accepted the logic of the changes in function and in parish geography. Throughout the community there had been a trend away from ‘tied accommodation’.¹³ This was a further move in the direction of the personalisation of the vicar’s space.

The Parish Office and Parish Hall

The nerve centre of the parish shifted from the vicarage to a parish office, often located in a hall. As this transition took place, changes followed in the form and function of other parish facilities.

To begin with, some parishes used volunteers to work in a make-do office often in the vicarage. However, by the 1980s, many parishes employed paid parish secretaries or ‘administrators’. The office had to be moved, sometimes to the parish hall. In time, typewriters and duplicators were replaced by computers and photocopiers. Before long, the vicarage ceased to be the first port of call and the venue for meetings. The office, part of a ‘parish centre’, became the parish hub. Parishioners phoned the parish secretary who, rather than the vicar’s wife, became the human face and voice of the parish. Thus parish space was redefined; the vicar’s space became personal.

¹¹ The vicar was entitled to receive the market rental of the house, less the estimated rates, insurance, management fees and reasonable repairs and maintenance costs. The usual understanding was that clergy received a housing allowance equivalent to 80 percent of the rental income received by the parish. Financial Regulations Statute, Diocese of Auckland, 2012.

¹² ‘As in all matters of design, the church should strive for the best. A vicarage should provide a well planned home for the Vicar and family and its appearance should be pleasing and unpretentious. Good design need cost no more, but requires that all those involved in the provision of houses for the clergy be fully aware of this responsibility to provide convenient and pleasing surroundings for the Vicarage family. Living areas must be away from the parish hall and from access ways to and from the church buildings. The rear entrance, vegetable garden, and clothes drying area should be planned for privacy and security.’ *Diocese of Christchurch Handbook*, H-6.

¹³ For many years, housing was provided free of charge or at a low rental for various occupations: school principals, teachers, bank managers, postmasters, police officers, railway station masters, and defence personnel.

Large halls were increasingly irrelevant: there was a greater need for small meeting rooms and lounges suitable for study groups. When churches began to serve morning tea kitchen facilities had to be improved. There was also a trend towards providing post-funeral refreshments in the hall rather than in the family home. These changes led many parishes to provide a physical linkage between the church and the hall to shorten the distance and provide shelter.

When councils required churches to provide off-street parking some parishes had land available, set aside as a glebe or used perhaps as a tennis court. Others were not so fortunate and were inhibited when they tried to adapt their surroundings to changed expectations or had to buy more land. Whatever the case, the parish was affected by its physical setting and the material assets at its disposal.

Single-centred Parishes

The trend towards single-centred parishes accelerated. By 2012, there were 37 parishes in each of the main urban areas in Christchurch and Wellington but of these only 12 in Christchurch¹⁴ and eight in Wellington¹⁵ were multi-centred. While the number of parishes in the Auckland super-city area increased from 64 to 69, the number of places of worship declined from 120 to 96,¹⁶ the same as in 1945 (table 9.1). Only 19 parishes had more than one centre, mostly in rural or urban fringe areas¹⁷ although there were some interesting exceptions.¹⁸ In some cases, services were continued in small communities which had churches with long historic connexions but which demography

¹⁴ Fendalton, Burnside-Harewood, Belfast-Styx, Hornby, Heathcote-Mt Pleasant, Sumner-Redcliffs, and Opawa-St Martins (in the urban area), and parishes which included rural areas: Upper Riccarton, Halswell, Lincoln, Mt Herbert, Kaiapoi.

¹⁵ There were 37 parishes between Wellington and Waikanae, of which eight were multi-centred. These included Karori and Johnsonville which had relatively isolated rural churches at Makara and Ohariu; Tawa (Linden) and Lower Hutt (Avalon); the recently united Miramar-Seatoun; and the three coastal parishes of Pauatahanui (4 centres), Kapiti (3) and Waikanae (3) which included rural and seaside community churches.

¹⁶ The 2012 total could be increased by five if Maori churches were included. Te Tai Tokerau had jurisdiction over Holy Sepulchre, and there were also churches at Mangere Central, Mangere Bridge, Otara, and Mataitai near Clevedon.

¹⁷ There were seven multi-centred parishes urban parishes: the Cathedral (St Stephen's), Manurewa (St David's, Wiri), Glen Eden (Oratia), Henderson (Swanson), Devonport (Stanley Bay), Milford (Castor Bay, a Presbyterian building which was on the market), and Albany-Greenhithe. The other twelve were urban fringe parishes: Waiheke Island, East Tamaki, Pohutukawa Coast, Clevedon, Bombay-Pokeno, Pukekohe, Tuakau, Papakura, Helensville, Hibiscus Coast, Warkworth and Wellsford.

¹⁸ The Cathedral maintained services in the historic St Stephen's chapel.

could not justify.¹⁹ Elsewhere, regular worship continued to be provided in churches in close proximity to each other.²⁰ In others, weekly services were no longer held but funerals and occasional services sometimes took place.²¹

In hindsight, some unfortunate decisions were made during the post-war building boom. New church-halls proliferated as the objective was to provide a church within walking distance of every parishioner, some in the optimistic hope that a church would develop once the building was in place. Others suffered as population patterns changed. Some buildings found themselves cast adrift in suburbs now populated by settlers from non-Anglican backgrounds and closures resulted.²²

The move toward single-centred parishes was influenced by a shortage of clergy, problems encountered in recruiting an organist, difficulty in providing worship at suitable times, increased maintenance and property ownership costs, having capital tied up in buildings which were rarely used, and a belief that more satisfying worship and other programmes could be provided if activities were concentrated. Other parishes became single-centred as it was easier for new LSMUs who relied on unpaid ‘voluntary’ clergy.²³

Some churches closed as the result of internal re-structuring. Manurewa parish had four centres in 1983²⁴ but that soon changed: two churches were sold, a new St Luke’s built in Manurewa Central, and a new St Elizabeth’s opened in Clendon.²⁵ A team ministry was established in 1988 but in 1998 Clendon became an independent parish.

¹⁹ Examples are St Augustine’s, Stanley Bay (Devonport); St David’s, Wiri (Manurewa); and Holy Trinity, Silverdale (Hibiscus Coast). The two churches in East Tamaki, St Paul’s, Flat Bush and St John’s, Hampton Park are less than a kilometre apart but each has a notable local history. Ministry at St Paul’s is focused on the vast new housing estate while St John’s caters for an eclectic but outward-looking congregation which treasures its 150-year-old building.

²⁰ In Pohutukawa Coast, Sunday worship is provided in three centres within a short distance of one another: St Thomas, Whiford, St Hilda’s, Beachlands and St Mark’s, Maraetai. These services all take place at 9.30am which means that the parish has to import clergy each week.

²¹ Examples are St James, Ardmore (Clevedon) and St Francis-in-the-Fields, Tomarata (Wellsford). St John’s, Drury and St Margaret’s, Karaka (Papakura) almost fit this category.

²² Among these were the churches of St Christopher, Waterview; St Hilda, Mt Wellington; St George, Penrose; St Bartholomew, Tamaki Heights; St Jude, Hillcrest; and possibly St James, Glendowie.

²³ Thus separate ministry teams were established in Kerikeri, Russell and Paihia in the Bay of Islands, at Mercury Bay and Tairua-Pauanui in the Coromandel, and Helensville and Huapai in South Kaipara. A separate ministry unit was established at Mauku in the Waiuku parish.

²⁴ The parish church of St Luke, Manurewa (1910), St David’s, Wiri (1880), All Saints, Weymouth (1964), and the A-framed St Peter-on-the-Hill, Hillpark (1966).

²⁵ A new St Luke’s was built adjacent to the old church (which was retained as a chapel) and in 1991, but not without controversy, both St Peter’s and All Saints were sold.

Birkdale-Beachhaven made the best of slender resources. Included in Birkenhead parish until 1973, it became a mission district with two centres. St Peter's (built in 1885 as a chapel for Chelsea sugar refinery workers but shifted to Birkdale in 1907) was moved a short distance in 1958 to make room for a new hall as there were then 180 children on the Sunday school roll. In 1974 the roles of the church and hall were switched. St Nicholas, Beachhaven (erected in 1964) was a church-hall which was extended in 1987 by the addition of the former St Jude's, Hillcrest in Northcote parish. However, growth in the parish meant that the two centres were inadequate. A decision was made to centralise activities and to sell the existing properties. A larger section was acquired in Beachhaven onto which the historic St Peter's was shifted. It became a chapel but Sunday services were held in a neighbouring school. After some years, a new community church complex (the 'Cedar Centre') was opened in 2010.²⁶

The number of churches remained much the same over the period but there were many changes as buildings were opened, closed, shifted and replaced. Although the population of Auckland grew more rapidly than elsewhere there were 22 fewer churches in 2012 than in 1970 (when they peaked at 118). Eight semi-rural²⁷ and eighteen small suburban churches²⁸ closed, offset by four churches built on new sites.²⁹ More significant was the building of new and usually larger churches. At least 18 replacement churches, including the cathedral, were built.³⁰

²⁶ For a fuller account, refer to:

<http://anglicancommunitychurchcedarcentre.org.nz/PICS/STORY%20OF%20ST%20PETERS%20CHAPEL.pdf>, accessed 31 March 2012.

²⁷ Holy Cross, Surfdale (Waiheke); St Nicholas, Laingholm; St Luke, Parakai; St Philip, Riverhead; St Martin, Waimauku; St Anne, Kawakawa Bay; Good Shepherd, Tauhoa (by fire); and St Mark, Waipipi.

²⁸ St Cuthbert, Westmere; St James, Glendowie; St Bartholomew, Tamaki Heights; St Hilda, Mt Wellington; St George, Penrose; St Margaret, Mt Albert; St Christopher, Mt Albert; St George, Kingsland; St Christopher, Waterview; St Martin, Mt Roskill (sold when the site was taken for motorway purposes. The congregation moved into St Chad, Sandringham, which had closed); St Philip, Kelston; All Saints, Weymouth and St Peter, Hillpark (sold as part of a rationalisation of properties in Manurewa); St Michael, Bayswater; St Nicholas, Beachhaven and St Peter, Birkdale (as part of rationalisation of properties at Birkdale-Beachhaven); St Anne, Browns Bay; and St Jude, Hillcrest.

²⁹ Good Shepherd, Massey; St Elizabeth, Clendon; Cedar Centre, Birkdale-Beachhaven; Snells Beach Community Church.

³⁰ Holy Trinity Cathedral; St Chad, Meadowbank; St Mary, Glen Innes; St Margaret, Hillsborough; the Saviour, Blockhouse Bay; St Chad, Huapai; All Saints, Howick; St John, Bucklands Beach; St Luke, Manurewa; St Mary by the Sea, Torbay; Holy Cross, Albany; St Stephen, Whangaparaoa; St Chad, Orewa; and All Saints, Wellsford. In addition, several churches were remodelled: St Peter, Onehunga; St Michael, Henderson; and Holy Trinity, Silverdale. There was also a proposal to build a new church on Waiheke Island.

9.3 Worship

The decline in the number of ‘nominal’ or ‘census’ Anglicans coincided with a fall in the number of casual churchgoers. Parish life increasingly centred on the worshipping core at the Sunday morning eucharist. Nominal parishioners made less use of the church’s ministry and with the virtual disappearance of evensong, found that there were fewer opportunities for them to slip into church unnoticed. To what extent did these developments represent a fundamental change in the nature of Anglicanism? Had Anglicanism become elitist? This period saw the publication of a New Zealand prayer book which reflected gender equality, principles of partnership among the three cultural streams, environmental awareness, and the distinctiveness of life in this part of the world. It provided a greater range of options than had been the case with the 1662 prayer book, and a more corporate understanding of worship.

A New Zealand Prayer Book

Anglicans were sometimes described as ‘people of the Book’ (which meant the Book of Common Prayer, rather than the Bible) but in the 1970s and 1980s they used many books.³¹ Some were replaced by *Liturgies of the Eucharist* (1984) but revision continued until the complete prayer book was published in 1989, 25 years after the task had begun.³² John Williamson listed nine ‘sometimes irreconcilable things’ the new prayer book had to achieve. It had to be in the Anglican tradition, take into account current liturgical studies, take account of contemporary attitudes to authority, reflect life in this country, express contemporary theology, make sense, establish the identity of the church, attract people to worship, and promote devotional life beyond occasions of Sunday worship.³³

Much changed during those years: the ordination of women, a continuing dialogue on the equal partnership of women and men within the church, and ‘an increasing need to choose language which is inclusive in nature and which affirms the

³¹ The following revised liturgies were published: New Zealand Liturgy (1970), Orders of Services (morning and evening), Psalms for Worship, Christian Initiation, Marriage Services (3 forms), Funeral Services, New Zealand Calendar, Services for use with the Sick and other Pastoral Occasions, and *Liturgies of the Eucharist* (1984).

³² *A New Zealand Prayer Book/He Karakia Mihinare o Aotearoa*.

³³ John Williamson, *Should there be a comma after death? Reflecting on the creation of a New Zealand Prayer Book*, Christchurch: Genesis, 1999, pp.6-14.

place of each gender under God'.³⁴ The church had committed itself to affirming the partnership between Maori and Pakeha and applying the principles of the Treaty of Waitangi to its life and governance.

In the last twenty-five years the fabric of New Zealand society has changed. We live in a different and, to many, a strange world. There has been an increasing awareness of the delicate ecological balance within our country, interdependent with others. New Zealand has adopted an anti-nuclear stance. The basis of our economy has radically changed. The re-emergence of a sense of identity within the Maori people has seen the Maori language approved as an official language of the nation.³⁵

The book was warmly welcomed by parishes and well-received overseas. It was well-produced and was the result of years of careful experimentation. It offered a wide range of liturgical options and encouraged lay participation. Lay people read lessons, led the intercessions and often, as 'liturgist,' led the first part of the Eucharist. Parishioners wore name-tags and 'sidespersons' were joined at the door by 'welcomers' who took care to make newcomers feel accepted. The archbishop was delighted that Anglicans once again had a book with such a comprehensive range of resources. He accepted that 'liturgical reform was a continuing process' but was frustrated with the attitude that 'the most the church needed was a ring-binder to allow continuing changes to be made.'³⁶ However, liturgical enthusiasts were apprehensive. They feared that having a 'permanent' book would discourage further revision. Formal liturgical experimentation and exploration effectively ceased although there were good reasons why revision should continue. Large sections of the book are unused as clergy were attracted by other resources.³⁷ Much has happened in the liturgical world since 1989.

The positive reaction contrasted with the Roman Catholic experience where the changes were more sweeping. They not only reflected new liturgical insights but introduced the vernacular and also a new understanding of the church's place in the world. In his appropriately entitled *It Changed Overnight!*³⁸ Joseph Grayland notes that

³⁴ R.G. McCullough, 'Introduction: A Multitude of Voices,' *A New Zealand Prayer Book/He Karakia Mihinare o Aotearoa* Auckland: Collins, 1989, p. x.

³⁵ Ibid., p. x.

³⁶ Davis, *ibid.*, p.100.

³⁷ The collects and readings for Sunday have been superseded by the Revised Common Lectionary which provides this material in a three-year cycle and is used by major Christian traditions. Those saying the daily offices have been attracted to other resources like the Franciscan *Celebrating Common Prayer* or the forms provided in the Church of England *Common Worship*. Many clergy have found the services of Christian Initiation very complicated.

³⁸ Joseph Grayland, *It Changed Overnight!* Auckland: Te Hepera Pai, 2003. See also Joseph Grayland, 'New Life, Old Churchskins', Massey University, MPhil thesis, 1996.

the process took only seven years.³⁹ He is critical of the ‘top-down’ system of change, the lack of adequate formation of clergy and laity, and the lukewarm attitude of many bishops.

Charismatics, except perhaps those at St Paul’s, Symonds Street, took little interest in liturgical experiment as liturgy, like ‘Anglicanism’ was viewed as restrictive and unresponsive to the Spirit. Peters noted that while those involved in charismatic renewal were generally happy to use the new services, their leaders showed little interest in being involved in the work of the prayer book commission. Their influence on liturgical revision was minimal⁴⁰ but, equally, none of the liturgy experts were associated with charismatic renewal. Nevertheless, ‘charismatic renewal and liturgical experimentation have resulted in great freedom and creativity in liturgy. The intentions of the English Reformers and the hopes of waves of renewal movements since have been fulfilled.’⁴¹

The Liturgical Year⁴²

Parishes became more eclectic in their use of ceremonial as some made an effort to highlight the importance of festivals. However, these practices were by no means universal: evangelicals were unlikely to follow them. On Ash Wednesday ashes were ‘imposed’ on foreheads and combined services shared with Roman Catholics. On Palm Sunday, there might be a procession of palms through the town, sometimes with a donkey. On Maundy Thursday the altar was stripped as the sanctuary was laid bare for the austerity of Good Friday. On that day larger parishes offered a three-hour service (from noon until 3.00pm) to coincide with Christ’s hanging on the cross. A ‘conductor’ led the congregation in a series of readings, reflections, hymns and periods of silence. Earlier that day, some parishes joined forces with other local churches in a silent procession of witness. The Easter ceremonies were revived. The new fire of Easter was lit on the Saturday and the paschal candle lit throughout Eastertide. On Easter Day the church was bedecked with flowers. Congregations sang hymns with ‘Alleluias’ and

³⁹ Between 4 December 1963 when the Constitution on the Sacred Liturgy *Sacrosanctum concilium* was promulgated and 29 November 1970 when the final version of the liturgy was published in its final form in New Zealand. Joseph Grayland, *It Changed Overnight!* Auckland: Te Hepera Pai, 2003, p.xvii.

⁴⁰ J. Bosco M.Peters, ‘The Anglican Eucharist in New Zealand 1814-1989’ Thesis, Bachelor of Theology (Hons), Auckland Consortium of Theological Education (ACTE), 1990, p.60

⁴¹ Peters, *ibid*, p.73.

⁴² Much of the material in this section is drawn from the writer’s personal experience of parish ministry and as editor of the Anglican Church Lectionary for 24 years.

responded to the words ‘Christ is risen’ with ‘He is risen indeed, Alleluia!’ In the weeks before Christmas, parishes prepared an Advent wreath with purple candles for each of the four Sundays in Advent surrounding a white ‘Christ candle’ which was lit at Christmas. St Francis’ Day in October provided an opportunity for an annual blessing of pets. At baptisms, the child was baptised with water, anointed with oil, and received a candle as the priest said: ‘Walk in the faith of Christ crucified and risen. Shine with the light of Christ.’⁴³

Music⁴⁴

The renewal of church music continued. The success of *100 Hymns for Today* encouraged A&M to extend its repertoire.⁴⁵ Another English collection, *Hymns for Today’s Church* (1987) revised the wording of some familiar hymns and found its way into some parishes. Another English publisher produced *Hymns Old and New*⁴⁶ in 2000. However, the ecumenical *Australian Hymn Book* (1977), re-issued in New Zealand as *With One Voice* (1982) with a New Zealand supplement, attracted only modest support.

The charismatic movement inspired a flood of new music. Parishes bought thousands of copies of *New Harvest* (1979), a collection of songs published by the St Paul’s Outreach Trust in Symonds Street and designed to supplement overseas resources.⁴⁷ Two versions of the prayer of St Francis, *Make me a Channel of your Peace* (1968) and Richard Gillard’s *Servant Song* and the *Lord’s Prayer* stood the test of time. The works of New Zealand writers of contemporary hymns like Shirley Murray (*Christ is alive*) and Colin Gibson (*He came singing love*) were included in *Alleluia Aotearoa* (1993), the first anthology of hymns written by New Zealanders, produced by the New Zealand Hymnbook Trust.⁴⁸ Music from Taize and Iona also became popular.

⁴³ ANZPB/HKMOA, p.387.

⁴⁴ Much of the material in this section is drawn from the writer’s personal experience of parish ministry and conversations with musicians at All Saints’, Howick.

⁴⁵ *More Hymns for Today* (1980) and the two contemporary collections were later bound together with a selection of traditional hymns as *Hymns Ancient and Modern New Standard* (1983). They later introduced *Worship Songs* (1992), an acceptance of ‘the apparent need for songs of a style that bridged the present gap between the classic hymn and the popular chorus that brought about this new departure in an organisation identified so positively with the traditional world of hymnody.’ *Worship Songs*, Norwich: Canterbury Press, 1992, Introduction.

⁴⁶ *Hymns Old and New*, Buxhall, Stowmarket: Kevin Mayhew, 2000.

⁴⁷ Notably *Sound of Living Waters* (1974) and *Fresh Sounds*.

⁴⁸ The Trust has since produced *Carol our Christmas* (1996), *Faith Forever Singing* (2000), *Hymn for Anzac Day* (2008), and *Hope is our Song* (2010).

By the end of the period there remained a dichotomy between parishes described variously as traditional, central and even contemporary, and those of a more conservative evangelical and charismatic bent. Most parishes in the first category sang hymns drawn from a variety of sources, both ‘ancient and modern’ and contemporary. Some managed to retain a choir (although not necessarily robed nor seated in a chancel) and the organ, whether pipe or electronic, remained as the instrument of choice. Parishes in the second category relied on a music group to provide a lead. Typically, their services began with several minutes of ‘praise’ (a cluster of choruses interspersed with extempore prayer) to ease the congregation into a more congenial worship atmosphere. The overhead projector and the later data projector became standard equipment in many churches. Some dispensed with books altogether.

9.4 The Life of the Local Church

As the parish became increasingly focused on the worshipping community, there was a danger that it would become an insular ‘holy club’ for those of a religious disposition. As a corrective, parishes were encouraged to make connexions with their local communities and to serve them with integrity and professionalism. Randerson’s *Engagement 21*⁴⁹ offered practical strategies for parish interface with local communities. Changes in society meant that people now had other weekend options. The law was changed to allow shops to open on Saturdays from 1980 and Sundays from 1990. This meant the end of the quiet Sunday and the Saturday previously devoted to sport or gardening. Major sporting events were no longer confined to Saturdays. Sunday television commercials were introduced in 1989.

The Occasional Offices

Many of the previously large group of nominal Anglicans, who had turned to the church for baptisms, weddings and funerals, now made other arrangements. The relevance of confirmation faded as children received communion by virtue of their baptism, but these were the children of regular worshippers. The measure of decline in these sacramental ministries and the relationship between them is indicated in fig. 9.1. By 2010 the number of baptisms was a quarter of what it had been at the beginning of the period

⁴⁹ Richard Randerson, *Engagement 21: A Wake-up Call to the 21st Century Church in Mission*. Wellington: Matai House, 2010.

(fig.9.2). The place of baptism was debated with some vigour. What was referred to as ‘indiscriminate baptism’ was criticised by some clergy who sought to restrict the sacrament to children of regular worshippers, and often received sharp criticism for doing so. Few clergy followed Lloyd Cullen, vicar of Papatoetoe, who declined to baptise infants, but many took baptism more seriously and initiated preparation sessions at which the practicalities of the service were explained and its significance outlined. Most clergy took the view that because the sacrament was God’s it was on the parents’ conscience that promises were made. Godparents⁵⁰ were retained although the inconsistency of choosing those who had no church connexion was sometimes pointed out. There was concern that baptism should ‘no longer ... be a nice little private family ritual but a public action of the church leading to a process of response by a profession of faith and commitment to Christian service’.⁵¹

Children were increasingly incorporated into Sunday worship and received communion. Many formal Sunday schools were replaced by groups with names like ‘Kidztime’ or ‘Small Saints’ although the number of children involved was but a fraction of earlier numbers. Instead of being a place for all children in the community the Sunday school was now attended only by children of regular worshippers and was closely related to Sunday worship. In recent years, many parishes adopted programmes like *Mainly Music*⁵² ‘a fun music group for parents or primary care givers to enjoy together with their young child’ and *Messy Church*⁵³ usually on a weekday. In an effort to attract young people, several parishes employed youth pastors. The role of confirmation declined significantly (fig. 9.3). It was intended that confirmation should be emphasised as an opportunity for a young person of 16 and over to declare their faith but the number who did so remained low. Clergy came under pressure from parents to present candidates for confirmation at a lower age often on the grounds that unless the young people were confirmed then, they would be ‘lost’ to the church. Somehow, being able to receive holy communion as a child was not enough. On the whole, church members failed to accept the new understanding of confirmation as a sign of adult

⁵⁰ ‘There shall for every male-child to be baptized two godfathers and one godmother; and for every female, two godmothers and one godfather.’ ‘General Rubricks of the Ministration of Publick Baptism of Infants’, *Book of Common Prayer*.

⁵¹ Williamson, *Should there be a comma after death? Reflecting on the creation of a New Zealand Prayer Book*, Christchurch: Genesis, 1999,., p.13.

⁵² <http://www.mainlymusic.org.nz/>, accessed 12 November 2011.

⁵³ <http://www.messychurch.org.uk/3529>, accessed 13 February 2012.

commitment. They accepted the practice of children receiving the sacrament by virtue of having been baptised but there was little statistical evidence to suggest wide acceptance of confirmation as a sign of a more mature commitment.

The official yearbook noted that ‘patterns of marriage and family formation ... changed radically, with a shift away from early marriage and childbearing. Early childbearing [had] given way to delayed parenthood.’⁵⁴ By 2006, couples married seven or eight years later than in 1971.⁵⁵ This postponement of marriage was partly offset by the growth of de facto relationships.⁵⁶ The general marriage rate declined⁵⁷ and, not surprisingly, the number of Anglican weddings declined during this period from 5500 to 1500 (fig. 9.4) and from 21 to 7 percent of all weddings. Attitudes to marriage changed. Brian Davis noted that when he was vicar of a Wellington parish in the mid-1960s ‘most couples asking for marriage were not living together but when I became Dean of Waiapu in 1978, over half of those coming for marriage were already sharing the same address.’⁵⁸ He often reminded them:

... though this was not the Christian ideal, what mattered most was the quality of their commitment to and love for one another. We talked together about this, about the significance of their marriage vows and of those things that make for a good relationship. They always seemed appreciative.⁵⁹

The introduction of lay celebrants, who were free to offer a choice of venue and ceremony, led to a decline in the number of church weddings. Many couples opted for outdoor weddings. By the end of the period civil celebrants claimed that they conducted over sixty percent of marriages and funerals.⁶⁰ The demand for a wider choice in the

⁵⁴ *New Zealand Official Year Book* 1990, p.140.

⁵⁵ In 2006 the median age for women at first marriage was 28.2 years, and 30.0 years for men. This compares with 20.8 and 23.0, respectively, in 1971. *New Zealand Official Year Book* 2008, p.98.

⁵⁶ At the 1986 census, 9.0 percent and 6.2 percent of New Zealand women in the 25-29 and 30-34 age groups, respectively, were living in de facto relationships. *New Zealand Official Year Book* 1990, p.140. The growth in de facto unions partly accounted for the rise in the number of ex-nuptial births from nearly 7000 in 1966 to nearly 10,000 in 1976, and to more than 24,000 in 2001. *New Zealand Official Year Book* 2004, p.88.

⁵⁷ The general marriage rate is the number of marriages per 1000 not-married population aged 16 years and over. Many factors contributed to this: the growth in de facto unions, a general trend towards delayed marriage, and increasing numbers of New Zealanders remaining single. It declined from 45.5 in 1971 to 12.5 in 2010. The number of marriages registered in New Zealand declined from an average of 24,500 in 1971-80 to 21,100 in 2001-10.

http://www.stats.govt.nz/browse_for_stats/population/estimates_and_projections/demographic-trends-2011/marriage%20civil%20union%20and%20divorce.aspx, accessed 13 September 2012.

⁵⁸ Brian Davis, *The Way Ahead: Anglican Change and Prospect in New Zealand*, Christchurch: Caxton, 1995, p.148.

⁵⁹ *Ibid.*, pp. 148-49.

⁶⁰ <http://www.celebrant.school.nz/studies.php>, accessed 15 March 2012.

marriage service coincided with the period of liturgical revision. Three new forms of service were authorised in 1987. This made it possible for the couple to select a service from a range of options. The necessity for banns was removed.⁶¹ At first, the church resisted the trend towards outdoor weddings and ceremonies in other venues as the canons required that marriages should take place in church. However, many clergy took the view that the venue was less important than the meaning of the service and, in response to this, the 2008 General Synod provided that ‘while it is usual for the marriage service to be conducted in a church ... a clergy person may use discretion in agreeing to the service being conducted in another appropriate place.’⁶² There were also other changes. It became rare for clergy to attend wedding receptions. To some it seemed that their job was over once the couple had walked down the aisle.

Another clergy monopoly was broken when ‘funeral celebrants’ began business. Although statistics were not collected in a consistent way until the 1990s figs 9.5 and 9.6 illustrate the generally downward trend. Even among church funerals the days when the vicar gave the only eulogy were over. Children began to attend and take part and family members often spoke at the funeral of a loved one. Funerals became ‘celebrations of life’ enhanced by audio-visual presentations. Parishes extended their facilities to allow the funeral service and reception (colloquially referred to as the ‘after-match’ function) to take place on one site. Some organised catering teams to ease the burden. Others provided pastoral follow-up by lay people. Programmes like *Seasons: Growing through Grief* were introduced to help children cope with the consequences of a death.

Pastoral Care, Administration, and Communication

House visiting became problematic in this changed environment. Family circumstances meant that both spouses were often at work. Unannounced home visits gave way to visiting for a specific purpose at an arranged time (and perhaps in a coffee bar). Hospital visiting was difficult when privacy legislation meant that patient lists were no longer available. In some parishes, pastoral care was provided through house groups which had become popular when *Life in the Spirit* seminars took hold. Other parishes introduced

⁶¹ PGS 1987, p.S.28. The legislation provided that the rubrics and other requirements in the Book of Common Prayer relating to the conduct of marriage services would not apply to any of the new marriage liturgies.

⁶² PGS 2008, p. S-54.

programmes like *Kerygma*⁶³ in 1977 and EFM (*Education for Ministry*), ‘a programme of Bible study, undertaken in a scholarly and systematic way, with education in theology and church history’ came to New Zealand in 1979.⁶⁴ The *Alpha* programme⁶⁵ took over from *Life in the Spirit* in 1995.

Vestry structures remained largely unchanged. Some parishes made greater use of sub-committees and confined vestry discussion to policy matters. Others introduced lay chairmanship and some arranged annual retreats and planning conferences. Clergy and churchwardens began to meet on a regular basis. Parish leadership became more collaborative. The need for effective communication led to the introduction of weekly ‘pew sheets’ or bulletins with information related to the service. The advent of photocopiers and, later, computers meant that parishes found it much easier to produce good quality printed material. The demise of *Church and People* led to the revival of diocesan newspapers and the production of a high-quality national, *Anglican Taonga*, published three or four times a year from 1999. From about 2000, many parishes established their own websites.

9.5 The Structures of Local Ministry

After thirty years of expansion the number of ministry units increased by only fourteen between 1975 and 2012 (table 9.2). Despite that there was considerable adjustment at local level which sometimes transcended diocesan boundaries.⁶⁶ By 2012 grassroots ministry was a kaleidoscope of ministry types. It was no longer appropriate to use the term ‘parish’ in a generic sense. ‘Ministry unit’ became the preferred term; ‘parish’ was confined to those units which had a vicar.

⁶³ http://www.kerygma.com/mainpages/About_us.html, accessed 13 September 2012.

⁶⁴ <http://www.efm.org.nz/>, accessed 2 March 2012.

⁶⁵ Developed in the London parish of Holy Trinity, Brompton. <http://www.alpha.org.nz/>, accessed 15 January 2013.

⁶⁶ A number of parishes were transferred to other dioceses: Wellington to Waikato: Hawera, Eltham, Opunake, Manaia, Patea and Waverley-Waitotara (1999); Nelson to Christchurch: Amuri, Cheviot, and Hanmer Springs (1989); and Christchurch to Nelson: Kumara, which was then absorbed into Greymouth.

Some new units were established in the major urban areas⁶⁷ but others did not survive⁶⁸ and were forced them to re-unite with the parishes from which they had separated in the 1960s. Others were amalgamated⁶⁹ and in some cases Anglicans withdrew from cooperative ventures.⁷⁰ The number of parishes with full-time stipendiary clergy fell. In Southland, the number of stipendiary clergy declined from ten to three and it was much the same in Northland where LSM was widely adopted. The parishes that remained were mostly in the cities and larger provincial centres. Some

⁶⁷ New parishes were established in the following dioceses: **Auckland:** Bucklands Beach (from Howick, 1976), Massey (from Henderson, 1978), Orakei (from Kohimarama, 1988), Albany-Greenhithe (from Glenfield, 1992), Clendon (from Manurewa, 1998), Whangaparaoa (from Hibiscus Coast, 2005). Part of the former Otara parish was transferred to the Maori pastorate and the remainder, together with areas previously included in Howick and Clevedon was constituted as 'Turanga' in 1991 and divided into two new mission districts: East Tamaki and Pohutukawa Coast, in 1999. **Christchurch:** Twizel chaplaincy (1976) later became Pukaki, Tuahiwi (when the Maori congregation came within the jurisdiction of the diocese). **Dunedin:** Stewart Island (previously part of Bluff-Stewart Island), until Bluff became a CP (1979), Fiordland (from Waimea Plains, 1983). **Nelson:** Tahunanui (from All Saints, 1976), Blenheim South (from Blenheim, 1989), Bishopdale, later 'Victory' (from All Saints, 1995) and Mapua (1997). **Waiapu:** Omokoroa (1986), Tamatea, East Coast (2004). Papamoa East (2005), Weber and West Rotorua. **Waikato:** Bell Block (from Fitzroy, 1983), Bryant Park (1987), Hamilton East (from Cathedral), Tamahere (from Cambridge), Gordonton (from Chartwell). Waihi parish was divided into three units: Waihi, Waihi Beach and Whangamata. **Wellington:** Newlands (from Johnsonville, 1978), Avalon (from Lower Hutt, 1979), Whitby (from Pauatahanui, 1992), Churton Park (from Johnsonville, 1996) and Milson (1991).

⁶⁸ The following parishes closed: **Auckland:** Mangere (1982) when a new pastorate was established, Sandringham (2001) although use of its church was transferred to Mt Roskill when its property was taken for motorway extension. **Christchurch:** Parklands (1977). Bishopdale-Harewood was divided between Papanui and Burnside (1983) but Bishopdale later became a local shared ministry unit (LSMU). Marchwiell was combined with Highfield (1983) but later became an LSMU. Tinwald-Hinds (1983) was divided between Hinds and Tinwald. Woodend was absorbed into Rangiora (1983), but later became the nucleus a new Pegasus parish. **Waiapu:** Otane (absorbed into several neighbouring parishes, 1982), Flaxmere (2011). Murupara-Reporoa was dissolved: Murupara came under the local pastorate while a new cooperating parish was established in Reporoa. **Waikato:** Taranaki East (1988). **Wellington:** Pongaroa (1997).

⁶⁹ The following parishes were amalgamated:

Christchurch: Leeston and Southbridge as 'Ellesmere' (1978), Akaroa and Banks Peninsula (1984), Hoon Hay and Barrington Street as 'South West Christchurch' (1998), Opawa and St Martins (2010).

Dunedin: Roslyn and Flagstaff (1983) except for the Brockville area which was initially transferred to Mornington but later constituted as a mission district. Port Chalmers-Warrington was temporarily divided between All Saints and the Cathedral (1977) but was re-united in 1982 until 2011 when Warrington was transferred to East Otago. Southland rural boundaries were adjusted in 1983. In North Otago the Maheno part of Hampden-Maheno-Palmerston was transferred to Oamaru; Hampden and Palmerston amalgamated with Waikouaiti in an East Otago parish (1978).

Nelson: Reefton and Ahaura-Brunnerton as 'Reefton and Grey Valley' (1978), Westport and Granity-Karama as 'Buller' (1990, although the two had been attached since 1980).

Waiapu: Gisborne and Te Hapara (2011).

Waikato: Piopio and Mokau amalgamated and participated in a new cooperating parish (1975).

Wellington: Martinborough and Featherston as 'South Wairarapa' (1986), KIWITEA absorbed into Feilding (1987), the two Wainuiomata parishes (1993), Newtown and Berhampore as 'Wellington South' (1970), Wanganui East and St Barnabas as 'Eastern Wanganui' (1995), Foxton and Shannon (1998), Karori and Karori West (2003), Khandallah and Ngaio as 'Onslow' (2005), Miramar and Seatoun (2008).

⁷⁰ **Auckland:** Green Bay (1986). **Waiapu:** Welcome Bay (1987 until 1992).

were strong enough to support a team of clergy and lay ministers and to develop a particular theological ‘style’ or ‘point of difference’.

Abolition of Parochial Districts

It was noted in chapter four that parochial districts felt disempowered by their lack of involvement in the appointment of their clergy. In 1983 the Dunedin synod proposed a change: that parochial districts should elect two nominators with the same rights and duties as nominators of parishes.⁷¹ General Synod agreed⁷² but, in 1986, it went further: it removed the distinction between parishes and parochial districts.⁷³ All ministry units would now be involved in selecting their clergy. Another consequence was that ministry units were equally represented on diocesan synods, irrespective of their size and standing.

The change was seen as empowering the local church but it had other consequences. The balance of influence shifted from the diocese to the parish. Bishops no longer had the same opportunity to deploy clergy. In the past, they could effect a change of attitude by influencing a new appointment; under the new arrangements it was easier for the parish to insist on its choice and thus entrench attitudes of ‘churchmanship’ and theological stance. Some clergy found it more difficult to obtain positions. Others felt uncomfortable having to apply for a position and competing with others.

Ironically, the new legislation had a short life. It was repealed in 1992 as part of the package of measures to revise the constitution. Dioceses were given ‘the power to structure and organise themselves in such manner as they shall determine’ and were required to ‘provide ministry and ... structure and organise themselves in respect of their own ministry and mission units’.⁷⁴ In fact there was little change from the measures introduced in 1986.

Cooperating Parishes

Chapter six noted that church union negotiations proceeded rapidly throughout the 1960s and it was assumed by many that union was inevitable. However, the referendum

⁷¹ Diocese of Dunedin *1983 Year Book*, p.46.

⁷² PGS 1984, p.103.

⁷³ PGS 1986, p.125.

⁷⁴ PGS 1992, Statute 545 *To Amend Title B Canon V*, p.171.

held in 1972 indicated that there was insufficient support and the 1976 General Synod accepted that it had no mandate to proceed. Nevertheless, cooperation increased at local level: by 1972 the other negotiating churches had established union parishes⁷⁵ and Anglicans were involved in 27 cooperative ventures of various kinds.⁷⁶ The 1974 General Synod made provision for cooperating parishes (CP)⁷⁷ in which members of negotiating churches would share in the worship and life of the local church; denominations would take turns to appoint clergy.⁷⁸ The first CP with Anglican participation, Glenfield, was established in 1975 and by the next year there were 41 CPs,⁷⁹ including 14 in which Anglicans provided the minister. By 1979, 21 Anglican clergy worked in cooperating parishes. Johnston encouraged Anglican participation and a third of the parishes in Waikato were involved. However, enthusiasm waned and even Waikato declined to consider further arrangements. As the life of some CPs developed, their ties with parent churches loosened and gave the impression that they were of another denomination. Because the church did not proceed to union, CPs were seen by some as ‘orphans’. By 2012, Anglicans were involved in 37 cooperating ventures.⁸⁰

Local Shared Ministry Units

Most dioceses established new ministry structures to support local churches, based on the principles of ‘local shared ministry’ (LSM).⁸¹ Geoffrey Haworth’s study leave report provides a comprehensive survey of LSM from its inception until 2009.⁸² Ministry teams of lay people and locally-ordained clergy were ‘called’ by the local worshipping community and licensed by the bishop. The teams included newly ordained ‘sacramental ministers’ and other members had responsibility for areas of ministry like pastoral care, preaching, education and outreach.

⁷⁵ These churches, mainly Presbyterian and Methodist, had established 56 union parishes and 25 joint-use agreements.

⁷⁶ Joint Commission on Church Union (JCCU) 9th Report, 1973, p.9.

⁷⁷ PGS 1974, pp.55-56; Guidelines set out in 9th Report, JCCU, pp.11-14.

⁷⁸ In some cases, it was provided that the appointment would always be made by the Anglican Church. Examples were Whakatane and Hataitai where the agreement involved Anglicans and Methodists but Anglican numbers were considerably higher.

⁷⁹ There were also 64 union parishes which did not include Anglicans.

⁸⁰ <http://www.ucanz.org.nz/4.0.html>, accessed 10 September 2012, lists 129 cooperating ventures, including 37 which involved Anglicans. Of these 8 were in Auckland, 11 in Waikato & Taranaki, 7 in Waiapu, 3 in Wellington, none in Nelson, 6 in Christchurch, and 2 in Dunedin.

⁸¹ Known also as ‘total ministry’ or ‘mutual ministry’ LSM initially drew on the experience of the dioceses of Nevada and North Michigan.

⁸² Geoffrey M.R. Haworth, *The Triumph of Maintenance over Mission? Or Local Mission at the Flaxroots? Change and Development in Local Shared Ministry in Tikanga Pakeha, in the Anglican Church of Aotearoa, New Zealand and Polynesia, a Study Leave Report*, Christchurch, 2009.

They were supported by the diocese through an ‘enabler’ who was distinct from a vicar and had no general pastoral role in the district. The enablers usually lived outside the units for which they were responsible, in order to reduce dependence and encourage local initiative, and were rotated annually. Most were responsible for four units, each of which contributed a quarter of the cost. A diocesan chaplain-coordinator spearheaded the work and supervised a team of full-time enablers who met monthly. An annual conference and other events provided motivation and support.

LSM was based on a theology which emphasised the ministry of all the baptised. Initially LSM was seen as a means of providing ministry in rural areas which were unable to provide stipendiary ministry but, more recently, it was extended to some urban situations.

The introduction of LSM sometimes resulted in an increase in the number of ministry units (especially in Auckland).⁸³ Larger parishes were divided in order to develop smaller local ministry units. Thus the Bay of Islands became three units: Kerikeri, Russell and Paihia, each with a local ministry team. Auckland was particularly active, as by 2012 it had established 22 LSMUs.⁸⁴ Christchurch also established a number of LSMUs but many of these later reverted to parishes with part-time or non-stipendiary clergy.⁸⁵ Waiapu met with some success but when Dunedin attempted LSMU it did so without adequate diocesan back-up or a team of enablers and the system collapsed.

There were criticisms. LSM enabled local ministry to continue but because ministry teams were made up of part-time (or spare time) ministers it was difficult for them to maintain a serious programme of pastoral visiting and to reach out into the community. There is little evidence that LSM congregations increased in size although that was sometimes because they were in areas of static or declining population. In

⁸³ Tairua-Pauanui and Mercury Bay were formed from Coromandel; Kerikeri, Paihia and Russell from Bay of Islands; Waiuku was divided between Waiuku and Mauku; South Kaipara was divided between Helensville and Huapai; Tutukaka Coast from Kamo-Hikurangi; and Maunu and Onerahi were separated from the Whangarei parish; an overall increase of ten.

⁸⁴ Kerikeri, Russell, Paihia, Kawakawa, North Hokianga, Kamo-Hikurangi, Bream Bay, Tutukaka Coast, Whangarei Western Districts, Whangarei Harbour Districts, Helensville, Huapai, Waiheke Island, Waiuku, Mauku, Tuakau, Mercury Bay, Tairua-Pauanui, Titirangi, Glen Eden, Te Atatu, and Point Chevalier. The last four were in urban Auckland.

⁸⁵ By 2009, there were local shared ministry units in a number of urban situations (Addington, Bishopdale, North New Brighton, Marchwiell), rural areas within urban parishes (West Melton and Templeton within Hornby and Tai Tapu within Lincoln), and several provincial areas (Ashburton, Tinwald, Rakaia, Mayfield-Mt Somers, Te Ngawai, Hokitika, Cheviot, and the Hinds, Waihao, Pukaki cooperating parishes). Haworth, *ibid.*, p.16.

some units, it proved difficult to replace the original team. The average age of LSM clergy was higher than in other groups and so they had to be replaced more often. Some units failed through a lack of diocesan support. The success of Auckland's model was attributed to the support mechanism provided through a full-time coordinator, a team of enablers, and an annual conference

New ministry models had a profound effect on the shape of local ministry. However, they were often vulnerable because the local churches were very fragile. Within ten years, some had gone through the experience of having full-time ministry, being unable to support it, and then entering a transitional phase during which other options were considered. This sometimes led to LSM being adopted, then collapsing, and then followed by an hoc arrangement by which the clergy costs were shared with another small parish or by the appointment of a non-stipendiary or part-time priest.

Regional Deaneries

The 'regional' or 'rural' deanery offered an alternative to LSM but preserved its essential principles. On paper at least, parishes retained their identity but were grouped into regional deaneries. Each had a resident priest who had a pastoral and coordinating role and worked with a team of non-stipendiary clergy. This differed from the Auckland model in which a non-resident enabler worked with local sacramental ministers but had no local pastoral responsibility.

Two regional deaneries, Oroua and Rangitikei, were constituted in Wellington;⁸⁶ in Taranaki three deaneries brought together all the ministry units outside New Plymouth;⁸⁷ while in Waiapu the Ruahine deanery united seven parishes in central and southern Hawke's Bay.⁸⁸ Other arrangements, including the appointment of clergy to more than one parish, were introduced in some dioceses.⁸⁹

⁸⁶ The Parishes of the Oroua were centred on Feilding, and included the very stable Feilding parish and some rural areas, some of which had been previously included in the Kiwitea parish until it closed in 1988, and the Rongotea section of the former Bull-Rongotea parish. The Parishes of the Rangitikei, centred on Marton, brought together the parishes of Marton, Hunterville and the Bulls part of Bulls-Rongotea. In each there was a full-time, stipended rural dean and some non-stipendiary clergy.

⁸⁷ South Taranaki (Hawera, Patea, and Waverley-Waitotara), Central Taranaki (Stratford, Eltham, Manaia and Opunake), and North-East Taranaki (Waitara, Inglewood, and Okato).

⁸⁸ Dannevirke, Waipukurau, Waipawa, Woodville, Takapau, Porangahau and Weber.

⁸⁹ **Wellington:** Pahiatua and Eketahuna.

Christchurch: Shared stipend arrangements were entered into between Temuka and Te Ngawai; Hokitika and South Westland; and Waimate, Waihao CP and St Andrews CP.

Dunedin: Gore and its surrounding areas were reconstituted as "Gore and Districts" which then joined Waimea Plains in a new regional deanery appointment (2012). St Kilda, Mornington and Green Island cooperated in the 'Southern Coastal' deanery.

9.6 The Clergy

This section begins with a description of the traditional pattern of ordained ministry inherited from the Church of England, and is followed by an analysis of clergy numbers and types in New Zealand in the post-war period. It considers five significant topics: an increase in the number of Maori and Polynesian clergy; the development of non-stipendiary ministry; the ordination of women; the age at which candidates were ordained; and the pattern of theological education or ministry formation.

The Traditional Model

For centuries the ordained ministry of the Church of England was commonly regarded not only as a sacred office but as an occupation which properly consumed the minister's whole attention. To enable him to concentrate on his ministerial tasks, the church provided him with a house and a stipend so that his physical needs were met. Parochial ministry came to be regarded as a full-time occupation and the clergy took on most of the characteristics of a professional body. This traditional pattern was broken when the Church of England took non-stipendiary ministry into its institutional structure. From 1970 it became possible for the bishops to licence clergy who provided their own accommodation and who did not devote the whole of their time and attention to church ministry. They supported themselves from their own occupations or retirement provision.⁹⁰ This amounted to an institutional change of major proportions, so much so that Russell⁹¹ claimed that NSM was 'a re-interpretation of the whole nature of ministry.'

Parish leadership became more collaborative. Instead of the laity being expected to support the clergy, they were now called on to share in the ministry of the church to the community. Clergy and laity were seen as being ministers by virtue of their baptism. Increased levels of lay participation required a greater degree of theological literacy and new programmes were initiated to encourage this.

There was an increased recognition of the ministry of all the baptised people of God ministering in God's name, '...when there is no sharp division between those with

⁹⁰ Patrick H. Vaughan, *Non-stipendiary ministry in the Church of England: a history of the development of an idea*. PhD thesis, University of Nottingham, 1987.

⁹¹ Anthony Russell, *The Clerical Profession*. London: SPCK, 1980, p.287.

different functions within the Church. Through all these insights we have come to new understandings of who God is, and how God acts among us in our world.’⁹² Peters explained that:

Many Anglicans remember a church where the vicar was *the* minister. It was as if the laity helped the priest only because the priest did not have time to do everything. In services, the priest was the soloist, the congregation was the audience. Now, returning to the insight of the early church, all the baptised are seen to have a ministry. Clergy are called “to equip God’s people for their work of ministry,” they are empowered “to enable the whole mission of the Church” (ANZPB/HKMOA, p.890). The metaphor is turning around. The laity are not there to help the priest. The priest is there to help the laity. The faith community is seen to be an orchestra, with each playing a particular instrument. The priest functions as the conductor. The ‘player-coach’ is how some now express priesthood.⁹³

Clergy Numbers and Types

There was a paradox. While levels of affiliation and attendance declined clergy numbers increased dramatically. The 1947 clerical directory listed 597 clergy; the 2009-2010 edition provided details of 1600 clergy.⁹⁴ In 1947 there was one cleric for every 1246 nominal Anglicans; in 2006 one for only 361.⁹⁵

This raised obvious questions: Why did clergy numbers increase to this extent when other indicators showed a downward trend? Why did a church in statistical decline need three times as many clergy as before? Part of the explanation was that, because the church could no longer support stipendiary clergy in every parish, it had to find other solutions and these required more, rather than fewer, clergy, but they were clergy of a different type.

Most of the changes took effect in this period. They changed the face of local ministry in New Zealand. They also justified the prediction that the days of universal stipendiary ministry were over. In 1975 virtually every parish had a resident priest⁹⁶ but

⁹² McCullough, *ibid.*, p. xi.

⁹³ Bosco Peters, *Celebrating Eucharist: A Guide and Supplement to the Eucharist in a New Zealand Prayer Book*. Lower Hutt: DEFT, 1995, p.2.

⁹⁴ The *Clerical Directory*, published every two years, lists the names and provides biographical material of ordained clergy in all three Tikanga of the Church, including those who have retired or withdrawn from active ministry. Non-stipendiary and local shared ministry clergy are listed alphabetically with those in full-time stipendiary ministry. Initially, this material was collated by the various dioceses but in more recent years the Directory has listed only those clergy who completed the return and agreed to be listed. There is a degree of non-compliance, particularly by Maori clergy, but the Directory provides a workable reference to Anglican clergy in New Zealand.

⁹⁵ When related to the total population, there was one cleric for every 3344 persons in 1945 and one for 2617 in 2006.

⁹⁶ The only exceptions identified were: Auckland: The Islands relied on officiating ministers on Waiheke Island. Glen Innes became the base for the Society of St Francis. North Hokianga became a community

by 2012 this was so in only 60 percent (223) of ministry units (table 9.3). Another 31 were included in regional deaneries or shared a priest with another parish, 73 had part-time or non-stipendiary clergy, and there were 42 local shared ministry units.

There were, however, significant diocesan differences. In Dunedin, the parish system was under threat: only 36 percent of parishes had full-time clergy, but there was a proposal to merge several parishes. In Waiaapu and Waikato-Taranaki, only 53 percent of parishes retained full-time clergy although another 22 percent were included in regional deaneries. In Wellington, several parishes were amalgamated with the hope that stronger units would result. There 69 percent of parishes had stipendiary clergy but the percentage climbed to 80 when regional arrangements were taken into account. Auckland and Christchurch mirrored the national average but Nelson resisted the development of other options and retained stipendiary clergy in 92 percent of its parishes.

Maori and Polynesia

Part of the increase reflected the growth of the church among Maori and in the diocese of Polynesia.

The Maori church was in a parlous state in the early post-war period: between 1947 and 1973 clergy numbers fell from 44 to 39.⁹⁷ Drastic action was required. In Waiaapu, under Paul Reeves, a new *minita-a-iwi*⁹⁸ model based on NSM principles was initiated and, by 1979, there were 43 Maori clergy in the diocese, compared with only 36 in the other dioceses combined. This momentum spread to other dioceses and by 1991 there were 199 Maori clergy (73 in Auckland, 72 in Waiaapu and 54 in the other dioceses). Most North Island dioceses established a *komiti tumuaki*⁹⁹ and appointed an archdeacon to oversee Maori ministry.¹⁰⁰ These moves paralleled the formation of the Aotearoa Council, the strengthening of the Maori bishopric, and the moves which led to

church and later a cooperating parish. Christchurch: Waihao Downs was serviced from Waimate, Addington from Spreydon. Tinwald and Hinds shared a vicar. The Chatham Islands was serviced by the vicar of Kumara on the west coast and then by a school chaplain in Christchurch. Waiaapu: Waipiro Bay and Tolaga Bay came under the care of the Maori pastorate after 1974. Clive had long periods of vacancy. Waikato: Mangakino relied on ministry from Otorohanga and Tokoroa before it became a cooperating parish. Kawhia and Mokau were served by retired or semi-retired clergy who lived locally.

⁹⁷ At that stage there were 14 Maori clergy in Auckland, 11 in Waiaapu, 7 in Wellington, 4 in Waikato, and 3 in Christchurch. See table 9.4.

⁹⁸ Literally 'minister (or priest) of the people'

⁹⁹ A diocesan Maori mission committee.

¹⁰⁰ Kingi Ihaka was appointed Archdeacon of Te Taitokerau (Diocese of Auckland) in 1976, Whakahuihui Vercoe Archdeacon of Te Tairāwhiti (Waiaapu) in 1978, Tiki Raumati Archdeacon of Te Tai Hauāuru (Waikato) in 1982, and to a similar appointment in Wellington in 1989.

the revision of the constitution. Greater autonomy undoubtedly encouraged the increase in the number of clergy. Between 1991 and 2009, Maori clergy numbers increased from 199 to 269 (table 9.4) most of whom were *minita-a-iwi*. This represented a 511 percent increase over the 1947 total

Similar growth (520 percent) took place in Polynesia, although the numbers involved were smaller. In 1947, there were only ten clergy, nine of whom ministered as chaplains to the expatriate communities. By 1963, there were 15 (13 expatriates and two indigenous) clergy. The church now ministered to the large Indo-Fijian community and to some small settlements of Solomoni people whose forbears had been brought into Fiji by ‘blackbirders’. Under Vockler’s leadership (1962-68), the diocese shook off its colonial heritage and began to train its own clergy. Clergy numbers grew from 32 (in 1979) to 46 (1991), and to 62 (2009).¹⁰¹ The diocese extended its work to the Pacific diaspora in New Zealand and appointed a resident bishop to oversee the eleven clergy based in New Zealand.

The New Zealand Dioceses

When the statistics were adjusted to exclude those in Melanesia,¹⁰² Polynesia, and in the Maori church, they revealed that the number of clergy in the New Zealand dioceses had increased three-fold, from 465 to 1269 (tables 9.4 and 9.5).¹⁰³ Numbers gradually increased between 1947 and 1979 (from 465 to 760, or by nine a year). Numbers doubled in Auckland due to its rapid population growth and parish expansion. It had had the least favourable ratio of clergy to people, and so there was something of a ‘catch-up’ factor involved there.

Few clergy were ordained in the war years; by the 1950s dioceses were desperate for more clergy. The problem was compounded by the parlous state of parish finances. Even if clergy had been available the church lacked the means to pay for them. However, in the late 1950s and 1960s, church finances improved as dioceses and parishes promoted fund-raising campaigns, thereby trebling parish incomes in some cases. The post-war period was one of institutional vitality with increased numbers recorded in church and Sunday school attendance, baptisms and marriages. St John’s

¹⁰¹ See table 9.4.

¹⁰² There were 78 clergy in the diocese of Melanesia, an ‘associated missionary diocese’ in 1947. It became an autonomous province in 1975.

¹⁰³ Auckland increased by 284%, Waikato 240%, Nelson 165%, Waiapu 154%, Christchurch 131%, Wellington 118%, Dunedin 108%.

and other theological colleges trained more candidates and a greater number of men were ordained for full-time ministry, which was then the norm.

After 1979 clergy numbers increased more rapidly: by two-thirds (from 760 to 1269) in the thirty years to 2009. They increased in all dioceses because of an increase in the number who were ordained (table 9.6 and fig. 9.7). There were three main reasons for the increase: the advent of non-stipendiary ministry, the ordination of women to the priesthood, and the development of local shared ministry. This is demonstrated by the experience of Auckland, the largest diocese. Between 1975 and 2009, NSM and LSM ordinands out-numbered their stipendiary counterparts by two to one. Furthermore, stipendiary numbers declined between 1985 and 2000 and when they recovered it was only to the pre-1985 level (table 9.7 and fig. 9.8).

Non-Stipendiary Ministry

The beginning of non-stipendiary ministry is often related to the ‘worker-priest’ movement in the French Roman Catholic Church. The first such priest was ordained in 1941. This was inspired by a concern in the 1920s that the church had failed to gain the allegiance of workers and farmers. In response to this alienation from the church, Joseph Cardijn established the *Jeunesse Ouvrière Chrétienne* (JOC).¹⁰⁴ It was intended that ‘engaged and motivated young Christians should act as disseminators among the workers, and so contribute to lead them back to the Christian values which seemed to be lost.’ JOC spread rapidly; by the late 1930s it had 65,000 members. It saw itself as a Christian alternative to communism. However, it became apparent that a mission among the workers could only succeed if an alternative could be found to the existing middle-class parochial structures. There were other influences, notably Charles de Foucauld, who inspired the foundation of the Little Brothers of Jesus¹⁰⁵, and the *Mission de Paris*, a group of priests who established two communities in working class suburbs of Paris. These priests took up manual work in the factories and participated in trade unions in order to integrate themselves into the worker milieu.¹⁰⁶

¹⁰⁴ Young Christian Workers

¹⁰⁵ The Little Brothers of Jesus were inspired by Foucauld (who died in 1916) although it was not until 1933 that the movement was founded by Rene Voillaume.

¹⁰⁶ The background to the worker priest movement is based on a paper by Veit Strassner, *The Worker Priests: History and Development Tendencies of a Movement Fallen into Oblivion*. <http://www.conspiration.de/herwartz/english/arge-e.html>, accessed 18 October 2013.

However, it was not long before the scheme was attacked within the church. Some felt that the more the worker priests became politically active the more they would no longer be seen as 'correct' priests but as political activists. In 1953 the French bishops terminated the scheme and put strict conditions on any future involvement. The Jesuits and Dominicans then withdrew. About half the priests followed the hierarchy but the others remained in the factories.

It was clear that these priests were ordained not in order to address a clergy shortage but as a means of offering a Christian witness in a de-Christianised society, which meant that it was a 'world-facing' rather than 'altar-facing' ministry

Vaughan argues that the origins of NSM in the Church of England are more complex.¹⁰⁷ He traces the origins of 'non-stipendiary ministry' back to the 1930s (and even earlier) but uses 1970 as the year in which 'auxiliary pastoral ministry' was formally established in the Church of England. He identified six pressure points that led to its introduction:

1. For each local community to be self-sufficient in ministry and sacraments.
2. For the church to offer ministry in a style and expression congruent with working-class culture.
3. For the removal of the divide between clergy and laity.
4. For the church to offer meaningful witness in the world of work.
5. For the maintenance of the status of the clergy as a profession.
6. For the maintenance of the parochial system.¹⁰⁸

There were discussions in New Zealand at the same time. In 1969 the Auckland synod called for an investigation into the appointment of clergy to places where they were needed most rather than to places that could afford to pay them; a scheme of training for auxiliary priests; the reorganisation of rural parishes; and the relationship of hospital and school chaplaincies to the parish ministry.¹⁰⁹ Gowing was concerned that those

¹⁰⁷ Vaughan's thesis traces the development of the idea of non-stipendiary ministry (NSM) in the Church of England from 1833, when it was first mooted by Thomas Arnold, to the present day. Four phases of development are identified and examined: first, the nineteenth century, when proposals to open the diaconate to men in secular employment were under discussion; second, the period leading up to the major discussion of the idea at the Lambeth Conference of 1930; third, the period leading up to the institutional establishment of 'Auxiliary Pastoral Ministry' in 1970; and fourth, the subsequent period of growth and development of NSM in practice. ... Roland Allen; the influence of developments in Anglican Churches overseas, of the World Council of Churches and of the French Worker-Priest Movement is assessed; the influence of certain key figures is examined, including that of Thomas Arnold, Walter Hook, William Hale, William Bright, Herbert Kelly, Roland Allen, F. R. Barry, Mervyn Stockwood, John Robinson, Lesslie Newbigin and E. R. Wickham.

¹⁰⁸ Patrick H. Vaughan, *Non-stipendiary ministry in the Church of England: a history of the development of an idea*. PhD thesis, University of Nottingham, 1987, p.3.

¹⁰⁹ Motion moved and seconded the Revd M.R. Newman and Mr D.A. Carty. Auckland YB 1969, p.39.

ordained to 'supplementary ministry' should not be regarded as second-class priests: he required them to study for three years under a tutor.¹¹⁰

The Provincial Council for the Ministry took a cautious approach to the issue. It considered that 'the Church is still far from clear as to why it needs such a ministry and for what such new ministers will be ordained.' The relationship of this form of ministry to full-time stipendiary ministry had yet to be faced.¹¹¹ By 1978, three dioceses had launched training schemes for 'self-supporting ministry' (SSM) but each had different patterns of selection and training. The council expressed the hope that some provincial standards would be set to facilitate transfer between dioceses. It affirmed the principle that there was 'but one priesthood to which all are ordained' but there were 'different situations of ministry for which differing skills are required' and a priest who moved from one sphere of ministry to another might require further training for that new work. It recommended that job descriptions be worked out for vicars and self-supporting priests.¹¹²

The first NSM clergy in Auckland were ordained in 1973. Des Olney was deputy principal of a rural secondary school and Ken Stoker a self-employed plumber. The bishop hoped that 'a strong band of auxiliary priests would soon be able to administer the sacraments to our people in the vast number of new housing areas in Auckland.'¹¹³ It was not long before the expansion of NSM was stimulated by the ordination of women to the priesthood.

NSM was originally seen as a means of providing clergy in places where a vicar could not be afforded but it sometimes brought practical problems. Candidates for non-stipendiary ministry did not always emerge where they were most needed. No real effort was made to catalogue the places where NSM clergy could be deployed. On the whole, vocations came as a response to a personal call rather than to meet local needs. It was 'supply-driven' rather than in response to demand. As a result, parishes sometimes found themselves with too many clergy and not enough opportunities to use them. Furthermore, because NSM clergy often came from the ranks of senior laity who had been leaders of the church community for many years, they sometimes intimidated a

¹¹⁰ It was expected that they would pass five units of the syllabus, with the hope that they would continue their studies after ordination and complete the diploma course. Auckland YB 1970, p.24.

¹¹¹ PGS 1974, p.174.

¹¹² PGS 1978, p.40.

¹¹³ Auckland YB 1974, p.24.

younger priest who had only recently arrived as vicar. The other side of that problem was that some NSM clergy felt marginalised with little left for them to do.

Ordination of Women

The 1973 clerical directory listed ten deaconesses in Christchurch who were licensed by the church to work in parishes, hospital chaplaincies and with children. The office of deaconess was not part of the threefold pattern of ministry expressed in the orders of bishop, priest and deacon. They had a low profile until Deaconess Glenys Lewis (originally from Wales but since 1960 attached to the hospital chaplaincy in Christchurch) accepted an invitation to visit every parish in the country to promote this ministry. In 1966 she was put in charge of the new Deaconess House in the Old Deanery in Parnell.

Florence Li Tim-Oi, the first woman priest in the Anglican Communion, was ordained in extraordinary war-time circumstances in Hong Kong in 1944. Three more women were ordained there in 1971. Throughout the 1970s many parts of the Anglican Communion came under great pressure to ordain women. Eleven women were irregularly ordained as priests in 1974 in the United States¹¹⁴ but in 1977, the ordination of women was authorised by the General Convention, a year after a similar move in Canada. New Zealand was not far behind, more than a decade earlier than other 'Western' churches like Ireland (1990), Australia (1992) and England and Scotland (1994).

Judith McMorland traced the steps that led to the ordination of women in New Zealand.¹¹⁵ After the ordination of women to the diaconate was sanctioned in 1970 there was immediate pressure for them to be ordained to the priesthood. A commission¹¹⁶ appointed to consider the matter saw no reason why women should not be ordained. It felt that 'the qualities which women may bring would add to the strength of the

¹¹⁴ The 'Philadelphia Eleven' were ordained by three bishops, two retired and one who had resigned. The event caused great consternation among the hierarchy and the house of bishops denounced the ordinations and declared them invalid. Charges were filed against the dissident bishops and attempts were made to prevent the women from serving their priestly ministries.

¹¹⁵ Judith McMorland, Ch. 3, 'Legislative Changes leading to the Ordination of Women' in Rosemary Neave (ed.), *The Journey and the Vision: A Report on Ordained Women in the Church of the Province of New Zealand*, Auckland: Women's Resource Centre, 1990.

¹¹⁶ The commission was made up of the Revd J.M. Mullane (convenor), the Rt Revd P.E. Sutton, the Ven. S.D.E. Dunningham, the Ven. P.W. Mann, the Revd C.G. Brown, Mrs M. Dell, Miss D. Goss, Dr J. Metge, Professor J.E. Morton and Mrs M. Rowe. Bishop Sutton and Archdeacon Dunningham later resigned and were replaced by the Revd P.B. Baker and the Ven. R.J. Witty.

priesthood.¹¹⁷ It was backed up with material relating to Biblical evidence, tradition and history, theological issues, and biological, psychological and anthropological considerations, as well as addressing practical and ecumenical issues. They noted, however, that there was significant opposition in some dioceses, notably from the clergy.¹¹⁸ A bill introduced in 1972 was narrowly rejected¹¹⁹ although General Synod approved the ordination of women in principle by a clear majority in all houses.¹²⁰ By 1974, the climate had changed and the constitution was amended by the addition of a clause permitting women to be ordained to the diaconate and priesthood.¹²¹ Six dioceses gave their approval¹²² and the statute was confirmed in 1976 by a clear majority in the three houses¹²³ although an eleventh-hour appeal delayed the first ordination.¹²⁴ The first women were ordained to the priesthood on 3 December 1977 and were followed by others in all dioceses.¹²⁵

The ordination of women was not only a result of feminist pressure. Indeed, it was achieved ‘largely through the efforts of a few dedicated men’ like John Mullane and John Morton.¹²⁶ Indeed the 1976 General Synod had only three women members. The ecumenical movement had a mixed influence. While the ordination of women by other negotiating churches had a bearing,¹²⁷ much of the opposition came from those

¹¹⁷ PGS 1972 Report *Ordination of Women to the Priesthood*, p. v.

¹¹⁸ PGS 1972 Report *Ordination of Women to the Priesthood*, pp. iii-iv. The clergy votes were: Auckland 58-52, Wellington 54-38, and Christchurch 57-23. Lay votes in those dioceses were: Auckland 46-29, Wellington 75-26, and Christchurch 57-14.

¹¹⁹ Bishops 7-3, clergy 12-13, laity 22-8. PGS 1972, pp.61-63

¹²⁰ Bishops 8-2, clergy 18-7, laity 27-3. PGS 1972, pp.63-65.

¹²¹ PGS 1974, pp.77-78.

¹²² This was deemed to be a proposal under the Church of England Empowering Act and so had to be made known to the diocesan synods. PGS 1976, p.15.

¹²³ Bishops 6-1, clergy 17-5, laity 23-2. PGS 1976, pp.40-41.

¹²⁴ The Church of England Empowering Act provided that the passing of such a bill would be authorised only if a period of one year had elapsed without any appeal being lodged. General Synod passed the bill on 7 May 1976 but on 5 May 1977 an appeal was lodged by six clergymen from the diocese of Wellington on the grounds that the proposal ‘involved a departure from the Doctrine and Sacraments of Christ as defined in clause 12 of the Constitution’. It was heard by the tribunal on 15-17 November 1977 and the outcome was a decision (15-5) that the proposal did not depart from the Constitution in the manner alleged. For a full account see PGS 1978, pp.11-13.

¹²⁵ Heather Brunton, Jean Brookes and Wendy Cranston (in Auckland) and Cherie Baker and Rosemary Russell (in Waipapu). The first women ordained in the other dioceses were Pamela Mildenhall (Wellington, 1978), Olive Ault, Jean Henderson, Glenys Lewis and Melva Finney, long term deaconesses, and Carole Graham, Margaret Wood and Ruth Blair (Christchurch, 1978), Janet Crawford (Waikato, 1979), Claire Brown (Dunedin, 1984) and Ruby Jones and Jenny Wilkens (Nelson, 1988). Puti Murray, was the first Maori woman to be ordained (in Auckland, 1978).

¹²⁶ McMorland, *ibid.*, p.3/8

¹²⁷ Women were first ordained in the Methodist Church in 1959 (Phyllis Guthardt) and in the Presbyterian Church in 1966 (Margaret Reid, later Margaret Reid Martin).

who argued that it would preclude the ultimate goal of church union with the Roman Catholic and Eastern Orthodox Communions.

Archdeacon Witty of Christchurch had argued this way but when he preached at the institution of the first woman vicar in New Zealand, he explained that once the decision had been made he gladly followed the mind of the church and it had been ‘pure joy since.’ Another person commented: ‘I came expecting to feel part of something new and perhaps rather daring. Instead the whole thing seemed so natural and sensible.’¹²⁸ Some Evangelicals pointed to Pauline teaching on the place of women in the church and to the absence of women in the apostolic company.

‘There was little awareness that the ordination of women would have any impact on traditional patterns of ministry, or necessitate any changes or adaptations on the part of the men’ nor ‘any expectations that the women might introduce new theological insights.’ Reports on ministry training as late as 1974 still made assumptions that all clergy would be male.¹²⁹ She added that ‘the stories of women priests in this book indicate that the re-interpretation of their priestly role did not emerge from outside the church through a secular movement, but rather it unfolded through the lives and experiences of ‘fit persons’ ordained to participate in the sacramental life of the church.’¹³⁰

Between 1985 and 1994, men and women were ordained in similar numbers and after 1995 female ordinands represented around sixty percent of the total. Women now constituted a major element in the ordained ministry of the Anglican Church and several held senior positions.¹³¹ The number of women clergy increased from 29 in 1979 to 131 in 1991 but by 2009, there were 493, representing 31 percent of the total (table 9.8). Dunedin and Waikato recorded the highest percentages and Nelson and Wellington the lowest. The recent large increase was the result of local shared ministry where the percentage of women was higher. However, men continued to out-number women in

¹²⁸ The institution of the Revd Carole Graham as Vicar of Ellesmere in Southbridge on 11 May 1976. *Anglican News*, Vol. 2 No. 4, July 1978, p.1.

¹²⁹ McMorland, *ibid.*, p.3/8.

¹³⁰ McMorland, *ibid.*, p.3/8.

¹³¹ Diane Miller-Keeley (Waikato, 1989) and Joyce Marcon (Auckland, 1990) were the first women to be appointed archdeacons; Helen Jacobi (Waikato, 2004) and Jo Kelly-Moore (Auckland, 2010) as deans; Pat Muxlow (Wellington, 2000) and Carole Graham (Christchurch, 2006) to the office of vicar-general; and Penny Jamieson (Dunedin, 1990), Victoria Matthews (Christchurch, 2008), and Helen-Ann Hartley (Waikato, 2014) as bishops. Jamieson was the first woman in the world to be elected as a diocesan bishop; Matthews became Canada’s first woman bishop in 1994; Hartley was the first woman priest ordained in the Church of England to become a bishop.

stipendiary ministry. In Auckland women filled 23 of the 64 vicar's positions, although they were in some of the larger urban parishes.¹³² These trends are illustrated in figs. 9.9 and 9.10.

Age at Ordination

Until the 1970s it was rare for the church to ordain any person over the age of 40. Indeed, between 1940 and 1974, only 29 of the 115 deacons ordained in Auckland, were over 30, and only six were over 50. Ordained ministry was seen as a life-long career which one entered at an early age after three years of full-time residential training. That changed during the 1970s as NSM brought in older men and (after 1977) women. Between 1975 and 2009, a total of 265 were ordained, of whom only 27 were under 30 and another 39 were in their thirties. Between 1990 and 2009, 132 of the 198 ordinands were over 50 (table 9.9).

By then, each group of clergy had its own age structure. During 2005-09, the average age of stipendiary ordinands was 44, compared with 56 for NSM and 65 for LSM clergy. (See table 9.10 and fig. 9.11). The number of stipendiary ordinands declined after 1985 but by 2000 it had recovered to its earlier level. However, their median age rose from 30 in 1975-79 to 44 in 2005-09 (table 9.10 and fig. 9.12). The rising age of ordination changed the profile of stipendiary clergy as tables 9.11-9.14 indicate. In Auckland the median age of the 110 licensed clergy in 2009 was 57¹³³ of whom 60 could be expected to retire within the next ten years.

The change came about in the 1980s when the church put a higher premium on 'life experience'; younger candidates were encouraged to gain experience in 'the world'. One consequence was that those who were accepted, being older, were to have shorter clerical careers. The cost of theological education increased because more clergy were required and there was also a lack of institutional memory.

¹³² Women clergy were vicars at the Cathedral, Ponsonby, Grey Lynn, St Aidan's Remuera, Mt Albert, Onehunga, Royal Oak, Massey, Otahuhu, Glen Innes, Howick, Pakuranga, Bucklands Beach, Clevedon, Pukekohe, Devonport, Northcote, Birkenhead, Birkdale-Beachhaven, Milford, Whangarei, Warkworth and Northern Wairoa.

¹³³ There was no gender difference. Mean: men 55.5, women 54.4, total 55.1. Median: men 57.5, women 57.0, total 57.5.

Theological Education or Ministry Formation?

By the mid-1970s it was clear that the shape of theological education was changing. The introduction of NSM and the ordination of women raised major questions about the appropriateness of theological education in a residential setting. The arrival of Methodists on the St John's campus added another dimension. A number of questions arose. How should multiculturalism be expressed in a theological college? How could formal academic learning be combined with the practical needs of ministry?

Should the teaching of theology be entrusted to the university or controlled by the church? While the universities could provide a sound theological education they were unable to prepare students for practical pastoral skills and in subjects related to a single denomination. The basic question was whether the focus should be on theological education or on ministry formation. Imparting knowledge of a tradition was very different from enabling the individual to be shaped for ministry.

In 1984 a major review of St John's College recommended that formal links with the Faculty of Theology at Otago be explored.¹³⁴ However, other options were also considered. It had long been hoped that the University of Auckland would offer a degree in theology but this had been resisted by those who argued that the teaching of religion had no place in a modern university.¹³⁵ Until that became possible, the best solution was the establishment of the Auckland Consortium for Theological Education (ACTE).¹³⁶ ACTE entered into a relationship with the Melbourne College of Divinity (MCD)¹³⁷ as an associated teaching institution for an initial five-year period from 1988. This enabled St John's students to graduate with an MCD Bachelor of Theology (BTheol) degree. However, no sooner had this link been initiated than Auckland unexpectedly agreed to ACTE becoming an affiliated institution of the university. From 1990 it offered a BTheol degree.

The college was now in an unusual situation: it had no wish to turn its back on MCD but on the other hand it was eager to foster the new relationship with the

¹³⁴ Allan Davidson, *Selwyn's Legacy: The College of St John the Evangelist, Te Waimate and Auckland 1843-1992, A History*. Auckland: The College of St John the Evangelist, 1993, pp.281-82.

¹³⁵ *Ibid.*, pp.234-35.

¹³⁶ It originally included St John's, Trinity, and the Baptist College but was later extended by the inclusion of the Bible College, Jews, and Roman Catholics. *ibid.*, p.295..

¹³⁷ The MCD, set up in 1910, comprised four associated teaching institutions which each gathered together a number of colleges including Roman Catholics, Uniting Church, Anglicans, Baptists, and Churches of Christ. *ibid.*, p.292.

university. Each degree had its strengths: the Melbourne degree was particularly suitable for ministerial preparation while the Auckland degree made contact with other disciplines possible. Students could complete a conjoint BA/BTheol degree. ACTE continued to offer both options and in 1992 extended its association with MCD for a further five years.¹³⁸ Offering two degree courses put strains on St John's, however, and it was decided that teaching support for the Otago BD would no longer be provided. Similarly, no further students were enrolled for the JBTS LTh from 1992 onwards.¹³⁹

Throughout these changes one question was consistently asked: was St John's to be a seminary concerned with preparing ordinands or was its purpose (as part of ACTE) to offer theological education? Davidson concludes that the college attempted to bring these two dimensions together by providing 'a stimulating centre for theological education and a helpful, creative setting for training for various styles of ministry.'¹⁴⁰

The relationship with the University of Auckland continued to develop. By 1996 most new students enrolled with Auckland although those who had begun their studies with MCD were allowed to complete their degrees. Auckland also offered an MTheol and PhD.¹⁴¹ The university had relied on staff from the various ACTE colleges but in 2003 established a School of Theology with its own academic staff and ACTE was dissolved.¹⁴² Four colleges supported the school of theology but, after Carey Baptist College withdrew in 2007, only three remained.¹⁴³ One drawback for St John's students was that they were required to travel from the college to the university for lectures. Possibly with that in mind, the college renewed its relationship with Otago which offered theology degrees through distance learning. That allowed students to remain on the college campus, take Anglican Studies courses, and share more fully in the life of the college.

The teaching of theology in an academic setting had many advantages but there were gaps. The universities were unwilling and unable to offer teaching of a denominational character and to equip students with practical ministry skills. Provision had to be made for the development of ministry skills through a 'praxis-oriented'

¹³⁸ *Ibid.*, pp.296-97.

¹³⁹ *Ibid.*, p.296, p.298.

¹⁴⁰ *Ibid.*, pp.298-99.

¹⁴¹ PGS 1996, p.R120.

¹⁴² PGS 2004, p.R136.

¹⁴³ St John's College, Trinity College and the Catholic Institute of Theology signed a further three-year memorandum of agreement in 2009. PGS 2010, p.R81.

degree.¹⁴⁴ Some institutions met this need by offering a Bachelor of Ministry (BMin) degree as distinct from the BTheol. Accordingly, an Anglican Studies Programme¹⁴⁵ was inaugurated at St John's College in 2006. A comprehensive range of courses was offered: foundation courses, usually of 12 weeks' duration, designed as essential preparation for ministry; and focused courses looking at particular areas in greater depth.¹⁴⁶ Various diplomas in Anglican Studies were developed.¹⁴⁷

The action taken by the Church to revise its constitution was paralleled by developments at St John's. Indeed, the college became the most visible expression of the three tikanga church in action. Under a new canon enacted in 1994, provision was made for the establishment of three 'societies' at St John's College, one for each tikanga, and each with a dean or leader. Pakeha staff and students were designated as the College of the Southern Cross; what had been a Maori 'unit' became Te Rau Kahikatea;¹⁴⁸ and provision was made for a College of the Diocese of Polynesia. The membership of the board of governors was changed to reflect tikanga representation.¹⁴⁹ Perhaps inevitably, tensions developed. Was there a single Anglican college on the site or were there in fact three? By 2009 matters had reached a head. Te Kotahitanga appointed a commission, consisting of Sir Paul Reeves and Ms Kathryn Beck, to consider whether the current structures enabled the parties to fulfil their responsibilities.¹⁵⁰ It asked if the current structures enabled the various parties to fulfil their responsibilities and whether the three college structure was effective. Its answers were an unequivocal 'No'.¹⁵¹ The structures were overly complicated and multi-layered: 'it contains a number of cross accountabilities and memberships at different levels'. There was a lack of cooperation between the three constituent colleges which operated as autonomous bodies. The deans (heads of the colleges) had answered to their respective ministry boards and not to the board of oversight. The resulting 'management by committee' was ineffective. The General Synod responded by suspending the

¹⁴⁴ PGS 2002 p.R95 and PGS 2004, p.R136.

¹⁴⁵ PGS 2008, pp.A66-68; http://www.stjohnscollege.ac.nz/dox/ASPHandbook2013_1.pdf

¹⁴⁶ PGS 2006, pp.R109-111.

¹⁴⁷ Diploma in Anglican Studies (NZQA Level 5) and Diploma in Anglican Studies (Advanced) and (Applied) (both NZQA Level 6). PGS 2010, p.R82.

¹⁴⁸ PGS 1992, p.R184.

¹⁴⁹ PGS 1996, p.R118.

¹⁵⁰ PGS 2010, p.R113. The commission's terms of reference are printed in PGS 2010, pp.A67-74.

¹⁵¹ PGS 2010, pp.A58-66.

College Canon for two years.¹⁵² During this period a commissioner was appointed to run the college.¹⁵³ The exercise proved to be very fruitful¹⁵⁴ and in due course a Principal was appointed to lead the college.

Tony Gerritsen, the new Principal, argued that there had to be a change of emphasis at St John's. For him, formation for ministry, rather than the pursuit of information alone, was the key. St John's has to be a theological college; 'academic gains are terribly important but it has to be about more than that.' 'It's also about transforming hearts and beings. It's that subtle shift in emphasis from being a theological college to being a seminary.' The Anglican Church had trained people to be pastor preachers who would care for people and teach them. 'That model', he said, 'may have served the church well. But what's needed now, he believes, are graduates who can take up the roles outlined in Ephesians 4:11 – of equipping apostles, prophets, evangelists, pastors and teachers.'¹⁵⁵

The developments at St John's were not unique. The links with the university were similar to those in Australia¹⁵⁶ and England.

The forty years between the mid-1970s and the early 2010s were among the most tumultuous in the history of St John's College. Staff and students experienced many personal and political upheavals, there were major changes in the ways in which teaching was delivered, and significant changes in governance and administration.

9.7 Conclusions

In just over 30 years, the shape of local church structures underwent significant if gradual change in regard to:

1. the use to which parish buildings (church, hall, and vicarage) were put;
2. the relationship between the clergy and worshipping community (on one hand) and the wider community and nominal parishioners (on the other) in regard to the occasional offices and pastoral care;
3. worship, notably through the introduction of a New Zealand prayer book;

¹⁵² Statute 695, PGS 2010, p.S58.

¹⁵³ Mrs Gail Thomson, an experienced school principal and education consultant, served as commissioner from 2010 to 2013.

¹⁵⁴ PGS 2012, pp. R265-77.

¹⁵⁵ *Anglican Taonga*, 11 March 2013. <http://anglicantaonga.org.nz/News/General-Synod/manukura>

¹⁵⁶ For example, students at St Barnabas' College, Adelaide; St Francis' College, Brisbane; and St Mark's Theological Centre, Canberra all read for degrees from the multi-campus Charles Sturt University.

4. the range of ministry types, in addition to the parish, that became available;
5. the profile of the clergy, as the result of the ordination of women, the acceptance of older persons for ordination, and the development of various forms of non-stipendiary ministry; and
6. the emergence of more collaborative relationships between clergy and laity and the opening of opportunities to lay people that were previously restricted to the clergy.

These changes were in response to four main influences: changes in society; attitudes to the church; theological understanding; and the decline in affiliation and attendance that became apparent in the 1960s.

The changes in the physical setting of the parish, however subtle and gradual they may have been, arose for a number of unrelated reasons. There was a changed understanding of the clerical life-style. Fewer clergy lived in vicarages: some preferred to live away from their work-place or maybe take a first step towards home ownership. The vicarage, where there was one, became a home for the family rather than the hub of the parish. Many parishes set up offices in the hall, and the secretary, rather than the vicarage family, became the first point of contact. Large halls were not always useful; there was a greater need for small meeting places. It became general for morning tea to be served after church as did the provision of refreshments after a funeral. The link between worship and other activities encouraged the linkage of parish buildings and in many parishes the 'worship space' and the parish centre and office came under one roof. There was less need for a church to be built within walking distance of every parishioner and so many daughter churches were closed and worship was concentrated on one centre.

Until the 1970s the clergy devoted considerable time to the pastoral needs of people who were not core worshippers. Such people now made less use of the church for weddings and funerals and no longer presented their children for baptism in the same numbers. Children received communion by virtue of their baptism, but these were the children of regular worshippers. In the past, the church ministered to the wider community through the 'occasional offices' but this practice declined and, increasingly, the church became the place where the regular worshipping core gathered.

The process of liturgical revision which began in 1966 culminated in the publication of a New Zealand prayer book. Its publication coincided with other changes: worship became more participatory, less formal, and more eclectic. However,

publication of the prayer book did slow down the ongoing work of revision and of devising new services. The charismatic movement had a powerful influence on church music, although it was not limited to that genre.

The distinction between a parish and a parochial district was removed in 1986. Every ministry unit now had the right to be involved in the selection of its clergy. However, there were some unintended consequences. Bishops found that they now had less influence in making such appointments, and that sometimes worked to the disadvantage of clergy. The parish model failed to meet all local church needs but by 2010 other ministry types were available. Closely associated with that was an even more significant development. Smaller, especially rural, parishes found it difficult to pay their clergy. Alternatives usually came in the form of non-stipendiary ministry and its close relative: local shared ministry. Local people were identified and commissioned to serve in ministry teams supported by dioceses through enablers and regional deans. The parish (or 'vicar-led') model, almost universal in 1976, was now no longer the only one.

Associated with these changes was a radically different clergy profile. The traditional model (an entirely male, full-time, seminary-trained body of clergy ordained at an early age for a life-long career) was turned on its head by the ordination of NSM clergy, women, and older people. Women were first ordained in 1977 but by the end of the period out-numbered male ordinands. There was also a massive increase in the number of Maori and Pasefika clergy. These new clergy were not necessarily trained in a central academic environment; it might just as likely have been in a diocesan and not necessarily full-time context. Full-time stipendiary ministry became limited to the cities and major towns. By the end of the period, one-third of ministry units were functioning without a full-time vicar and had adopted various forms of non-stipendiary ministry. National coverage was retained by adapting the parochial system and introducing new models. Because many of these resulted from diocesan initiatives, rather than a national strategy, there were inconsistencies.

Chapter 10

Growth and Decline

Numbers are not everything, by a long shot. But they are something. The churches ignore them at their peril. ... A church that does not grow in numbers will die. A church that does not live out active hospitality violates the Church's traditions. A congregation that does not seek its own way to bring the good news to those who do not know it violates a clear directive of the Lord.

- Loren Mead, *More than Numbers*

10.1 Introduction

There is a general assumption that the church is in decline and has been for many years. Certainly, this study provides evidence that, during the post-war period, overall attendance fell, levels of affiliation were lower, and the number of persons baptised, confirmed, married and buried all declined although, in some cases, as the result of changed practices (like confirmation). Despite this, there were many instances of growth in local situations.

The assumption of decline is not always supported by facts. Religious decline requires a more informed understanding than that portrayed in newspaper headlines. The 'man in the street' assumes that numbers are dwindling, congregations are ageing, and that the church is short of clergy. Reports that church buildings have been closed or converted to other uses, vicarages sold and parishes amalgamated do little to dispel this notion. The church speaks of 'managing decline' so that the institutional footprint can be reduced to serve the needs of a shrinking church but there is a danger that talk of decline can become a self-fulfilling prophecy.

There are twin dangers: assuming that decline is inevitable; and ignoring the reality of decline. There is also a third, the fallacy of composition: inferring that something is true of the whole based on the fact that it is true of part of the whole.

The first question considered is: What is meant by growth and decline? Is it limited to numerical decline? Should growth be considered in a wider perspective? Does numerical growth and decline relate to the number of people who 'belong to' the church or who 'go to church'? All too often, assumptions drawn from the decline in affiliation are related to church attendance. Chapter two considered affiliation at the national level but these figures need to be analysed in order to assess the situation at the local level. What happened in one place is not necessarily what happened in another.

In general terms, Anglican affiliation declined by 39 percent between 1976 and 2006. It was argued earlier that while this reflected a move away from organised religion, it was to some extent a clarification. People no longer felt the need to identify with a faith with which they had no real connexion. At the same time, younger people were much more likely than their elders to declare non-affiliation. Lineham notes that, in 2006, one third of “over 85s” were Anglican, then a quarter of the 60s, a tenth of the 30s and 7% of the under-fives. The lowest Anglican population count was people in their 20s.¹ Very clearly, there was a clear need for the Anglican Church to give greater attention to parents and young families.

In the same period, attendance fell by only 15 percent, much lower than the decline in affiliation. That is important because assumptions about religious decline are often based on affiliation statistics. However, attendance or participation is more important than affiliation but, because the statistics are harder to find, the real story is rarely told. Affiliation and attendance measure different things. The first is a measure of potential, the second of performance. Can these be related to one another? How can the effectiveness or success of parish be measured? Which parishes are more likely to succeed?

The second question relates to the extent of decline. Population decline was the most significant contributor to religious decline. It followed that if the population of an area declined so too would the number of census Anglicans. It also followed that the number who participated in worship would also decline. Related to population movement was increased immigration. Since the 1980s, thousands of immigrants came from the Pacific and Asia, mostly to Auckland, but few were Anglican. Because they tended to gather in concentrated areas the question is what effect this had on the Anglican percentage.

The third issue relates to the size and location of parishes. Was the church’s experience the same in the cities as in the country? Was increased attendance more likely in a city or large town, or did the smallness and intimacy of a rural area encourage greater participation? Did the size of a congregation make any difference? Did bigger churches appeal because of their numbers and range of activities? Or did the family atmosphere of the smaller church help a person to become incorporated into its life?

¹ Peter Lineham, ‘Look for the Silver Lining’, *Anglican Taonga*, Eastertide 2014, pp.24-25.

Was the church more successful in wealthier suburbs or in poorer areas where it provided food banks and other forms of social service?

The fourth question asks how the effectiveness of a parish can be measured. It suggests that quantitative measures have a place but affiliation and attendance statistics, in particular, need to be supplemented with other evidence.

The final issue addresses the question: What are the consequences of decline? What practical measures has the church taken to respond to decline? Why did an increasing number of parishes move from full-time stipendiary ministry to other models like local shared ministry and regional deaneries? What was the relationship between these developments and the incidence of growth and decline? Did they promote growth or were they the inevitable consequence of decline?

In this chapter it is argued that, although levels of church attendance and Anglican affiliation both declined between 1976 and 2006, attendance did so at a lower rate. Decline often related to population decrease, but there were other causes. On the other hand, parishes in growing areas often benefited from larger congregations. Immigration also had a bearing on the success of parishes, especially in Auckland, but the results were mixed, depending on the ethnicity of the new arrivals. It is also argued that growth and decline reflect other factors: a distinction between parishes in urban and rural areas, between those that were larger and those that were smaller, and between those which supported stipendiary ministry and those which did not. Anglican parishes usually prospered in stable or growing affluent areas in cities or urban fringes with high levels of European ethnicity; they were less likely to prosper in areas where the percentage of Anglicans was low or where the levels of Pacific or Asian ethnicity were high.

There is a clear need for the Anglican Church to research these issues in order that it can make informed decisions in response to growth and decline. Hopes and hunches are no substitute for careful research. A more detailed analysis of decline is required in order to learn which parts of the country and which types of parish were more responsive to Anglicanism or less so. A considerable amount of data is available in diocesan year books and census reports but remains there, un-examined and

unquestioned. It was therefore necessary to collect, collate and analyse this material. The results are included in the appendices.²

10.2 “Is Numerical Growth the Only Kind of Growth?”

Exponents of the ‘Church Growth Movement,’ associated with Donald McGavran, Peter Wagner and others, argue that congregations should be built from homogeneous groups. People ‘feel at home’ in church when they are among ‘their kind of people.’ Critics argue that the emphasis on strong dynamic leadership leads to a belief that ‘the pastor must be master’ around whom a team is built. They argue that the emphasis on numerical growth led congregations away from social action and institutional ecumenism to a strategy that church ministry and mission should be located where they succeed. The strong emphasis on choosing target populations according to the criterion of success leads the church growth people to neglect the city ... the preference is for the suburbs ... One suburb gets old, so emphasis shifts to the next one because that’s where the best possibilities are.³

² The following material is included in the appendices:

1. Acts of communion and total attendance in each parish (arranged in dioceses) for each year between 1945 and 2010.
2. Calculation of average annual attendance in each parish (arranged in dioceses) for the period 2000-10.
3. Analysis of parishes based on average annual attendance (2000-10) according to parish size types (family, pastoral, programme and corporate).
4. List of parishes in each diocese at various points (1945, 1960, 1975, 1990 and 2012).
5. Classification of parishes (2012) according to type of ministry (stipendiary, non-stipendiary, local shared ministry, etc).
6. Classification of parishes according to Statistics New Zealand urban and rural categories, 2012.
7. Comparison of acts of communion in each parish at 1976 and 2010 to identify parishes which were ‘Declining’ (up to -20%), ‘Stable’ (-20 to +20%), or ‘Growing’ (20%+).
8. Population of boroughs and counties (1945-86) and district councils (1986-2006), showing totals and percentage movements of total population and Anglican population.
9. Population of district councils 1986-2006 arranged according to size of population increase/decrease and according to percentage movement to identify districts which were ‘Declining’ (up to -20%), ‘Stable’ (-20 to +20%), or ‘Growing’ (20%+).
10. Analysis of parishes arranged under major Statistics New Zealand urban and rural categories according to size of non-Maori Anglican population 2006. This provides for each parish: total population (T), Christian population (X), Anglican population (A), Maori Anglican population (M), Non-Maori Anglican population (NMA), %M/T, %A/T, %X/T, %A/X, average annual attendance, Attendance Quotient (AQ), AQ arranged in quartiles, measure of deprivation based on Dep06 statistics (Dep06), Dep06 arranged in deciles and quartiles.
11. Attendance Quotient (AQ) for each parish 2000-10, based on average annual attendance divided by non-Maori Anglican population, arranged according to dioceses.

³ Ralph H. Elliott, ‘Dangers of the Church Growth Movement,’ *Christian Century*, August 2-19, pp.799-801, reproduced in <http://www.religion-online.org/showarticle.asp?title=1723>, accessed 25 October 2012.

Loren Mead made use of a model developed in Auckland. Ted Buckle⁴ noted in 1978⁵ that some of the new congregations that grew up in ‘the burgeoning residential areas ... after the Second World War’ had grown but others had not. He identified four different kinds of growth:

1. **Numerical growth:** Growth in Sunday attendance, size of budget, numbers of activities, primarily growth in numbers of active members. This is growth in the ways we ordinarily describe it.
2. **Maturation growth:** Growth in the stature and maturity of each church member, growth in faith and in the ability to nurture and be nurtured.
3. **Organic growth:** Growth of the congregation as a functioning community, able to maintain itself as a living organism, an institution that can engage with other institutions of society.
4. **Incarnational growth:** Growth in the ability to take the meanings and values of the faith-story and make them real in the world and society outside the congregation.

Numbers were not the only criterion: ‘The character of the community, the relationship between the congregation and the community, the nature of the congregation’s understanding of its primary mission – all these and more are a part of what we mean by growth.’⁶

Mead, however, does not deny the importance of numerical growth. He used a simple diagram (fig. 10.1)⁷ to identify the basic factors that contributed to the growth and decline of the local church. The size in numbers represented the membership of the congregation at any given time. It was increased by the three forces named on the left and decreased by those on the right. Births and deaths were influenced by the age structure of the district and affected the number of baptisms, weddings and funerals. Transfers depended on the nature of the community. Some were transient: parishes sometimes felt that they were a training ground for others. Parishes with a high turnover depended on the core congregation to carry the leadership load. The balance between ‘converts’ and ‘dropouts’ was harder to track as the arrival of a new person was more visible than the gradual withdrawal of an individual. Furthermore, people left for a

⁴ Edward (‘Ted’) Buckle (1926-93) came from Australia to Auckland initially as Vicar of St Matthew in the City (1965-66) but soon became the Bishop’s Executive Officer (1967-71) and then Ecumenical Development Officer (1971-80). He later became a Regional Bishop. He produced a number of reports: *The Isthmus and Redevelopment*; *The Churches East of the Tamaki*; and *Paroikia: The House Alongside*.

⁵ Loren B. Mead, *More than Numbers: The Way Churches Grow*, Bethesda, MD, USA: The Alban Institute, 1993, pp. 12-13.

⁶ Mead, *ibid.*, p.14.

⁷ Attributed to William McKinney and Wade Clark Roof, ‘The Demography of Religious Change’ in *American Mainline Religion: Its Changing Shape and Future*, New Brunswick, NJ, USA: Rutgers University Press, 1987. Loren B. Mead, *ibid.*, p.16.

variety of reasons. ‘Dropouts’ consisted of four main groups: unchurched attenders, unchurched members, uninvolved but religious people, and nonreligious respondents.⁸ Mead adds that many congregations will never grow in numbers. Some had been in decline for years and would continue to do so. Some regions had a stronger tradition of churchgoing and others experienced population decline. For Mead, the reality was that:

Most pastors now working in congregations and most congregational leaders will live their lives without experiencing any dramatic change in church membership. With a few exceptions, that has always been true of church growth.⁹

10.3 Measuring Growth and Decline

This section deals with three issues: the decline in acts of communion over the period 1976-2010; population growth and decline during the period 1986-2006; and the impact of immigration. It is argued that population increase or decrease was the main influence on the numbers who participated in worship.

Acts of Communion 1975-2010

It was noted earlier that the number of Anglicans fell by 39 percent¹⁰ between the 1976 and 2006 censuses and that their share of the population halved: from 29 percent to 14. However, during a similar period, attendance declined by only 15 percent¹¹ (tables 10.1 and 10.2; figs 10.2 and 10.3). Although this represented a quarter of a million attendances, the annual reduction was only 0.4 percent and the weekly loss of 141¹² was scarcely discernible. The downward trend came at the end of the period: numbers

⁸ Unchurched attenders (20% of total) attended church six or more times a year without becoming members. They often came for the sake of their families and were usually in stable marriages and had children. Unchurched members (18%) had formal membership but were currently inactive. They may have dropped out years earlier. Some were open to being active in the future. Uninvolved but religious people (42%) had no involvement with churches and were suspicious of religious organisations but they considered themselves as having religious concerns and values. Nonreligious respondents (16%) had given up on religion. Many dropped out during adolescence and few had had a significant connexion with the church. Loren B. Mead, *More than Numbers: The Way Churches Grow*, Bethesda, MD, USA: The Alban Institute, 1993, pp.36-37.

⁹ Mead, *ibid.*, pp.40-41.

¹⁰ From 915,202 to 554,925, a decrease of 360,277 or 39.37%.

¹¹ As measured by acts of communion (AoC). From 1,686,212 in 1975 to 1,431,568 in 2010, a reduction of 254,644 or 15.10 percent. Total attendance statistics were not collected until the 1980s and reliable figures did not emerge until the mid-1990s. However, a comparison of acts of communion and total attendance for three large dioceses (figs. 9.3 to 9.5) indicated a close correlation between the two sets. Acts of communion represented 75 percent of total worship activity in Auckland and Wellington throughout 1995-2010 but only 64 percent in Christchurch, where evangelical parishes were more common.

¹² The overall decrease of 256,644 over 35 years represented an average annual decrease of 7333 which, when divided by 52, produced a weekly loss of 141.

increased by 2.5 percent during 1975-90 but decreased during 1990-2010 by 17 percent (from 1.7 million to 1.4 million).

The pattern was uneven: decline was sharpest in Dunedin and Waipapu but Nelson recorded an increase and the Waikato total fell by only two percent. In the three large dioceses numbers fell by 12-14 percent but, like the national totals, the negative trend intensified after 1990. The rate of decline in acts of communion was much less than that of the Anglican population (table 10.3). Diocesan performance varied. Dunedin, where decline was serious, had the most positive ratio (3.25) in 1976 and came third (3.70) in 2006. In 2006, Nelson was highest (4.24) and Auckland (2.73) and Waipapu (2.51) the lowest. In other words, Anglicans worshipped less frequently in these dioceses.

Between 1976 and 2010, acts of communion declined by over 20 percent in 15 archdeaconries,¹³ increased in eight,¹⁴ and was relatively static in another 15.¹⁵ Numbers declined in 163 parishes, increased in 66, and were relatively static in the remaining 86 (Appendix 10).¹⁶

Half the parishes which recorded increases were in the major cities: 11 in urban Auckland, 15 around Christchurch, and seven in Wellington-Kapiti. Increases were usually recorded in areas of population growth¹⁷ but there were examples of growth in places where the population had declined.¹⁸ Parishes in 'sunbelt' areas with substantial

¹³ Southland (65 percent), Eastland (61), Waitotara (55), Coastal Otago (47), South Canterbury (43), Waitomo and Mid-Canterbury (42), Wanganui (41), Hawke's Bay (38), Dunedin Hills (37), Hunua (33), Ohariu (29), Taranaki and Tamaki (123) and Westland (22).

¹⁴ Marlborough (62 percent), Selwyn (54), Kapiti (37), Tasman (33), Waikato (27), Mawhera (19), Nelson and Irakehu (15).

¹⁵ They declined at rates ranging from 19.8 to 1.3 percent.

¹⁶ An increase or decrease represented a movement of 20 percent or more, while 'static' meant a movement between a 20 percent increase and a 20 percent decrease. The total of 315 is lower than the number of parishes in both years. Because a number of amalgamations or divisions took place during the period, it was necessary to make some adjustments in order to offer a true comparison. If a parish listed in 1976 was later divided, the comparison was made between the 1976 total and the combined totals of the two or more parishes in 2010. In the same way, when parishes were amalgamated the comparison was between the combined 1976 totals and the single 2010 total.

¹⁷ In such parishes as Warkworth, Hibiscus Coast, Whangaparaoa Peninsula, and South Kaipara (Rodney, 98% population increase 1986-2006), Cathedral, Forest Lake, Bryant Park, West Hamilton and Chartwell (Hamilton, 37%), Cambridge (Waipa, 23%), Tauranga (Tauranga, 75%), Raglan (Waikato, 18%), Katikati and Omokoroa (Western Bay of Plenty, 58%), Kapiti and Waikanae (Kapiti Coast, 57%), All Saints and Victory (Nelson, 22%), Motueka and Wakefield (Tasman, 38%), Blenheim, Blenheim South, Picton, Spring Creek, Wairau Valley and Havelock (Marlborough, 27%), Malvern, Ellesmere, Lincoln and Mt Herbert (Selwyn, 63%), Rangiora and Pegasus-Woodend (Waimakariri, 67%), and Wakatipu and Upper Clutha (Queenstown-Lakes, 176%).

¹⁸ For example, Balclutha (Clutha, -14%), Te Kauwhata, Turangi, Pahiatua, Greymouth (Grey, -3%), Buller (Buller, -10%), and Chatham Islands (-27%).

numbers of retired people, like Queenstown and Wanaka, experienced increases, as did those on the Kapiti coast and Rodney. That district included seaside communities north of Auckland like Hibiscus Coast and the Whangaparaoa Peninsula where AoC increased by 156 percent between 1976 and 2010.¹⁹ It was an area with a high level of Anglican affiliation; that combined with population growth led to the sub-division of the parish and the building of two new churches. Acts of communion increased by 30 percent in the outskirts of Christchurch, 36 percent in Hamilton, and 47 percent in Cambridge. The overall increase in the Auckland urban area was 11 percent.

Over 75 percent of the overall decline in acts of communion between 1976 and 2010 was concentrated in two regions: the southern South Island and the central North Island. Elsewhere the decline was less significant: 13 percent in Auckland diocese, six percent in Wellington, only one percent in Waikato and Bay of Plenty, and 0.3 percent in Christchurch. Nelson recorded a 32 percent increase.

The AoC total fell by 93,522 (or by 47 percent) in parishes south of the Rakaia River, except for Queenstown-Lakes.²⁰ In Dunedin, the largest city, the total declined by 42 percent²¹ and by 66 percent in Invercargill.²² By 2010, St John's, once a large multi-centred parish served by three clergy,²³ was down to two centres and shared a priest with North Invercargill, which had also been a lively parish.

The other area of regional weakness was the central North Island where AoC fell by 97,633 (or by 44 percent) and in some parishes as high as 79 percent.²⁴ This area included the East Coast, Hawke's Bay, the central plateau, King Country, parts of South Waikato and rural Taranaki, and Wanganui.²⁵

¹⁹ From 5614 in the combined parish in 1976 to a total of 14,376 in 2010 (Hibiscus Coast 7372 and Whangaparaoa Peninsula (7004), which represented a total increase of 8762 or 156.07%.

²⁰ Between 1976 and 2010 acts of communion declined by 65.1% in Southland, 46.6% in Coastal Otago, 43.0% in South Canterbury, 42.0% in Mid-Canterbury, and 36.6% in Dunedin Hills. Central Otago declined by only 10.3%, because of increases of 35 percent in Upper Clutha (Wanaka and Cromwell) and 77 percent in Wakatipu (Queenstown and Arrowtown).

²¹ From 70,423 to 41,021 or 29,402. Parishes between Port Chalmers and Mosgiel. North Otago and South Otago parishes were excluded.

²² From 13,496 to 8562 in three parishes.

²³ This parish, which generally included the less affluent southern half of Invercargill, had six centres of worship: St John's in central Invercargill; St Aidan's in South Invercargill; St George's, Newfield, then a newer housing area; St Luke's, Otatara, a semi-rural area with lifestyle blocks; Christ Church, Clifton, an older settlement on the road to Bluff; and St Barnabas', Woodlands, a farming district.

²⁴ Ruapehu (79%), Edgecumbe-Kawerau (67%), Ruahine cluster (56%), South Taranaki deanery (55%), Inglewood (50%), Waitara (49%), Tokoroa (43%), Taumarunui (42%), Taihape (40%).

²⁵ Between 1976 and 2010, acts of communion declined by 54.9% in Waitotara, 42.1% in Waitomo, 40.9% in Wanganui, 38.5% in Hawke's Bay, 54.1% in Tokoroa and Mangakino (included in Piako) and 40.6% in Taranaki (excluding New Plymouth).

The region included a number of provincial cities. Holy Trinity, Gisborne had the fourth highest AoC total in New Zealand in 1976 (over 17,000) but by 2010, this had fallen to only 5369, a decline of 70 percent, and in 2011, the parish amalgamated with Te Hapara where AoC had fallen from 5187 to 1278. AoC in the Wanganui parishes fell by 38 percent; Christ Church, the largest, declined by 31 percent and the parish slipped from third to 17th place nationally. The overall decline in Napier-Hastings was 31 percent, but in some parishes it was higher than 60 percent.²⁶ Provincial decline was not uniform: two cities just outside this region experienced decline but at much lower levels: Palmerston North (12 percent) and New Plymouth (17 percent).

Population Movement 1986-2006

The decline in communicant numbers was extremely serious and it is important to explain why it occurred. No doubt, there were internal reasons like clergy performance, the quality of liturgical leadership and pastoral visiting, the extent to which clergy and laity worked together, and a shortage of funds.

However, external reasons were also important. Chief among these was population movement. In most areas a serious decline in attendance followed a decrease in population. Because there were fewer people there were likely to be fewer Anglicans and, as a consequence, fewer people in church. Furthermore, in the south, depopulation was accompanied by low levels of affiliation. Because Anglicans lacked critical mass, it meant that some parishes were extremely vulnerable.

To assess the impact of population decrease, statistics were extracted from the 1986 and 2006 census reports (Appendix 11). The 1986 results were used because they were the first to be based on the new local government boundaries. Between 1986 and 2006 the population of virtually every district in the southern South Island and central North Island experienced population loss.²⁷

²⁶ Total acts of communion for parishes in Napier-Hastings fell from 59,938 to 41,530 or by 31.0% between 1976 and 2010. Levels of decline in individual parishes were Mahora (68%), St Augustine (64%), Clive (63%), Westshore (50%), Havelock North (42%), Cathedral (35%), Riverslea (34%), and Hastings (22%). The only parish to show an increase was Taradale (74%).

²⁷ South Island: Southland (-13.9%), Clutha (-13.8%), Gore (-13.7%), Invercargill (-12.0%), Waimate (-11.3%), Waitaki (-9.6%), Mackenzie (-8.1%), and Timaru (-1.1%). Dunedin increased by 4.0%, Central Otago 1.8%, Queenstown-Lakes 176.1%, and Ashburton 10.2%. North Island: Ruapehu (-28.0%), Wairoa (-21.2%), South Waikato (-21.1%), Rangitikei (-16.2%), South Taranaki (16.1%), Stratford (-13.0%), Taranaki (-10.9%), Waitomo (-10.4%), Wanganui (-2.8%), Gisborne (-2.6%), Otorohanga (-2.3%), and Central Hawke's Bay (-1.8%). Increases were recorded in Hastings (11.5%), Napier (6.9%), and, outside the area, Palmerston North (13.8%) and New Plymouth (2.9%).

It was not surprising that attendance increased when the population rose, but there were instances where increased attendance was recorded in an area of population decrease. Such was the case in South Otago where AoC in Balclutha parish increased by 89 percent at the same time as the population of the Clutha district fell by 14 percent.

There was not necessarily a correlation between the total population and church attendance as the percentage of Anglicans varied so much: it was more appropriate to relate attendance to the Anglican population. Accordingly, the acts of communion total in each parish was related to the Anglican population at the 1986 and 2006 censuses. The percentage increases for affiliation and attendance were compared. In two out of three parishes, the rate of decline in acts of communion was lower than that of the decline in the Anglican population.²⁸ Out of 321 comparable parishes, 192 were positive, 37 equal, and 92 negative.²⁹ In Cambridge-Tamahere acts of communion increased by 39 percent while the Anglican population decreased by only two percent. On the other hand, in Whangarei the Anglican population decreased by 32 percent but the decline in AoC (48 percent) was even higher.

Impact of Immigration³⁰

Immigration contributed to lower growth rates among Anglican parishes in Auckland where ethnicity became a major factor. Some experienced congregational decline not because of a decreased population but due to an influx of non-European immigrants, few of whom were Anglicans.³¹ Those of Pasefika ethnicity were concentrated in only a few suburbs but in overwhelming numbers.³² Asian migrants were more widely

²⁸ The percentage of parishes which were positive or equal in each diocese were: Nelson (87), Wellington (82), Waikato and Taranaki (80), Auckland (77), Christchurch (65), Waiapu (58), and Dunedin (55).

²⁹ 'Positive' when the movement in acts of communion was more positive than the movement in the Anglican population of the area, 'Negative' when it was negative, and 'Equal' when the percentage changes were similar.

³⁰ For a comprehensive study of the impact of immigration and more diverse ethnicity on the Auckland region refer to 'Ethnicity and Migration in Auckland', Auckland Council, Technical Report 2013/012. <https://www.aucklandcouncil.govt.nz/SiteCollectionDocuments/aboutcouncil/planspoliciespublications/technicalpublications/tr2013012ethnicityandmigrationinauckland.pdf>

³¹ This affected the Anglican Church more than others as thousands of Pasefika peoples continued their affiliation to the Presbyterian, Methodist, Roman Catholic and other churches. Most Asian Christians came from a Roman Catholic background. They were joined by large numbers of migrants who were Buddhist, Hindu or Muslim or had no religious affiliation.

³² The highest percentages of Pasefika peoples in the total population were in Otara (71%), Mangere Central (60%), Mangere East (59%), Glen Innes (45%), Otahuhu (43%), Clendon (38%), Panmure (29%), Avondale and Mangere Bridge (24%), Manurewa and Papatoetoe (22%), One Tree Hill and Glen Eden (19%), Mt Roskill and Onehunga (18%).

dispersed but represented over 25 percent of the population in several parishes.³³ The impact of Asian immigration was evident in the ethnicity statistics for the two parishes in Epsom, for example. The total population of the two parishes, St Andrew's and St George's, increased by 1755 between 2001 and 2006. Asian numbers increased by 2063 but those who declared European ethnicity fell by 1637. However, part of that decrease could be explained by the decision made by some to select the 'New Zealander' option on the census form. That contributed to the increase of 1375 in the overall 'Other' category.³⁴ In some areas there were significant numbers from both groups.³⁵ Not all Asian and Middle Eastern migrants were non-Christian although there was some correlation between those of Asian ethnicity and those of 'other religions' and this was so in some south-western and southern parishes.³⁶

The effect on parish worship numbers varied. AoC declined significantly in some parishes where migrants had arrived in considerable numbers.³⁷ Numbers fell in some parishes where immigrant numbers were lower. For example, there were few Pacific Islanders in the eastern suburbs. On the North Shore AoC declined significantly in four parishes, increased in two and remained stable in another two.³⁸ It was thus necessary to identify other reasons for decline. On the other hand, numbers increased or stabilised in some parishes like Howick where significant migration had taken place. Some parishes responded positively to the arrival of new settlers and attracted some as worshippers. In Avondale the population increased by 50 percent and the non-Maori Anglican population fell by 50 percent, but AoC declined by only 11 percent. In Mt

³³ The highest percentages of Asian peoples in the total population were in East Tamaki (46%), St George, Epsom (42%), Hillsborough (40%), Mt Roskill (38%), Lynfield (38%), St Paul's (37%), St Andrew, Epsom and Bucklands Beach (33%), Papatoetoe (32%), Pakuranga (30%), Avondale (29%), New Lynn and Glenfield (26%), Howick, Northcote, and Ellerslie (25%).

³⁴ Between 2001 and 2006 those who declared European ethnicity decreased from 10,900 to 9,253 while Asian numbers increased from 4521 to 6584. The 'Other' category (including 'New Zealander') increased from 162 to 1,537. The Maori and Pacific Islander categories were statistically insignificant: Maori increased from 555 to 562 and Pacific fell from 443 to 393.

³⁵ Parishes which had high percentages of Pasifika and Asian peoples included Otahuhu (43% Pacific and 23% Asian), Avondale (24% and 29%), Mt Roskill (18% and 38%), and Papatoetoe (22% and 32%).

³⁶ Parishes which had a high percentage of 'Other Religion' included Papatoetoe (24%), Mt Roskill (23%), Hillsborough (22%), East Tamaki (21%), Lynfield (20%), Otahuhu (18%), Blockhouse Bay (17%), Avondale (15%), and St George, Epsom and Ellerslie (14%).

³⁷ Acts of communion decreased by 86 percent in Mangere East, 76 percent in Mt Roskill and Sandringham, and 46 percent in Glen Eden.

³⁸ Acts of communion decreased in Milford (48%), Northcote (47%), Birkenhead (43%), and Takapuna (22%), increased in Birkdale-Beachhaven (23%) and Campbells Bay (28%), but remained static in Devonport, which had demonstrated significant growth earlier (3%), Glenfield and Albany which were divided (-12%), and Torbay (0.08%).

Roskill-Sandringham, however, where the population increased by 39 percent, Anglican numbers fell by 61 percent and total AoC declined by 60 percent.

10.4 Classification of Parishes

Although national statistics explained overall trends they were unable to account for local variations. It was necessary therefore to classify parishes so that their characteristics could be identified. An attempt to do so was made in relation to whether the parish was urban or rural, on the size of its population and number of Anglican adherents, and on the size of its worshipping congregation. It is argued that growth and decline were influenced by size and location.

Parishes varied greatly in other respects: their geographic spread, the size of their population and its increase or decrease, ethnic composition, its socio-economic status, and in levels of church attendance. They also varied in material resources and such imponderables as tradition, continuity, pastoral effectiveness and community outreach. Understanding the local impact of changes in affiliation and attendance required a closer examination of statistics. Those which impacted on parish life included the number of parishioners, total population, the Christian population and Anglican population, the level of church attendance, and the relationship between attendance and population. A database was constructed to collate data for the period 1976-2010 for the 370 parishes that were in operation in 2010 (Appendix 9).

Urban and Rural

While it seemed obvious that a distinction could be drawn between urban and rural parishes, the problem was how to define them. Was a parish in a town surrounded by farming country 'rural' or 'urban'? Professional statisticians struggled with this issue for many years. There was no international consensus on what these terms meant.³⁹ Churches also debated the issue but were also unclear where the line should be drawn between 'urban' and 'rural.' Some serious attempts to do so were made in Australia and England.⁴⁰

Until 1921 New Zealand regarded as 'urban' those who lived in cities and boroughs; as 'rural' those who lived in counties. This became unsustainable when

³⁹ See Appendix 17.

⁴⁰ See Appendix 17.

counties began to be urbanised⁴¹ and so, in 1926 the definitions were revised. ‘Urban’ meant those who resided in towns with over 1000 inhabitants; the others were ‘rural’⁴² but this too was inadequate. Statistics New Zealand (SNZ) acknowledged that it was becoming difficult to ‘differentiate the complex gradation of rural existence’:

A rural family living in the remote South Island hill country was unlikely to have much in common with a rural family living within driving distance of Christchurch [who] may even work in the city and consequently enjoy a mix of urban and rural life-styles.⁴³

More recently, urban/rural differentiation was replaced by a new classification based on the population of each urban area. The number of urban areas had increased from 15 to 24 between 1951 and 1971⁴⁴ and by 2006 there were 25. However, when these were grouped into geographical clusters the total reduced to 15.⁴⁵ Rural and small urban areas were re-categorised on the basis of their relationship with main urban areas as a source of employment.⁴⁶ Four broad categories emerged:

Main urban areas ⁴⁷	(population over 100,000)
Secondary urban areas ⁴⁸	(over 30,000)
Minor urban areas ⁴⁹	(over 1000)
Rural areas	(with no minor urban area over 1000)

⁴¹ For example, Franklin, Manukau, and Waitemata near Auckland, Hutt and Makara near Wellington, and Waimairi, Paparua, Mt Herbert, Halswell, Springs and others near Christchurch. See map 45 ‘Administrative Divisions’ in A.H. McLintock (ed.), *A Descriptive Atlas of New Zealand*, Wellington: Government Printer, 1960.

⁴² NZOYB 2008, p.92, note to table 5.08. Information on Rural NZ, Ministry of Agriculture and Fisheries, <http://www.maf.govt.nz/mafnet/rural-nz/proof/info/> accessed 22 October 2010.

⁴³ *New Zealand: An Urban/Rural Profile* Introduction, http://www.stats.govt.nz/browse_for_stats/people_and_communities/geographic-areas/urban-rural-profile.aspx, accessed 22 October 2010.

⁴⁴ There were fourteen defined urban areas in 1945 (Auckland, Hamilton, Gisborne, Napier, Hastings, New Plymouth, Wanganui, Palmerston North, Wellington, Nelson, Christchurch, Timaru, Dunedin, and Invercargill) but Lower Hutt was added in 1951. The 24 urban areas in 1971 included four each in Auckland and Wellington. The term ‘urban’ related to urban areas and towns with over 1000 people. ‘Rural’ related to the remainder. By this stage, Whangarei, Tauranga, Rotorua, and Masterton had been added.

⁴⁵ Some were designated as ‘Zones’: Whangarei, Auckland (Northern Auckland, Western Auckland, Central Auckland and Southern Auckland Zones), Hamilton (Hamilton, Cambridge and Te Awamutu Zones), Tauranga, Rotorua, Gisborne, Napier-Hastings (Napier and Hastings Zones), New Plymouth, Wanganui, Palmerston North, Wellington (Upper Hutt, Lower Hutt, Porirua and Wellington Zones), Nelson, Christchurch, Dunedin, Invercargill and Kapiti. In the present exercise, four zoned areas have been combined and Kapiti has been brought into the Wellington area, giving a total of 15.

⁴⁶ See Appendix 17.

⁴⁷ The main urban areas in 2006 were (in order of size) Auckland (Northern, Western, Central and Southern zones), Wellington (Upper Hutt, Lower Hutt, Porirua and Wellington zones) and the adjacent Kapiti, Christchurch, Hamilton (Hamilton, Cambridge and Te Awamutu zones), Napier-Hastings (with two zones), Dunedin, Tauranga, Palmerston North, Nelson, Rotorua, New Plymouth, Whangarei, Invercargill, Wanganui and Gisborne.

⁴⁸ The secondary urban areas in 2006 were Pukekohe and Feilding (satellites), Tokoroa, Taupo, Whakatane, Hawera, Levin, Masterton, Blenheim, Greymouth, Ashburton, Timaru, Oamaru, and Gore.

⁴⁹ 99 minor urban areas were listed, of which 22 were designated as satellites of main urban areas.

The SNZ definitions proved to be the most workable basis for classifying parishes. Only one modification was made: because the three larger dioceses (Auckland, Wellington and Christchurch) included more urban parishes than others they were allocated to a separate ‘Metropolitan Urban’ category.⁵⁰ The 370 parishes⁵¹ were then classified in five categories: metropolitan urban (132), main urban (76), secondary urban⁵² (27), minor urban (84), and rural (51).

The sharpest distinction emerged between the first three and the remaining two categories. Parishes in minor urban areas had more in common with those in rural areas. Broad conclusions could often be drawn between ‘urban’ (metropolitan, main and secondary urban areas) and ‘rural’ (minor urban and rural areas). By 2012, urban New Zealand included 79 percent of the Anglican population but only 63 percent of the parishes (figs 10.4 and 10.5). Obviously the remaining 21 percent of Anglicans (but 37 percent of the parishes) lived in rural areas.

Urban parishes had twice as many Anglicans as rural areas (an average of 1632 compared with 735) (table 10.4). This was nothing new as the religious geographer, John Gay, observed: ‘the Church’s home [in the nineteenth century] was the countryside, the villages and hamlets of rural England. Even today [1971] three out of every four parishes are rural even though only one in five of the total population lives in them.’⁵³

There were significant diocesan differences. North Island Anglicans (especially in Auckland and Waiaapu) lived in larger parishes than those in the South (table 10.5). There were 64 parishes with more than 2000 Anglicans, of which 56 were in Auckland, Christchurch, Wellington, and Waiaapu. On the other hand, half the parishes in Wellington and Dunedin had fewer than 1000 Anglicans. Not surprisingly, rural parishes were smaller: only four had over 2000 Anglicans (table 10.6).

New Zealand had four ‘main centres’ in 1945 but by 2006 it could be argued that there were only three. Some would say there was only one as Auckland was three

⁵⁰ Auckland (59), Christchurch (36) and Wellington (37) compared with Hamilton (16), Napier-Hastings (11), Dunedin (14), Tauranga (6), and Palmerston North (5).

⁵¹ The discrepancy between the total used in the table (370) and that used in other calculations (374) is due to the latter including four ‘notional’ parishes where no Pakeha ministry is offered. Anglican ministry is provided by Tikanga Maori. The areas concerned are Mangere Central, Mangere Bridge and Otara (Auckland) and Murupara (Waiaapu).

⁵² The 27 parishes in this category included a number of clusters: Timaru (4), Blenheim (4), Masterton (2), Oamaru (2), Ashburton (2), Pukekohe (2), and Greymouth (2).

⁵³ John D. Gay, *The Geography of Religion in England*, London: Duckworth, 1971, p.78.

times the size of Wellington or Christchurch. Dunedin slipped from fourth to seventh place and was now in the 100,000-200,000 size category as Hamilton, Napier-Hastings, and Tauranga (table 10.7; figs 10.6 and 10.7).⁵⁴ Hamilton and Tauranga had grown rapidly but other cities declined in relative size.⁵⁵ Essentially, New Zealand's recent population increase was concentrated in the northern half of the North Island, a matter of significance for the continued viability of parish ministry. The varied rates of population increase suggested that there were three categories of urban growth:

- High growth (over 100 percent) in the northern North Island and Nelson;
- Medium growth (between 50 and 100 percent) in the southern North Island and Christchurch;
- Low growth (below 50 percent) in cities like Dunedin, Invercargill, Timaru, Gisborne and Wanganui.

An analysis of these trends is provided in table 10.8.

Calculating the Anglican Population of the Parish

It might be assumed that the church could calculate its membership from its own records as, after all, diocesan authorities required parishes to submit information related to church attendance and pastoral activity, including the number of persons on the parish roll. However, it is doubtful if any conclusions on growth and decline could be drawn from such a list. Inconsistencies were apparent. Did it refer to the number of 'individuals' (of all ages), the number of 'adults', or the number of 'homes' in the parish? Furthermore, who should be included: 'regular' worshippers (but how regular?) as well as 'nominal' Anglicans? Those who worshipped on Easter Day? Those who contributed financially? Or those who were registered on the parish roll? The latter possibility presented other problems as Anglican rolls were known to be very fluid, and were influenced by the ways in which clergy responded. Some provided figures that related to the core worshipping community; others to all who received pastoral care.⁵⁶

⁵⁴ At the 2006 census, the combined population of the Auckland urban zones was 1,208,094 compared with 397,971 in Wellington (including Kapiti) and 360,768 in Christchurch. The population of Hamilton was 184,908, Napier-Hastings combined 118,404, Dunedin 110,997, and Tauranga 108,882. The next city in size, Palmerston North, had a population of 76,032. NZOYB 2008, table 5.09.

⁵⁵ Between 1936 and 2006, while the population of Tauranga increased by 1775%, Hamilton by 820% and Auckland by 434%, the rate of growth in other cities was much lower, especially Dunedin (30%), Timaru (43%), Wanganui (51%), Invercargill (81%), and Gisborne (105%).

⁵⁶ For example, six Auckland urban parishes whose annual attendance was around 6500 indicated that they had 156, 275, 372, 424, 462 and 829 persons on their parish rolls. Another group with annual attendance around 7500 indicated that they had 240, 254, 270, 557 and 1602 parishioners.

An added complication was that successive clergy sometimes responded in different ways. The responses were so diverse as to render this measure inaccurate, inconsistent, and therefore unreliable.

Before the nominal population of each parish could be calculated from census data it was necessary to (a) identify the parish boundaries, (b) identify which census area units (CAU) were included within the boundaries, and (c) enter the population of each unit in order to calculate the parish total.⁵⁷ Complete accuracy could not be guaranteed as boundary descriptions were sometimes based on outdated reference points but nonetheless the calculated totals appeared to offer a reasonable indication of the parish population.

In rural parishes the worshipping congregation was usually drawn from among those who lived in the area but this was not so in inner city parishes. The congregation was drawn from beyond the prescribed boundaries. For example, St Michael's, Christchurch had a resident population of only 817 but attracted a congregation from all over the city. This is an important ecclesiological question: should Anglicanism continue to be a presence in its local community (irrespective of response in the pew) or should it accept a role as a gathered community for whom residential location is irrelevant?

Boundaries had a legitimate purpose: they defined the area for which the parish had primary pastoral responsibility, irrespective of the response made by its inhabitants. If boundaries were abolished there was a fear that a 'free market' situation could develop in which parishes might be tempted to seek a more favourable location without showing much concern for the local community.⁵⁸ This tension is at the core of contemporary questioning about the role of the church.⁵⁹ Dr Rowan Williams wrote: 'We have begun to recognise that there are many ways in which the reality of the

⁵⁷ In many cases the population of a CAU had to be allocated among two or more parishes. For example, the population of St Thomas, Tamaki in 2006 was calculated to be 7547, made up of the St John's area unit (2907), together with 50 percent of the Glen Innes North (2855) and Kohimarama East (1785) area units.

⁵⁸ It is difficult to imagine how such a possibility could exist in the Anglican Church but the example of the Presbyterian church in Panmure helps to make the point. Because of population trends that parish shifted its operations to Pakuranga but when the site was taken over by the local shopping centre for use as a parking area, the church moved into a new complex in Botany Downs and became the largest Presbyterian parish in New Zealand. It could be argued that the parish still covered the same area as before but the church no longer had a physical presence in Panmure or Pakuranga.

⁵⁹ See, for example, *New Ways of Being Church/Different Ministry Strategies: A Report by a Working Group of the Diocese of Auckland*, Auckland: Diocese of Auckland, July 2012, Auckland YB 2013.

‘church’ can exist. Church as a map of territorial divisions (parishes and dioceses) is one – one that still has a remarkable vigour in all sorts of contexts and which relates to a central conviction about the vocation of Anglicanism. But there are more and more others.⁶⁰

Parishes varied in relation to the population living within their boundaries (Appendix 9). In 2006, fifteen parishes, mostly in Auckland, had over 30,000 people⁶¹ while others had fewer than 2000. Auckland had 40 parishes with a population over 15,000, 18 over 10,000, 26 over 5000 and ten with fewer than 5000. In that diocese 62 percent of its parishes had over 10,000 residents, compared with only 40 percent in Dunedin, Waiapu and Wellington, 30 percent in Christchurch and Waikato, and only 19 percent in Nelson. Christchurch had a higher proportion of small parishes: 27 out of 69 had fewer than 5000 inhabitants.

At the 2006 census, 50 percent of the population identified with the Christian religion ranging between 27 to 67 percent in parishes. In 60 percent of parishes the Christian population was 45-55 percent. The highest percentages (over 60 percent), were recorded in three types of parish: those with a substantial Pasefika population,⁶² some affluent suburbs,⁶³ and in rural South Island especially where Presbyterianism was strong.⁶⁴ The lowest percentages were in inner city areas,⁶⁵ suburbs with a high percentage of affluent single people,⁶⁶ and ‘alternative lifestyle’ or environmentally aware districts.⁶⁷ A high level of Christian affiliation seldom meant that there was a high Anglican population.

The relative strength of the four main denominations helped to define a parish. Although nearly 14 percent of the population was affiliated to the Anglican Church in

⁶⁰ Ibid., p.3.

⁶¹ Manurewa (59,517), Henderson (57,090), Papakura (51,030), Rotorua (47,538), Howick (45,965), Massey (38,331), Whangarei (36,581), Glen Eden (35,327), Papatoetoe (35,217), Tauranga (35,160), Mt Roskill-Sandringham (32,881), Albany (32,679), Gisborne (32,523), Glenfield (30,645), and Torbay (30,033).

⁶² Otara (67.2), Mangere East (62.9), and Mangere Central (62.7).

⁶³ Highfield (64.5), Fendalton (63.2), Havelock North (62.9), Gladstone (62.1), and St Heliers (60.3).

⁶⁴ Mayfield-Mt Somers (67.2), Ashburton (64.5), Waimea Plains (64.2), Maniototo (64.1), Methven (64.0), Te Ngawai (63.3), Cheviot (63.1), Mackenzie (62.4), Tinwald (62.3), Gore (62.0), Winton (61.6), Waitaki-North Oamaru (60.9), and Hinds (60.8).

⁶⁵ St Luke’s, Christchurch (39.3), Cathedral, Dunedin (39.1), St John’s, Christchurch (39.0), St Matthew’s, Dunedin (36.1), All Saints, Nelson (35.8), St Mark’s, Wellington (34.9), St Michael’s, Christchurch (31.7), St Matthew’s, Auckland (30.3), and St Paul’s, Auckland (27.3).

⁶⁶ Grey Lynn (38.3) and Mt Eden (37.1).

⁶⁷ Murupara (39.8), Helensville (39.7), Mangakino (39.3), Raglan (38.8), Titirangi (38.1), Golden Bay (35.9), and Waiheke Island (35.6).

2006, the percentages in parishes ranged from three to 30. A classification according to the respective levels of census affiliation⁶⁸ disclosed that Anglicans came first in 230 parishes, second in 93, third in 46 and fourth in only four. Roman Catholics were the largest in 96 parishes and Presbyterians in 46 (table 10.9).

The highest Anglican percentages were in affluent suburbs,⁶⁹ long-established pastoral farming areas, some urban fringe and ‘sunbelt’ retirement areas, and some areas with a high percentage of Maori. The lowest percentages were in the inner cities, in suburbs with high migrant and Pacific Islander populations, and in Otago-Southland.⁷⁰ The number of Anglicans in each parish also varied: four parishes had over 6000 nominal Anglicans⁷¹ but some rural parishes had only a few hundred.

Roman Catholics were more numerous in Auckland’s western suburbs, the Hutt Valley, the eastern suburbs of Wellington, and in western Hamilton. They also had pockets of strength on the West Coast and in Timaru, South Taranaki and Wanganui. They came second in Nelson and Marlborough, and in most North Island provincial areas. Presbyterians were relatively stronger in rural areas like north and central Canterbury, and rural Hawke’s Bay.

Anglican dominance was challenged in the southern South Island: Anglicans came third, behind Presbyterians and Roman Catholics, in 29 of the 33 parishes in Dunedin. Anglicans made up 35 percent of Nelson’s Christian population but only 17 percent in Dunedin. In no Dunedin parish was the Anglican percentage higher than 25 percent; in Nelson it was never lower than 25. Anglican percentages were low in parts of Auckland and Wellington where there were heavy concentrations of Pasifika peoples. In other areas there was a clear division between parishes in which either Anglicans or Roman Catholics predominated, especially in Auckland, Wellington, and Hamilton.

Under the revised constitutional arrangements Maori Anglicans came under Tikanga Maori and the pastorates were not included in the dioceses. For that reason, it was necessary to exclude Maori from the statistics. Their inclusion would have distorted

⁶⁸ Each denomination carried a single letter indicator (A: Anglican; C=Roman Catholic; P=Presbyterian; M=Methodist). The most common descriptor, ‘ACPM’, signified that Anglicans were the largest group, followed in order by Roman Catholics, Presbyterians, and Methodists.

⁶⁹ Christchurch differed from other major cities as Anglicans came first in all except five parishes.

⁷⁰ Parishes with levels of Anglican affiliation below 10% were in Auckland (27), Dunedin (20), Wellington (9), Waikato (3), Christchurch (1), Waiapu (0), and Nelson (0).

⁷¹ Gisborne (7782), Rotorua (7338), Howick (6348) and Papakura (6123).

the statistics especially in Waiapu, which had the largest Anglican Maori population.⁷² Overall, Maori comprised 13 percent of the Anglican population. In 60 parishes in urban,⁷³ provincial,⁷⁴ and rural⁷⁵ areas, they accounted for over 20 percent of the Anglican population.

When the number of Maori Anglicans was deducted from the total it became possible to arrive at a more realistic assessment of the population of parishes and to make comparisons.⁷⁶ When the non-Maori Anglican population was divided by the number of parish units (374) a mean population of 1290 resulted. Parishes came in a variety of sizes. Those in rural areas were smaller than those in the cities and towns. There were fewer than 1000 Anglicans in 187 parishes, between 1000-2000 in 119 parishes, and over 2000 in the other 68 parishes.

The annual parish returns gave some indication of attendance, although for many years the total related to the number of Easter communicants. From 1960, all dioceses published annual acts of communion totals. This was an improvement but it was still not an entirely satisfactory measure as it excluded attendance at other services. It disadvantaged parishes where the Eucharist was not celebrated as frequently as in others. However, total attendance figures were collected from the 1980s but they were not always reliable. For the purposes of this exercise, therefore, the acts of communion totals were the most accurate.

⁷² Maori constituted 45 percent of the Anglican population in Gisborne and 39 percent in Rotorua. The area with the highest percentage (36 percent) of Anglicans in the country, the East Coast, had a total population of 4737, including 1725 Anglicans but of whom only 174 were non-Maori.

⁷³ Otara (59.1), Mangere Central (54.7), Clendon (53.6), Mangere East (49.9), Porirua (44.4), Otahuhu (40.1), Titahi Bay (34.2), Taita (34.0), Glen Innes (33.3), Manurewa (32.0), Wainuiomata (29.6), Naenae (25.0), Panmure (24.4), Mangere Bridge (24.1), and Papakura (20.0).

⁷⁴ Flaxmere (55.3), Gisborne (44.9), Tamatea (44.8), Bluff (43.2), West Rotorua (39.9), Rotorua (39.3), Tokoroa (33.7), St Augustine, Napier (27.4), Whangarei (25.9), Clive-Haumoana (23.5), Castlecliff (23.0), Nawton (22.8), Kamo-Hikurangi (21.6) and Riverslea (21.3).

⁷⁵ East Coast (89.9), Murupara (70.9), Kawakawa (70.6), Chatham Islands (67.4), South Hokianga (66.9), Wairoa (62.5), Waimate North (56.3), North Hokianga (54.7), Edgecumbe-Kawerau (50.2), Kaitaia (48.2), Opotiki (43.9), Waikohu (42.8), Russell (41.2), Waipaoa (35.9), Ruapehu (31.4), Turangi (30.9), Mangakino (30.2), Huntly (29.4), Otaki (28.2), Te Kuiti (27.9), Porangahau (27.2), Whakatane (26.2), Northern Wairoa (25.9), Te Puke (24.0), Taihape (24.0), Ngaruawahia (23.8), Orakau (22.9), Foxton-Shannon (22.0), Coromandel (21.8), Paeroa (21.1), Waitara (20.9), Kawhia (20.8) and Taumarunui (19.7).

⁷⁶ It could be argued that a similar calculation should be made in respect of Pacific Islander Anglicans who came within the jurisdiction of the diocese of Polynesia. However, their numbers were relatively small and largely confined to a small number of Auckland parishes.

The Size of the Congregation

Congregational size was a key element in defining a parish and prescribing its most appropriate model of ministry. Alban Institute research suggested that churches should be defined according to their size of their congregations.⁷⁷ Humans tended to form ‘clans’ of about 50 but, at about 150, the nature of the group changed and more formal structures were required. At around 400, issues of scale made it necessary to redefine the structures. There were four main categories of church size:⁷⁸

- Family (a weekly average of between one and 50 worshippers);
- Pastoral (50-150);
- Programme (150-350); and
- Corporate (over 350)⁷⁹.

An analysis of attendance statistics for 2001-10⁸⁰ indicated that there were 113 family, 177 pastoral, 63 programme, and 17 corporate-size parishes. (The characteristics of each size are summarised in table 10.10 and an analysis of parishes in urban and rural areas is provided in tables 10.11-10.13; figs 10.8 and 10.9).

Family congregations resembled extended families organised around one or more ‘gate-keepers.’ Their clergy, increasingly part-time, were effectively chaplains who led worship and provided pastoral care. Two-thirds of family size parishes were in rural areas where they accounted for 55 percent of all ministry units. There was a high ratio of family size congregations in four dioceses, especially Dunedin and Waiapu (over 75 percent) and Auckland and Christchurch (over 60 percent). Many of these were LSMUs. The few urban parishes (only 16 percent) in this category were in struggling and often ethnically diverse areas which were often reliant on diocesan support.

⁷⁷ Alban Institute, *Raising the Roof: the Pastoral to Program Size Transition*, <http://www.alban.org/raisingtheroof/changingSize.asp>, accessed 15 April 2012.

⁷⁸ The Episcopal Diocese of Texas modified this to: Family (0-75), Pastoral (76-140), Transitional (141-225), Programme (226-400) and Resource (401 and higher).

Lyle Schaller argues for: Fellowship (35-40), Small (35-100), Middle (100-175), Awkward (175-225), Large (225-450), Huge (450-700) and Mini-Denomination (700 and over).

Doug Walrath produced yet another set of categories: very small (under 50), small (40-100), middle-sized (75-200), moderately large (150-400), very large (over 350).

⁷⁹ In order of size the 17 corporate-size parishes were: Christchurch Cathedral; St Christopher’s, Avonhead; All Saints, Palmerston North; Wellington Cathedral; St Luke’s, Waikanae; St Barnabas, Fendalton; Auckland Cathedral; Holy Trinity, Tauranga; Taranaki Cathedral; St George’s, Epsom; St John’s, Latimer Square; Church of the Saviour, Blockhouse Bay; Nativity, Blenheim; St Paul’s, Symonds Street; Nelson Cathedral; St Aidan’s, Remuera; and St James, Lower Hutt.

⁸⁰ Based on a 10-year average of total attendance for the years 2001 to 2010 inclusive.

Pastoral parishes made up 51 percent of urban and 43 percent of rural parishes. Around 60 percent of all parishes in Wellington, Waiapu and Nelson were in this category. With their vicar and ‘manageable’ size, they most closely resembled the ‘traditional’ Anglican parish. The emphasis was on maintaining a direct relationship between the clergy and parishioners. Such congregations were small enough for all members to know one another and for parish activity to be centred round the vicar. However, this emphasis on personal care sometimes led to reluctance to grow.

The programme parish required a different approach which was sometimes resisted by those who valued the personal nature of the vicar-people relationship. The role of the vicar became one of coordinating, equipping and encouraging and leadership was distributed among a wider group. The quality of programmes, and their leadership, was vital. With only two exceptions,⁸¹ programme parishes were located in larger centres; they accounted for 26 percent of urban parishes. They were all well-resourced, had stipendiary clergy, and often provided firm support to dioceses in such matters as training junior clergy.

Corporate churches were known for the excellence of their worship and the quality of their programmes. They usually provided a range of worship services. Such parishes were usually multi-staffed with each member of the team holding a portfolio responsibility. Decision-making was more complex as it involved the staff, the vestry and a range of committees or task groups. The 17 corporate size parishes were all located in urban centres.

Congregations did not grow or decline smoothly, but tended to ‘plateau’ at certain predictable levels of attendance, notably when attendance was between 150 and 250. Churches in this ‘pastoral-to-programme plateau’ often gave an impression of being quite unsettled about which size they really wanted to be. While the leadership worked hard on issues of growth and welcome, people frequently said that it would be ‘best to remain small so that we can all know each other’.⁸²

⁸¹ Kaitaia and Balclutha.

⁸² *Raising the Roof*: Ibid.

The Trend toward Larger Parishes

Margaret Galt's research on the Presbyterian Church⁸³ indicated that over 60 percent of its parishes had weekly congregations of fewer than 75 people. On the other hand, most people worshipped in larger parishes: 60 percent in churches with over 100 people present.⁸⁴

This trend was even more pronounced in the Anglican Church (tables 10.14-10.15; figs 10.12-10.13). In total, 72 percent of attendances took place in 39 percent of parishes (145) where weekly attendance was over 100. The other 28 percent worshipped in the remaining 61 percent of parishes with under 100 in the congregation.

Within that framework, 40 percent of those who attended worship in 2006-10 did so in only 48 parishes (or 13 percent of the total) which had a weekly attendance of over 200 (table 10.16). These parishes included all eight cathedrals, three inner city churches, twenty parishes in metropolitan suburbs, nine in provincial cities and eight in provincial towns. Twenty were evangelical or charismatic and one Anglo-Catholic but most were 'middle-of-the-road' Anglican. Larger parishes offered a wider range of activities and catered for niche markets. A parish which identified its priorities, shaped its identity around them, and targeted its constituency sometimes produced very positive outcomes.

Galt also concluded that parishes had become smaller because the number of parishes had not declined as much as the number of worshippers. In 1951 the average Presbyterian parish had 308 worshippers; in 2008 it had 86. Large churches were less likely to decline and small churches found it hard to grow. The number of Anglican parishes increased from 280 to 360 between 1945 and the 1980s but then stabilised at that level. Comparable Anglican attendance statistics prior to the 1980s are not available but a comparison of annual AoC totals indicated that between the two periods 1965-75 and 2000-10, average annual acts of communion per parish declined from 91 to 75 a week or by 15 per cent⁸⁵ (table 10.17).

The overall decline in worship attendance resulted in there being fewer 'large' parishes. The number of parishes with over 150⁸⁶ weekly communicants declined from

⁸³ Dr M.N. Galt, *A Statistical Overview of Parish Life*, Wellington: Presbyterian Church of Aotearoa New Zealand Church Property Trustees, April 2009.

⁸⁴ Of this total over one-third had over 200 people and nearly one in five had over 300 members.

⁸⁵ From 4743 to 4028 per week.

⁸⁶ For ease of calculation, the weekly figures are based on annual acts of communion divided by 50. Thus 150 equals an annual total of 7500, 100 equals 5000, and 50 equals 2500.

68 to 41 between 1976 and 2010;⁸⁷ those with 100-150 communicants remained the same; but the number of ‘small’ parishes (fewer than 100), increased from 226 to 268⁸⁸ (tables 10.18-10.22 and figs 10.10-10.11).

There were 33 parishes with over 200 weekly communicants in 1976 but only 24 in 2010 (table 10.23). Of the original 33, only 15 remained on the 2010 list. The others fell below 200 but nine new parishes brought the total to 24, of which 16 were in the three main cities and eight in provincial cities.

Christchurch headed the list in both years: St Barnabas’, Fendalton, in 1976 and St Christopher’s, Avonhead, in 2010. Bob Lowe was vicar of St Barnabas’ for over twenty years (1966-87) when it was the best known parish in New Zealand. The weekly evensong continued long after it disappeared in most parishes. Attendances peaked at 39,000 and although numbers later declined to 24,000, the totals were still among the highest in New Zealand. The AoC total declined by 11 percent but St Barnabas’ remained on the 2010 list, in fifth place.

Nearby St Christopher’s, not even listed in 1976, began as a daughter church of St Peter’s, Upper Riccarton in 1959 but became a parochial district in 1964. It recorded a 250 percent increase in acts of communion. In 47 years it had only three vicars⁸⁹ and under Mike Hawke (vicar 1988-2010), AoC increased from 10,000 to 25,000 and total attendance exceeded 30,000. The parish ministered to all age groups but targeted them at different services:⁹⁰

Our cradle-to-grave mentality means that we have a programme and interest that reach right across the spectrum – in terms of age, style, personality and times
Presently we average 650-700 people each week and so we encourage the culture of thinking bigger rather than smaller. Our aim is to involve more and more people in ministry to help cover the increasing needs that people in society have. So rather than cut down on the number of services and assistance we offer, we tend to add more. While we are a large church, we do not regard size as a major goal, rather we believe in doing the basics well and when we do that, number growth usually occurs. So we see growth as a by-product, not an aim in itself.⁹¹

⁸⁷ Or from 19 to 11 percent of the total.

⁸⁸ Or from 63 to 72 percent of the total. (Within this group, those with fewer than 50 communicants increased from 30 to 45 percent). In 2010, the percentage of small parishes in each diocese was: Dunedin (84), Waikato and Taranaki (80), Christchurch (75), Nelson (73), Waiapu (70), Auckland (69) and Wellington (62).

⁸⁹ <http://www.stchristophers.org.nz/history/>, accessed 30 November 2010.

⁹⁰ Over-60s at 7.45am (using the old prayer book), 48-60 at 9.00am (the new prayer book and ‘quality’ music), families with children at 10.30am, and those aged 19-30 at 7.00pm

⁹¹ <http://www.stchristophers.org.nz/core-values/>, accessed 30 November 2010.

This growth did not seem to have had a negative impact on neighbouring parishes: acts of communion at St Peter's increased by 72 percent. The inner city parish of St Michael and All Angels, unashamedly Anglo-Catholic since 1910, retained its position. Attendances at Christ Church Cathedral had always been high but this was not necessarily reflected in AoC. However, by 2010 the annual total increased from just under 10,000 to 17,000.

In Auckland some parishes disappeared from the list but others took their place. In 1976, both Remuera parishes recorded over 11,000 AoC but neither appeared on the 2010 list. St Mark's entered into decline before 1980 but after 1986 adjusted itself to a new level of around 7000 AoC.

Papatoetoe, the tenth largest in Auckland in 1976, was a mixed residential area with its own sense of community. By 2006, however, it was one of the most diverse communities in Auckland. An influx of Asian immigrants (and departure of Europeans) changed the character of the area:

Papatoetoe has seen the biggest change in ethnic makeup between 1991 and 2006. In 1991, Papatoetoe was just under 80 percent European, but by 2006 this proportion was just over 40 percent. In 2006, Asian and Pacific people together made up just over 50 percent of Papatoetoe's population.⁹²

Within the parish boundaries, only 33 percent were European. Adherents of 'other religions' made up 24 percent of the population. These factors impacted on Anglican life and, not surprisingly, the parish AoC total declined by 40 percent, from 10,000 to 6000.

In 1976, nearby Manurewa recorded just under 10,000 AoC. The parish later divided. Clendon became a separate unit and in 2010 recorded 10,186 AoC. When the Manurewa total (5182) was added it meant that there had been an overall increase of 55 percent although growth was concentrated in the new parish. This parish was located in one of the poorest areas of South Auckland.⁹³ It provided an innovative ministry to the

⁹² Statistics New Zealand: [Mapping Trends in the Auckland Region: Ethnicity](http://www.stats.govt.nz/browse_for_stats/people_and_communities/Geographic-areas/mapping-trends-in-the-auckland-region/ethnicity.aspx)
http://www.stats.govt.nz/browse_for_stats/people_and_communities/Geographic-areas/mapping-trends-in-the-auckland-region/ethnicity.aspx, accessed 1 May 2014. Between 1986 and 2006, Anglican numbers fell from 5301 to 2340. Roman Catholics increased from 4167 to 4449 and Methodists from 1485 to 1596. Both churches were more ethnically diverse than the Anglican Church. Presbyterian numbers also fell (from 4212 to 3000) but at a lower rate than Anglicans because of their stronger Pasifika component.

⁹³ The ethnic composition of its population in 2006 was: European (26%), Maori (32%), Pacific (38%), Asian (9%). Note that the total percentage exceeds 100% because respondents were permitted to select more than one ethnic category.

people of the area⁹⁴ and attracted a significantly large and multiracial worshipping congregation.

In Howick, acts of communion increased by 25 percent to nearly 15,000, the seventh highest total. This parish, established in 1847 to minister to Fencible settlers, has a long history of effective ministry,⁹⁵ ‘central’ Anglicanism, an excellent musical tradition, a commitment to pastoral care, and community social service through a range of programmes. It offers the ‘Seasons’ grief ministry, weekly ‘Thursdays at 7’ concerts, language classes for new migrants, the ‘Selwyn Seniors’ programme, and a food bank. It has a staff of three full-time clergy. More funerals were conducted there than in any other Auckland parish and the old Selwyn church is a popular wedding venue. However, while Howick’s population more than doubled between 1986 and 2006, the number of Anglicans declined slightly while other denominations recorded increases, probably reflecting their stronger Asian components.⁹⁶ The ethnic composition of the area differed from parishes in South Auckland: those of Maori and Pasefika ethnicity were few. Europeans made up 63 percent of the 2006 population; Asians 25 percent. Perhaps a quarter of the All Saints’ congregation had come from South African and they contributed to the larger congregations.⁹⁷ Because of their mixed ethnicity, their presence in the community was not evident in the statistics.

The experience of St Paul’s, Symonds Street was most unusual. This was the oldest parish in New Zealand. It was the Anglo-Catholic ‘shrine’ in Auckland for many years but in the 1960s became the centre for the charismatic movement.⁹⁸ However, it then entered the doldrums, parishioners drifted away and closure was even discussed. However, the parish was turned around after 2004 when a ministry team from a London parish arrived:

Modern St Paul’s is experiencing a second revival: during the late 1990s and early 2000s, many young New Zealanders came to faith or re-experienced the Spirit at St

⁹⁴ *Anglican Taonga*, 11 December 2008, <http://www.anglicantaonga.org.nz/News/TIKANGA-PAKEHA/Beale>, accessed 11 September 2012. <http://www.loveyourneighbour.co.nz/?sid=5574>, accessed 3 December 2012.

⁹⁵ Between 1967 and 2013, there were only three incumbencies: Michael Houghton (1967-79), Bruce Moore (1979-92), and Bruce Keeley and Diane Miller-Keeley, co-vicars (1992-2013).

⁹⁶ Between 1986 and 2006 the total population increased from 21,270 to 45,965. Anglican numbers decreased (from 6609 to 6348), resulting in a drop in their percentage in the total population (from 31% to 14%) while other denominations recorded substantial increases: Roman Catholics from 2706 to 5873 (117%), Presbyterians from 3321 to 4385 (32%), and Methodists from 813 to 1491 (83%).

⁹⁷ Based on personal observation as a regular worshipper at All Saints for 15 years.

⁹⁸ The transition came during the incumbency of Kenneth Prebble (1954-74) and continued under his successors David Balfour (1975-84) and Bill Heald (1984-92).

Mary's, Bryanston Square in London. Returning home, many of them as new parents or newlyweds, they sought a similar spiritual home in their native city.

A team from St Mary's, after discussion with the Anglican Church in New Zealand, were invited in 2004 to set up new family and young people-focused services in the historic St Paul's, Symonds St. Mike and Bex Norris, together with a core congregation of about eighty people in the first year, many of whom had previously attended St Mary's in London, have overseen huge growth, with over a thousand congregants now registered on the church database.

In the last five years the staff of St Paul's has grown to ensure that the spiritual, pastoral, intellectual and social needs of the congregation and the city can be met. The plethora of courses, groups, activities, worship and fellowship at St Paul's in 2010 – six years after starting with a roomful of people – reveals the impact we are having in the city of Auckland, seeking once more the welfare of our city.⁹⁹

Annual attendance averaged 27,000 but there were only 6000 AoC as the eucharist was rarely celebrated at the main morning service.¹⁰⁰ Offerings exceeded a million dollars, the highest recorded in a New Zealand Anglican parish.¹⁰¹

St Paul's represented a moderate example of the large churches found overseas which drew their mainly young congregations from many parts of their cities. The best known church in this tradition is Holy Trinity, Brompton in London¹⁰² which devised the Alpha courses widely used throughout New Zealand. Less reluctant to disclose their Anglican origins were groupings such as the Federation of Independent Evangelical Churches (FIEC) which included 26 churches, mostly in New South Wales. Churches such as these paid little heed to parish (and, sometimes, diocesan boundaries) and sat very lightly on their Anglican origins. Similar in style were the six churches in the 'Trinity Network' throughout South Australia which developed from Holy Trinity, the original city church in Adelaide.¹⁰³ Churches such as these have sought to address the failure of Anglicanism to appeal to younger generations.

Two other Auckland parishes, each associated with Bob Barrett, displayed remarkable growth. Neither was on the 1976 list. Blockhouse Bay began as a small daughter church of Avondale and AoC never exceeded 4000. Barrett arrived in 1976 and when he left in 1991 the total was 15,000 although it has since settled at around 12,000 in an area which now has a radically different ethnic composition. Until 1985 St

⁹⁹ <http://www.stpauls.org.nz/Introducing/OurStory/WhereWeveComeFrom.aspx>, accessed 30 November 2010.

¹⁰⁰ Between 2007 and 2012, attendance totals were 26,078, 24,249, 28,248, 27,773 27,404, and 30,307. Acts of communion totals were 9578, 7784, 4071, 4874, 5060, and 5214.

¹⁰¹ \$1,398,487 in 2012.

¹⁰² <http://www.htb.org.uk/>, accessed 20 May 2014.

¹⁰³ The writer is grateful to Dr David Hilliard for this information. <http://www.fiec.org.au/>, and <http://www.trinitycity.org.au/>, accessed 20 May 2014.

George's, Epsom was an unremarkable parish in an affluent area, which had a part-time priest for a time, and much of its energy was devoted to ministering to rest homes. Brian Jenkins, director of the Church Army since 1980, became part-time vicar in 1990 and, under him, AoC increased from 6000 to 14,000. Barrett followed him (2002-08) and the AoC total reached 17,000, the fourth highest in New Zealand.

There was a realignment of parish strength and weakness in Wellington. In Karori, AoC declined from 14,000 in 1976 (ninth highest) to under 9000, but the decline was actually even more pronounced as the parish now included the previously independent Karori West. The combined decrease was about 50 percent.¹⁰⁴ There was a similar outcome when Khandallah and Ngaio combined to form a new parish of Onslow.¹⁰⁵ The most recent expansion in Wellington took place on the Kapiti Coast: Kapiti parish experienced growth of 42 percent and Waikanae 150 percent, although there the AoC total (13,000) was greatly exceeded by total attendance figures of between 25,000 and 30,000.

However, the most significant changes occurred in the provincial areas. Reference was made earlier to the changes in Palmerston North, Wanganui, Gisborne and Rotorua but numbers fell even more sharply in Masterton (by 35 percent). In Levin there was a fall of only eight percent, although it brought the total to just below 10,000. Whangarei recorded the sixth highest total in 1976 (15,000) but fell to 10,000 in 2010 although when the totals for two neighbouring districts, previously part of the parish, were added, there was an overall decline of only nine percent.

Only two parishes recorded numerical growth in Waiapu. AoC at Taradale¹⁰⁶ increased by 74 percent and it was the only parish in Hawke's Bay which grew. Taradale was a rapidly growing community on the edge of Napier but it was difficult to identify any external factors which could have influenced the downward trend elsewhere. The Havelock North total fell by 42 percent despite a population increase.¹⁰⁷ Annual totals also fell at St Augustine's, Napier (64 percent), Otumoetai (51), and the

¹⁰⁴ In 1976 Karori (14,077) and Karori West (3456) had a total of 17,533. The combined 2010 total was 8782, representing a fall of 8751 or 50 percent.

¹⁰⁵ Acts of communion in the two parishes totalled 9451 in 1976 but the combined parish, known as Onslow, recorded only 4217 acts of communion in 2010, an overall decrease of 5234, or 55 percent.

¹⁰⁶ Acts of communion in Taradale remained at 4000 between 1960 and 1976, then steadily increased to 12,000 during the ministry of Huntly Dryburgh (1976-93). They then gradually fell to 9000 but later recovered and by 2010 exceeded 10,000.

¹⁰⁷ From 12,973 to 7574.

Cathedral (35). The only other parish which recorded numerical growth was Holy Trinity, Tauranga, for many years a traditional but effective parish.¹⁰⁸ AoC totals were around the 15,000 mark until Otumoetai was established in 1967 and the total fell to 9000. It continued to grow until the AoC total reached 19,000 in 1981 but then retreated to 11,000 in 1987. However, under the leadership of Brian Hamilton (1988-2007) numbers increased to 22,000 AoC in 2007. The loss of the old church by fire in 1999 galvanised the parish which then built a modern church and event centre accommodating 900. The parish stood outside the liberal line of Waiapu, and proclaimed itself as:

... an evangelical church which means we believe evangelism is a central part of the Christian gospel. For this reason the church is actively involved in promoting and running the Alpha programme for the local community and is likewise active in Global evangelism through overseas mission. Being an evangelical church also means we see the Bible as authoritative in our Church life.¹⁰⁹

10.5 Measuring Effectiveness

The effectiveness of a parish could be assessed by relating its Anglican population to its annual attendance, thus producing an ‘attendance quotient’ (AQ). However, a quantitative tool of this nature was incapable of assessing less tangible factors relating to the character or temperament of the parish. Other resources were available to diagnose the parish.

Measuring Effectiveness: an Attendance Quotient

B.I. Coleman, an authority on religious history in Victorian England, noted that ‘attendance at Sunday worship was generally recognised as a crucial aspect of religious practice and, for the historian, it is a yardstick that permits some sort of comparison between denominations and between localities.’¹¹⁰ Regional variations existed as there was a disparity in Anglican performance between parishes in the industrial towns and those in the country. Inglis’ *Index of Attendance*, based on the 1851 religious census, was compiled as ‘a method of expressing the relative strength of denominational

¹⁰⁸ Among its vicars (1959-65) was E.K. (later Sir Edward) Norman, a later Bishop of Wellington.

¹⁰⁹ http://www.holytrinitytauranga.com/about_us.html, accessed 30 November 2010.

¹¹⁰ B.I. Coleman, *The Church of England in the Mid-Nineteenth Century: A Social Geography*, London: The Historical Association 1980, pp.5-6.

allegiance as it varies over the country'.¹¹¹ He simply 'added together the morning, the afternoon and the evening attendances and expressed this total as a percentage of the total population for that area'.¹¹²

This simple method was applied to Anglican parishes in New Zealand. The population of each parish¹¹³ was divided by its average annual attendance¹¹⁴ to measure the extent to which Anglicans attended worship. The available data took into account both affiliation (the number of 'census Anglicans' living in the parish) and attendance (the number who participated in its worship). The first was a measure of potential; the second of participation. The overall quotient was 4.34.¹¹⁵

The resulting Attendance Quotients (AQ) from each parish were arranged in four groups based on their ratings and placed in urban and rural categories¹¹⁶ (Appendix 12). The highest diocesan AQs were recorded in Nelson (5.92) and Christchurch (5.47), followed by Dunedin (4.94), Wellington (4.87), and Waikato and Taranaki (4.44), ahead of Auckland (3.51) and Waiapu (3.09).

The South Island dioceses thus registered the highest results. On the other hand, the relatively poor performances of Auckland and Waiapu raised questions. The size and rapid growth of Auckland suggested that it had been unable to capitalise on its rising population. Waiapu's policy of centralising and amalgamating churches may have been counter-productive. Rural areas scored lower than urban areas because services were less frequent and many lacked full-time clergy.

Nearly 40 percent of parishes¹¹⁷ recorded scores above the national average (table 10.24). They were of two main types. Inner-city parishes which had very small resident populations relied for support from people who lived outside their boundaries. They typically offered a particular brand of worship or theological stance. High church St Michael's in Christchurch was a classic example. Its resident Anglican population was only 74; low-church St John's had 379. Both had large congregations and thus high

¹¹¹ K.S Inglis, 'English Churches and the Working Classes, 1880-1910', DPhil Thesis, Oxford, 1956, cited by John D. Gay, *The Geography of Religion in England*, London: Duckworth, 1971, p.54.

¹¹² Gay, *ibid.*, p.54.

¹¹³ The non-Maori Anglican population at the 2006 census.

¹¹⁴ Average annual attendance during the period 2000-10.

¹¹⁵ The average annual attendance during the period 2000-10 was 2,095,265. A ten-year average was chosen to minimise the risk of basing the calculation on a single and possibly 'rogue' year. The non-Maori Anglican population at the 2006 census was 482,784. The resulting quotient was 4.34.

¹¹⁶ AQ 0.00-2.50; 2.50-3.75; 3.75-5.00; over 5.00.

¹¹⁷ 146 (or 39 percent) of the 377.

AQs¹¹⁸ while the Cathedral, which had no boundaries and thus no resident population, had the highest attendance statistics in the country. The other cathedrals also produced high AQs¹¹⁹ as did inner city parishes.¹²⁰ The second group was made up of charismatic-evangelical suburban parishes which also generated support from beyond their boundaries. Each offered a very specific worship style and energetic programmes of service and discipleship.¹²¹

Socio-economic well-being had little bearing on the AQ. Some poor parishes like Clendon and Otahuhu had very favourable AQs, the result of pastoral energy and the response of non-European Anglicans and those who lived outside the boundaries.

Among parishes with low AQs were several which had been established during the post-war boom. Many had large populations with a low percentage of Anglicans. It was difficult for such parishes to thrive where other denominations were larger and Christians were a minority. Some struggled with buildings that lacked visual appeal; many were church-halls. They fitted the profile identified by Mead and Buckle: they lacked maturational, organic and incarnational growth. Parishes like Glenfield and Glen Eden (in Auckland), Belfast, Burwood and Hornby (in Christchurch), and, to some extent, Taita, Naenae, and Wainuiomata (in Wellington), and some in smaller dioceses fell into this category.

On paper, Glen Eden was one of the biggest parishes in the country. Its Anglican population of 2,200 was similar to Karori, Merivale and Kohimarama, but while they had a population of around 10,000, Glen Eden had 35,000. Those parishes also had an Anglican percentage close to 20 but Glen Eden's was only 7.4. Indeed, in most parts of the parish it was only five percent but in one area it reached 11 percent. Furthermore, Anglicans represented only 16 percent of the Christian population compared with between 34 and 41 in the others. Christians made up only 46 percent of Glen Eden's population (compared with 50-57 percent in the others). AoC in Glen Eden declined by 45 percent over this period and contributed to its very low AQ of 0.92.

Glenfield was another case in point. It had an AQ of 0.82. Its population was 30,000, of whom only 2600 (or nine percent) were Anglicans. Christians made up 47

¹¹⁸ St Michael's 279.13 and St John's 59.69.

¹¹⁹ Dunedin (33.01), Wellington (32.41), Hamilton (19.17), Auckland (16.54), Nelson (15.99), New Plymouth (14.30), and Napier (8.42).

¹²⁰ St Matthew's, Dunedin (83.51), St Paul's, Symonds Street (51.68), St Matthew in the City (9.26) and St Mary's, Timaru (14.01).

¹²¹ Avonhead (18.04), St George's Epsom (22.98), Blockhouse Bay (22.42), Clendon (20.85), Hataitai (11.47), and Waikanae (10.58).

percent of the population but Anglicans were only 19 percent of that. The parish had a chequered history: it was a cooperating parish for some years but this collapsed and the parish was divided. Part of it became a separate mission district in Albany-Greenhithe. Numbers fell in Glenfield and a decision was made to close the parish but this was reversed shortly afterwards. A series of part-time clergy were appointed to minister to a small but committed congregation. It worshipped in a building designed as a hall and located on a section which lay below the level of the road and thus was not visible to passing traffic.

The AQ simply related the size of the worshipping congregation to its Anglican population. It gave an indication of effectiveness: a parish whose AQ was high had attracted a higher worshipper response than one with a low AQ. However, it was not a complete answer to the question of how to measure parish effectiveness. It may have produced a skewed result in inner-city eclectic parishes but at least that demonstrated their ability to transform the disadvantage of a low resident population into an advantage through emphasising some aspect of Anglican identity. The AQ could identify parishes in terms of overall strength or weakness. It opened the way to further inquiry. It could not consider qualitative factors such as the ability of the parish and its clergy to attract people to worship, or the quality of its programmes and pastoral care. Other tools were required to identify specific areas of effectiveness and promote strategies to develop ministry.

Measuring Effectiveness: Qualitative Approaches

Kennon Callahan argues that there is no such thing as an ideal church size. 'Some people think that the more members a church has, the greater that church is.' He argues that a more important question is 'How many people is your church serving in mission?' He concludes that twelve factors emerged consistently as the central characteristics of successful missional churches. These fell into two categories, six described as 'relational' and six as 'functional' (table 10.25).

The first relational characteristic of an effective parish was that it had specific, measurable mission objectives. It took pastoral visiting very seriously: among the core congregation, newcomers and nominal parishioners. Its worship was 'corporate and dynamic,' carefully and collaboratively planned and led by competent people. Groups, either formal or informal, were available to incorporate newcomers. Strong leadership was important: a majority of leaders should have pastoral skills. Decision-making

should be participatory and the parish concerned less with its own needs and have a focus on its strengths, hopes and objectives.

In contrast, functional characteristics related to issues that improved or detracted from the effectiveness of the parish. They included competent programmes that served rather than used people; a location and leadership that were accessible; a parish plant that was visible in the community and with leaders who were known in the community; adequate parking and land, and attractive landscaping; adequate space and facilities for the programmes offered; and solid financial resources.

Callahan summed up the difference by saying that relational characteristics were sources of satisfaction in a congregation, while the functional characteristics were, if not in place, sources of dissatisfaction. There was no direct correlation between the two. Callahan's approach was supported by workbooks which enabled a parish to analyse itself and identify areas of strength which could be affirmed and expanded. He held that most successful churches possessed nine of the twelve characteristics, and the majority were relational rather than functional. However, 'tragically, too many churches have concentrated on the functional rather than the relational factors that contribute to mission and success.'¹²²

Callahan's tool was used for some years in the Diocese of Auckland as part of a parish review programme.¹²³ It proved to be a useful tool for identifying strengths and 'areas for development', a euphemism for 'weaknesses'. In one long-established, middle-class parish, for example, the parish's strengths were identified, on a 1-10 scale, as its corporate worship (8.02), visibility (7.95), space and facilities (7.91), accessibility (7.57), and financial resources (7.33). Following these were its parking and grounds (7.19), outreach in the community (7.05), the competence of the activities it offered (7.03), leadership (6.56) and decision-making and structures (6.52). Areas perceived as weaknesses were a sense of community in the parish (4.81) and pastoral care and visiting (4.69). These findings were used by the parish to shape the job description and priorities for the new vicar.

Another approach, Natural Church Development (or NCD), devised by Christian A. Schwarz, identifies 'eight quality characteristics which, when *all* present to a

¹²² Kennon L. Callahan, *Twelve Keys to An Effective Church*, San Francisco: Harper Collins, 1983, p.xii.

¹²³ The writer coordinated the parish review system in the Diocese of Auckland as part of his duties as Bishop's Executive Chaplain (1999-2006) and Bishop's Chaplain (Special Projects) (2006-11).

sufficient degree will practically *guarantee* numerical growth.’ These characteristics are: Empowering leadership, gift-oriented ministry, passionate spirituality, functional structures, inspiring worship service, holistic small groups, need-oriented evangelism, and loving relationships.¹²⁴

10.6 The Consequences of Decline

It was not easy to talk about decline in the church, as the Auckland bishops recently warned:

[Church decline] is something we cannot afford to ignore. We can dress it up and discount the decline in a multitude of ways but decline is real and we know it. This doesn’t mean there are not some fantastic pieces of flourishing ministry in the Diocese. Nor does it mean that all we are concerned about is numbers. But we have to get real about decline. It is a complex issue and it will require a complex response. From the episcopal team’s perspective we know that greater levels of collaboration are going to be required across ministry units. We anticipate that real change is required. For instance, we can see that some units will have to cease to be parishes and become mission districts because they fail to comply with the statute and because it will enable the Diocese to bring about some necessary collaboration. As bishops and archdeacons we hear people readily stating that we have to change the way we are doing church; that we have to work together in new ways. What we also know is that people almost entirely means other people need to change and that the Diocese should somehow help them stay the same.¹²⁵

Growth and decline had become a fundamental issue for the church. However, discussion is difficult because the pattern is uneven: attendances increased in some parishes but declined in others. Population increase and decrease was an important factor but other forces were at work. One consequence was a sharper distinction between urban parishes and those in rural and provincial areas. Most urban parishes retained stipendiary ministry but that was not possible in the country. Because rural parishes became smaller they were less able to sustain stipendiary ministry. They had to make use of new forms of ministry, the most important of which were local shared ministry and regional deaneries and, to some extent, cooperating parishes.

The distinctive challenges faced by the rural church were recognised when the first rural ministry conference was held in 1984.¹²⁶ However, a number of urban

¹²⁴ <http://pastors.mennolink.org/natchdev.html>, accessed 14 December 2012. An explanation of this approach is outlined in <http://www.living-stones.com/whatisncd.htm>, accessed 14 December 2012.

¹²⁵ Bishops’ Charge to the 1st Session of the 54th Synod of the Diocese of Auckland, September 2013.

¹²⁶ These Australian and New Zealand conferences are now held every fourth year. The first was in Darfield in 1984. Other conferences in New Zealand took place in 1992 (Waipawa), 2000 (Northland), and 2008 (Marlborough and Nelson). <http://irca.net.nz/transtasman.html>, accessed 24 September 2012.

parishes also struggled as changing socio-economic patterns and increased migration made an impact.

By 2010, there were full-time clergy in 77 percent of urban parishes¹²⁷ but only 53 percent of rural parishes (table 10.26).¹²⁸ There were marked diocesan differences:¹²⁹ Auckland had only seven stipendiary clergy outside the main urban areas¹³⁰ and Wellington only six.¹³¹ However, there were more stipendiary clergy in rural areas in Christchurch,¹³² Waikato, Waiapu, and Nelson (table 10.27).

The 1970s saw the advent of non-stipendiary clergy and cooperating parishes. Stipendiary clergy were warned that they could not be guaranteed a life-time career. The 1990s saw the introduction of local shared ministry and regional deaneries. Theological justification for LSM came in the form of a rediscovery of the *laos* as the people of God, the priesthood of the baptised (an Anglican response to the priesthood of believers). Cooperating parishes were inspired by the ecumenical imperative not to do separately what should be done together in unity. But not far below the surface of these theological discoveries was an acceptance that parishes had to be financially viable. Local shared ministry was more successful in Auckland than elsewhere but it was introduced in various ways in five other dioceses. Fundamental to the Auckland model was the appointment of full-time enablers each of whom was responsible for supporting, training and encouraging ministry teams in local units.

A number of other dioceses established regional deaneries which brought together several contiguous parishes which, at least on paper, retained their identity. Leadership was provided by a full-time regional dean (who was often supported by NSM priests) who was appointed essentially as vicar but with elements of an enabler. Similar to these were the arrangements whereby a priest was appointed as vicar or

¹²⁷ The metropolitan, main urban and secondary urban areas. Effectively, this included all towns with a population of at least 10,000.

¹²⁸ Minor urban areas (with a town with a population of 1000-10,000) and rural areas.

¹²⁹ Nelson (92%) maintained the full-time stipendiary model; Wellington, Waiapu and Waikato (75-77 percent) had embraced regional deaneries; Auckland (61) and Christchurch (64) introduced LSM and appointed part-time clergy. Dunedin (42 percent) had been unable to maintain the traditional model.

¹³⁰ Kaitaia, Northern Wairoa (Dargaville), Warkworth, Thames, Hauraki Plains; and Clevedon and Bombay-Pokeno near to the city.

¹³¹ Rangitikei (Marton), Otaki, Carterton, Greytown, South Wairarapa (Martinborough), and the shared stipend arrangement in Pahiatua and Eketahuna.

¹³² Lincoln, Malvern (Darfield), Waimate, Ellesmere (Leeston), Geraldine, Methven, Akaroa, Amuri (Culverden), Mackenzie (Fairlie) and the shared stipend arrangement in Temuka and Te Ngawai

priest-in-charge of two or more parishes. Both approaches were adopted in Wellington, Taranaki and Waiapu and to some extent in Christchurch and Dunedin.

Wellington went further than most when it amalgamated several parishes, not only in rural areas but also in affluent suburbs. It was no doubt assumed that economies would result, that the role of the clergy would become more fulfilling, and that the congregations would blend easily into a stronger community of faith. However, mergers often resulted in an overall reduction in the number of worshippers. The new enlarged parishes were scarcely stronger than those they replaced.

In Christchurch, the earthquake in 2011 prompted a radical plan for amalgamating many city parishes.¹³³ Further south, four Timaru parishes explored ways of working together,¹³⁴ three neighbouring parishes in the Waimate area established a new joint venture, and nearby Temuka and Te Ngawai parishes shared a vicar, as did Hokitika and South Westland. It seemed only a matter of time before similar arrangements would be explored in Mid-Canterbury (where there were seven parish units but only one full-time priest in an area with an Anglican population of only 5400) and in North Canterbury. Dunedin diocese considered a radical plan to reduce the number of parishes from 30 to 15 and cut the number of full-time clergy to 19. Apart from the cost savings such a move would establish stronger and more robust structures. The bishop referred to a lack of leadership at the local level which was manifested most notably in ‘small issues going unresolved and growing over time into larger, difficult issues’ and by ‘strong personalities gradually (and sometimes not so gradually) filling the leadership void in the parish in unhelpful ways’.¹³⁵ Some action was apparent: Gore and Waimea Plains shared the costs of a regional dean; St Kilda, Mornington and Green Island formed a ministry cluster.

By the end of the period it was obvious that parishes and dioceses had begun to focus on issues of growth and decline. They began to develop new ways of providing ministry in areas unable to support a full-time vicar. However, the new approaches could not be regarded as a panacea. The experience of amalgamation in Wellington demonstrated that while a merger might produce economies of scale it did not

¹³³ Diocese of Christchurch: Structural Review Group *Draft Proposal* 15 March 2013. The draft proposals envisaged a reduction in the number of parishes in Greater Christchurch from 40 to 25.

¹³⁴ <http://anglicantaonga.org.nz/News/Tikanga-Pakeha/Timaru-parishes-mull-over-future>, accessed 1 October 2013.

¹³⁵ Bishop Kelvin Wright, Personal communication with draft paper, ‘Possible Diocesan Structures’, 17 September 2012.

necessarily lead to growth. This underlined the importance of encouraging parishes to review their life at regular intervals by such means as the diagnostic tools provided by Callahan or NCD.

It was likely and desirable that the number of Anglican parishes would fall significantly. Little was achieved by allowing small units to struggle on without help. Models like the regional deanery offered the possibility of having a full-time priest available and hopefully able to lead a disparate group of small isolated congregations into a new future. The alternatives were often only closure or a hand-to-mouth, week-by-week struggle to survive.

10.7 Conclusions

Various statistical indicators were used to measure growth and decline in Anglican parishes over a 35 year period. There was a need to distinguish affiliation and participation. Affiliation was based on the responses made to the 'religion question' in the census; participation on the attendance statistics recorded by the church over a period of time. While affiliation declined by 39 percent between 1976 and 2006, attendance dropped by only 15 percent. Nevertheless, the church could take little comfort from that. No church could be complacent in the face of continued decline, whether it be of census adherents or committed worshippers. Nevertheless, decline was not geographically even. In some areas, population decline was the major contributor to falling attendance. This was especially so in two large regions, one in each island, which accounted for three-quarters of the overall decline. In some other areas, there was evidence of growth.

However, in Auckland, the largest urban area, other factors were in operation. The impact of overseas migration and the consequent increase in ethnic diversity produced a more complex picture. Paul Spoonley predicted that by 2031 about 38 percent of New Zealanders would be living in Auckland. Among OECD countries only Ireland had such a high proportion living in one city. He added: 'Not only will Auckland dominate future growth, it will also be much more diverse than the rest of New Zealand. By 2021, out of every 100 Aucklanders, 27 will be Asian, 17 Pasifika

and 12 Maori.¹³⁶ Immigration has already had a major impact on the ethnic composition of Auckland parishes as table 10.28 indicates.

By the end of the period, the reality of decline was apparent. Most dioceses rationalised parish structures. Especially in rural areas, the establishment of local shared ministry units and regional deaneries and the appointment of vicars with responsibility for a number of parishes were examples of the changes made. In some places, parishes were amalgamated but with mixed success.

Evidence indicated that 61 percent of those who attended services did so in 28 percent of parishes: in other words, 72 percent of parishes catered for 39 percent of those who took part in worship. That pointed to a major imbalance of resources. The church maintained ministry in less productive areas at the expense of areas of growth. The challenge to the church was how to balance the need to respond to growth at the same time as allocating resources to struggling areas.

There was a clear need to relate attendance to affiliation. The attendance quotient (AQ) provided a simple tool to assess the effectiveness of the parish. The average annual attendance was simply divided by the non-Maori Anglican population.¹³⁷ In itself it was insufficient. In fact, there was a growing belief that growth and decline were more than just numerical calculations based on church attendance. There was a need to appreciate the complexity of growth and decline. Some of the diagnostic tools that were available would help to accomplish that.

¹³⁶ Paul Spoonley, 'Numbers that cause problems for NZ's future prosperity', *New Zealand Herald*, 7 December 2012.

¹³⁷ Because Anglican Maori had come within the jurisdiction of the pastorates of Te Pihopatanga o Aotearoa it was necessary to subtract them from the Anglican population in each parish. To have included them would have been inappropriate and would have led to inaccuracies, especially in the Diocese of Waiapu.

Chapter 11

Conclusion

During the First World War, French doctors treated the wounded at aid stations behind the front. Those responsible for the removal of the wounded from the battlefield, or their care afterwards, would divide the victims into three categories: those who were likely to live, regardless of what care they received; those who were likely to die, regardless of what care they received; and those for whom immediate care might make a positive difference in outcome.

Thus was born the concept of *triage*, the process of determining the priority of treatment of patients, based on the severity of their condition. There were insufficient resources for all to be treated immediately and so treatment had to be rationed efficiently. The word itself comes from the French verb *trier*, meaning to separate, sift, or select.

That, in fact, is what the church has had to do in recent years, at least at parish level. Unfortunately, its understanding of triage was deficient. The parishes that were likely to live often thrived; but the distinction between those in the second and third categories was sometimes blurred. Appropriate treatment demands adequate diagnosis. Diagnosis presupposes access to accurate and up-to-date data. This exercise relied on the retrieval of data from archival sources relating to over 400 parishes over a period of 65 years.

This thesis begins with an examination of ‘anatomy’ and its basis as a discipline for researching the Anglican Church in the post-War period. That the writer ends this study reflecting on the concept of ‘triage’ points to the inescapable conclusion that, in life, choices have to be made, priorities need to be determined, and practices have to be assessed, jettisoned, and improved. Just as this thesis was being finalised, news came that the number of Anglicans in New Zealand had declined by a further 95,000 (or by 17 percent) between 2006 and 2013. Some observers would suggest that the church was in the second triage category; others ventured to suggest that ‘immediate care might make a positive difference in outcome’ and that it belonged in the third category.

James Belich’s idea that New Zealand was ‘re-colonised’ before it was ‘de-colonised’; his colourful analysis of New Zealand as a ‘tight’ society (which was ‘loosened’ from the 1960s); and his portrayal of New Zealanders as ‘Better Britons’ are

useful tools with which to examine the church. They provide the 'eyes' with which to see the church not only as it was, but as it became.

During the second half of the 'sixties' societal trends began to change the face of New Zealand but it would not be for another ten years that the church learned, from its overseas partners, that all was not well. Changes were needed. The Partners in Mission Consultation in 1976 offers a convenient hinge upon which to examine the church at each of its three levels of activity.

For the first thirty years of the period, the church was dominated by males (although there were more women in the pews), of European ethnicity (some of whom spoke a very refined English), who used liturgical forms from the 16th century, and who knew where they were located in the hierarchy. If any single phrase described this state, it was 'decently and in order'. This church had an assured place in the community; indeed, it 'hosted' the community through its rites of passage, the pastoral visiting by its clergy, and the social services it provided. Its clergy not only visited the homes of parishioners but had unrestricted entry into schools and hospitals and other instruments of community life. This was a 'tight society' but it was one in which the church, because it was the respected Anglican Church, had considerable freedom of movement.

Beyond parish level, the diocese was the effective unit, so much so that the national church was effectively squeezed out of decision-making. The province was frequently reminded that the diocese was the central and basic unit of the church. The general synod met only every three years; the archbishop was also the bishop of a busy diocese. Administration was in the hands of a part-time secretary, and a standing committee which met only once a year and was not even appointed by the body to whom it was responsible. The over-riding concern of Anglican leaders was that the general synod should be the 'representative and governing body' of the church. That was understood to mean that it was representative (indeed, equally representative) of the bishops, clergy and laity of the seven New Zealand dioceses, irrespective of size. The two associated missionary dioceses had token membership, justified on the grounds of cost and inadequate transport arrangements. Maori had no place as of right: in a tight society assimilation and integration counted for more than self-determination and autonomy.

Changes came over the church in the 1970s, inspired by voices from within and also by forces from outside. The 'Maori Renaissance', the women's movement (or 'second-wave feminism'), the liturgical movement, the charismatic movement, the

ecumenical movement, and various stirrings of nationalism, environmentalism, anti-racism, and social responsibility, were among them. Each demanded attention, each had its advocates, and each had an agenda. Amidst the cacophony was the unpleasant realisation that the church was no longer growing. But, in the end, many things were accomplished. A good deal of creative energy was put to use.

The church revised its constitution and restructured its General Synod to reflect its ethnic diversity. The role of the synod was clarified: in future it would deal only with the 'common life' of the church: all other matters were devolved to the three 'tikanga'. Decisions of the synod would require the consent of all three tikanga as well as of the three houses of bishops, clergy, and laity. Diversity was valued more than uniformity but there was a concern that the unity of the church was at risk. The issue was highlighted when the primacy was debated: should there continue to be one primate (unity) or a triumvirate of three archbishops (diversity)? At diocesan level, the only indication of change was that there were no Maori at synod. At parish level, it was as if nothing had happened: Maori continued to worship in their pastorates; Pakeha in their parishes.

In the 1950s and 1960s the ecumenical movement seemed to be where the action was. Many took it for granted that church union would become a reality by the 1970s and so a number of decisions (like reviewing diocesan boundaries) were deferred because the united church would have to make such decisions later. It was the church union debate that generated the strongest feelings in the post-war period even though it was understood that any decision to enter union depended upon a substantial vote in favour of the plan. When the results were published, it was not so much the numbers who voted for and against the plan that caused concern as much as the small number of people who voted: the actual membership of the church was smaller than many thought to be the case. In the end, the decision not to enter into union forced the church to consider other matters related to what Anglicanism was and what was required to embody it in life forms. Was church union in fact the last gasp of the 'tight' church? Or was it an invitation to transformation which, in the end, people chose not to take? The National Council of Churches was transformed into a new body that included Roman Catholics but by the early 2000s there was no official ecumenical body at all. It seemed that institutional ecumenism belonged to a different world. The church union debate was essentially a debate about Anglican identity.

At the beginning of the period Anglicans were reluctant to speak out on public and social affairs, unlike the well-respected Presbyterian public questions committee which made several pronouncements on a wide range of issues. Some felt that the church's voice to the nation was scarcely audible; others that it was not heard. Another group felt that more could be achieved by a more pastoral approach. Behind the scenes, a 'quiet word in the ear' might be more productive: the Anglican way was the pastoral way. Anglicans were sometimes loath to speak out, for fear of upsetting people.

During the 1970s and notably as a result of the controversial Springbok rugby tour in 1981, the church discovered its voice although for many it was not the voice they imagined that the church should use. The later appointment of a social responsibility commissioner and the initiative taken to organise the Hikoi of Hope to Wellington symbolised the end of this reticence. Maori were particularly ready to voice calls for social justice.

The ordination of women came about not only in response to feminist demands, but with the support of many male clergy. Anglicans were aware that other New Zealand churches had already moved in this direction and that other branches of the Anglican Communion were becoming impatient. It did not take long for the presence of women to be reflected in the clergy ranks: women were soon appointed to senior positions and female ordinands now exceed male candidates. There were few if any protestors at the ordination of women and to many people 'it didn't seem so strange after all' having a woman presiding at the Eucharist.

As the Eucharist became the staple diet of worship the old services of Mattins and Evensong virtually disappeared. New understandings of worship and a conviction that God could and should be worshipped in the language of the day (and not that of four hundred years earlier) led to 25 years of liturgical experimentation and ultimately to the production of a new prayer book which was admired throughout the Anglican Communion. Comparatively few people called for the retention of the 1662 prayer book and most parishes dealt with the issue by using the old liturgy at the early service or perhaps monthly.

As the central act of worship, it seemed strange to many that children could not take a full part. The vicar's blessing was not enough: depriving bread to a child at the altar sometimes brought tears. The solution was to allow children to receive communion (as a consequence of their baptism) and to defer confirmation until a later age and to regard it as a sign of adult commitment. However, there was an unintended

consequence: confirmation almost disappeared. There was no longer a rite of passage to mark the transition from childhood to adolescence and (hopefully) the pathway to an adult faith and commitment.

Social pressure, as much as anything, led to the relaxation of the church's rules on the remarriage of divorced persons. The sanctity of marriage had been the pillar of the Mothers' Union constitution. If any group in the church represented 'tightness' it was the MU, although it had encouraged the formation of Young Wives' groups during the baby boom years in order to cater for younger mothers who felt intimidated by what they saw as the 'grandmothers union'. The relaxation of the stand on divorce set the New Zealand MU on a different path from overseas and led to the formation of a new Association of Anglican Women.

The concern for good liturgical worship referred to above was soon overtaken by a call for spontaneity, informality and enthusiasm. For many, that was provided by the charismatic movement. In some respects, this was the ultimate 'loosening.' Its impact was initially felt more strongly within the catholic tradition but, by the end of the period, it was more closely identified with the evangelical end of the spectrum and reflected conservative views on many issues of the day. These churches had moved beyond being 'charismatic'. They were unapologetic in their claims to be 'evangelical' and did not necessarily identify themselves as Anglican parishes. Such congregations can usually be identified by their membership of particular organisations, and also by their use of technology. They are more likely to use a data projector than provide copies of the prayer book. Nelson is the only New Zealand diocese that proclaims its churchmanship in this way, but not to a point of divisiveness, unlike equivalent Australian dioceses, perhaps because of its smallness. However, with the establishment of Bishopdale College as an alternative theological college, that distinctiveness may become more evident.

It would be difficult to identify 'liberal' or 'progressive' or 'catholic' parishes in the same way. They are less likely to hide their denominational pedigree and more likely to become involved in diocesan life. The old 'low church' tradition (which was not necessarily evangelical) simply faded away.

The nineteenth century Anglican Church in New Zealand was never shaped by ecclesiastical parties to the same extent as the Australian church. There, high church/low church preferences and prejudices coloured the flavour of dioceses and dictated the appointment of bishops and clergy. Nevertheless, there is no single

Anglican 'identity'. Despite Selwyn's clear identification with the Oxford Movement (he was a keen 'ecclesiologist') and close friendship with many of its leaders, the church as a whole never took on a strongly 'high church' or 'catholic' character. If anything it was uniformly low (or 'middle') church. That distinguished it from the evangelicals who dominated the CMS. There were some 'advanced' high churchmen but many were unsuccessful (or unacceptable) and returned to England. The most notable example was H.L. Jenner, consecrated as a bishop in England but not accepted by Dunedin, the diocese for which he was intended. Many of the mostly inner-city parishes in which Anglo-Catholicism was introduced eventually disappeared, victims of urban renewal and the flight to the suburbs. The main exception, St Michael's in Christchurch, thrives on its distinctiveness in a city in which evangelical parishes have prospered.

The changes in worship, response to social issues, attitudes to marriage and family life, the place of women and Maori in the church, and relationships with other Christians changed the character of the church and how it presented itself to those outside. They reflected the changes in all western societies as a result of the upheaval of the sixties. The 1950s and early 1960s were characterised by prosperity, a desire to build a better world, the fear of nuclear war (which was exacerbated by the cold war), and a focus on the nuclear family which manifested itself in the baby boom. That ended when young people, the first 'university generation', questioned many assumptions. They were less likely to participate in community life than the 'civic generation' whose aspirations dictated government policies and promoted family-oriented policies in the post-1945 years. The new generation was, by contrast, less inclined to accept authority, more concerned to advance personal interests but, at the same time, more understanding of alternative life-styles. Opposition to the Vietnam War, support of the civil rights campaigns and anti-apartheid demonstrations, a 'pop culture', and environmental awareness, were all manifestations of these new attitudes.

The Anglican Church, seen as the most 'established' of the churches, and the one whose attitudes were most closely aligned with those of the post-war 'civic' generation, suffered more than most. As the 'default denomination' it began to lose (and continued to do so) thousands of people who declared themselves to be Anglicans but never participated in its worship and other activities. As it turned out, the decline in attendance, although not to be ignored, was at a lower rate and, in many cases, the result of population decline. The writer was concerned that judgments continued to be made

mostly in relation to affiliation ('the number of Anglicans fell in the last census') and not participation. He was aware of the lack of available data related to attendance and voluntary giving.

Whether at national, diocesan or parochial level, the church came under great stress in the 1970s and later decades. What happened was essentially a response to the crisis of confidence that challenged the church. It seemed that its way of life, its style and substance, was threatened. The church responded in a variety of ways. There were subtle changes in 'parish geography': the uses to which churches, halls, and vicarages were put. The number of clergy tripled over the period, as clergy roles and profiles changed.

This study is heavily diagnostic and analytical in its approach. The structures and styles of the church in the first thirty years of this study are described in some detail. This is part of the story of the 'Pakeha church', the least coherent of the three Tikanga. Although it does not and cannot ignore the Maori stream of the church (after all, much recent history has concerned the relationship between the two) it has not considered the internal life of Te Pihopatanga o Aotearoa. Nor has much attention been given to issues of social justice nor to the development of social service institutions within the church. These are tasks for others. It has investigated the profile of the bishops since 1945 but has not assessed their individual contributions. Many of them deserve biographies, as do many of the clergy who offered lifetimes of service. There is room for a book about vicars in post-war New Zealand parishes.

If this is a story of decline then it is also one of change. . It is a story of gradual evolution and devolution rather than revolution and disruption; of adaptation and transition rather than upheaval.. That is precisely why there is still an active and alive Anglican Church. The anatomy, although it has gradually changed, remains intact. Predictions of decline and death have never materialised; the crisis perceived by outside observers is belied by those within.

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Published every third year until 1964; every second year from 1966

Note: Until 1968 the publication also included the Constitution and Canons

1946	30 th	1968	38 th	1984	46 th	2000	54 th
1949	31 st	1970	39 th	1986	47 th	2002	55 th
1952	32 nd	1972	40 th	1988	48 th	2004	56 th
1955	33 rd	1974	41 st	1990	49 th	2006	57 th
1958	34 th	1976	42 nd	1992	50 th	2008	58 th
1961	35 th	1978	43 rd	1994	51 st	2010	59 th
1964	36 th	1980	44 th	1996	52 nd	2012	60 th
1966	37 th	1982	45 th	1998	53 rd		

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Note: Until 1941 the list of clergy was printed with the Proceedings of the General Synod

1941	1956	1975	1997/1998
1943	1957	1977	1999/2000
1944	1959	1979	2001/2002
1945	1960	1981	2003/2004
1947	1963	1984	2005/2006
1948	1965	1985	2007/2008
1950	1967	1989	2009/2010
1951	1969	1991	2011/2012
1953	1971	1993/1994	2013/2014
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Christchurch: www.anglicanlife.org.nz

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Nelson: www.nelsonanglican.org.nz

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Tables 6, 7: 1986, 1991 and 1996 censuses

Report 1996 Census, National Summary,

Table 8: Religious Affiliation by Age Group and Sex

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Table 16: Religious Affiliation (Total Responses) and Sex: 1991, 1996, and 2001 censuses

Table 16a: Religious Affiliation (Total Responses) and Sex for the Maori Ethnic Group: 1991, 1996, and 2001 censuses

Table 17a: Religious Affiliation and Sex by Age Group for the Maori

Ethnic Group

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Table 6: Religious Affiliation (Total Responses): 1991, 1996, and 2001 censuses

Downloaded tables from www.stats.govt.nz in Microsoft Excel 97 format:

Table 28: Religious Affiliation (total responses) (1996, 2001, and 2006 censuses)

Table 29: Age Group and Sex by Religious Affiliation (2006 census)

Table 30: Religious Affiliation by Birthplace (2006 census)

Table 31: Religious Affiliation (total responses) by Ethnic Group (2006 census)

Table 32: Regional Council by Religious Affiliation (2006 census)

Table 33: Territorial Authority by Religious Affiliation (2006 census)

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Table 1: Area Units by Religion for the Census: Usually Resident Population Count, 1986, 1991, 1996, 2001, and 2006 censuses

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**AN ANATOMY OF
ANTIPODEAN ANGLICANISM:
THE ANGLICAN CHURCH IN NEW ZEALAND
1945 TO 2012**

**A thesis presented in partial fulfilment of the
requirements for the degree of**

**Doctor of Philosophy
in
History**

**at Massey University, Albany
New Zealand**

Volume 2

Tables, Figures, Maps, and Appendices

Noel William Derbyshire

2013

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SOURCES

Official Statistics

Unless otherwise indicated, statistics from the New Zealand Census were extracted from the official reports of the Census:

1945 to 1981

Volume 1: Increase and Location of Population

Volume 3: Religious Professions

1986 to 2006

Report 1996 Census, Population and Dwelling Statistics,

Tables 6, 7: 1986, 1991 and 1996 censuses

Report 1996 Census, National Summary,

Table 8: Religious Affiliation by Age Group and Sex

Report 2001 Census, National Summary.

Table 16: Religious Affiliation (Total Responses) and Sex: 1991, 1996, and 2001 censuses

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Report 2001 Census, Regional Summary.

Table 6: Religious Affiliation (Total Responses): 1991, 1996, and 2001 censuses

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Church Statistics

Proceedings of General Synod

Diocesan Year Books (Auckland, Christchurch, Dunedin, Nelson, Waiapu, Waikato, and Wellington)

1945 to 2011

Table 2.1
New Zealand Population and Anglican Adherents: 1945-2006

Census	New Zealand population	Anglican adherents	% Anglicans in Total population
1945	1,702,298	634,364	37.26
1951	1,939,472	726,626	37.47
1956	2,174,062	780,999	35.92
1961	2,414,984	835,434	34.59
1966	2,676,919	901,701	33.68
1971	2,862,631	895,839	31.29
1976	3,129,383	915,202	29.25
1981	3,175,737	814,740	25.66
1986	3,263,283	791,847	24.27
1991	3,373,929	732,048	21.70
1996	3,618,303	631,764	17.46
2001	3,737,277	584,793	15.65
2006	4,027,947	554,925	13.78

Table 2.2
New Zealand Non-Maori Population and Anglican Adherents: 1891-1945

Census	Total (non-Maori)	Anglican (non-Maori)	% Anglicans in Total population
1891	626,658	253,337	40.51
1896	703,360	282,809	40.21
1901	772,719	314,024	40.64
1906	888,578	366,869	41.29
1911	1,008,468	411,689	40.82
1916	1,099,449	459,023	41.75
1921	1,218,913	514,607	42.22
1926	1,344,469	553,993	41.21
1936	1,491,484	600,786	40.28
1945	1,603,554	601,786	37.53

Table 2.3
Anglican Adherents as Percentage of Total Population:
New Zealand and Australia 1945-1991¹

	N Z	Australia
1945 (1947)	37.3	39.0
1951	37.5	
(1954)		34.4
1956	35.9	
1961	34.6	34.9
1966	33.7	33.5
1971	31.3	30.3
1976	28.2	26.7
1981	25.7	24.0
1986	24.3	23.9
1991	21.7	23.8
1996	17.5	22.0
2001	15.7	20.7

¹ Tricia Blombery, *The Anglicans in Australia*, Religious Community Profiles, ed. Philip J. Hughes. Canberra: Australian Government Publishing Service, 1996, p.45 and Gary Bouma, *Australian Soul: Religion and Spirituality in the Twenty-first Century*, Melbourne: Cambridge University Press, 2006, p.53.

Table 2.4
Four Major Denominations:
Adherents as Percentage of Population: 1945-2006

Census	Anglican %	Presbyterian %	Roman Catholic %	Methodist %	Total 4MD %
1945	37.3	22.1	13.6	8.1	81.1
1951	37.5	23.0	13.6	8.0	82.1
1956	35.9	22.3	14.3	7.4	79.9
1961	34.6	22.3	15.1	7.2	79.2
1966	33.7	21.8	15.9	7.0	78.4
1971	31.3	20.4	15.7	6.4	73.8
1976	29.6	18.4	15.5	5.6	69.1
1981	26.6	17.1	14.9	4.8	63.4
1986	24.7	18.3	15.5	4.8	63.3
1991	22.1	16.7	15.0	4.2	58.0
1996	18.6	13.8	13.9	3.6	49.9
2001	16.9	12.4	14.0	3.5	46.8
2006	13.8	10.0	12.6	3.0	39.4

Table 2.5
Four Major Denominations:
Adherents 1945-2006

Census	Anglican	Presbyterian	Roman Catholic	Methodist	Total 4MD
1945	634,364	376,602	230,819	137,755	1,379,540
1951	726,626	446,333	264,555	156,077	1,593,591
1956	780,999	483,884	310,723	161,823	1,737,429
1961	835,434	539,459	364,098	173,838	1,912,829
1966	901,701	582,976	425,280	186,260	2,096,217
1971	895,839	583,701	449,974	182,727	2,112,241
1976	908,415	564,735	475,452	171,816	2,120,418
1981	807,135	521,040	452,871	147,192	1,928,238
1986	791,847	587,517	496,158	153,243	2,028,765
1991	732,048	553,386	498,612	139,494	1,923,540
1996	631,764	470,442	473,112	121,650	1,696,968
2001	584,793	431,547	486,012	120,705	1,622,115
2006	554,925	400,839	508,437	121,806	1,586,007

Table 2.6
Four Major Denominations:
Percentage of Adherents in relation to Total 1945-2006

Census	Anglican %	Presbyterian %	Roman Catholic %	Methodist %	Total 4MD %
1945	46.0	27.3	16.7	10.0	100.0
1951	45.6	28.0	16.6	9.8	100.0
1956	45.0	27.9	17.9	9.3	100.0
1961	43.7	28.2	19.0	9.1	100.0
1966	43.0	27.8	20.3	8.9	100.0
1971	42.4	27.6	21.3	8.7	100.0
1976	42.8	26.6	22.4	8.1	100.0
1981	41.9	27.0	23.5	7.6	100.0
1986	39.0	29.0	24.5	7.6	100.0
1991	38.1	28.8	25.9	7.3	100.0
1996	37.2	27.7	27.9	7.2	100.0
2001	36.0	26.6	29.9	7.4	100.0
2006	35.0	25.3	32.1	7.7	100.0

Table 2.7

Four Major Denominations:

Number of Adherents and Percentage in each Diocese: 2006

	AK	WK	WP	WN	NL	CH	DN	Total
Ang	171,762	60,255	84,504	94,179	26,643	91,029	26,169	554,541
RC	188,745	52,110	55,329	93,756	17,172	66,423	34,584	508,119
Pres	122,268	38,562	48,876	54,525	12,273	59,430	64,185	400,119
Meth	56,460	15,792	12,906	14,730	3,468	13,671	4,704	121,731
4MD	539,235	166,719	201,615	257,190	59,556	230,553	129,642	1,584,510
Percentage								
Ang	31.85	36.14	41.91	36.62	44.74	39.48	20.19	35.00
RC	35.00	31.26	27.44	36.45	28.83	28.81	26.68	32.07
Pres	22.67	23.13	24.24	21.20	20.61	25.78	49.51	25.25
Meth	10.47	9.47	6.40	5.73	5.82	5.93	3.63	7.68
4MD	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00

Table 2.8

Four Major Denominations and All other Christian Adherents as Percentage of Total Christian Adherents in each Diocese: 2006

	AK	WK	WP	WN	NL	CH	DN	Total
Ang	171,762	60,255	84,504	94,179	26,643	91,029	26,169	554,541
RC	188,745	52,110	55,329	93,756	17,172	66,423	34,584	508,119
Pres	122,268	38,562	48,876	54,525	12,273	59,430	64,185	400,119
Meth	56,460	15,792	12,906	14,730	3,468	13,671	4,704	121,731
Other Christian	197,100	49,174	58,185	76,337	16,749	52,965	23,403	473,913
CHRISTIAN ADHERENTS	736,335	215,893	259,800	333,527	76,305	283,518	153,045	2,058,423
Percentage								
Ang	23.33	27.91	32.53	28.24	34.92	32.11	17.10	26.94
RCc	25.63	24.14	21.30	28.11	22.50	23.43	22.60	24.68
Pres	16.60	17.86	18.81	16.35	16.08	20.96	41.94	19.44
Meth	7.67	7.31	4.97	4.42	4.54	4.82	3.07	5.91
Other Christian	26.77	22.78	22.40	22.89	21.95	18.68	15.29	23.02
CHRISTIAN ADHERENTS	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00

Table 2.9
Christian Population:
Analysis 1996 to 2006

	1996	2001	2006	1996 %	2001 %	2006 %
4MD						
Anglican	631,764	584,793	554,925	29.47	28.19	26.93
Roman Catholic	473,112	485,637	508,437	22.07	23.41	24.67
Presbyterian	470,442	431,139	400,839	21.94	20.78	19.45
Methodist	121,650	120,546	121,806	5.67	5.81	5.91
Sub-total	1,696,968	1,622,115	1,586,007	79.15	78.19	76.96
Other denoms						
Orthodox	6,933	9,576	13,194	0.32	0.46	0.64
Salvation Army	14,625	12,618	11,493	0.68	0.61	0.56
Lutheran	5,007	4,314	4,476	0.23	0.21	0.22
Church of Christ	4,233	3,270	2,988	0.20	0.16	0.14
Uniting	1,728	1,389	1,419	0.08	0.07	0.07
Asian Christian	222	195	195	0.01	0.01	0.01
Protestant nfd	2,778	2,787	3,954	0.13	0.13	0.19
Sub-total	35,526	34,149	37,719	1.66	1.65	1.83
Evangelical						
Baptist	53,613	51,423	56,913	2.50	2.48	2.76
Brethren	21,933	20,397	19,617	1.02	0.98	0.95
Christian nfd	186,891	192,165	186,234	8.72	9.26	9.04
Pentecostal	69,333	67,182	79,155	3.23	3.24	3.84
Evangelical, Born Again	1,584	11,016	13,836	0.07	0.53	0.67
Other Christian	2,766	3,558	3,798	0.13	0.17	0.18
Sub-total	336,120	345,741	359,553	15.68	16.67	17.45
Sects						
LDS	41,166	39,915	43,539	1.92	1.92	2.11
JW	19,527	17,829	17,910	0.91	0.86	0.87
SDA	14,691	14,868	16,191	0.69	0.72	0.79
Sub-total	75,384	72,612	77,640	3.52	3.50	3.77
TOTAL	2,143,998	2,074,617	2,060,919	100.00	100.00	100.00

Table 2.10
All Other Christian Groups:
Total Adherents in each Diocese 2006

	AK	WK	WP	WN	NL	CH	DN	Total
Christian nfd	73,617	17,182	23,892	28,222	8,031	22,065	10,494	183,503
Pentecostal	34,482	7,533	9,702	12,864	1,956	9,045	3,687	79,269
Baptist	23,574	5,955	6,564	7,914	1,269	8,349	3,282	56,907
LDS	22,512	7,581	5,856	4,824	543	1,542	759	43,617
Brethren	4,911	3,510	2,718	4,269	1,239	1,770	1,230	19,647
Jehovah Witnesses	6,999	2,166	3,033	2,475	792	1,719	774	17,958
SDA	8,889	1,185	1,218	3,703	357	1,722	744	17,818
Evangelical, Born again	6,150	1,215	1,998	2,202	414	1,461	405	13,845
Orthodox	6,408	450	387	3,705	111	1,764	309	13,134
Salvation Army	2,577	1,254	1,464	2,964	495	1,737	981	11,472
Lutheran	1,449	345	504	1,260	258	483	138	4,437
Protestant	2,163	285	309	513	114	414	213	4,011
Church of Christ	876	132	213	429	867	285	153	2,955
United	537	126	93	279	102	168	99	1,404
Asian Christian	129	0	0	9	0	51	0	189
Other Christian	1,827	255	234	705	201	390	135	3,747
OTHER CHRISTIAN	197,100	49,174	58,185	76,337	16,749	52,965	23,403	473,913

nfd = not further defined

Table 2.11
All Other Christian Groups:
Percentage of Adherents of in each Diocese 2006

	AK	WK	WP	WN	NL	CH	DN	Total
Christian nfd	37.35	34.94	41.06	36.97	47.95	41.66	44.84	38.72
Pentecostal	17.49	15.32	16.67	16.85	11.68	17.08	15.75	16.73
Baptist	11.96	12.11	11.28	10.37	7.58	15.76	14.02	12.01
LDS	11.42	15.42	10.06	6.32	3.24	2.91	3.24	9.20
Brethren	2.49	7.14	4.67	5.59	7.40	3.34	5.26	4.15
Jehovah Witnesses	3.55	4.40	5.21	3.24	4.73	3.25	3.31	3.79
SDA	4.51	2.41	2.09	4.85	2.13	3.25	3.18	3.76
Evangelical, Born again	3.12	2.47	3.43	2.88	2.47	2.76	1.73	2.92
Orthodox	3.25	0.92	0.67	4.85	0.66	3.33	1.32	2.77
Salvation Army	1.31	2.55	2.52	3.88	2.96	3.28	4.19	2.42
Lutheran	0.74	0.70	0.87	1.65	1.54	0.91	0.59	0.94
Protestant	1.10	0.58	0.53	0.67	0.68	0.78	0.91	0.85
Church of Christ	0.44	0.27	0.37	0.56	5.18	0.54	0.65	0.62
United	0.27	0.26	0.16	0.37	0.61	0.32	0.42	0.30
Asian Christian	0.07	0.00	0.00	0.01	0.00	0.10	0.00	0.04
Other Christian	0.93	0.52	0.40	0.92	1.20	0.74	0.58	0.79
OTHER CHRISTIAN	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00

nfd = not further defined

Table 2.12
Other Religions: Adherents in Auckland and Rest of New Zealand 2006

	Total population	% of Total	Other Religions	% of Total
Auckland	1,303,068	29.77	119,139	9.14
Rest of N Z	2,724,879	70.23	84,289	3.11
Total	4,027,947	100.00	203,928	5.06

Table 2.13
Other Religions: Adherents 1991 to 2006

	1991	1996	2001	2006	% of 2006 Total
Hindu	18,036	25,551	39,798	64,392	31.6
Buddhist	12,762	28,131	41,634	52,362	25.7
Islam	6,096	13,545	23,631	36,072	17.7
Jewish	3,126	4,809	6,636	6,858	3.4
Other	19,863	10,176	18,783	24,450	12.0
New Age	5,196	9,786	16,062	19,800	9.7
Total	65,079	91,998	146,544	203,934	100.0

Table 2.14
**'No Religion', 'Object to state', and 'Not specified':
Summary of Responses 1945 to 2006.**

	No Religion	Atheist/ Agnostic	Object to state	Not specified	Total	Population
1945	11,038	3,198	126,426	8,090	148,752	1,603,554
1951	11,475	7,603	137,597	10,451	167,126	1,939,472
1956	12,651	4,725	173,569	16,252	207,197	2,174,062
1961	17,486	5,647	204,256	14,198	241,587	2,414,984
1966	32,780	10,434	210,851	19,300	273,365	2,676,919
1971	57,485	18,772	247,019	103,533	426,809	2,862,631
1976	101,211	28,419	438,511	39,380	607,521	3,129,383
1981	167,814	45,729	473,115	108,015	796,673	3,175,737
1986	533,769	2,940	244,731	58,689	840,129	3,263,283
1991	670,455	...	251,709	56,924	979,088	3,316,005
1996	867,264	...	256,593	212,997	1,336,854	3,618,303
2001	1,028,052	...	239,244	287,376	1,554,672	3,737,277
2006	1,297,104	...	242,610	292,974	1,832,688	4,027,947

Table 2.15
**'No Religion', 'Object to state', and 'Not specified':
Percentage of Total Population 1945 to 2006.**

	No Religion %	Atheist/ Agnostic %	Object to state %	Not Specified %	Total %	Population
1945	0.69	0.20	7.88	0.50	9.28	100.00
1951	0.59	0.39	7.09	0.54	8.62	100.00
1956	0.58	0.22	7.98	0.75	9.53	100.00
1961	0.72	0.23	8.46	0.59	10.00	100.00
1966	1.22	0.39	7.88	0.72	10.21	100.00
1971	2.01	0.66	8.63	3.62	14.91	100.00
1976	3.23	0.91	14.01	1.26	19.42	100.00
1981	5.28	1.44	14.90	3.40	25.02	100.00
1986	16.36	0.09	7.50	1.79	25.74	100.00
1991	20.22	...	7.59	1.70	29.53	100.00
1996	23.97	...	7.09	5.89	36.95	100.00
2001	27.51	...	6.40	7.69	41.60	100.00
2006	32.20	...	6.02	7.27	45.50	100.00

Table 2.16
No Religion: Percentage of Total Population North and South Islands: 2006

	No Religion	Total	%
North Island	958,512	3,059,267	31.33
South Island	338,373	968,499	34.94
Total	1,296,885	4,027,766	32.20

Table 2.17
Age Groups:
Religious Affiliation of Total Population and Selected Denominations 1945-2006
Total Population

	0-4	5-14	15-19	20-29	30-39	40-49	50-59
1945	162,155	251,019	127,908	229,288	240,859	201,362	168,128
1956	256,548	426,710	155,645	288,696	297,144	270,390	202,277
1961	292,073	506,869	186,219	301,836	316,769	285,489	230,825
1966	306,643	565,756	245,367	357,898	313,285	305,968	259,758
1971	297,862	611,761	260,789	422,271	317,879	321,063	272,982
1976	296,105	632,100	300,737	508,715	376,595	315,509	292,887
1981	251,700	594,903	306,633	508,095	429,009	316,251	300,576
1986	249,072	545,910	300,096	549,957	486,126	352,465	293,745
1991	277,146	506,496	284,988	543,447	519,222	424,086	297,861
1996	279,603	552,480	262,980	545,064	578,697	498,227	345,321
2001	249,960	541,014	241,335	434,262	532,809	504,219	394,839
2006	275,076	592,497	300,198	513,420	578,115	607,122	486,303

Anglican

	0-4	5-14	15-19	20-29	30-39	40-49	50-59
1945	59,074	91,060	46,934	85,585	90,131	77,308	65,724
1956	87,755	152,124	54,054	96,328	107,249	99,945	76,442
1961	93,039	173,711	63,814	95,786	107,989	102,990	85,269
1966	92,378	184,497	84,112	113,409	101,859	108,812	95,100
1971	84,354	183,206	77,900	125,134	96,690	105,503	94,804
1976	73,789	175,791	79,520	129,144	109,502	98,133	100,838
1981	49,413	143,415	68,535	106,161	108,945	88,047	92,172
1986	42,369	116,070	62,674	105,012	112,623	97,758	87,114
1991	40,692	89,781	49,071	90,327	101,682	105,810	82,503
1996	30,501	75,147	31,344	63,591	87,036	98,337	83,763
2001	23,352	68,577	26,688	42,870	73,101	90,222	92,385
2006	19,311	57,411	25,128	33,222	57,759	86,016	94,302

Presbyterian

	0-4	5-14	15-19	20-29	30-39	40-49	50-59
1945	38,011	60,159	30,768	53,746	56,198	47,361	38,210
1956	56,963	96,954	34,763	64,722	66,105	60,389	45,746
1961	62,531	117,215	41,400	63,947	70,147	64,244	52,829
1966	61,759	124,914	55,347	73,932	66,687	68,138	58,197
1971	55,690	124,341	52,913	82,542	63,953	67,772	58,109
1976	46,023	111,269	52,096	81,686	66,434	60,853	59,955
1981	31,986	93,261	46,926	73,407	68,817	56,109	57,921
1986	30,438	85,971	46,704	87,504	85,827	70,749	63,912
1991	27,882	64,728	36,465	72,213	80,853	76,902	60,870
1996	19,695	51,399	23,046	48,186	68,013	73,485	59,865
2001	16,461	48,120	20,220	33,819	56,475	70,323	66,333
2006	13,032	39,807	18,822	26,355	41,523	64,863	69,105

Methodist

	0-4	5-14	15-19	20-29	30-39	40-49	50-59
1945	13,796	21,830	10,325	18,361	19,300	15,331	12,907
1956	18,317	34,498	12,730	19,715	20,485	19,732	14,639
1961	19,868	37,806	14,738	21,304	20,212	20,302	16,698
1966	20,772	39,376	17,597	25,516	19,860	20,070	18,471
1971	18,627	38,931	15,648	26,892	19,968	18,853	18,034
1976	14,370	35,263	14,649	24,893	21,416	17,434	17,401
1981	8,832	27,180	12,714	19,167	20,229	16,245	15,090
1986	8,004	22,314	11,973	20,502	22,362	19,950	16,353
1991	7,851	16,830	8,787	17,743	19,482	20,574	16,074
1996	6,684	14,616	6,327	12,294	16,638	19,020	16,572
2001	5,886	14,946	6,048	9,999	15,279	17,838	18,648
2006	5,700	14,391	6,636	10,014	13,116	17,619	19,065

Roman Catholic

	0-4	5-14	15-19	20-29	30-39	40-49	50-59
1945	23,630	38,604	19,697	32,285	31,803	25,074	20,517
1956	43,160	64,303	23,180	45,528	43,103	35,375	24,702
1961	55,046	82,507	27,468	48,019	49,119	39,143	28,804
1966	61,751	102,580	37,763	55,802	50,978	44,671	33,855
1971	55,720	116,569	42,354	61,615	49,442	47,706	35,643
1976	48,624	117,623	51,630	70,859	53,891	48,085	40,096
1981	37,572	99,522	51,924	69,867	55,485	44,928	42,291
1986	37,764	90,423	51,627	87,411	68,361	52,590	45,534
1991	39,876	81,069	44,616	84,120	75,405	59,070	44,703
1996	34,152	78,408	35,256	67,398	77,814	62,943	45,456
2001	30,990	81,300	35,748	56,079	76,506	71,661	53,424
2006	29,115	79,431	38,073	55,563	70,767	82,887	62,241

Baptist

	0-4	5-14	15-19	20-29	30-39	40-49	50-59
1945	2,652	4,589	2,332	4,147	3,951	3,090	2,763
1956	3,390	7,502	2,863	3,879	4,215	4,155	3,032
1961	4,280	9,633	3,697	5,059	4,642	4,542	3,798
1966	4,926	10,470	4,766	6,517	4,906	5,016	4,400
1971	4,674	10,834	4,431	7,056	5,069	4,741	4,407
1976	4,037	11,122	4,647	7,125	6,050	4,665	4,516
1981	3,519	9,960	4,812	7,539	6,671	4,974	4,335
1986	4,680	12,432	6,561	11,256	10,017	7,470	5,325
1991	5,118	11,751	6,078	10,845	10,878	9,099	5,892
1996	3,576	9,177	3,807	6,540	8,550	7,776	5,430
2001	2,979	8,868	3,954	5,262	7,548	7,998	6,060
2006	2,754	9,189	4,698	5,733	7,056	9,405	7,377

Pentecostal

	0-4	5-14	15-19	20-29	30-39	40-49	50-59
1976	1622	3112	1390	2809	1543	954	792
1981	2034	3664	1575	3517	2448	1404	803
1986							
1991	4212	7698	3102	6045	6626	4122	2224
1996	6303	13827	4992	10029	9445	8925	4426
2001	5823	14325	5574	9060	11046	10464	6117
2006	6093	15363	7125	10725	11847	12698	8454

Table 2.18
Age Groups:
Religious Affiliation Percentage of Denominational Adherents in Total Population 1945-2006

Anglican

	0-4	5 to 14	15-19	20-29	30-39	40-49	50-59
1945	36.43	36.28	36.69	37.33	37.42	38.39	39.09
1956	34.21	35.65	34.73	33.37	36.09	36.96	37.79
1961	31.85	34.27	34.27	31.73	34.09	36.07	36.94
1966	30.13	32.61	34.28	31.69	32.51	35.56	36.61
1971	28.32	29.95	29.87	29.63	30.42	32.86	34.73
1976	24.92	27.81	26.44	25.39	29.08	31.10	34.43
1981	19.63	24.11	22.35	20.89	25.39	27.84	30.67
1986	17.01	21.26	20.88	19.09	23.17	27.74	29.66
1991	14.68	17.73	17.22	16.62	19.58	24.95	27.70
1996	10.91	13.60	11.92	11.67	15.04	19.74	24.26
2001	9.34	12.68	11.06	9.87	13.72	17.89	23.40
2006	7.02	9.69	8.37	6.47	9.99	14.17	19.39

Presbyterian

	0-4	5 to 14	15-19	20-29	30-39	40-49	50-59
1945	23.44	23.97	24.05	23.44	23.33	23.52	22.73
1956	22.20	22.72	22.33	22.42	22.25	22.33	22.62
1961	21.41	23.13	22.23	21.19	22.14	22.50	22.89
1966	20.14	22.08	22.56	20.66	21.29	22.27	22.40
1971	18.70	20.33	20.29	19.55	20.12	21.11	21.29
1976	15.54	17.60	17.32	16.06	17.64	19.29	20.47
1981	12.71	15.68	15.30	14.45	16.04	17.74	19.27
1986	12.22	15.75	15.56	15.91	17.66	20.07	21.76
1991	10.06	12.78	12.80	13.29	15.57	18.13	20.44
1996	7.04	9.30	8.76	8.84	11.75	14.75	17.34
2001	6.59	8.89	8.38	7.79	10.60	13.95	16.80
2006	4.74	6.72	6.27	5.13	7.18	10.68	14.21

Methodist

	0-4	5 to 14	15-19	20-29	30-39	40-49	50-59
1945	8.51	8.70	8.07	8.01	8.01	7.61	7.68
1956	7.14	8.08	8.18	6.83	6.89	7.30	7.24
1961	6.80	7.46	7.91	7.06	6.38	7.11	7.23
1966	6.77	6.96	7.17	7.13	6.34	6.56	7.11
1971	6.25	6.36	6.00	6.37	6.28	5.87	6.61
1976	4.85	5.58	4.87	4.89	5.69	5.53	5.94
1981	3.51	4.57	4.15	3.77	4.72	5.14	5.02
1986	3.21	4.09	3.99	3.73	4.60	5.66	5.57
1991	2.83	3.32	3.08	3.26	3.75	4.85	5.40
1996	2.39	2.65	2.41	2.26	2.88	3.82	4.80
2001	2.35	2.76	2.51	2.30	2.87	3.54	4.72
2006	2.07	2.43	2.21	1.95	2.27	2.90	3.92

Roman Catholic

	0-4	5 to 14	15-19	20-29	30-39	40-49	50-59
1945	14.57	15.38	15.40	14.08	13.20	12.45	12.20
1956	16.82	15.07	14.89	15.77	14.51	13.08	12.21
1961	18.85	16.28	14.75	15.91	15.51	13.71	12.48
1966	20.14	18.13	15.39	15.59	16.27	14.60	13.03
1971	18.71	19.05	16.24	14.59	15.55	14.86	13.06
1976	16.42	18.61	17.17	13.93	14.31	15.24	13.69
1981	14.93	16.73	16.93	13.75	12.93	14.21	14.07
1986	15.16	16.56	17.20	15.89	14.06	14.92	15.50
1991	14.39	16.01	15.66	15.48	14.52	13.93	15.01
1996	12.21	14.19	13.41	12.37	13.45	12.63	13.16
2001	12.40	15.03	14.81	12.91	14.36	14.21	13.53
2006	10.58	13.41	12.68	10.82	12.24	13.65	12.80

Baptist

	0-4	5 to 14	15-19	20-29	30-39	40-49	50-59
1945	1.64	1.83	1.82	1.81	1.64	1.53	1.64
1956	1.32	1.76	1.84	1.34	1.42	1.54	1.50
1961	1.47	1.90	1.99	1.68	1.47	1.59	1.65
1966	1.61	1.85	1.94	1.82	1.57	1.64	1.69
1971	1.57	1.77	1.70	1.67	1.59	1.48	1.61
1976	1.36	1.76	1.55	1.40	1.61	1.48	1.54
1981	1.40	1.67	1.57	1.48	1.55	1.57	1.44
1986	1.88	2.28	2.19	2.05	2.06	2.12	1.81
1991	1.85	2.32	2.13	2.00	2.10	2.15	1.98
1996	1.28	1.66	1.45	1.20	1.48	1.56	1.57
2001	1.19	1.64	1.64	1.21	1.42	1.59	1.53
2006	1.00	1.55	1.56	1.12	1.22	1.55	1.52

Pentecostal

	0-4	5 to 14	15-19	20-29	30-39	40-49	50-59
1976	0.55	0.49	0.46	0.55	0.41	0.30	0.27
1981	0.81	0.62	0.51	0.69	0.57	0.44	0.27
1986							
1991	1.52	1.52	1.09	1.11	1.28	0.97	0.75
1996	2.25	2.50	1.90	1.84	1.63	1.79	1.28
2001	2.33	2.65	2.31	2.09	2.07	2.08	1.55
2006	2.22	2.59	2.37	2.09	2.05	2.09	1.74

Note:

1976 includes Assemblies of God (AOG), Pentecostal and Apostolic; 1981 Apostolic and AOG; 1986 not included as AOG totals only were provided; 1991 AOG and Pentecostal; 1996 Pentecostal, AOG, Apostolic and New Life; 2001 and 2006 Pentecostal total included.

Table 2.19
Average Number of Births per Woman by Religious Family in the United States

Family ²	Total	Age 45+	Under Age 45
Liberal Protestants	1.97	2.27	1.60
Moderate Protestants	2.27	2.67	1.80
Black Protestants	2.62	3.08	2.24
Conservative Protestants	2.54	3.12	2.01
Catholics	2.20	2.75	1.82
Jews	1.69	1.96	1.37
No religious preference	1.39	2.30	1.18
National	2.25	2.75	1.73

(Source: Wade Clark Roof and William McKinney. *American Mainline Religion: Its Changing Shape and Future*. New Brunswick: Rutgers University Press, 1987, Table 5-3, p.161).

Table 2.20
Fertility ratios:
Children aged 0-4 per 100 women aged 15-39 Total Population and Four Major Denominations 1945-2006

Year	ANG	PRES	METH	R C	N Z
1945	48.6	49.8	52.1	52.6	50.9
1951	n/a				
1956	67.6	68.7	67.1	77.6	70.4
1961	69.3	69.9	68.5	88.8	74.3
1966	61.3	61.9	64.1	85.3	68.5
1971	54.8	54.0	56.8	70.8	60.5
1976	46.9	43.8	44.1	53.3	50.6
1981	32.6	31.8	31.0	40.6	40.8
1986	28.0	26.5	26.7	35.2	37.4
1991	30.8	27.8	31.0	37.3	41.2
1996	29.5	26.5	33.9	35.3	39.7
2001	28.2	26.8	33.8	33.9	39.5
2006	28.6	27.0	35.6	32.7	38.6

Table 2.21
Fertility ratios: Various Religious Groups: 2006

	Fertility Ratio
Latter Day Saints	46.3
No Religion	43.7
Christian undefined	42.5
Maori Christian	40.0
New Zealand	38.6
Pentecostal	36.5
Methodist	35.6
Roman Catholic	32.7
Other Christian	31.6
Anglican	28.6
Baptist	28.1
Presbyterian	27.0

² Roof and McKinney grouped denominations into church 'families' so that *Liberal Protestants* included Episcopalians, Presbyterians and United Church of Christ; *Moderate Protestants* included Methodists, Lutherans, Disciples of Christ, and Northern Baptists; *Conservative Protestants* included Southern Baptists, Evangelicals/Fundamentalists, Nazarenes, Pentecostals, Assemblies of God, Adventists, etc.

Table 2.22

Gender:

Percentage of Males in each Age Group in New Zealand Population and among Major Denominations: 1945 and 2006

	Total 1945	Total 2006	Ang 1945	Ang 2006	Pres 1945	Pres 2006	RC 1945	RC 2006
0-4	50.98	51.03	50.86	50.37	50.97	51.38	50.73	50.73
5 to 9	50.62	51.15	50.45	50.50	50.88	50.27	50.77	50.67
10 to 14	51.20	51.34	50.17	49.73	50.90	50.37	52.56	50.42
15-19	50.54	50.78	48.59	46.10	50.04	48.96	52.32	49.09
20-24	41.19	49.85	39.86	43.86	40.21	45.82	39.92	46.69
25-29	44.35	48.35	43.08	41.16	43.46	44.04	43.61	45.14
30-34	47.42	47.33	46.30	39.26	46.43	41.44	46.48	43.82
35-39	49.40	47.42	48.73	40.07	47.83	42.49	48.33	43.92
40-44	50.60	48.10	49.54	42.40	49.42	44.60	48.39	45.16
45-49	49.38	48.75	47.82	43.72	49.04	46.15	47.90	45.85
50-54	47.92	49.19	47.11	44.82	46.62	47.95	47.51	46.31
55-59	49.80	49.33	48.55	45.35	48.79	48.06	48.61	46.65
60-64	50.33	49.18	49.05	46.03	49.51	47.92	48.85	46.59
65-69	49.60	48.55	48.67	45.91	48.39	47.14	47.56	46.38
70-74	49.47	47.79	47.48	45.67	48.61	45.56	48.01	45.25
75-79	47.66	45.80	46.24	43.11	45.89	43.63	45.80	44.74
80-84	45.77	40.32	44.18	38.54	45.49	38.21	42.31	38.68
85+	44.17	31.18	41.48	29.81	39.49	29.23	45.55	29.14

Table 2.23

Ethnicity: Religious Groups: 2006

	Ang	RC	Pres	Meth	Xtn nfd	Pent	Bapt	NZ Pop
European	443,148	341,172	291,726	67,134	127,083	45,966	43,212	2,609,589
Maori	72,810	69,576	28,000	15,723	25,809	11,679	3,117	565,329
Pacific	7,041	19,146	48,318	32,271	17,361	15,684	1,989	265,974
Asian	6,951	40,818	15,699	5,157	11,715	6,414	4,815	354,552
"New Zealander"	61,812	50,919	44,862	9,009	23,844	7,272	7,089	429,429
ME/LA/Af*	1,008	7,866	600	462	1,419	1,182	420	34,743
Other	120	384	13	27	84	87	36	1,491
Total	592,890	529,881	429,218	129,783	207,315	88,284	60,678	4,261,107
Total stated	551,694	505,266	398,598	120,963	184,695	78,747	56,688	3,860,163
n.e.i	3,231	3,174	2,241	843	1,536	411	225	167,784
Total	554,925	508,437	400,839	121,806	186,234	79,155	56,913	4,027,947

* Middle East, Latin America, Africa

Percentages within Denominations

(for example, 79.9% of Anglicans are of European ethnicity)

	Ang	RC	Pres	Meth	Xtn nfd	Pent	Bapt	New Zealand Popn
European	79.9	67.1	72.8	55.1	68.2	58.1	75.9	64.8
Maori	13.1	13.7	5.2	12.9	13.9	14.7	5.5	14.0
Pacific	1.3	3.8	12.0	26.5	9.3	19.8	3.5	6.6
Asian	1.2	8.0	3.9	4.2	6.3	8.1	8.5	8.8
"NZer"	11.1	9.8	11.2	7.4	12.8	9.2	12.5	10.7
All others	0.2	1.6	0.2	0.4	0.9	1.5	0.8	0.9
Total	106.8	104.2	105.3	106.5	111.4	111.5	106.7	105.8

Percentage of Denominations within Ethnic Groups
(for example, 17.0% of Europeans are Anglicans)

	European	Maori	Pacific	Asian	"NZer"
Ang	17.0	12.9	2.6	2.0	14.4
RC	13.1	12.3	7.2	11.5	11.9
Pres	11.2	5.0	18.2	4.4	10.4
Meth	2.6	2.8	12.1	1.5	2.1
Xtn nfd	4.9	4.6	6.5	3.3	5.6
Pent	1.8	2.1	5.9	1.8	1.7
Bapt	1.7	0.6	0.7	1.4	1.7
Total	52.3	40.3	53.2	25.9	47.8

Table 2.24

Country of Birth:

Percentage of Religious Affiliation for each Group 2006

(for example, 14.9% of those born in New Zealand were Anglicans)

	N Z	Aust	Pacific	UK/Ire	Europe	Asia	NAmer	Other	Total People
Ang	14.9	15.0	2.0	29.8	3.7	2.2	8.4	10.7	13.8
RC	12.8	15.2	16.0	10.2	25.9	13.0	12.8	16.9	12.6
Pres	10.9	6.4	17.2	7.7	6.4	5.2	6.3	7.9	9.9
Meth	2.8	2.4	13.5	3.0	0.6	1.5	2.6	6.9	3.0
Xtn nfd	4.8	5.1	5.0	5.0	5.0	3.5	6.9	6.5	4.6
Pent	1.9	1.9	6.2	1.0	1.0	1.5	1.9	6.4	2.0
Bap	1.4	1.4	0.7	1.5	1.0	1.5	2.9	3.9	1.4
Other Religion	0.4	0.4	0.6	0.2	0.3	3.6	0.9	0.7	0.6
No Religion	35.9	37.4	3.5	30.7	28.9	32.6	35.1	11.6	32.2

Table 2.25

Country of Birth:

Percentage of Selected Religious Groups born in Specified Countries: 2006

(for example, 79.6% of Anglicans were born in New Zealand)

	N Z	Aust	Pacific	UK/Ire	Europe	Asia	Other
Ang	79.6	1.7	0.5	13.5	0.4	1.0	2.0
RC	74.3	1.9	4.3	5.0	3.5	6.4	3.5
Pres	80.4	1.0	5.8	4.9	1.1	3.2	2.0
Meth	67.2	1.3	15.0	6.2	0.3	3.2	5.3
Xtn nfd	76.2	1.7	3.7	6.8	1.8	4.7	3.9
Pent	70.5	1.5	10.6	3.3	0.9	4.9	7.3
Baptist	74.4	1.6	1.6	6.7	1.2	6.7	7.1
Other Religion	50.8	1.0	3.1	2.5	0.9	36.8	3.4
No Religion	81.8	1.8	0.4	6.0	1.5	6.3	1.5
Total people	73.5	1.6	3.4	6.2	1.7	6.2	2.8

Table 2.26

Ethnic Groups:

Percentage of Regional Population identifying with Major Ethnic Groups 2006

	Auck	Wgtn	Waik	Rest NI	Cant	Rest SI	NZ
European	56.47	69.80	70.44	69.43	77.38	79.67	67.60
Maori	11.08	12.77	20.96	25.20	7.22	8.47	14.65
Pacific	14.38	8.01	3.23	2.72	2.15	1.52	6.89
Asian	18.93	8.40	4.98	2.82	5.74	2.68	9.18
NZer	8.02	10.87	11.45	12.12	13.80	14.83	11.12
All others	1.55	1.27	0.70	0.38	0.69	0.48	0.94
No. people	110.44	111.13	111.77	112.67	106.97	107.65	110.39

Table 2.27**Ethnic groups:****Percentage resident in Specified Regions 2006**

	European	Maori	Pacific	Asian	Total
Auckland	26.77	24.26	66.90	66.06	32.05
Wellington	11.61	9.81	13.07	10.29	11.24
Waikato	9.86	13.54	4.44	5.13	9.46
Rest of NI	23.50	39.37	9.02	7.04	22.89
Canterbury	15.07	6.49	4.11	8.23	13.16
Rest of SI	13.18	6.47	2.48	3.25	11.18
New Zealand	100.00	100.00	100.00	100.00	100.00

Table 2.28**Anglican Population:****Percentage of Total Population in each Diocese 1945 and 2006**

	1945	2006	Decline	Decline as % of 1945	2006 as % of 1945
Auckland	40.6	11.5	29.1	71.7	28.3
Waikato	36.3	14.0	22.3	61.4	38.6
Waiapu	41.5	17.3	24.2	58.3	41.7
Wellington	38.8	14.6	24.2	62.4	37.6
Nelson	41.3	17.1	24.2	58.6	41.4
Christchurch	40.5	17.3	23.2	57.3	42.7
Dunedin	19.7	9.2	10.5	53.3	46.7

Table 2.29**Anglican Population:****Percentage of Non-Maori Population in each District 1945***Arranged in descending order of Anglican affiliation*

District	Total population	Anglican population	% Anglican
Marlborough	23,908	11,089	46.4
Far North	15,019	6,937	46.2
Central Canterbury	48,775	22,019	45.1
East Coast	30,698	13,494	44.0
North Shore-Waitemata	56,175	24,253	43.2
Christchurch	119,976	51,730	43.1
Nelson	31,924	13,696	42.9
North Canterbury	15,269	6,464	42.3
Cent- Sth Hawkes Bay	20,616	8,691	42.2
Wairarapa	32,808	13,778	42.0
Napier-Hastings	46,731	19,363	41.4
Auckland Central	212,095	87,145	41.1
Taranaki	45,934	18,727	40.8
Hutt Valley	61,024	24,752	40.6
Thames-Coromandel	12,252	4,954	40.4
Bay of Plenty	39,944	16,096	40.3
South Auckland	47,200	18,873	40.0
Wanganui-Rangitikei	48,283	19,204	39.8
Manawatu-Horowhenua	61,974	24,624	39.7
Wellington	130,203	50,353	38.7
Whangarei-Northland	36,571	14,136	38.7
King Country	23,610	9,089	38.5

Waikato	66,456	24,349	36.6
West Coast-Buller	29,984	10,799	36.0
South Taranaki	23,012	8,232	35.8
Piako-Matamata	36,193	12,777	35.3
Westland	7,764	2,757	35.5
Mid-Canterbury	18,392	6,491	35.3
South Canterbury	42,677	13,151	30.8
Dunedin	96,513	20,893	21.6
Central Otago	16,137	3,397	21.1
Invercargill	26,428	5,470	20.7
North Otago	16,703	3,430	20.5
Southland	43,260	6,635	15.3
South Otago	14,221	2,060	14.5

Table 2.30
Anglican Population:
Percentage of Maori Population in each District 1945
Arranged in descending order of Anglican affiliation

District	Total population	Anglican population	% Anglican
East Coast	14,215	8,204	57.7
Wellington-Hutt Valley	1,733	694	40.0
Manawatu-Horowhenua	3,008	1,120	37.2
Far North	15,357	5,334	34.7
Whangarei-Northland	4,842	1,654	34.2
Auckland Central	4,294	1,414	32.9
Piako-Matamata	3,285	1,072	32.6
Thames-Coromandel	1,328	425	32.0
Napier-Hastings	3,065	948	30.9
Cent- Sth Hawkes Bay	1,230	367	29.8
South Island	3,434	1,005	29.3
Bay of Plenty	16,741	4,690	28.0
Taranaki	1,480	383	25.9
South Auckland	2,723	700	25.7
Wairarapa	1,310	323	24.7
Waikato	5,826	1,361	23.4
Wanganui-Rangitikei	4,175	682	16.3
North Shore-Waitemata	1,128	170	15.1
King Country	6,510	943	14.5
South Taranaki	2,846	141	5.0

Table 2.31
Anglican Population:
Percentage of Total Population in each District 1976
Arranged in descending order of Anglican affiliation

District	Total population	Anglican population	% Anglican
East Coast	56,909	22,888	40.2
North Canterbury	26,539	9,843	37.1
Marlborough	39,387	14,569	37.0
Cent- Sth Hawkes Bay	25,512	9,320	36.5
Central Canterbury	15,561	5,630	36.2
Nelson	64,352	22,242	34.6
Far North	38,616	13,314	34.5
Christchurch	294,179	99,910	34.0
Wairarapa	46,726	15,878	34.0
Taranaki	72,390	23,420	32.4
Manawatu-Horowhenua	125,893	40,786	32.4
Napier-Hastings	110,341	35,088	31.8
Westland	9,543	3,035	31.8
Thames-Coromandel	21,872	6,883	31.5
Wanganui-Rangitikei	69,666	21,879	31.4
North Shore-Waitemata	263,886	82,480	31.3
West Coast-Buller	25,725	7,690	30.4
Whangarei-Northland	68,157	20,654	30.3
Bay of Plenty	193,908	58,180	30.0
Mid-Canterbury	25,316	7,444	29.4
Wellington-Hutt Valley	344,338	98,367	28.6
Piako-Matamata	72,105	20,632	28.6
Auckland Central	292,299	81,916	28.0
King Country	33,554	9,346	27.9
Waikato	156,099	43,014	27.6
South Auckland	240,331	66,199	27.5
South Taranaki	32,972	8,677	26.3
South Canterbury	62,027	15,992	25.8
Central Otago	26,381	5,319	20.2
Dunedin	122,772	21,338	17.4
Invercargill	52,754	8,344	15.8
North Otago	22,576	3,551	15.7
Southland	55,878	7,832	14.0
South Otago	17,159	2,344	13.7

Table 2.32
Anglican Population:
Percentage of Total Population and Four Major Denominations in each District 2006
Arranged in descending order of Anglican affiliation

District	Total population	Anglican population	% Anglican	% Anglican of 4MD
Gisborne	44,463	12,192	27.4	47.3
Wairoa	8,481	2,295	27.1	53.1
Hurunui	10,476	2,610	24.9	51.3
Central Hawkes Bay	12,957	3,153	24.3	48.9
Sth Wairarapa	8,889	1,980	22.3	47.8
Chatham Islands	612	129	21.1	43.9
Selwyn	33,666	7,077	21.0	45.3
Marlborough	42,549	8,814	20.7	45.7
Carterton	7,098	1,470	20.7	44.6
Waimakariri	42,834	8,547	20.0	45.6
Masterton	22,623	4,509	19.9	43.9
Rangitikei	14,712	2,892	19.7	43.3
Kapiti Coast	46,197	9,054	19.6	45.5
Tararua	17,631	3,447	19.6	41.8
Ashburton	27,372	5,229	19.1	34.2
Manawatu	28,251	5,247	18.6	43.7
Far North	55,842	9,978	17.9	49.6
Grey	13,221	2,343	17.7	39.9
Thames-Coromandel	25,938	4,560	17.6	45.2
Horowhenua	29,865	5,193	17.4	41.2
Waipa	42,501	7,323	17.2	40.4
Kaikoura	3624	624	17.2	37.1
Hastings	70,842	12,120	17.1	41.2
Napier	55,359	9,411	17.0	40.6
Taupo	32,418	5,439	16.8	44.4
Opotiki	8,973	1,488	16.6	41.2
Christchurch	348,435	57,720	16.6	40.0
Matamata-Piako	30,480	4,923	16.2	37.4
New Plymouth	68,901	11,121	16.1	37.7
Westland	8,403	1,350	16.1	35.7
Western BOP	42,075	6,681	15.9	43.6
Kaipara	18,135	2,868	15.8	44.4
Waimate	7,206	1,140	15.8	30.4
Stratford	8,889	1,404	15.8	32.4
Tasman	44,628	6,996	15.7	48.0
Timaru	42,870	6,705	15.6	30.3
Mackenzie	3,801	594	15.6	31.8
Nelson	42,888	6,612	15.4	45.5
Rodney	89,562	13,653	15.2	43.1
Tauranga	103,632	15,510	15.0	40.1
Rotorua	65,898	9,846	14.9	38.0
Wanganui	42,636	6,369	14.9	35.5
Hauraki	17,190	2,532	14.7	39.6
Upper Hutt	38,415	5,658	14.7	35.1
Whangarei	74,460	10,899	14.6	42.6
Waitomo	9,441	1,383	14.6	37.1
Palmerston North	75,540	10,908	14.4	37.6
Otorohanga	9,075	1,284	14.1	36.8

Ruapehu	13,572	1,920	14.1	37.2
Buller	9,702	1,344	13.9	35.2
Sth Taranaki	26,484	3,642	13.8	30.0
Franklin	58,935	7,971	13.5	36.2
North Shore	205,605	27,420	13.3	35.0
Whakatane	33,300	4,437	13.3	36.2
Waikato	43,956	5,838	13.3	37.8
Sth Waikato	22,644	2,955	13.0	31.7
Lower Hutt	97,701	12,639	12.9	32.1
Wellington	179,463	22,071	12.3	34.3
Kawerau	6,921	837	12.1	38.3
Queenstown-Lakes	22,959	2,691	11.7	29.6
Papakura	45,183	5,259	11.6	31.7
Hamilton	129,249	14,814	11.5	34.1
Central Otago	16,647	1,878	11.3	22.5
Auckland	404,658	45,519	11.2	31.6
Porirua	48,546	5,193	10.7	26.9
Waitaki	20,220	2,163	10.7	21.3
Gore	12,108	1,107	9.1	16.5
Southland	28,440	2,535	8.9	17.2
Dunedin	118,683	10,518	8.9	21.5
Waitakere	186,444	16,209	8.7	26.6
Clutha	16,839	1,440	8.6	17.4
Manukau	326,968	27,351	8.4	22.3
Invercargill	50,328	3,861	7.7	16.4

Table 2.33
Diocese of Auckland:
Percentage of Anglicans in each District Council area: 1986-2006

	1986	1996	2006	2006 as % of 1986
Far North	29.0	20.3	17.9	62
Whangarei	24.9	18.6	14.6	59
Kaipara	26.7	19.8	15.8	59
Rodney	24.5	18.5	15.2	62
North Shore	27.4	18.5	13.3	49
Waitakere	20.1	12.8	8.7	43
Auckland	22.1	14.7	11.2	51
Manukau	20.1	12.6	8.4	42
Papakura	23.0	15.6	11.6	50
Franklin	23.6	17.2	13.5	57
Thames-Coromandel (pt)	27.6	19.8	17.4	63
Hauraki (pt)	24.0	16.7	14.3	60
Auckland Diocese	23.1	15.5	11.5	50

Table 2.34**Auckland Region:****Percentage of Anglicans, Roman Catholics and Presbyterians resident in Anglican parishes: 2006**

Note: The data has been arranged in relation to the boundaries of Anglican parishes. It is arranged in descending order. The highest percentages were located, in the case of Anglicans in St Aidan's, Remuera (24.89); in the case of Roman Catholics in St Thomas', Tamaki (16.62); and in the case of Presbyterians in Otara (15.96).

Anglican Parish	% Ang/ Total Popn	Anglican Parish	% R C/ Total Popn	Anglican Parish	% Pres/ Total Popn
St Aid Remuera	24.89	St Thos Tamaki	16.62	Otara	15.96
St Mk Remuera	22.79	Royal Oak	16.58	Mangere C	14.68
Cathedral	22.64	St Heliers	15.81	Mangere E	13.61
Kohimarama	21.30	Kohimarama	15.75	St Heliers	13.25
St Heliers	21.21	Onehunga	15.70	Clevedon	12.61
Meadowbank	20.02	Glen Innes	15.69	Kohimarama	10.98
Devonport	19.33	Meadowbank	15.69	Glen Innes	10.85
Clevedon	19.23	Orakei	15.63	Bombay	10.23
Orakei	19.08	Pt Chevalier	15.54	Milford	9.87
Hibiscus	17.05	Glenfield	15.41	Papatoetoe	9.80
Pohutukawa	16.66	Otara	15.12	St Thos Tamaki	9.80
Takapuna	16.57	Panmure	15.03	Bucklands	9.66
Milford	16.56	Ponsonby	14.82	Howick	9.54
St Thos Tamaki	15.80	Henderson	14.70	St Aid Remuera	9.51
Whangaparaoa	15.73	Mangere C	14.63	Campbells B	9.45
Warkworth	15.52	Milford	14.51	Mangere Br	9.44
Bombay	15.52	Northcote	14.49	Pohutukawa	9.40
Torbay	14.78	Blockhouse	14.32	Waiuku	9.34
Ponsonby	14.76	Ellerslie	14.27	Clendon	9.07
St Geo Epsom	14.72	Mt Eden	14.23	Takapuna	8.81
Royal Oak	14.21	St Aid Remuera	14.11	Otahuhu	8.81
Wellsford	14.07	One Tree Hill	14.11	Meadowbank	8.80
Campbells B	13.84	Takapuna	14.08	Warkworth	8.60
St And Epsom	13.84	Mt Albert	13.93	Massey	8.55
Howick	13.81	Birkdale	13.90	Albany	8.55
Sth Kaipara	13.20	Mangere Br	13.73	Manurewa	8.53
Waiuku	13.03	Manurewa	13.70	Papakura	8.52
Bucklands	12.78	St And Epsom	13.56	St Mk Remuera	8.51
Albany	12.67	Clendon	13.55	Avondale	8.43
Pukekohe	12.75	Bucklands	13.51	One Tree Hill	8.22
Pt Chevalier	12.55	Devonport	13.45	Hibiscus	8.22
Birkenhead	12.55	Te Atatu	13.41	East Tamaki	8.20
Balmoral	12.33	Massey	13.39	Pukekohe	8.17
Waiheke	12.04	St Mk Remuera	13.33	Orakei	8.15
Northcote	12.00	Otahuhu	13.29	Pakuranga	8.14
Papakura	12.00	Albany	13.21	Torbay	8.12
Tuakau	11.88	Campbells B	13.13	St Geo Epsom	8.11
Mt Eden	10.95	Hillsborough	13.12	Onehunga	8.07
Titirangi	10.69	Balmoral	13.12	Panmure	8.05

Birkdale	10.62	Cathedral	13.02	Royal Oak	8.04
Pakuranga	10.58	East Tamaki	12.92	Henderson	8.00
One Tree Hill	10.52	Avondale	12.83	Northcote	7.76
Mangere Bridge	10.32	Howick	12.78	Cathedral	7.59
Grey Lynn	9.96	New Lynn	12.67	Glen Eden	7.43
Massey	9.50	Papatoetoe	12.63	Te Atatu	7.42
Blockhouse B	9.42	Glen Eden	12.29	Ponsonby	7.18
Glenfield	9.28	Grey Lynn	12.29	Grey Lynn	7.05
Te Atatu	9.22	Lynfield	12.05	St And Epsom	6.97
New Lynn	9.21	Pukekohe	11.76	Birkenhead	6.95
Onehunga	9.20	Pakuranga	11.73	Ellerslie	6.78
Ellerslie	9.16	Mt Roskill	11.70	Blockhouse	6.78
Lynfield	9.16	Waiuku	11.49	Mt Roskill	6.78
Manurewa	8.17	Papakura	11.48	Devonport	6.62
Henderson	8.12	Hibiscus	11.37	Whangaparaoa	6.60
Mt Albert	7.90	Torbay	11.34	Tuakau	6.56
Panmure	7.81	St Geo Epsom	11.07	Hillsborough	6.45
East Tamaki	7.55	Mt Eden	10.95	Lynfield	6.44
St Matthews	7.50	Whangaparaoa	10.69	New Lynn	6.39
Hillsborough	7.47	St Matthews	10.40	Pt Chevalier	6.37
Glen Eden	7.35	Clevedon	10.34	Wellsford	6.34
Papatoetoe	6.64	Bombay	10.33	Glenfield	6.15
Glen Innes	6.38	Titirangi	10.30	Sth Kaipara	6.01
Clendon	6.26	Pohutukawa	10.23	Birkdale	5.90
Avondale	5.75	Sth Kaipara	10.01	Blamoral	5.82
Mt Roskill	5.29	Bucklands	9.93	Waiheke	5.78
Otahuhu	4.95	St Pauls	9.57	Mt Albert	5.72
St Pauls	4.79	Waiheke	8.72	Mt Eden	5.13
Mangere East	3.83	Tuakau	8.58	Titirangi	4.82
Mangere C	3.40	Warkworth	8.20	St Matthews	4.27
Otara	3.16	Wellsford	8.16	St Pauls	4.27

Table 2.35
Manukau City:
Anglican Population: 2006

	Total population	% of Manukau Population	Anglicans	% of Manukau Anglican Population	% Anglican to Total population
Clevedon	10,842	3.3	1,956	7.2	18.0
Howick	63,543	19.3	8,622	31.5	13.6
Pakuranga	21,729	6.6	2,358	8.6	10.9
East Tamaki	20,247	6.1	1,764	6.4	8.7
Manurewa	85,575	26.0	6,489	23.7	7.6
Papatoetoe	26,661	8.1	1,884	6.9	7.1
Mangere	65,928	20.0	3,033	11.1	4.6
Otara	34,479	10.5	1,245	4.6	3.6
Total	329,004	100.0	27,351	100.0	8.3
Summary					
East	116,361	35.4	14,700	53.7	12.6
South	212,643	64.6	12,651	46.3	5.9
Manukau City	329,004	100.0	27,351	100.0	8.3

Table 2.36
Manukau City:
Religious profile: 2006.

	Total population	Christian population	% Christian to Total	4MD	% 4MD to Total	Anglicans	% Anglican to Total
Otara	34,479	21,810	63.3	14,268	41.4	1,245	3.6
Mangere	65,928	40,011	60.7	27,750	42.1	3,033	4.6
Howick	63,543	32,496	51.1	24,231	38.1	8,622	13.6
Manurewa	85,575	42,420	49.6	29,400	34.4	6,489	7.6
Clevedon	10,842	5,346	49.3	4,428	40.8	1,956	18.0
Pakuranga	21,729	10,212	47.0	7,410	34.1	2,358	10.9
Papatoetoe	26,661	11,787	44.2	8,595	32.2	1,884	7.1
E Tamaki	20,247	8,847	43.7	6,486	32.0	1,764	8.7
Total	329,004	172,929	52.6	122,568	37.2	27,351	8.3

Table 2.37
Manukau City:
Number of adherents and percentage of each of the 4MD churches in local areas: 2006

	% Xtn to Total	4MD	Ang	RC	Pres	Meth	% 4MD /Total	% A/4MD	% RC/4MD	% PI/4MD	% M/4MD
Clevedon	49.3	4,428	1,956	1,065	1,200	207	40.8	44.2	24.1	27.1	4.7
Howick	51.1	24,231	8,622	7,503	6,081	2,025	38.1	35.6	31.0	25.1	8.4
Pakuranga	47.0	7,410	2,358	2,607	1,788	657	34.1	31.8	35.2	24.1	8.9
E Tamaki	43.7	6,486	1,764	2,493	1,662	567	32.0	27.2	38.4	25.6	8.7
Manurewa	49.6	29,400	6,489	11,634	7,377	3,900	34.4	22.1	39.6	25.1	13.3
Papatoetoe	44.2	8,595	1,884	3,405	2,199	1,107	32.2	21.9	39.6	25.6	12.9
Mangere	60.7	27,750	3,033	9,384	8,754	6,579	42.1	10.9	33.8	31.6	23.7
Otara	63.3	14,268	1,245	5,109	4,965	2,949	41.4	8.7	35.8	34.8	20.7
Total	52.6	122,568	27,351	43,200	34,026	17,991	37.2	22.3	35.3	27.8	14.7

Table 2.38
Manukau City:
Analysis of 4MD affiliation in local areas: 2006

	4MD	Ang	RC	Pres	Meth	% 4MD /Total	% A/4MD	% RC/4MD	% P/4MD	% M/4MD
East	42,555	14,700	13,668	10,731	3,456	36.6	34.5	32.2	25.2	8.1
South	80,013	12,651	29,532	23,295	14,535	37.6	15.8	36.9	29.1	18.2
Manukau	122,568	27,351	43,200	34,026	17,991	37.2	22.3	35.3	27.8	14.7

Table 2.39
Central North Island:
Demographic and Religious Profile: Selected District Councils 1986 and 2006

Total Population and Anglican Affiliation

	Popn 1986	Popn 2006	+ or – 1986 -2006	% +/- 1986- 2006	Ang 1986	Ang 2006	+ or – 1986- 2006	% +/- 1986 - 2006
S Waikato	28,683	22,644	- 6,039	- 21.1	5,859	2,955	- 2904	- 49.6
Waikato	37,148	43,956	+ 6,808	+ 18.3	8,127	5,838	- 2289	- 28.2
S Taranaki	31,555	26,484	- 5,071	- 16.1	7,257	3,642	- 3615	- 50.2
Ruapehu	18,852	13,566	- 5,286	- 28.0	4,506	1,917	- 2589	- 57.5
Otorohanga	9,289	9,075	- 214	- 2.3	2,130	1,284	- 846	- 39.7
Waitomo	10,539	9,441	- 1,098	- 10.4	2,616	1,383	- 1233	- 47.1
Hauraki	16,195	17,190	+ 995	+ 6.1	3,978	2,532	- 1446	- 36.3

Percentage of Population identifying with Specified Christian Groups

	% Ang	% RC	% Pres	% Meth	Total % 4MD	% Other Xtn	Total Xtn	Maori Xtn	Total All Xtn
S Waikato	13.0	12.7	11.2	4.2	41.1	8.6	49.7	5.6	55.3
Waikato	13.6	9.3	8.4	4.1	35.1	11.0	46.1	1.2	47.3
S Taranaki	13.8	17.6	9.5	4.9	45.8	7.1	52.9	1.7	54.6
Ruapehu	14.1	13.9	7.8	2.1	38.0	8.0	46.0	5.1	51.1
Otorohanga	14.1	8.9	10.1	5.2	38.4	8.9	47.3	2.0	49.3
Waitomo	14.6	10.8	8.3	5.7	39.5	6.4	45.9	4.6	50.5
Hauraki	14.7	10.3	9.3	2.9	37.2	9.7	46.9	2.3	49.2

Percentage of Population identifying with Specified Religious Categories

	Total All Xtn	Other Religion	*No Religion	*Object state	*n.e.i	Total of *	Total all responses
S Waikato	55.3	1.9	31.7	7.9	8.9	48.5	105.7
Waikato	47.3	3.0	34.6	7.3	10.6	52.5	102.8
S Taranaki	54.6	1.6	29.8	7.4	9.2	46.4	102.6
Ruapehu	51.1	1.9	31.0	8.0	11.0	50.0	103.0
Otorohanga	49.3	2.3	34.9	8.0	8.3	51.2	102.8
Waitomo	50.5	1.8	34.1	7.6	8.9	50.6	102.9
Hauraki	49.2	2.2	35.5	8.9	7.1	51.5	102.9

n.e.i=not elsewhere included

Table 3.1
Parish Giving in Dioceses:
1945-46 to 1950-51 (5 years)

	1945-46 £	1950-51 £	Increase £	% Increase
Auckland	32,657	42,626	9,969	30.5
Christchurch	31,328	44,537	13,209	42.2
Dunedin	15,899	20,861	4,962	31.2
Nelson	9,891	13,683	3,792	38.3
Waiapu	17,066	23,139	6,073	35.6
Waikato	13,928	21,357	7,429	53.3
Wellington	33,667	42,987	9,320	27.7
Total	154,434	209,190	54,756	35.5

Source: General Synod Statistical Returns

Table 3.2
Parish Giving in Dioceses:
1950-51 to 1955-56 (5 years)

	1950-51 £	1955-56 £	Increase £	% Increase
Auckland	42,626	64,491	21,865	51.3
Christchurch	44,537	68,695	24,158	54.2
Dunedin	20,861	32,416	11,555	55.4
Nelson	13,683	17,877	4,194	30.6
Waiapu	23,139	37,154	14,015	60.6
Waikato	21,357	31,795	10,438	48.9
Wellington	42,987	72,986	29,999	69.8
Total	209,190	325,414	116,224	55.6

Source: General Synod Statistical Returns

Table 3.3
Parish Giving in Dioceses:
1945-46 to 1955-56 (10 years)

	1945-46 £	1955-56 £	Increase £	% Increase
Auckland	32,657	64,491	31,834	97.5
Christchurch	31,328	68,695	37,367	119.3
Dunedin	15,899	32,416	16,517	103.9
Nelson	9,891	17,877	7,986	80.7
Waiapu	17,066	37,154	20,088	117.7
Waikato	13,928	31,795	17,867	128.3
Wellington	33,667	72,986	39,319	116.8
Total	154,434	325,414	170,980	110.7

Source: General Synod Statistical Returns

Table 3.4
Parish Giving in Dioceses:
1955-56 to 1959-60 (4 years)

	1955-56 £	1959-60 £	Increase £	% Increase
Auckland	64,491	155,586	91,095	141.2
Christchurch	68,695	221,391	152,696	222.3
Dunedin	32,416	90,573	58,157	179.4
Nelson	17,877	46,435	28,558	159.8
Waiapu	37,154	147,222	110,068	296.3
Waikato	31,795	148,659	116,864	367.6
Wellington	72,986	242,681	169,695	232.5
Total	325,414	1,052,547	727,133	223.4

Source: General Synod Statistical Returns

Table 3.5
Inflation in New Zealand: 5-yearly periods 1925-2010

5 year period	Total % change	Compound Average Annual	Decline in purchasing power
1925-30	(5.3)	(1.1)	+5.6
1930-35	(11.2)	(2.4)	+12.6
1935-40	23.3	4.3	13.9
1940-45	12.4	2.4	11.0
1945-50	23.5	4.3	19.0
1950-55	29.8	5.4	23.0
1955-60	16.5	3.1	14.1
1960-65	14.0	2.7	12.3
1965-70	31.0	5.6	23.7
1970-75	65.1	10.5	39.4
1975-80	98.7	14.7	49.7
1980-85	74.3	11.7	42.6
1985-90	52.5	8.8	34.4
1990-95	9.8	1.9	8.9
1995-2000	8.5	1.6	7.8
2000-05	12.5	2.4	11.1
2005-10	16.1	3.0	13.9

Source: Reserve Bank New Zealand Inflation Indicator

Table 3.6
Inflation in New Zealand: Annual Rate 1945-2012

Year	Rate	Year	Rate	Year	Rate	Year	Rate
1945	1.3	1962	2.1	1979	16.5	1996	2.6
1946	(0.2)	1963	2.2	1980	16.1	1997	0.8
1947	10.2	1964	4.5	1981	15.7	1998	0.4
1948	1.6	1965	2.4	1982	15.3	1999	0.5
1949	1.8	1966	2.4	1983	3.6	2000	4.0
1950	8.5	1967	6.6	1984	9.4	2001	1.8
1951	12.0	1968	5.1	1985	15.3	2002	2.7
1952	4.6	1969	4.0	1986	18.2	2003	1.6
1953	5.6	1970	10.0	1987	9.6	2004	2.7
1954	2.4	1971	9.1	1988	4.7	2005	3.2
1955	2.5	1972	5.5	1989	7.2	2006	2.6
1956	4.6	1973	10.2	1990	4.9	2007	3.2
1957	1.8	1974	12.5	1991	1.0	2008	3.4
1958	6.4	1975	15.7	1992	1.3	2009	2.0
1959	1.2	1976	15.6	1993	1.4	2010	4.0
1960	1.6	1977	15.3	1994	2.8	2011	1.8
1961	2.1	1978	10.1	1995	2.9	2012	

Source: Reserve Bank New Zealand Inflation Indicator

Table 3.7 Impact of Inflation in New Zealand:
Selected periods 1925-2010

	Unit at start	Would cost at end of period	Total % change	Compound Ave Annual	Decline in purchasing power
1925-35	£1.00	£0.84	(15.9)	(1.7)	+18.9
1935-45	£1.00	£1.39	38.6	3.3	27.8
1945-55	£1.00	£1.60	60.3	4.8	37.6
1955-60	£1.00	£1.16	16.5	3.1	14.1
1960-75	£1.00	\$4.93	146.7	6.2	59.5
1975-90	\$1.00	\$5.28	428.2	11.7	81.1
1990-2010	\$1.00	\$1.56	55.5	2.2	35.7

Source: Reserve Bank New Zealand Inflation Indicator

Table 3.8
Parish Offerings in relation to Church Attendance:
Auckland, Wellington, Christchurch 1946-2010
Note: currency values are expressed in dollar terms.

	AK Offs (\$)	AK AHC	AK Offs/ AHC (\$)	WN Offs (\$)	WN AHC	WN Offs/ AHC (\$)	CH Offs (\$)	CH AHC	CH Offs/ AHC (\$)
1946	58,508	182,657	0.32	67,334	155,323	0.43	62,656	n/a	n/a
1947	57,932	174,991	0.33	63,674	158,849	0.40	71,622	n/a	n/a
1948	61,312	187,544	0.33	69,574	172,758	0.40	77,994	n/a	n/a
1949	66,820	185,873	0.36	76,898	162,950	0.47	81,246	n/a	n/a
1950	71,732	193,464	0.37	80,048	174,285	0.46	83,932	n/a	n/a
1951	76,900	207,177	0.37	85,974	188,112	0.46	89,070	n/a	n/a
1952	87,652	218,055	0.40	100,048	179,650	0.56	102,194	n/a	n/a
1953	92,078	233,769	0.39	108,414	197,079	0.55	102,546	n/a	n/a
1954	99,260	249,985	0.40	117,928	209,383	0.56	114,508	n/a	n/a
1954*	81,638	262,637	0.31	...	...	...	...	n/a	n/a
1955	115,620	285,568	0.40	131,716	225,162	0.58	121,238	n/a	n/a
1956	145,542	312,447	0.47	145,972	243,599	0.60	137,390	n/a	n/a
1957	278,580	315,630	0.88	253,836	255,596	0.99	203,294	n/a	n/a
1958	269,272	336,246	0.80	473,128	264,432	1.79	436,312	n/a	n/a
1959	294,942	360,260	0.82				452,526	n/a	n/a
1959*	...	...	...	408,108	251,743	1.62	...	n/a	n/a
1960	305,268	380,122	0.80	485,362	288,593	1.68	442,784	n/a	n/a
1961	354,554	417,529	0.85	428,774	301,406	1.42	446,570	271,237	1.65
1962	382,616	435,115	0.88	460,684	305,914	1.51	409,458	267,647	1.53
1963	387,656	462,830	0.84	493,354	332,553	1.48	417,514	293,677	1.42
1964	380,240	470,755	0.81	499,454	351,148	1.42	460,164	311,360	1.48
1965	395,032	477,367	0.83	506,524	367,353	1.38	441,308	301,788	1.46
1966	430,700	483,025	0.89	520,462	374,088	1.69	448,884	314,013	1.43
1967	445,747	496,775	0.90	512,122	375,105	1.37	405,564	322,742	1.26
1968	465,590	480,466	0.97	499,950	361,254	1.38	443,587	322,393	1.38
1969	455,882	464,441	0.98	509,085	357,101	1.43	449,934	317,909	1.42
1970	493,545	458,676	1.08	514,507	343,235	1.50	451,582	323,312	1.40
1971	621,875	444,734	1.40	529,931	336,661	1.57	458,751	300,127	1.53
1972	715,533	438,312	1.63	560,137	339,281	1.65	484,588	310,257	1.56
1973	832,586	432,349	1.93	599,940	330,654	1.81	537,327	296,019	1.82
1974	917,348	443,942	2.07	691,821	335,726	2.06	577,822	304,628	1.90
1975	1,065,456	442,779	2.41	759,532	337,451	2.25	636,414	312,578	2.04
1976	1,257,251	439,121	2.86	880,807	354,158	2.49	700,575	299,472	2.34
1977	1,400,607	449,176	3.12	996,481	372,372	2.68	805,284	311,381	2.59
1978	1,579,436	460,034	3.43	1,139,390	398,212	2.86	921,778	333,338	2.77
1979	1,767,300	452,964	3.90	1,288,656	396,678	3.25	1,085,459	314,027	3.46
1980	2,009,575	461,569	4.35	1,500,212	408,203	3.68	1,200,580	332,890	3.61
								306,111	
1981	2,299,716	466,105	4.93	1,723,142	398,326	4.33		342,693	
1982	2,674,739	467,749	5.72	2,081,907	409,369	5.09	1,583,960	348,519	4.54
1983	2,903,811	463,268	6.27	n/a	n/a	n/a	1,818,958	341,552	5.33
1984	3,168,873	476,107	6.66	n/a	n/a	n/a	2,008,063	349,051	5.75
1985	3,283,099	465,239	7.06	n/a	409,881	n/a	2,161,692	337,042	6.41
1986	3,654,207	465,055	7.86	n/a	401,366	n/a	2,294,922	344,708	6.66
1987	4,032,846	466,611	8.64	3,362,374	385,532	8.72	2,694,053	336,086	8.02
1988	n/a	n/a	n/a	3,841,157	391,840	9.80	2,811,691	338,159	8.31
1989	n/a	n/a	n/a	n/a		n/a	3,069,222		
1989				3,541,785	387,618	9.14	3,122,910	333,737	9.36
1990	4,653,230	446,209	10.43	4,226,967	342,709	12.33	3,186,739	317,311	10.04
1991	4,777,092	448,412	10.65	4,169,764	383,497	10.87	3,388,284	322,098	10.52
1992	4,881,902	436,747	11.18	4,079,854	384,515	10.61	3,352,711	324,851	10.32
1993	4,654,869	425,918	10.93	4,057,302	383,268	10.59	3,333,860	328,640	10.14
1994	4,749,153	420,785	11.29	4,054,771	374,721	10.82	3,288,626	326,165	10.08
1995	4,993,798	427,546	11.68	4,259,300	380,256	11.20	3,426,873	331,943	10.32
1996	5,051,726	422,218	11.96	4,379,851	379,877	11.54	3,599,932	332,800	10.82

1997	5,408,823	425,932	12.70	4,553,786	371,596	12.25	3,620,215	335,243	10.80
1998	5,542,734	434,327	12.76	4,407,268	354,410	12.44	3,660,293	328,522	11.14
1999	5,608,046	421,856	13.29	4,449,577	345,779	12.87	3,870,675	312,801	12.37
2000	5,618,072	419,095	13.41	4,613,980	343,363	13.44		316,672	
2001	5,552,469	421,252	13.18	4,712,726	338,930	13.90	4,285,648	306,248	13.99
2002	5,636,548	425,846	13.24	4,924,559	336,407	14.64	4,063,074	301,655	13.47
2003	5,667,277	412,747	13.73	5,150,105	336,683	15.30	4,319,769	300,421	14.38
2004	5,666,112	405,241	13.98	5,170,524	329,440	15.69	4,468,854	294,525	15.17
2005	5,979,384	407,696	14.67	5,249,806	326,623	16.07		294,091	
2006	6,303,699	405,218	15.56	5,607,552	323,833	17.32	5,066,438	307,292	16.49
2007	7,959,683	391,124	20.35	5,723,438	312,918	18.29	5,264,642	295,780	17.80
2008	8,190,946	386,496	21.19	5,903,466	308,545	19.13	5,784,772	289,260	20.00
2009	8,448,882	391,284	21.59	6,091,726	300,493	20.27	5,683,301	280,358	20.27
2010	8,495,008	382,020	22.24	6,177,482	292,113	21.15	5,849,693	275,771	21.21

Table 3:9
Stipend Rates:
Dioceses 1965 to 1971

		1965	1966	1967	1968	1969	1970	1971
Dept of Labour	Average	1938	2026	2080	2204	2342	2660	3093
Auckland	Min.	1500	1600	1800	1800	2000	2250	2480
Waikato	Min.	1800	2000	2050	2160	2280	2580	2700
Waiapu	Min/Max	1900	2160	2160	2160	2335	2584	3068
Wellington	Min.	2000	2000	2300	2300	2400	2450	2800
Nelson	Parish	2000	2100	2100	200	2200	2500	2700
	P.D.	1800	1900	1900	2000	2000	2300	2500
Christchurch	Min.	1900	2030	2115	2220	2340	2550	2705
Dunedin	Min.	1800	1900	2000	2000	2150	2350	2500

Note: The above rates do not include allowances for children, service, hospitality, etc.

Table 3.10
General Synod Diocesan Contributions:
Alternative Methods of Calculation 1949

	Current system: Percentage based on diocesan incomes	Percentage based on parochial incomes	Percentage based on Anglican population	Percentage based on Easter acts of communion
Auckland	18.0	18.0	26.5	20.9
Waikato	7.0	8.9	11.3	8.8
Waiapu	10.0	11.0	11.1	10.6
Wellington	23.0	23.3	22.0	24.4
Nelson	7.0	7.2	5.3	5.0
Christchurch	22.0	20.4	16.0	21.4
Dunedin	10.0	11.2	7.8	8.9
	100.0	100.0	100.0	100.0

Table 4.1
Ministry Units:
Analysis 1945

	Parishes**	Parochial districts	Native pastorates	Total
Auckland	18	32	14	64
Christchurch	24	34	0	58
Dunedin	13	17	0	30
Nelson	5	21	0	26
Waiaapu	10	17	15	42
Waikato	5	24	4	33
Wellington	15	40	5	60
Total	90	185	38	313

* Includes cathedral districts

Table 4.2
Ministry Units:
Analysis 1965

	Parishes	Parochial districts	Native pastorates	Total
Auckland	17	48	13	78
Christchurch	36	30	0	66
Dunedin	16	19	0	35
Nelson	7	21	0	28
Waiaapu	10	25	15	50
Waikato	11	25	4	40
Wellington	32	40	6	78
Total	129	208	38	375

Table 4.3
Parishes classified according to urban areas, boroughs and counties 1945

	Urban Areas (a)	Towns 1000+ (b)	Total Urban (c)	Rural (d)	Total (e)	% Urban (c)/(e)
Auckland	29	11	40	12	52	76.9
Christchurch	26	9	35	23	58	60.3
Dunedin	13	11	24	6	30	80.0
Nelson	3	7	10	17	27	37.0
Waiaapu	7	10	17	10	27	63.0
Waikato	5	14	19	10	29	65.5
Wellington	24	18	42	12	54	77.8
TOTAL	107	80	187	90	277	67.5
% of Total	38.6	28.9	67.5	32.5	100.0	

Table 4.4
Parishes in each Diocese:
1945 to 1975

	1945	1950	1955	1960	1965	1970	1975	1945-60 +/-	1960-75 +/-
Auckland	50	48	56	59	66	71	78	9	19
Christchurch	58	61	61	65	67	69	70	7	5
Dunedin	30	30	30	31	35	35	33	1	2
Nelson	26	28	28	28	28	27	27	2	(1)
Waiaapu	27	27	29	31	35	37	35	4	4
Waikato	29	32	32	33	36	39	39	4	6
Wellington	55	61	63	68	72	73	73	13	5
TOTAL	275	287	299	315	339	351	355	40	40
Increase	...	12	12	16	24	12	4		

Table 4.5**Multi- and single-centred parishes, Auckland city area³ 1945-75**

	1945	1960	1975
Multi-centred parishes	24	31	35
Single-centred parishes	15	16	29
Total parishes	39	47	64
% multi-centred	61%	66%	55%
Total worship centres	95	112	120
Average number of centres per parish	2.4	2.4	1.9

Table 5.1**Anglican Population in relation to Bishops: 1945**

	Total Population	Anglican Population	Maori Ang	Non-Maori Ang	No. of bishops	Non-Maori Anglicans per bishop
Auckland	408,984	165,995	9,697	156,298	1	156,298
Wellington	373,980	145,215	2,960	142,255	1	142,255
Christchurch	254,491	103,080	468	102,612	1	102,612
Waikato	185,690	67,389	3,759	63,630	1	63,630
Waiapu	173,230	71,853	14,209	57,644	1	57,644
Dunedin	214,075	42,187	302	41,885	1	41,885
Nelson	86,799	35,819	235	35,384	1	35,384
	1,697,249	631,538	31,630	599,908	7	85,7401

Table 5.2**Anglican Population in relation to Bishops: 1976**

	Total Population	Anglican Population	Maori Ang (est)	Non-Maori Ang	No. of bishops	Non-Maori Anglicans per bishop
Auckland	925,161	271,446	21,000	250,446	1.5	166,964
Wellington	619,595	185,587	10,000	175,587	2	87,793
Christchurch	433,165	141,854	4,000	137,854	1	137,854
Waikato	334,148	96,412	7,000	89,412	1	89,412
Waiapu	386,670	125,476	21,000	104,476	1	104,476
Dunedin	297,520	48,728	1,888	46,840	1	46,840
Nelson	129,014	44,501	1,000	43,501	1	43,501
	3,125,273	914,004	65,888	848,116	8.5	99,778

Note: While the Maori Anglican total is taken from census results the distribution of this total among dioceses has been estimated on the basis of the 2006 statistics.

Table 5.3**Diocese of Auckland:****Attendance Statistics 1945-1975**

Year	No. of Parishes	Total Acts of HC	Easter Acts of HC	No. of persons confirmed
1945-46	51	182,657	11,053	948
1949-50	49	193,464	12,304	1,492
1955	58	285,568	15,878	1,940
1960	59	380,122	18,345	2,841
1965	66	477,367	20,861	2,701
1970	73	458,676	20,422	1,957
1975	76	442,779	17,968	1,150

³ The area equivalent to that of the Auckland 'super-city', from Wellsford to Tuakau. If the more rural parishes were excluded the trend would be even more obvious.

Table 7.1
General Synod: Composition of 1859 and 1862
1859

Diocese	Bishops	Clerical	Lay	Total
New Zealand	1	4	8	13
Wellington	1	4	6	11
Nelson	1	3	5	9
Christchurch	1	4	4	9
Waiapu	1	3	4	8
Total	5	18	27	50

1862

Diocese	Bishops	Clerical	Lay	Total
New Zealand	1	3	4	8
Wellington	1	3	4	8
Nelson	1	3	4	8
Christchurch	1	3	4	8
Waiapu	1	3	4	8
Total	5	15	20	40

Table 7.2
General Synod:
Change of Composition in 1978

	Existing				Proposal			
	Bp	Clg	Lay	Total	Bp	Clg	Lay	Total
Auckland	1	3	4	8	1	6	7	14
Wellington	1	3	4	8	1	6	7	14
Christchurch	1	3	4	8	1	5	6	12
Waiapu	1	3	4	8	1	4	5	10
Waikato	1	3	4	8	1	4	5	10
Dunedin	1	3	4	8	1	3	4	8
Nelson	1	3	4	8	1	3	4	8
Aotearoa	-	-	-	-	1	-	-	1
Polynesia	1	2	2	5	1	1	2	4
Total	8	23	30	61	9	32	40	81

Composition of General Synod: 1978 bill

Diocese	Bishops	Clerical	Lay	Total
Auckland	1	6	7	14 (8)
Wellington	1	5	6	12 (8)
Christchurch	1	5	6	12 (8)
Waiapu	1	4	5	10 (8)
Waikato	1	4	5	10 (8)
Dunedin	1	3	4	8 (8)
Nelson	1	3	4	8 (8)
Polynesia	1	2	2	5 (5)
Aotearoa	1	3	4	8 (1)
Total	9	35	43	87 (62)

Table 7.3

General Synod:

Lay Women Representatives 1972-92

	1972	1974	1976	1978	1980	1982	1984	1986	1988	1990	1992
AK	-	-	-	-	1	1	1	1	1	2	3
CH	-	-	1	1	1	2	2	2	2	1	1
DN	-	-	-	-	-	-	1	2	2	2	2
NL	-	-	-	2	1	1	1	2	2	2	1
WP	-	-	-	-	-	-	-	-	-	-	1
WK	1	1	2	1	2	2	2	2	4	3	2
WN	-	-	-	-	-	1	1	1	1	1	1
AOT	-	-	-	-	-	-	1	-	2	2	2
POL	-	-	-	-	-	-	1	1	1	1	2
TOT	1	1	3	4	5	7	10	11	15	14	15

Table 7.4

General Synod: Composition in 1992 and 1994

	1992 Bishops	1992 Clergy	1992 Laity	1992 Total	1994 Bishops	1994 Clergy	1994 Laity	1994 Total
Auckland	3	5	6	14	2	5	6	13
Christchurch	1	4	5	10	1	5	6	12
Dunedin	1	3	4	8	1	3	4	8
Nelson	1	3	4	8	1	3	4	8
Waiaapu	2	6	4	12	2	4	5	11
Waikato	1	4	5	10	1	4	5	10
Wellington	3	5	6	14	3	5	6	14
N Z Dioceses	12	30	34	76	11	29	36	76
Aotearoa	4	3	4	11	5	15	20	40
Polynesia	1	3	4	8	2	3	4	9
TOTAL	17	36	42	95	18	47	60	125

Table 7.5

General Synod 2010: Number of Synods attended by Members

		1-3	4-9	10+	Total
Pakeha	Bishops	4	2	2	8
	Clergy	14	3	0	17
	Laity	16	7	1	24
	Total	34	12	3	49
Maori	Bishops	1	2	2	5
	Clergy	6	2	1	9
	Laity	12	2	2	16
	Total	19	6	5	30
Pacific	Bishops	1	1	1	3
	Clergy	2	1	0	3
	Laity	3	0	0	3
	Total	6	2	1	9
Total	Bishops	6	5	5	16
	Clergy	22	6	1	29
	Laity	31	9	3	43
	Total	59	20	9	88

TABLE 8.1
New Zealand Population: Increases 1945-76 and 1976-2006

	Total Population	Increase	% Increase
1945	1,697,249	...	...
1976	3,125,273	1,428,024	84.1
2006	4,026,526	901,253	28.8

TABLE 8.2
New Zealand Population
Percentage resident in each Diocese: 1945, 1976, 2006

Diocese	1945	1976	2006
Auckland	24.1	29.6	37.1
Waikato	10.9	10.7	10.6
Waiapu	10.2	12.4	12.1
Wellington	22.0	19.8	16.2
Nelson	5.1	4.1	3.9
Christchurch	15.0	13.9	13.1
Dunedin	12.6	9.5	7.1
Total New Zealand	100.0	100.0	100.0
Total North Island	67.3	72.5	75.9
Total South Island	32.7	27.5	24.1

TABLE 8.3
Anglican Population:
Decrease by Dioceses 1976-2006

	1976 Total Anglican	2006 Total Anglican	Decrease Total Anglican	% Decrease Total Anglican
Auckland	271,446	171,813	99,633	36.7
Wellington	176,910*	95,070	81,840	46.3
Christchurch	141,854	91,101	50,753	35.8
Waikato	105,089*	60,243	44,846	42.7
Waiapu	125,476	83,739	41,737	33.3
Dunedin	48,728	26,193	22,535	46.2
Nelson	44,501	26,733	17,768	39.9
Total	914,004	554,892	359,112	39.3

* adjusted to reflect transfer of South Taranaki area.

TABLE 8.4
Maori Episcopal Regions:
Anglican Maori Population 2006

Episcopal Region	Anglican Maori	% of Total
Te Tai Tokerau	22,701	31.5
Te Manawa o Te Wheke	16,347	22.6
Te Tai Rawhiti	12,654	17.5
Te Upoku o Te Ika	12,777	17.7
Te Wai Pounamu	7,710	10.7
Total	72,189	100.0

TABLE 8.5
Anglican Maori:
Percentage of Anglican Population in each Diocese 2006.

Diocese	Anglican Maori	% of Diocesan Anglican Population
Auckland	23,493	13.7
Waikato	7,485	12.4
Waiapu	22,155	26.5
Wellington	11,346	11.9
Nelson	1,356	5.1
Christchurch	4,452	4.9
Dunedin	1,902	7.3
Total	72,189	13.0

TABLE 8.6
Non-Maori Anglican Population:
Decrease by Dioceses 1976-2006

	1976	2006	Decrease	% Decrease
Auckland	250,446	148,320	102,126	40.8
Wellington	175,587	83,724	91,863	52.3
Christchurch	137,854	86,649	51,205	37.1
Waikato	89,412	52,758	36,654	41.0
Waiapu	104,476	61,584	42,892	41.0
Dunedin	46,840	24,291	22,549	48.1
Nelson	43,501	25,377	18,124	41.7
Total	848,116	482,703	365,413	43.1

TABLE 8.7
Anglican Population in relation to Bishops: 1976

	Total Population	Total Anglican Population	Maori Ang (est)	Non-Maori Ang	No. of bishops	Non-Maori Anglicans per bishop
Auckland	925,161	271,446	21,000	250,446	1.5	166,964
Wellington	619,595	185,587	10,000	175,587	2	87,793
Christchurch	433,165	141,854	4,000	137,854	1	137,854
Waikato	334,148	96,412	7,000	89,412	1	89,412
Waiapu	386,670	125,476	21,000	104,476	1	104,476
Dunedin	297,520	48,728	1,888	46,840	1	46,840
Nelson	129,014	44,501	1,000	43,501	1	43,501
Total	3,125,273	914,004	65,888	848,116	8.5	99,778

Note: The Maori Anglican total is taken from census results. Separate diocesan figures were not available but the total has been allocated on the basis of the same percentage shares as 2006.

TABLE 8.8
Anglican Population in relation to Bishops: 2006

	Total Popn	Total Anglican Popn	Maori Anglican	Non-Maori Ang	No. of bishops	Non-Maori Anglicans per bishop
Auckland	1,493,734	171,813	23,493	148,320	2	74,160
Wellington	650,454	95,070	11,346	83,724	1	83,724
Christchurch	525,675	91,101	4,452	86,649	1	86,649
Waikato	427,410	60,243	7,485	52,758	2	26,379
<i>Waikato</i>		46,305	6,054	40,251	1	40,044
<i>Taranaki</i>		14,735	1,431	13,204	1	13,583
Waiapu	486,417	83,739	22,155	61,584	1	61,325
<i>Hawke's Bay</i>		42,913	12,932	29,981	[1]	[29,981]
<i>Bay of Plenty</i>		40,512	9,168	31,344	[1*]	[31,344]
Dunedin	286,224	26,193	1,902	24,291	1	24,268
Nelson	156,612	26,733	1,356	25,377	1	25,521
Total	4,026,526	554,892	72,189	482,703	9	53,811

* no bishop since 2005

TABLE 8.9
Roman Catholic Church:
Population of Dioceses 2006

Diocese	Total popn	R C popn
Auckland	1,491,730	188,463
Hamilton	651,945	72,636
Palmerston North	443,262	57,888
Wellington	614,475	85,983
Christchurch	538,896	68,826
Dunedin	286,224	34,608
Total	4,026,532	508,404

TABLE 8.10
Dioceses:
Classification according to Episcopal Provision

Metropolitan	More than one bishop. Various models, sometimes area or regional bishops, but with varying levels of authority. ⁴
Large	A diocesan and, in some cases, an assistant bishop usually without regional responsibility
Medium	A diocesan bishop, supported in a few cases by an assistant bishop, and sometimes with a full-time archdeacon
Small	A diocesan bishop, with minimum support, and in some cases reliant on outside financial support

⁴ Sydney had five regional bishops (Western or Parramatta, Wollongong, South Sydney, Northern, and George's River) Melbourne (currently Southern, Eastern, and North-West) Brisbane (Northern, Southern and Western), and Perth (Northern, Eastern and Central, and Goldfields) had three. Toronto had four area bishops (York-Scarborough, York-Simcoe, York-Credit Valley, and Trent-Durham). However, the diocese of Huron had a suffragan bishop who carried the title of Bishop of Norfolk.

TABLE 8.11**Dioceses in Australia, Canada and New Zealand:
Classified according to Number of Parishes.**

Note: The number of parishes appears after the name of each diocese with the number of bishops (where more than one) in brackets.

Type	Australia	Canada	New Zealand
Metropolitan	Sydney 267 (6) Melbourne 204 (4) Brisbane 138 (4) Perth 110 (3)	Toronto 210 (5) Huron 141 (2)	
Large	Adelaide 84 (2) Newcastle 63 (2) Canberra & Goulburn 59 (2) Tasmania 55 (3)	Nova Scotia 97 (2) Niagara 96 Fredericton 85 Calgary 81 New Westminster 78 Ottawa 73 Montreal 72 Rupert's Land 69 Algoma 59 Edmonton 56 British Columbia 56 *Quebec 52	Auckland 91 (2) Christchurch 70 Wellington 61
Medium	N Queensland 37 56(3)** Bendigo 37 Bathurst 33 Armidale 33 Bunbury 32 Gippsland 31	Ontario 45 *Eastern Newfoundland and Labrador 39 Central Newfoundland 32 Western Newfoundland 32	Waikato & Taranaki 51 (2) Waiapu 40
Small	Grafton 28 The Murray 26 Riverina 25 Ballarat 25 Wangaratta 25 Rockhampton 18 Willochra 18 NW Australia 18 Northern Territory 16	Kootenay 29 Saskatoon 22 Qu'Appelle 21 *Keewatin 42 *Saskatchewan 35 *The Arctic 31 (3) *Moosonee 29 *Brandon 26 *Caledonia 19 *Athabasca 18 *Central Interior 16 *Yukon 15	Dunedin 32 Nelson 26 <i>Maori bishoprics</i> Te Tai Tokerau Te Tairāwhiti Te Manawa o Te Wheke Te Upoko o Te Ika Te Waipounamu

*This diocese (or part of it) is a member of the Council of the North.

** This diocese has 37 parishes but a total of 56 ministry units including those in Aboriginal and Torres Strait Islander communities.

TABLE 8.12
Dioceses categorised by Size

Type	Australia	Canada	NZ	Total
Metropolitan	4	2	0	6
Large	4	12	3	19
Medium	6	4	2	12
Smaller	9	12	2	23
	23	30	7	60

TABLE 8.13
Dioceses with Assistant Bishops

Type	Australia	Canada	NZ	Total
Metropolitan	4	2	0	6
Large	4	1	1	6
Medium	1	0	1	2
Smaller	0	1	0	1
	9	4	2	15

TABLE 8.14
Population Density:
Anglican Dioceses 2006

	Total Population	Anglican Population	Land area (sq.kms)	Anglicans per 1000 sq km
Auckland	1,493,734	171,813	24,033	7149
Wellington	650,454	95,070	24,486	3882
Christchurch	525,675	91,101	56,045	1625
Waipapu	486,417	83,739	42,004	1994
Waikato	427,410	60,243	27,191	2215
Nelson	156,612	26,733	36,231	738
Dunedin	286,224	26,193	65,427	400
	4,026,526	554,892	275,417	2015

TABLE 8.15
Population:
Percentage residing in Main Urban Area of each Diocese and Region

Diocese	Diocese (total)	Region 1	Region 2
Auckland	82	92 Auckland	33 Northland
Waikato-Taranaki	43	63 Waikato	37 Taranaki
Waipapu	24	58 Hawke's Bay	39 Bay of Plenty
Wellington	61	88 Wellington	39 Manawatu
Nelson	36		
Christchurch	69		
Dunedin	39		

Note: The 2nd column gives the percentage of the population resident in the main urban area as related to the diocese. The 3rd and 4th columns give the percentage of the population resident in the main urban area of each episcopal region, past or present.

TABLE 8.16
Diocesan Boundaries:
Summary of Proposals for Revision 1986

PROVINCE/Diocese	Bishop of (No of parishes)	Geographical area
NORTHERN PROVINCE		
Auckland	Northland (26)	Northland
	Tamaki (22)	Central Auckland
	Manukau (27)	South Auckland to Bombay Hills
Waikato-Bay of Plenty	Waikato (31)	Central Waikato/ Hamilton, Hauraki Gulf/ Bombay Hills to Waihi/ Port Waikato
	Bay of Plenty (14)	
CENTRAL PROVINCE		
Eastern Coast	Waiapu (22)	Poverty Bay/ Northern Hawke's Bay
	Wairarapa (12)	Southern Hawkes Bay / Wairarapa
Western Coast	Taranaki-Wanganui (22)	Taranaki/ Wanganui
	Manawatu (15)	Waikanae to Ruapehu
Wellington-Hutt Valley	Wellington (21)	Wellington City
	Hutt Valley (18)	Hutt Valley
SOUTHERN PROVINCE		
Nelson	Nelson Bays-Marlborough (17)	Golden Bay / Nelson / Marlborough
	North Canterbury-West Coast (9)	All the West Coast and Buller and some of North Canterbury
Canterbury	Christchurch (50)	Christchurch City and Plains
	Timaru (16)	Mid-Canterbury/ South Canterbury
Otago-Southland	Dunedin (32)	Otago/ Dunedin/ Southland

TABLE 8.17
Diocese of Auckland:
Attendance statistics 1945-2010

Year	No. of Parishes	Total Acts of HC**	Easter Acts of HC**	Total Attendance	Confirmees in parishes	No. of Bishops*
1945-46	51	182,657	11,053	-	948	1
1949-50	49	193,464	12,304	-	1,492	1
1955	58	285,568	15,878	-	1,940	1.25
1960	59	380,122	18,345	-	2,841	1.25
1965	66	477,367	20,861	-	2,701	1.25
1970	73	458,676	20,422	-	1,957	1.25
1975	76	442,779	17,968	-	1,150	1.25
1980	78	461,569	17,485	-	1,424	2
1985	78	465,239	16,370	-	549	3
1990	79	446,209	14,112	-	227	3
1995	80	427,546	14,030	578,933	62	2
2000	88	419,095	13,862	540,361	112	1
2005	90	407,696	11,691	545,953	78	1.25
2010	91	391,284				1

* It is assumed that the 'part-time' assistant bishops spent about 25% of their time on episcopal duties.

* Maori pastorate statistics are not included as they were not available before 1970 and were not included after 1990

TABLE 8.18**Diocese of Waiapu:****Result of Voting on Boundary Options 1987**

Option	Bishop	Clergy	Laity	Total
1. Retain present structure for Waiapu (1 bishop)	1	67	72	140
2. Form BOP into regional bishopric area within Waiapu (2 bishops)	3	156	177	336
3. Form BOP into regional bishopric area within Waikato (without Taranaki) (2 bishops)	2	116	99	217
4. Incorporate BOP into Waikato (without Taranaki) (1 bishop)	0	40	31	71
5. Form regional bishoprics and dioceses on general lines of Boundaries Commission report	4	157	129	290

TABLE 8.19**Archdeacons and Rural Deans:****Canonical Provision in Church of England****C 22 Of archdeacons**

1. No person shall be capable of receiving the appointment of archdeacon until he has been six years complete in holy orders and is in priest's orders at the time of the appointment.
2. Every archdeacon within his archdeaconry exercises the jurisdiction which he has therein as an ordinary jurisdiction.
3. Such jurisdiction is exercised either by the archdeacon in person or by an official or commissary to whom authority in that behalf shall have been formally committed by the archdeacon concerned.
4. Every archdeacon shall within his archdeaconry carry out his duties under the bishop and shall assist the bishop in his pastoral care and office, and particularly he shall see that all such as hold any ecclesiastical office within the same perform their duties with diligence, and shall bring to the bishop's attention what calls for correction or merits praise.
5. Every archdeacon shall within his archdeaconry hold yearly visitations save when inhibited by a superior Ordinary; he shall also survey in person or by deputy all churches, chancels, and churchyards and give direction for the amendment of all defects in the walls, fabric, ornaments, and furniture of the same, and in particular shall exercise the powers conferred on him by the Inspection of Churches Measure 1955; he shall also, on receiving the directions of the bishop, induct any priest who has been instituted to a benefice into possession of the temporalities of the same.

C 23 Of rural deans

1. Every rural dean shall report to the bishop any matter in any parish within the deanery which it may be necessary or useful for the bishop to know, particularly any case of serious illness or other form of distress amongst the clergy, the vacancy of any cure of souls and the measures taken by the sequestrators to secure the ministration of the word and sacraments and other rites of the Church during the said vacancy, and any case of a minister from another diocese officiating in any place otherwise than as provided in Canon C 8.
2. In the case of any omission in any parish to prepare and maintain a church electoral roll or to form or maintain a parochial church council or to hold the annual parochial church meeting, the rural dean on such omission being brought to his notice shall ascertain and report to the bishop the cause thereof.
3. If at any time the rural dean has reason to believe that there is any serious defect in the fabric, ornaments, and furniture of any church or chapel, or that the buildings of any benefice are in a state of disrepair, he shall report the matter to the archdeacon.
4. The rural dean shall be a joint chairman (with a member of the House of Laity) of the deanery synod. <http://www.cofe.anglican.org/about/churchlawlegis/canons/ministers.pdf>, accessed 26 January 2010.

Table 9.1
Multi- and single-centred parishes:
Auckland city Area⁵ 1975-2012

	1975	1990	2012
Multi-centred parishes	35	29	18
Single-centred parishes	29	35	51
Total parishes	64	64	69
% multi-centred	55%	45%	28%
Total worship centres	120	112	96
Ave. centres per parish	1.9	1.7	1.4

Table 9.2
Ministry Units:
Number in each Diocese 1975 to 2012

	1975	1990	2012	1975-90 +/-	1990-2012 +/-	1975-2012 +/-
Auckland	78	79	91	1	12	13
Wellington	73	73	61	0	(12)	(12)
Christchurch	70	70	69	0	(1)	(1)
Waiapu	35	34	38	(1)	4	3
Waikato	39	39	51	0	12	12
Dunedin	33	34	33	1	(1)	0
Nelson	27	24	26	(3)	2	(1)
TOTAL	355	353	369	(2)	16	14

Table 9.3
Ministry Units:
Analysis 2012

	Stip F/T	Stip Regional	Stip CP	Stip P/T	NSM	NSM CP	LSMU	LSMU CP	TOTAL
Auckland	52	0	4	7	4	2	20	2	91
Christchurch	40	2	2	14	3	0	8	0	69
Dunedin	12	2	0	9	4	2	4	0	33
Nelson	24	0	0	2	0	0	0	0	26
Waiapu	18	9	2	0	1	3	4	1	38
Waikato	20	11	7	6	4	0	3	0	51
Wellington	41	7	1	6	6	1	0	0	61
TOTAL	207	31	16	44	22	7	39	3	369

Table 9.4
Clergy listed in Clerical Directory

	1947	1963	1973	1979	1991	2009
Melanesia	78	117	171	0	0	0
Polynesia	10	15	34	32	46	62
Maori	44	41	39	79	199	269
Non-Maori	465	588	682	760	900	1269
Total clergy listed	597	761	926	871	1145	1600

Source: *Clerical Directory*, 1947, 1963, 1973, 1979, 1991, 2009-10

⁵ The area between Henderson and Papakura.

Table 9.5**Non-Maori Clergy: New Zealand dioceses**

Year	Auck	Chch	Wgtn	Waik	Waip	Dun	Nel	Total
1947	93	105	103	48	48	37	31	465
1963	135	114	135	59	53	50	42	488
1973	176	134	148	69	60	47	48	682
1979	207	145	158	74	74	55	47	760
1991	240	184	187	89	89	57	54	900
2009	357	243	225	163	122	77	82	1269

Table 9.6**Ordination to Diaconate: Dioceses 1940 to 2009**

	AK	CH	WN	DN	NL	WK	WP	TOTAL
1940-44	6	12	8	3	5	12	5	51
1945-49	8	13	17	3	9	7	2	59
1950-54	14	20	15	4	9	11	7	80
1955-59	26	13	25	11	14	14	10	113
1960-64	25	24	37	7	6	16	6	121
1965-69	29	17	19	8	8	12	7	100
1970-74	23	21	17	5	8	5	7	86
1975-79	35	20	19	12	9	16	19	130
1980-84	44	20	18	11	7	14	26	140
1985-89	23	18	22	11	9	13	10	106
1990-94	26	24	33	9	13	11	11	127
1995-99	32	50	30	17	13	26	19	187
2000-04	59	28	25	16	17	33	15	193
2005-09	83	20	18	8	13	28	22	192

Table 9.7**Ordinations: Stipendiary, Non-Stipendiary and Local, Auckland 1970-2009**

	Stip	NSM	LSM	Total
1970-74	19	4	0	23
1975-79	20	15	0	35
1980-84	19	25	0	44
1985-89	10	13	0	23
1990-94	8	14	4	26
1995-99	7	15	10	32
2000-04	20	17	22	59
2005-09	20	20	41	81

Table 9.8**Female Clergy: Dioceses 2009**

	Total	Women	%
Auckland	357	130	36.41
Christchurch	243	83	34.16
Wellington	225	60	26.67
Waikato	163	61	37.42
Waiapu	122	51	41.80
Nelson	82	13	15.85
Dunedin	77	33	42.86
NZ Dioceses	1269	431	33.96
Aotearoa	269	59	21.93
Polynesia	62	3	4.84
TOTAL	1600	493	30.81

Table 9.9
Age at Ordination:
Auckland Non-Maori 1940-2009

	<30	31-35	36-40	41-45	46-50	51+	Total
1940-44	2	2	2				6
1945-49	6	1				1	8
1950-54	10		1			3	14
1955-59	16	3	4	1	1	1	26
1960-64	17	3	1	2	1	1	25
1965-69	20	2	2		1		25
1970-74	15	2		3	1		21
1975-79	10	3	5	4	4	2	28
1980-84	7	2	5	2	3	9	28
1985-89	3	2	2	0	2	2	11
1990-94	0	0	2	3	5	16	26
1995-99	1	2	1	4	1	23	32
2000-04	3	4	5	7	5	32	59
2005-09	3	1	5	6	5	61	81

Table 9.10
Stipendiary Clergy:
Age at Ordination Auckland 1975-2009

	<30	31-35	36-40	41-45	46-50	51+	Total	Mean	Median
1975-79	10	4	3	1	2	0	20	33	30
1980-84	9	3	4	1	1	1	19	33	31
1985-89	4	2	3	0	0	1	10	34	34
1990-94	0	0	2	3	1	2	8	44	41
1995-99	1	1	1	2	1	1	7	40	42
2000-04	3	4	5	4	2	2	20	39	40
2005-09	3	1	4	2	3	7	20	44	44

Table 9.11
Stipendiary Clergy:
Age Distribution Auckland 2010

Age	Male	Female	Total
70+	5	0	5
65-69	7	5	12
60-64	16	12	28
55-59	13	4	17
50-54	12	7	19
45-49	5	3	8
40-44	8	5	13
35-39	2	3	5
<35	2	1	3
Total	70	40	110

Median age: 57

Table 9.12
Stipendiary Clergy:
Age at Ordination Auckland 2010

Age	Male	Female	Total
<30	27	3	30
30-34	15	12	27
35-39	10	3	13
40-44	9	5	14
45-49	4	7	11
50-54	4	4	8
55-59	7	1	8
60+	0	0	0
Total	70	40	110

Median age: 34

Table 9.13
Stipendiary Clergy:
Years of service Auckland 2010

Age	Male	Female	Total
40+	10	0	10
35-39	3	0	3
30-34	7	4	11
25-29	11	2	13
20-24	8	2	10
15-19	8	6	14
10-14	4	7	11
5-9	13	12	25
<5	6	7	13
Total	70	40	110

Median: 16

Table 9.14
Stipendiary Clergy:
Years of service remaining to age 65 Auckland 2010

Age	Male	Female	Total
0	12	5	17
1-4	12	9	21
5-9	15	7	22
10-14	13	6	19
15-19	5	4	9
20-24	7	4	11
25-29	3	4	7
30+	3	1	4
Total	70	40	110

TABLE 10.1**Acts of Communion:****New Zealand Dioceses 1975-2010**

	1975	1990	2010	1975-1990	1990-2010	1975-2010
Auckland	442,779	446,209	382,020	+3,430	(64,189)	(60,759)
Wellington	337,451	383,497	292,113	+46,046	(91,384)	(45,338)
Christchurch	312,578	317,311	275,771	+4,733	(41,540)	(36,807)
Waikato	163,466	186,980	159,842	+23,514	(27,138)	(3,624)
Waiapu	195,076	190,345	140,791	(4,731)	(49,554)	(54,285)
Dunedin	152,428	119,165	83,024	(33,263)	(36,141)	(69,404)
Nelson	82,434	85,335	98,007	+2,901	12,672	15,573
Total	1,686,212	1,728,842	1,431,568	+42,630	(297,274)	(254,644)

TABLE 10.2**Acts of Communion:****New Zealand Dioceses Percentage Increases 1975-2010**

	1975-1990	1990-2010	1975-2010
Auckland	+0.8	(14.4)	(13.7)
Wellington	+13.6	(23.8)	(13.4)
Christchurch	+1.5	(13.1)	(11.8)
Waikato	+14.4	(14.5)	(2.2)
Waiapu	(2.4)	(26.0)	(27.8)
Dunedin	(21.8)	(30.3)	(45.5)
Nelson	+3.5	+14.8	+18.9
Total	+2.5	(17.2)	(15.1)

TABLE 10.3**Annual Acts of Communion divided by Non-Maori Anglican Population: 1976, 2006**

	1975	1976	1976	2006	2006	2006
	Acts HC	Ang Popn	Ratio	Acts HC	Ang Popn	Ratio
Auck	442,779	250,446	1.76	405,218	148,320	2.73
Wgtn	319,319	166,910	1.91	324,133	83,724	3.87
Chch	312,578	137,854	2.26	307,292	86,649	3.54
Waik	181,598	98,089	1.85	172,818	52,758	3.27
Waip	195,076	104,476	1.86	155,143	61,584	2.51
Dun	152,428	46,840	3.25	89,881	24,291	3.70
Nel	82,434	43,501	1.89	107,818	25,377	4.24
Total	1,686,212	848,116	1.98	1,562,303	482,703	3.23

Table 10.4**Non-Maori Anglicans:****Average Number per Parish 2012**

	Major Urban Areas	Minor Urban and Rural Areas	All parishes
Auckland	1946	844	1631
Waiapu	2105	808	1614
Wellington	1442	1018	1366
Waikato & Taranaki	1554	724	1052
North Island	1759	808	1433
Christchurch	1605	665	1251
Nelson	1315	648	982
Dunedin	890	497	735
South Island	1367	619	1063
All Dioceses	1632	735	1305

Table 10.5
Major Urban Parishes:
Non-Maori Anglican Population 2012 (2006 Census)

	Auck	Chch	Wgtn	Waip	Waik	Nel	Dun	Total
5000+	1	0	0	0	0	0	0	1
4000+	2	0	1	4	0	0	0	7
3000+	9	5	2	3	2	0	0	21
2000+	11	6	10	2	2	4	0	35
1500+	13	11	3	3	5	0	1	36
1000+	15	7	9	5	7	2	9	54
500+	12	11	20	4	6	7	6	66
<500	2	3	5	1	0	0	4	15
Total	65	43	50	22	22	13	20	235

Table 10.6
Rural and Minor Urban Parishes:
Non-Maori Anglican Population 2012 (2006 Census)

	Auck	Chch	Wgtn	Waip	Waik	Nel	Dun	Total
5000+	0	0	0	0	0	0	0	0
4000+	0	0	0	0	0	0	0	0
3000+	0	0	0	0	0	0	0	0
2000+	1	1	1	1	0	0	0	4
1500+	3	0	0	0	2	1	0	6
1000+	4	4	4	3	5	1	2	23
500+	10	10	4	7	11	6	3	51
<500	8	11	2	6	11	5	8	51
Total	26	26	11	17	29	13	13	138

Table 10.7
Main Urban Areas:
Population 1961-2006

	1961		1986		1996		2006
Auckland	448,365	Auckland	816,927	Auckland	991,812	Auckland	1,208,094
Wellington	261,837	Wellington	346,461	Wellington	364,290	Wellington	397,971
Chch	220,509	Chch	295,749	Chch	325,251	Chch	360,624
Dunedin	105,003	Hamilton	138,645	Hamilton	158,043	Hamilton	184,908
Nap-Hast	65,205	Nap-Hast	109,242	Nap-Hast	112,884	Nap-Hast	118,404
Hamilton	50,505	Dunedin	107,331	Dunedin	110,793	Dunedin	110,997
Palm Nth	43,185	Palm Nth	66,951	Tauranga	82,149	Tauranga	108,882
Invercargill	41,088	Tauranga	62,370	Palm Nth	73,860	Palm Nth	76,032
Wanganui	35,694	Invercargill	52,818	Rotorua	52,953	Nelson	56,367
N Plymouth	32,388	Rotorua	48,855	Nelson	50,691	Rotorua	53,766
Timaru	26,424	N Plymouth	47,370	Invercargill	49,404	N Plymouth	49,281
Nelson	25,320	Whangarei	44,097	N Plymouth	48,873	Whangarei	49,080
Rotorua	25,068	Nelson	43,725	Whangarei	45,963	Invercargill	46,773
Gisborne	25,065	Wanganui	40,512	Wanganui	41,097	Wanganui	38,988
Tauranga	24,660	Gisborne	32,019	Gisborne	32,607	Gisborne	32,529
Whangarei	21,789	Timaru	28,692	Timaru	27,171	Timaru	26,886

Wellington includes Kapiti

By 2006 Timaru no longer listed as a 'main urban area.'

Table 10.8
Main Urban Areas:
Population Rates of Increase 1961-2006

	1961	2006	Increase	% Increase
High Growth				
Tauranga	24,660	108,882	84,222	342
Hamilton	50,505	184,908	134,403	266
Auckland	448,365	1,208,094	759,729	169
Whangarei	21,789	49,080	27,291	125
Nelson	25,320	56,367	31,047	123
Rotorua	25,068	53,766	28,698	114
Medium Growth				
Napier-Hastings	65,205	118,404	53,199	82
Palmerston North	43,185	76,032	32,847	76
Christchurch	220,509	360,624	140,115	64
Wellington*	261,837	397,971	136,134	52
New Plymouth	32,388	49,281	16,893	52
Low Growth				
Gisborne	25,065	32,529	7,464	30
Invercargill	41,088	46,773	5,685	14
Wanganui	35,694	38,988	3,294	9
Dunedin	105,003	110,997	5,994	6
Timaru	26,424	26,886	462	2

*includes Kapiti

Table 10.9

Four Major Denominations:

Ranking in Parishes: 2006

Code: A: Anglican; C=Roman Catholic; P=Presbyterian; M=Methodist

	Auck	Chch	Dun	Nel	Waip	Waik	Wgtn	Total
Anglican 1st								
ACPM	42	36		21	27	28	31	185
APCM	6	11		1	13	8	1	40
ACMP	4							4
AMCP						1		1
Anglican 2nd								
CAPM	27	9				14	27	77
CAMP	1							1
PACM		10	4					14
MACP	1							1
Anglican 3rd								
CPAM	9		1	4			2	16
PCAM		2	28					30
Anglican 4th								
CMPA	1							1
CPMA	1							1
PCMA	2							2
Total	94	68	33	26	40	51	61	373
Anglican 1st	52	47		22	40	37	32	230
Anglican 2nd	29	19	4			14	27	93
Anglican 3rd	9	2	29	4			2	46
Anglican 4th	4							4
Total	94	68	33	26	40	51	61	373
Percentages								
Anglican 1st	55.3	69.1		84.6	100.0	72.5	52.5	61.7
Anglican 2nd	30.9	27.9	12.1			27.5	44.3	24.9
Anglican 3rd	9.6	2.9	87.9	15.4			3.3	12.3
Anglican 4th	4.3							1.1
Total	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
R C 1st	39	9	1	4		14	29	96
R C 2nd	48	38	28	21	27	28	31	221
R C 3rd	7	21	4	1	13	9	1	56
R C 4th								0
Total	94	68	33	26	40	51	61	373
Pres 1st	2	12	32					46
Pres 2nd	16	11	1	5	13	8	3	57
Pres 3rd	70	45		21	27	42	58	263
Pres 4th	6					1		7
Total	94	68	33	26	40	51	61	373
Meth 1st	1							1
Meth 2nd	1					1		2
Meth 3rd	8							8
Meth 4th	84	68	33	26	40	50	61	362
Total	94	68	33	26	40	51	61	373

Table 10.10
Family, Pastoral, Programme and Corporate Size Parishes:
Characteristics of each Type

Size type	Characteristics
Family Up to 50 Rural areas, some urban centres, and small towns	A small congregation that operates like an extended family like the famous tavern in the television series <i>Cheers</i> , where “everybody knows your name.” Churches of this type are organised around one or two ‘matriarchs’ and ‘patriarchs.’ Such congregations often have part-time pastors, and their clergy tend to adopt a chaplain role, leading worship and giving pastoral care. A pastor who challenges the authority of a patriarch or matriarch, or who presumes to be the primary leader of the congregation, generally will not stay long.
Pastoral 51 to 150 Towns and suburbia	A coalition of two or three family and friendship networks unified around the person and role of the vicar. Clergy time is largely taken up with maintaining a direct pastoral relationship with each member, coordinating the work of a small leadership circle, personally conducting worship, and leading small-group programmes such as Bible study. The vestry usually operates as a committee, arranging much of the day-to-day life of the congregation. Members recognize each other’s faces, know most people’s names, and will notice if a new person is present at worship.
Programme 151 to 350 Larger towns, urban and growing suburban areas	Such parishes are known for the quality and variety of their programmes. Separate programs for children, youth, couples, seniors, and other age and interest groups provide entry points for a wide range of people. The vicar’s crucial role is to recruit, equip, and inspire a small circle of key programme leaders, lay and ordained, paid and unpaid. Leadership may include a choir director, Sunday school superintendent, youth group leader, the coordinator of lay visitors, and the head of a committee that tracks new member incorporation. Working as a team with the vicar, they reach out to involve others as programme participants and as leaders. Decision making is broadly distributed within the wider leadership circle (perhaps 50 people) and pastoral care is shared by laity.
Corporate 350 upwards Cities and metropolitan areas	Such parishes are known for excellence in worship and music, and for the range and diversity of its programmes. Specialised ministries are provided for narrowly identified groups of people; several of these programmes may be known beyond the congregation for their excellence. Often, distinct sub-congregations form around multiple worship services. The senior priest spends more time preparing to preach and lead worship than most clergy and must be skilled at working with a diverse staff of full-time professional leaders. Decision making is carried out by a multi-layered structure of staff, boards, and committees. While clergy continue to provide pastoral care, especially in crisis moments, most members find their spiritual support in small groups or from lay visitors.

Table 10.11**Parishes classified according to Size: 2012**

	Total	Corp	Prog	%	Past	%	Fam	%
Auckland	91	5	15	22.0	42	46.1	29	31.9
Christchurch	69	4	13	24.6	29	42.0	23	33.3
Wellington	61	4	11	24.6	35	57.4	11	18.0
Waikato	51	1	7	15.7	29	56.9	14	27.4
Waiapu	39	1	9	25.6	11	28.2	18	46.1
Dunedin	33	0	4	12.1	15	45.5	14	42.4
Nelson	26	2	4	23.1	16	61.5	4	15.4
TOTAL	370	17	63	21.6	177	47.8	113	30.5
Major Urban	235	17	61	33.2	119	50.6	38	16.2
Minor Urban/Rural	135	0	2	1.5	58	43.0	75	55.5

Table 10.12**Parishes classified according to Size: 2012****Urban and Rural Areas****Urban Areas**

	Total	Corporate/ Programme	%	Pastoral	%	Family	%
Auckland	65	19	29.2	34	52.3	12	18.5
Christchurch	43	17	39.5	19	44.2	7	16.3
Wellington	50	15	30.0	28	56.0	7	14.0
Waikato	22	8	26.4	11	50.0	3	13.6
Waiapu	22	10	45.5	7	31.8	5	22.7
Dunedin	20	3	15.0	13	65.0	4	20.0
Nelson	13	6	46.2	7	53.8	0	0.0
TOTAL	235	78	33.2	119	50.6	38	16.2

Rural Areas

	Total	Corporate/ Programme	%	Pastoral	%	Family	%
Auckland	26	1	3.8	8	30.8	17	65.4
Christchurch	26	0	0.0	10	38.5	16	61.5
Wellington	11	0	0.0	7	63.6	4	36.4
Waikato	29	0	0.0	18	62.1	11	37.9
Waiapu	17	0	0.0	4	23.5	13	76.5
Dunedin	13	1	7.7	2	15.4	10	76.9
Nelson	13	0	0.0	9	69.2	4	30.8
TOTAL	135	2	1.5	58	43.0	75	55.5

Table 10.13
Parishes classified according to Size: 2012

Metropolitan Urban Areas

	Total	Corporate	Programme	%	Pastoral	%	Family	%
Auckland	59	5	13	30.5	33	55.9	8	13.6
Christchurch	36	4	10	38.9	17	47.2	5	13.9
Wellington	37	3	6	24.3	22	59.5	6	16.2
TOTAL	132	12	29	31.1	72	54.5	19	14.4

Main Urban Areas

	Total	Corporate	Programme	%	Pastoral	%	Family	%
Auckland	4	0	1	25.0	0	0.0	3	75.0
Christchurch	0	0	0	0.0	0	0.0	0	0.0
Wellington	9	1	2	33.3	5	55.6	1	11.1
Waikato	20	1	6	35.0	10	50.0	3	15.0
Waiapu	20	1	7	40.0	7	35.0	5	25.0
Dunedin	16	0	3	18.7	9	56.2	4	25.0
Nelson	7	1	2	42.9	4	57.1	0	0.0
TOTAL	76	4	21	32.9	35	46.1	16	21.0

Secondary Urban Areas

	Total	Corporate	Programme	%	Pastoral	%	Family	%
Auckland	2	0	0	0.0	1	50.0	1	50.0
Christchurch	7	0	3	42.9	2	28.6	2	28.6
Wellington	4	0	3	75.0	1	25.0	0	0.0
Waikato	2	0	1	50.0	1	50.0	0	0.0
Waiapu	2	0	2	100.0	0	0.0	0	0.0
Dunedin	4	0	0	0.0	4	100.0	0	0.0
Nelson	6	1	2	50.0	3	50.0	0	0.0
TOTAL	27	1	11	44.4	12	44.4	3	11.1

Minor Urban Areas

	Total	Corporate	Programme	%	Pastoral	%	Family	%
Auckland	16	0	1	6.2	6	37.5	9	56.3
Christchurch	12	0	0	0.0	8	66.7	4	33.3
Wellington	9	0	0	0.0	7	77.8	2	22.2
Waikato	22	0	0	0.0	15	68.2	7	31.8
Waiapu	9	0	0	0.0	4	44.4	5	55.6
Dunedin	8	0	1	12.5	2	25.0	5	37.5
Nelson	8	0	0	0.0	7	87.5	1	12.5
TOTAL	84	0	2	2.4	49	58.3	33	39.3

Rural Areas

	Total	Corporate	Programme	%	Pastoral	%	Family	%
Auckland	10	0	0	0.0	2	20.0	8	80.0
Christchurch	14	0	0	0.0	2	14.3	12	85.7
Wellington	2	0	0	0.0	0	0.0	2	100.0
Waikato	7	0	0	0.0	3	42.9	4	57.1
Waiapu	8	0	0	0.0	0	0.0	8	100.0
Dunedin	5	0	0	0.0	0	0.0	5	100.0
Nelson	5	0	0	0.0	2	40.0	3	60.0
TOTAL	51	0	0	0.0	9	14.6	42	82.4

Summary

	Total	Corporate	Programme	%	Pastoral	%	Family	%
Auckland	91	5	15	22.0	42	46.2	29	31.9
Christchurch	69	4	13	24.6	29	42.0	23	33.3
Wellington	61	4	11	24.6	35	57.4	11	18.0
Waikato	51	1	7	15.7	29	56.9	14	27.4
Waiaapu	39	1	9	25.6	11	28.2	18	46.1
Dunedin	33	0	4	12.1	15	45.5	14	42.4
Nelson	26	2	4	23.1	16	61.5	4	15.4
TOTAL	370	17	63	21.6	177	47.8	113	30.5

Table 10.14

**Proportion of worshippers attending parishes of different sizes:
Anglican and Presbyterian**

Annual	10,000+	7500+	5000+	3750+	2500+	1250+	<1250	Total
Weekly	200+	150+	100+	75+	50+	25+	<25	
Ang	40	13	19	10	9	7	2	100
Pres	32	9	20	12	13	11	3	100

Table 10.15

**Size of parishes:
Anglican and Presbyterian by percentage**

Annual	10,000+	7500+	5000+	3750+	2500+	1250+	<1250	Total
Weekly	200+	150+	100+	75+	50+	25+	<25	
Ang	13	9	17	14	17	20	11	100
Pres	8	4	13	11	18	28	17	100

Table 10.16

**Average Annual Attendance over 10,000:
Parishes 2006-10**

Auckland	Christchurch	Wellington	Other Dioceses
25,270 St Paul	57,480 Cathedral	29,152 PN All Saints	23,751 Tauranga
25,006 Epsom, St Geo	32,972 Avonhead	26,082 Waikanae	21,421 New Plymouth
23,619 Cathedral	25,042 Fendalton	25,925 Cathedral	18,583 Nelson Cath
21,662 Blockhouse B	22,624 St John	17,950 Lower Hutt	18,145 Blenheim
20,073 Remuera St Aid	18,981 St Michael	17,806 Kapiti	14,173 Taradale
16,607 Howick	15,208 Sumner	14,293 Tawa	13,230 Hamilton Cath
15,038 Devonport	13,851 Uppr Riccarton	14,259 Karori	13,072 Dunedin Cath
14,077 Clendon	15,787 Opawa	14,205 Wanganui	12,484 Napier Cath
11,730 Henderson	14,413 Cashmere Hills	12,250 Levin	12,261 West Hamilton
10,829 Hillsborough	11,722 Shirley	10,255 Hataitai	11,940 Chartwell
10,298 Whangarei	11,783 Rangiora		11,292 Greymouth
	11,530 Merivale		11,057 Cambridge
			10,754 Stoke
			10,547 Taupo
			10,294 Roslyn

Table 10.17
Average Weekly Acts of Communion:
1965-75 and 2000-10

Period	Average Annual Acts of Communion	Parishes	Acts of HC Annual average per parish	Acts of HC Weekly average
1965-75	1,707,388	360	4743	91
2000-10	1,498,371	372	4028	75
	Average Annual Total Attendance		Annual average per parish	Weekly average
2000-10	2,096,148	372	5635	108

Table 10.18
Annual Acts of Communion: Classification of Ministry Units 1976 and 2010

	1976	% of parishes	2010	% of parishes	Difference
10,000+	33	9.3	24	6.5	- 9
7500+	35	9.9	17	4.6	- 18
5000+	61	17.2	62	16.7	+ 1
2500+	118	33.2	101	27.2	- 17
<2500	108	30.4	167	45.0	+ 59
TOTAL	355	100.0	371	100.0	+ 16

Table 10.19
Annual Acts of Communion: Classification of Parishes 1976

	10,000+	7500+	5000+	2500+	<2500	Total
Auckland	10	11	17	27	11	76
Christchurch	3	7	11	27	23	71
Dunedin	2	2	9	10	11	34
Nelson	1	3	2	3	18	27
Waiaapu	7	3	7	7	12	36
Waikato	2	3	6	14	13	38
Wellington	8	6	9	30	20	73
TOTAL	33	35	61	118	108	355

Table 10.20
Annual Acts of Communion: Classification of Parishes 2010

	10,000+	7500+	5000+	2500+	<2500	Total
Auckland	8	5	15	24	39	91
Christchurch	5	2	11	20	33	71
Dunedin	0	0	5	9	19	33
Nelson	1	1	5	8	11	26
Waiaapu	2	3	7	7	21	40
Waikato	2	2	6	10	30	50
Wellington	6	4	13	23	14	60
TOTAL	24	17	62	101	167	371

Table 10.21
Total Attendance: Small ministry units (under 100 per week) 1976 and 2010

	1976	% of Parishes	2010	% of Parishes
Auckland	21	28	13	14
Christchurch	10	14	7	10
Dunedin	4	12	0	0
Nelson	4	15	2	8
Waiaapu	10	28	5	12
Waikato	5	13	4	8
Wellington	14	20	10	17

Table 10.22**Total Attendance:****Larger ministry units (over 150 per week) 1976 and 2010**

	1976	% of Parishes	2010	% of Parishes
Auckland	38	50	63	69
Christchurch	40	70	53	75
Dunedin	21	63	28	84
Nelson	21	78	19	73
Waiaapu	19	53	28	70
Waikato	27	71	40	80
Wellington	50	68	37	62

Table 10.23**Annual Acts of Communion:****Parishes with over 10,000, 1976 and 2010**

	1976	Notes		2010	Notes
Fendalton	18,242		Avonhead	22,483	2
Palmerston Nth, All Saints	17,722		Tauranga	19,144	
Wanganui, Christ Church	17,410		Christchurch, Cathedral	17,150	2
Gisborne	17,209	1	Epsom, St George	16,745	2
Lower Hutt	16,200		Fendalton	16,174	
Whangarei	15,384		Kapiti	15,722	
Tauranga	15,050		Howick	14,920	
Auckland, Cathedral	14,684		Auckland, Cathedral	14,057	
Karori	14,077	1	Hamilton, Cathedral	13,745	
Auckland, St Paul	13,602	1	Waikanae	13,479	2
Mt Albert	13,577	1	Palmerston Nth, All Saints	13,446	
Invercargill, St John	13,496	1	Blenheim	12,717	
New Plymouth	13,158		New Plymouth, Cathedral	12,637	
Havelock North	12,973	1	Wellington, Cathedral	12,500	
Remuera, St Aidan	11,964	1	Christchurch, St Michael	12,355	
Howick	11,940		Blockhouse Bay	12,314	2
Christchurch, St Michael	11,858		Wanganui, Christ Church	12,099	
Merivale	11,850	1	Lower Hutt	11,818	
Remuera, St Mark	11,429	1	Upper Riccarton	11,630	2
Wellington, Cathedral	11,130		Taradale	10,708	2
Napier Cathedral	11,130	1	Henderson	10,703	2
Hamilton, Cathedral	11,113		Devonport	10,482	
Kapiti	11,037		Clendon	10,186	2
Blenheim	11,000		Whangarei, Central	10,079	
Anderson's Bay	10,761	1			
Rotorua	10,733	1			
Takapuna	10,634	1			
Otumoetai	10,549	1			
Levin	10,518	1			
Masterton	10,238	1			
Devonport	10,220				
Napier, St Augustine	10,095	1			
Papatoetoe	10,016	1			

Notes

1. Over 10,000 in 1976 but not in 2010
2. Over 10,000 in 2010 but not in 1976

Table 10.24

Attendance Quotient:

Parishes in each Diocese above National Average

	Metro Urban	Main Urban	Secondary Urban	Minor Urban	Rural	Total parishes	Parishes in diocese	%
Auckland	15	...	...	5	6	26	95	27.4
Christchurch	19	...	2	6	7	34	71	47.9
Wellington	19	3	2	3	...	27	61	44.3
Waiapu	...	4	...	1	1	6	41	14.6
Waikato	...	7	...	11	3	21	50	42.0
Nelson	...	6	4	6	3	19	26	73.1
Dunedin	...	8	1	2	2	13	33	39.4
Total	53	28	9	34	22	146		
Parishes	135	77	27	85	53	377	377	38.7
% parishes	39.3	36.4	33.3	40.0	41.5	38.7		

TABLE 10.25
Relational and Functional Characteristics:
Kennon Callahan: *Twelve Keys to an Effective Church*

Relational Characteristics

1. Specific, concrete missional objectives	The missional church has two or three such objectives that involve strong groupings of the congregation in mission with persons who have specific human hurts and hopes.
2. Pastoral and lay visitation	Though a lost art in many churches, the missional church does consequential visitation with the unchurched, newcomers, constituents, and members on a weekly basis.
3. Corporate, dynamic worship	The weekly services are holistic in music and message, corporately planned, and led by a compassionate, competent team of laity and pastor.
4. Significant relational groups	Most people come to a local church looking for community. Instead, we put them on a committee. Missional churches are constantly and intentionally starting new caring groups in which people may discover roots, place, and belonging.
5. Strong leadership resources	Many churches train leaders to fill functional slots inside the church's program. Missional churches nurture a majority of their leaders to be relational and caring with individuals and groups in the regional community.
6. Streamlined structure and solid, participatory decision making	Missional churches plan on the basis of their strengths, hopes, and objectives. They are less preoccupied with their own needs and problems than many churches. They have a streamlined organisational structure.

Functional Characteristics

7. Several competent programs and activities	Missional churches know people attract people more than programs do. Generally, they have two to three really competent programs that serve, rather than use, people.
8. Open accessibility	A physical location that is accessible in terms of major traffic patterns and average trip time and leaders who are accessible to the community are both important.
9. High visibility	Successful missional churches have a high degree of geographical and grapevine visibility with church and unchurched persons in the community.
10. Adequate parking, land, and landscaping	As a national average one parking space permits 1.75 persons to participate in the church. Occasionally, it may be as high as 2.5 persons per parking space.
11. Adequate space and facilities	More churches under-build than over-build, and they thereby limit their growth. They build fixed rather than flexible structures. Missional churches build for the future, with a clear perspective that this is the eleventh, not the first, important characteristic. Increasingly, they take energy and debt interest issues seriously.
12. Solid financial resources	Missional churches know people give money to people more than to programs, purposes, or paper. Missional churches tend to put their money into people rather than property. They exercise responsible, courageous stewardship.

Table 10.26
Ministry Types:
Analysis of Parishes 2012

	Stip	Stip	Stip	Stip	NSM	NSM	LSMU	LSMU	TOTAL
	F/T	Regional	CP	P/T		CP		CP	
Metropolitan	101	0	4	14	5	0	8	0	132
Main Urban	45	3	5	8	3	4	7	0	75
Secondary Urban	19	3	0	2	0	0	3	0	27
Minor Urban	33	15	1	9	4	1	20	1	84
Rural	10	7	6	8	9	3	6	2	51
TOTAL	208	28	16	41	21	8	44	3	369
Larger urban	165	6	9	24	8	4	18	0	234
Minor urban, Rural	43	22	7	17	13	4	26	3	135

Table 10.27
Ministry Types:
Analysis of Rural Parishes

	Stipendiary	Regional	NSM or Pt Stipend	LSM	Total	% Stip/Total
Auckland	7	0	6	13	26	26.9
Christchurch	9	2	12	3	26	42.3
Dunedin	2	1	6	4	13	23.1
Nelson	11	0	2	0	13	84.6
Waiaapu	5	7	2	3	17	70.6
Waikato	12	9	5	3	29	72.4
Wellington	5	2	1	3	11	63.6
TOTAL	51	21	34	29	135	53.3

Table 10.28
Ethnic Composition:
Auckland Parishes: 2006

	EUROPEAN	MAORI	PACIFIC	ASIAN
Devonport	83.3	6.0	1.7	3.3
Whangaparaoa	81.1	7.6	2.0	3.2
Pohutukawa Cst	80.2	6.3	1.6	2.1
Titirangi	79.1	7.2	3.7	4.2
Hibiscus Coast	79.5	6.1	1.5	4.0
Waiheke Island	77.9	12.5	3.5	2.3
Torbay	77.6	4.0	1.4	9.5
St Heliers	77.0	3.6	1.8	8.6
Warkworth	77.0	10.5	2.0	1.7
Sth Kaipara	75.9	9.8	2.8	2.7
Clevedon	75.8	9.0	1.4	3.8
Waiuku	74.7	11.3	2.4	3.4
Ponsonby	74.6	5.5	6.6	5.3
Cathedral	73.1	3.7	1.6	8.7
Bombay	72.9	10.6	1.9	3.1
Kohimarama	71.9	2.8	1.0	11.2
Pt Chevalier	70.0	8.4	10.1	9.0
Takapuna	69.5	5.5	2.1	14.2
St Aidan Remuera	68.5	3.0	1.6	18.7
Grey Lynn	68.1	8.3	14.4	6.9
Campbells Bay	67.2	4.1	1.4	20.6

Milford	67.2	3.3	1.5	19.4
St Mark Remuera	65.6	3.7	1.9	20.2
Meadowbank	65.4	3.8	3.0	19.3
Pukekohe	65.4	17.2	5.3	8.1
Orakei	64.9	14.1	7.8	9.4
Birkenhead	64.5	5.3	1.9	20.6
Balmoral	64.1	5.0	5.4	19.8
Tamaki	63.4	5.3	4.8	18.5
Albany	63.1	5.0	1.7	21.1
Howick	62.7	3.6	1.6	25.3
Birkdale	61.7	14.5	10.1	11.3
Papakura	60.1	23.3	8.8	7.1
Mt Eden	58.3	6.1	3.6	21.8
Royal Oak	56.6	4.5	5.5	29.3
Massey	56.4	13.7	13.8	13.1
Bucklands Bch	56.3	3.1	1.4	32.8
Glenfield	56.1	8.0	5.2	25.6
Northcote	55.6	6.4	5.6	25.1
St Andrew Epsom	55.5	3.1	2.5	33.3
Te Atatu	55.1	15.0	13.2	14.8
Mt Albert	54.7	7.2	9.8	23.1
Pakuranga	53.4	7.6	5.6	29.9
Onehunga	53.0	9.7	17.6	17.2
Henderson	52.7	13.5	16.1	15.9
One Tree Hill	52.5	8.4	19.4	16.6
Glen Eden	52.5	12.3	19.3	14.7
[Mangere Br]	49.9	18.9	24.1	10.0
New Lynn	49.6	8.1	11.6	25.8
Ellerslie	48.8	9.2	14.1	24.8
St Geo Epsom	47.9	3.3	1.8	42.2
Blockhouse Bay	47.1	5.2	7.7	34.2
Lynfield	45.1	3.4	4.4	38.0
St Matthew	44.2	4.9	3.5	27.8
East Tamaki	41.6	4.2	3.1	46.1
Manurewa	40.9	22.1	21.9	16.9
Hillsborough	38.4	5.1	11.9	40.0
Panmure	37.4	17.8	29.0	18.2
St Paul's	35.9	4.8	2.2	37.2
Avondale	34.5	9.6	24.4	29.2
Papatoetoe	33.3	14.7	22.0	32.1
Mt Roskill	32.3	6.3	18.1	38.4
Glen Innes	30.8	20.2	44.7	8.0
Clendon	26.2	31.9	38.2	9.3
Otahuhu	21.3	15.9	42.6	22.7
Mangere East	14.1	15.6	59.0	12.1
[Mangere Cent]	12.9	16.3	60.4	11.4
[Otaru]	8.9	19.1	70.9	4.3

FIGURES

Fig. 2.1
New Zealand Population and Anglican Adherents: 1945-2006

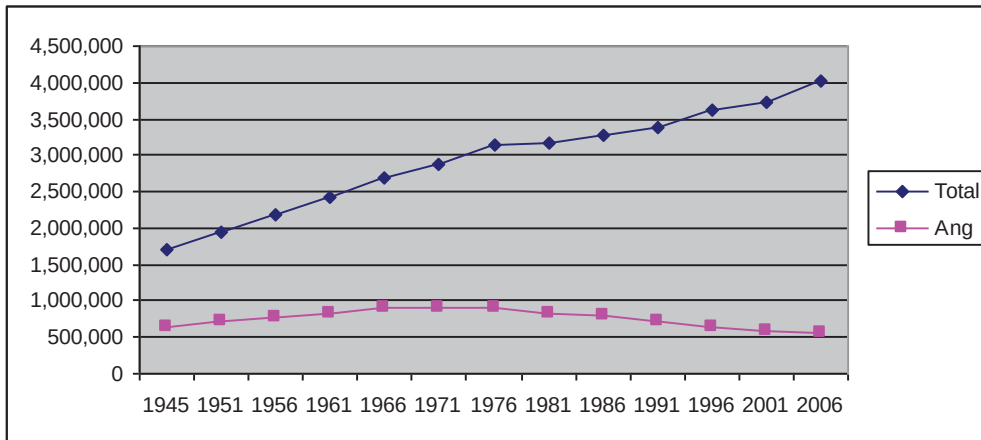


Fig. 2.2
Anglican Adherents: 1945-2006

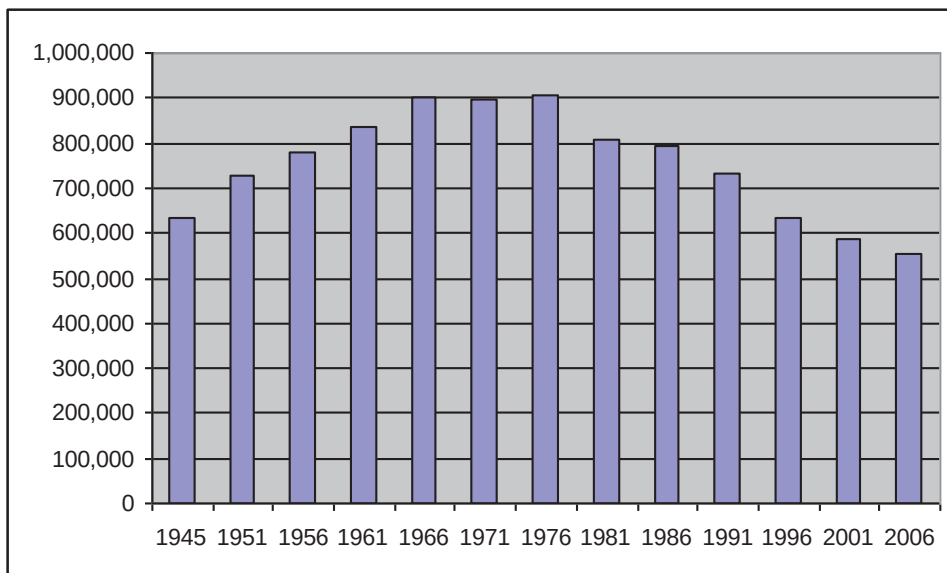


Fig. 2.3
Anglican Adherents: Percentage of Population: 1891-1945

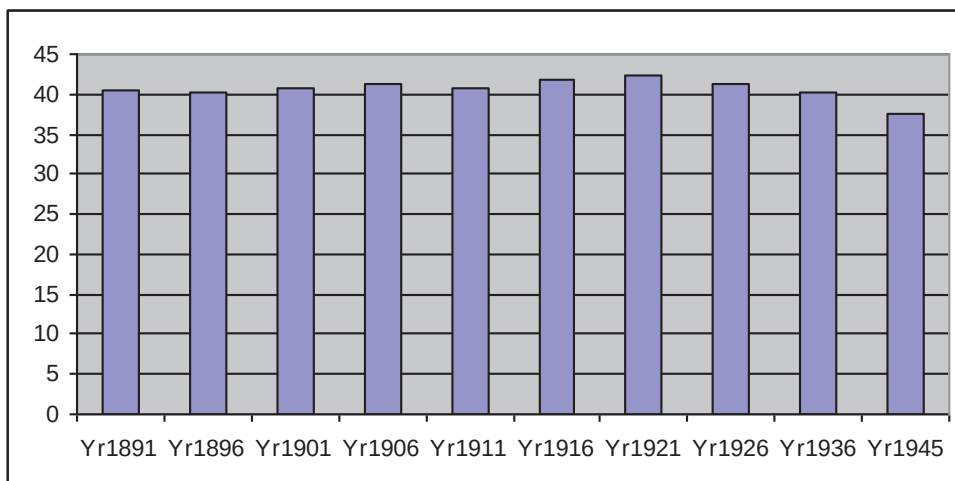


Fig. 2.4
Anglican Adherents: Percentage of Population: 1945-2006

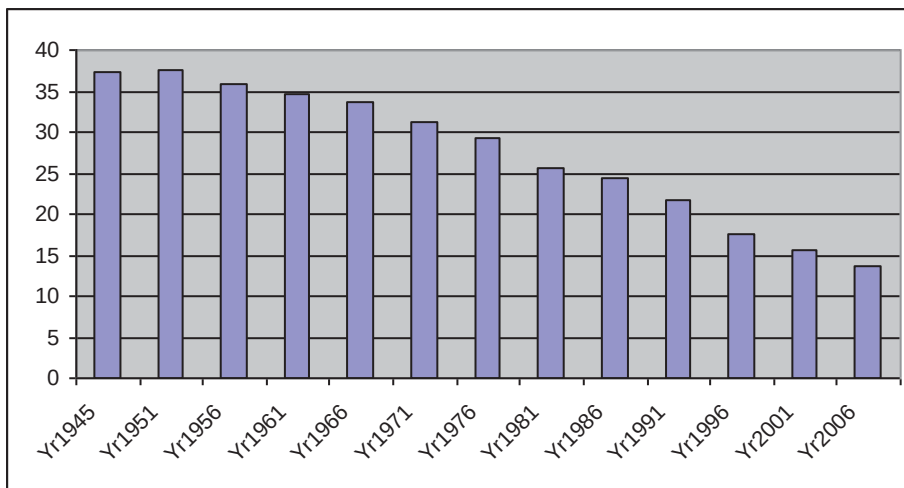


Fig. 2.5
Four Major Denominations: Percentage of Population 1945-2006

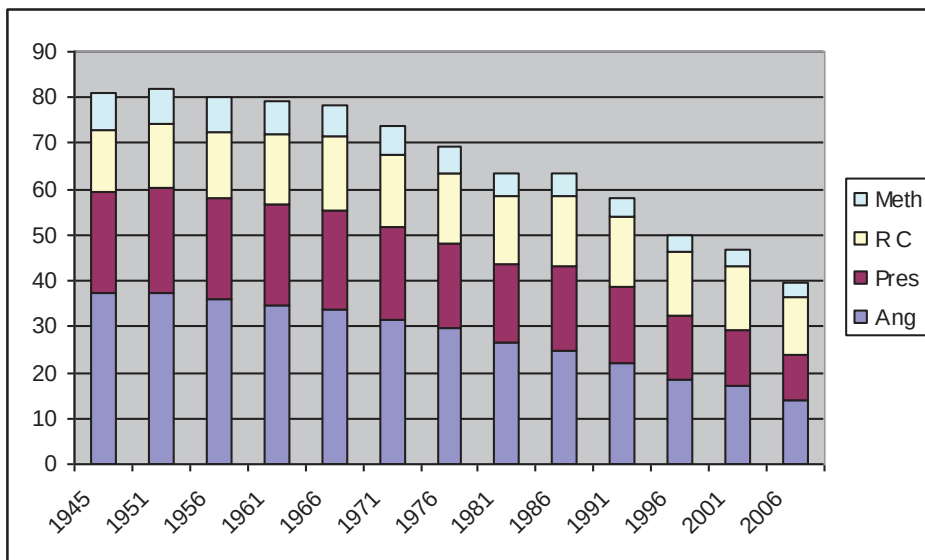


Fig. 2.6
Four Major Denominations: Total Adherents 1945-2006

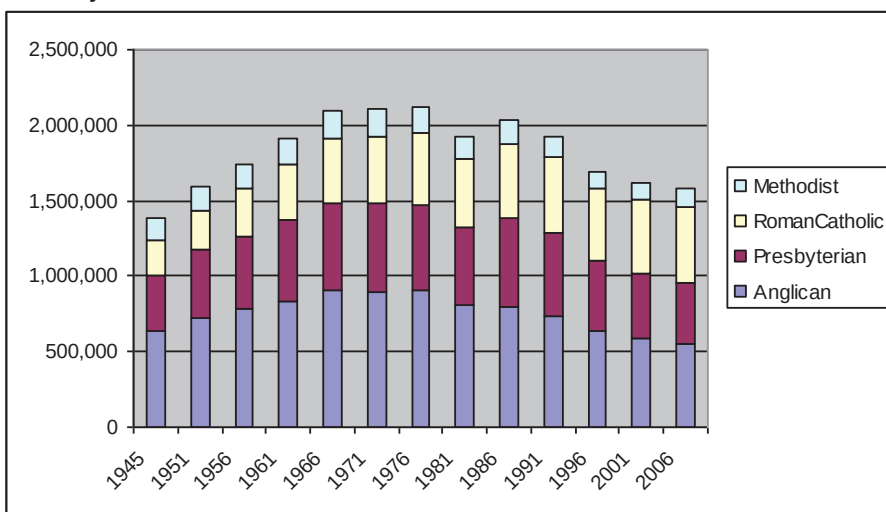


Fig. 2.7
Four Major Denominations: Percentage of Population 1945-2006

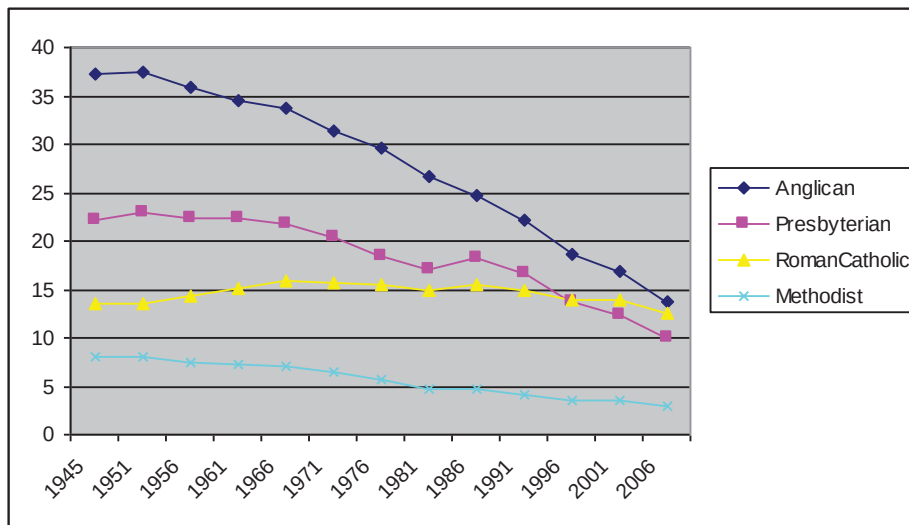


Fig. 2.8
Four Major Denominations: Adherents of Each 1945-2006

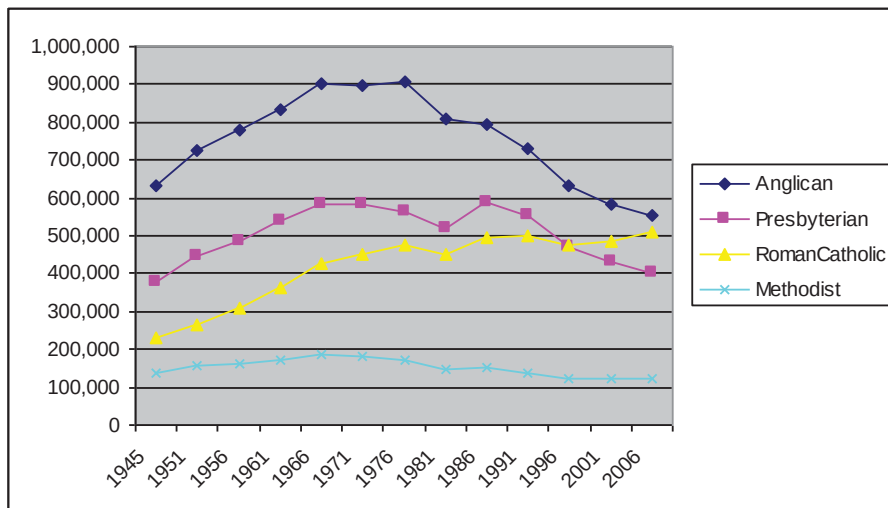


Fig. 2.9
Four Major Denominations: Percentage of each in relation to Population 1945-2006

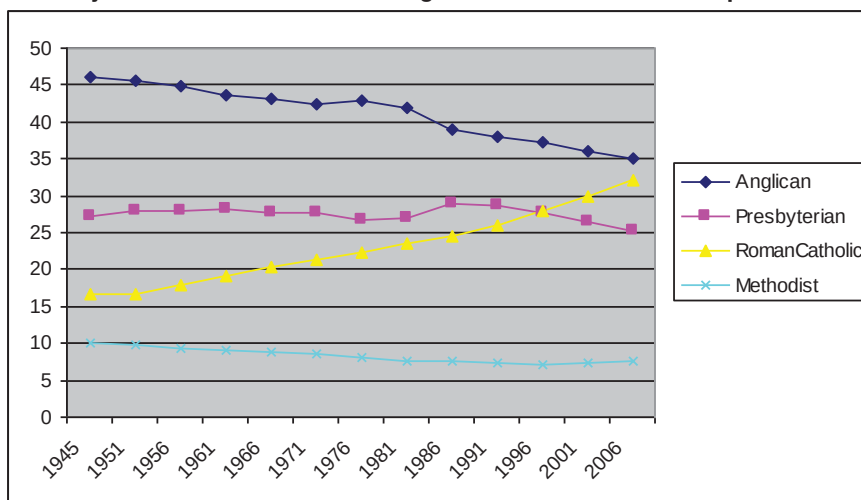


Fig. 2.10
Four Major Denominations:
Percentage of Anglican Adherents as Percentage of 4MD Total in each Diocese 2006

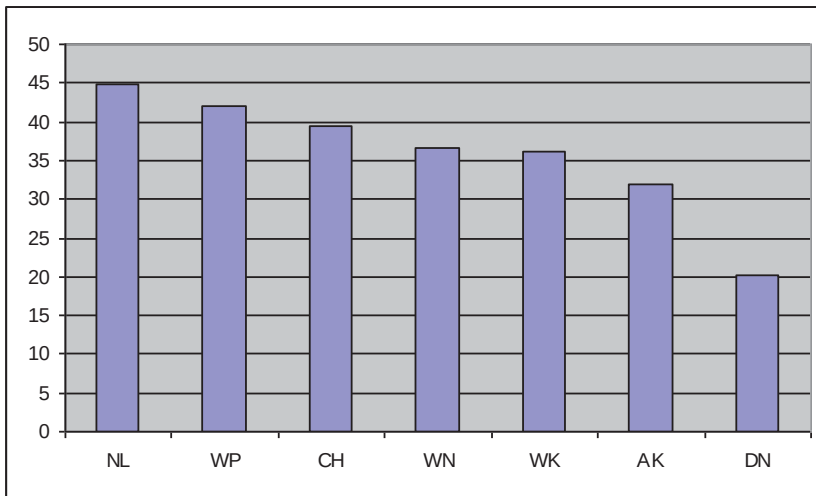


Fig 2.11
Four Major Denominations:
Adherents of each as Percentage of 4MD Total in each Diocese 2006

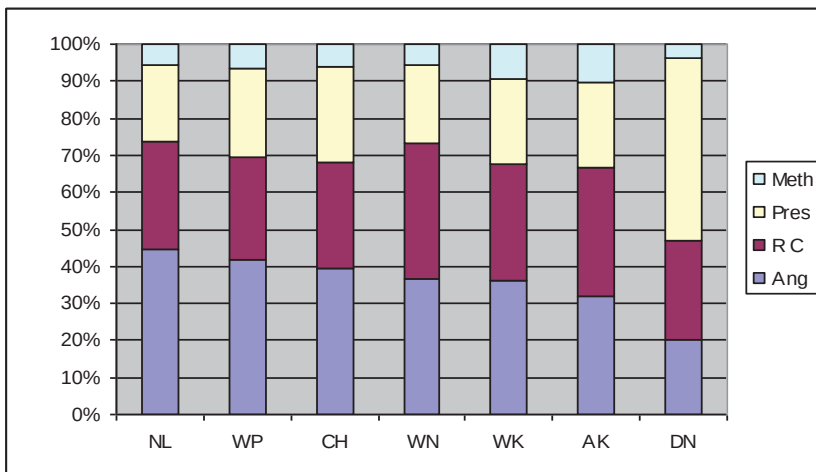


Fig. 2.12
Anglican Adherents:
Percentage of Total Christian Adherents in each Diocese 2006

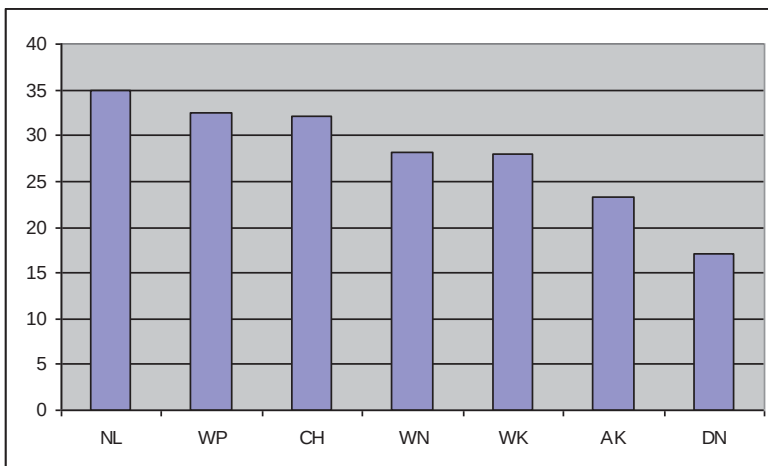


Fig. 2.13
Four Major Denominations:
Percentage of Total Christian Adherents in each Diocese: 2006

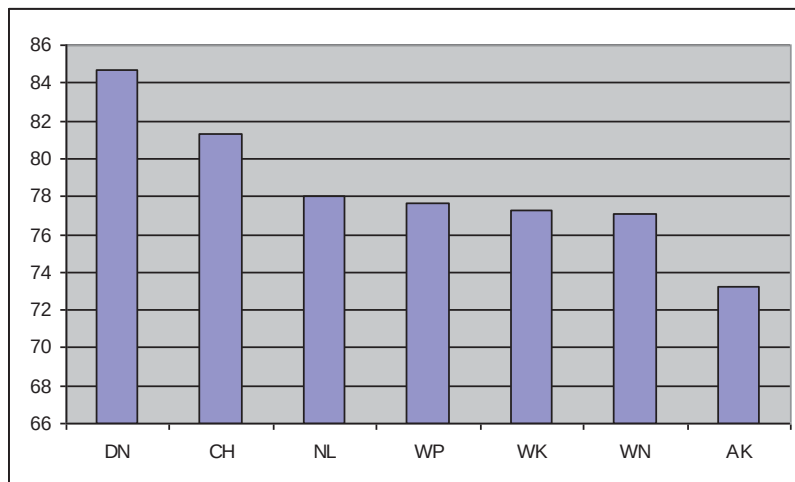


Fig. 2.14
All Other Christian Adherents:
Percentage of Total Christian Adherents in each Diocese: 2006

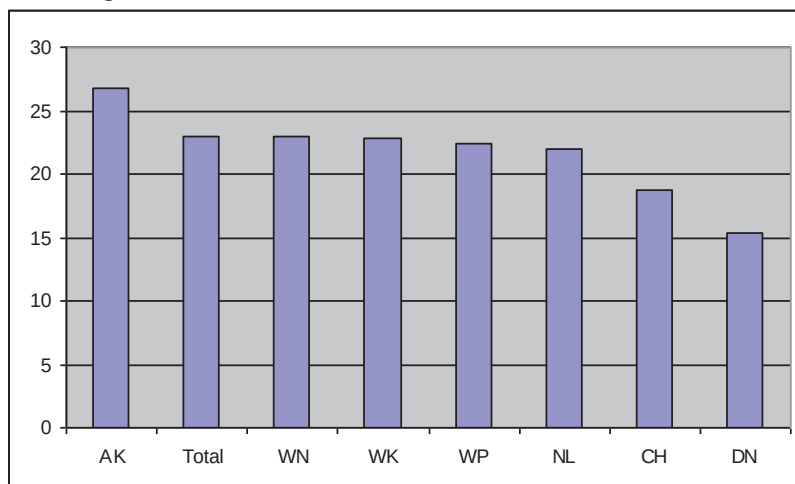


Fig. 2.15
Other Religions:
Percentage of Population 1945 to 2006

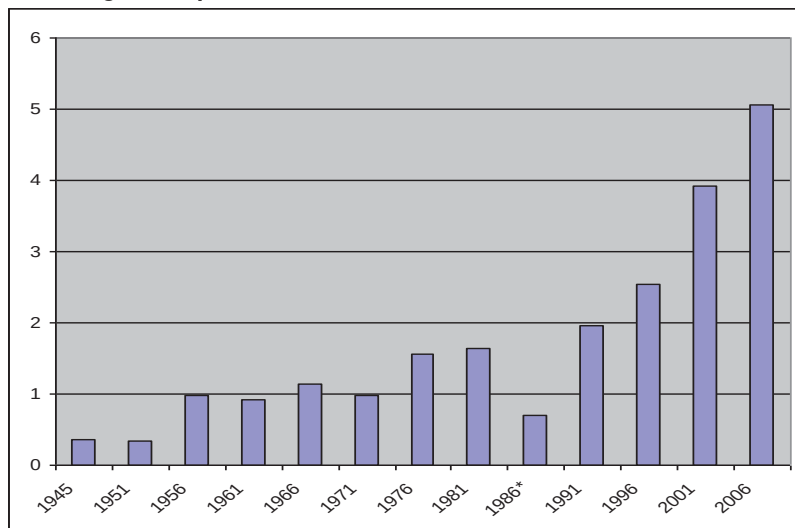


Fig. 2.16
Other Religions:
Major elements 1945 to 2006

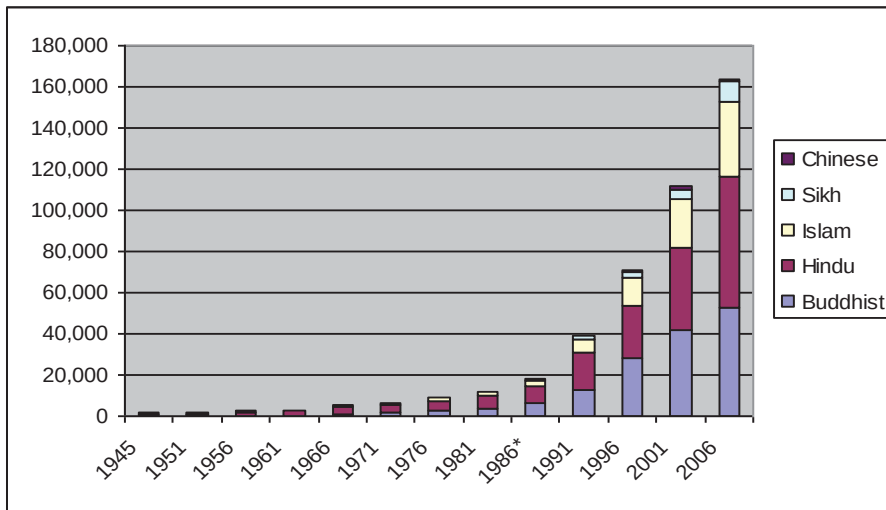


Fig. 2.17
Other Religions:
Percentage of Total Population Auckland compared with Rest of New Zealand: 2006

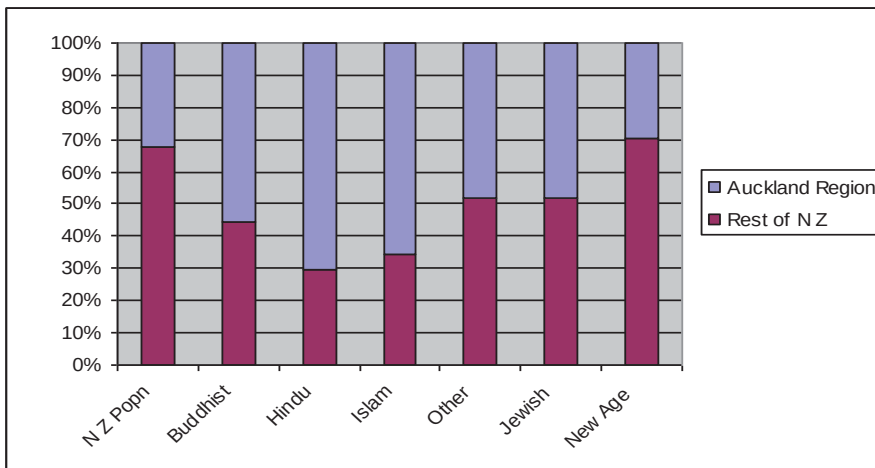


Fig. 2.18
'No Religion', 'Object to state', and 'Not specified':
1945 to 2006

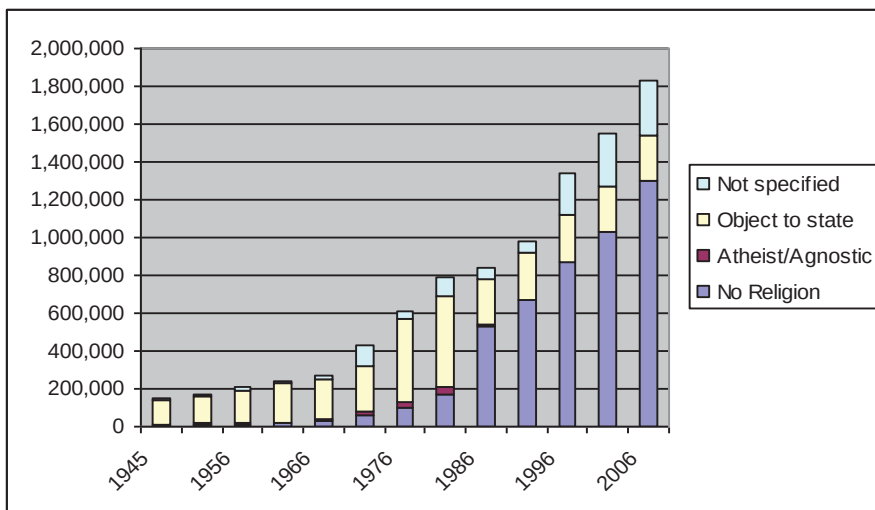


Fig. 2.19
'No Religion', 'Object to state', and 'Not specified':
Percentage of Population 1945 to 2006

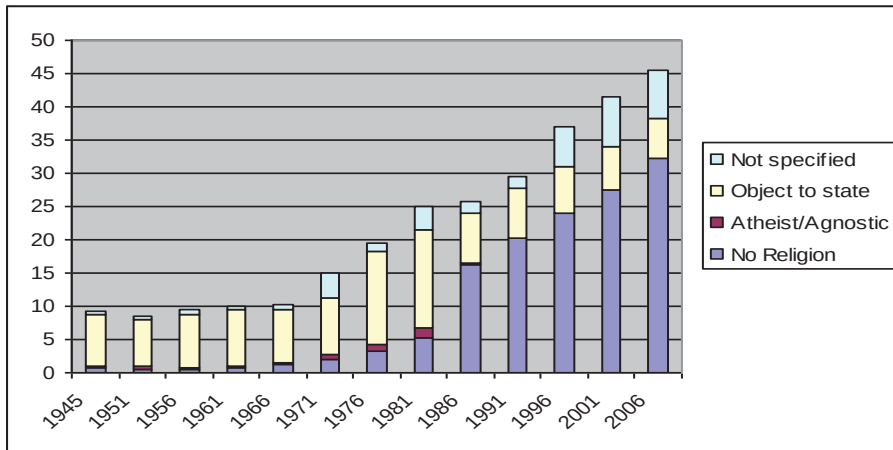


Fig. 2.20
'No Religion', 'Object to state', and 'Not specified':
Percentage of Total Population in each Diocese 2006

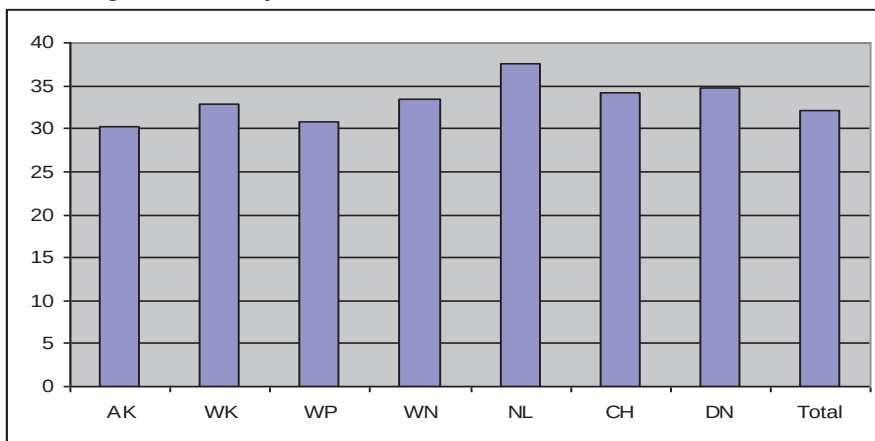
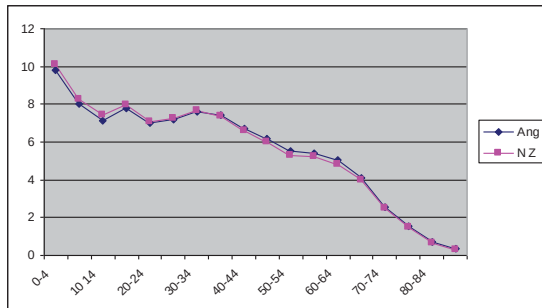
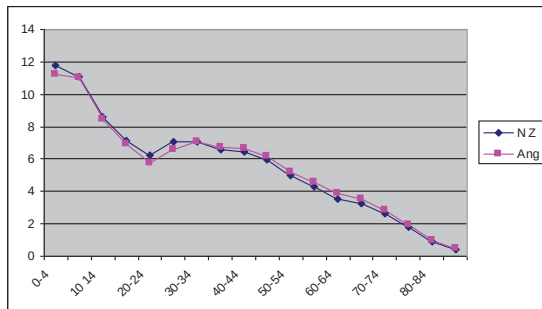


Fig. 2.21
Age Distribution:
Anglican Adherents compared with Total Population 1945 to 2006

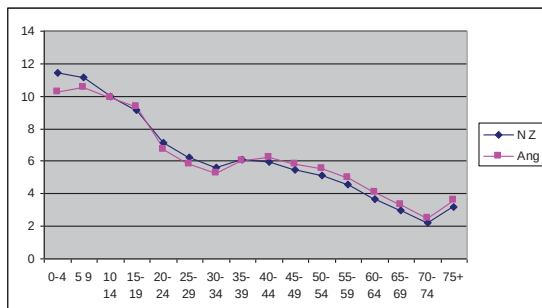
1945



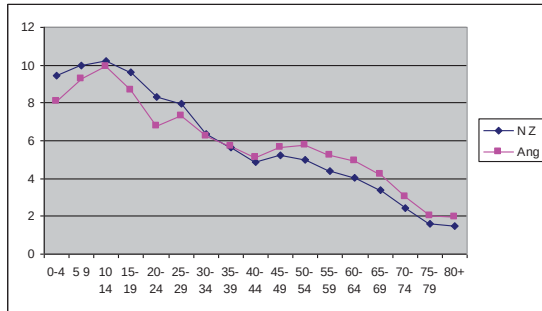
1956



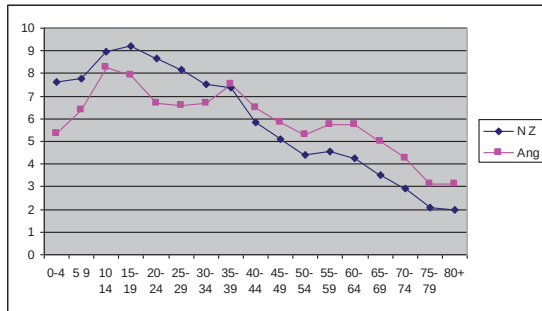
1966



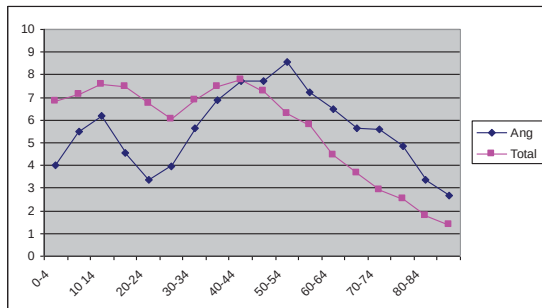
1976



1986



2001



2006

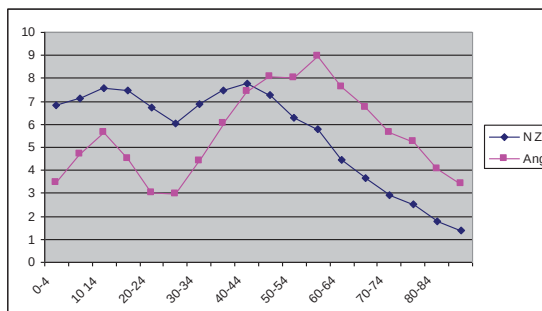
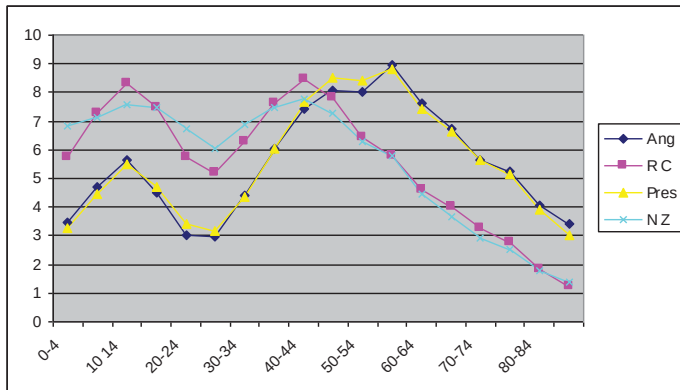
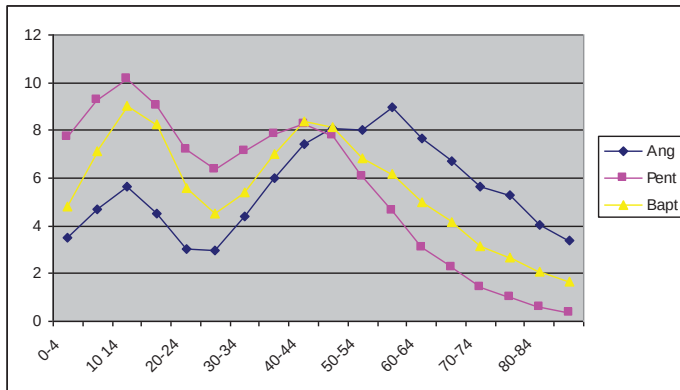


Fig. 2.22
Age Distribution:
Anglican Adherents compared with Other Groups: 2006

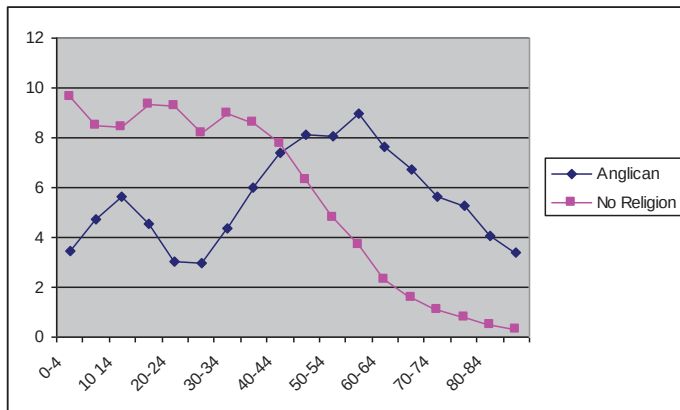
Anglicans compared with Roman Catholics, Presbyterians, and Total Population



Anglicans compared with Pentecostals and Baptists



Anglicans compared with 'No religion'



Total Christian compared with Total Population and 'No religion'

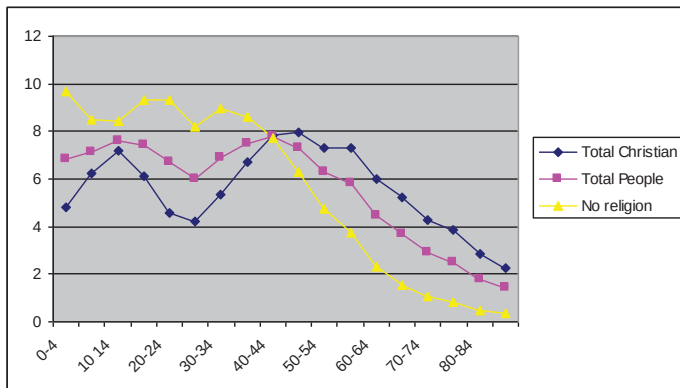
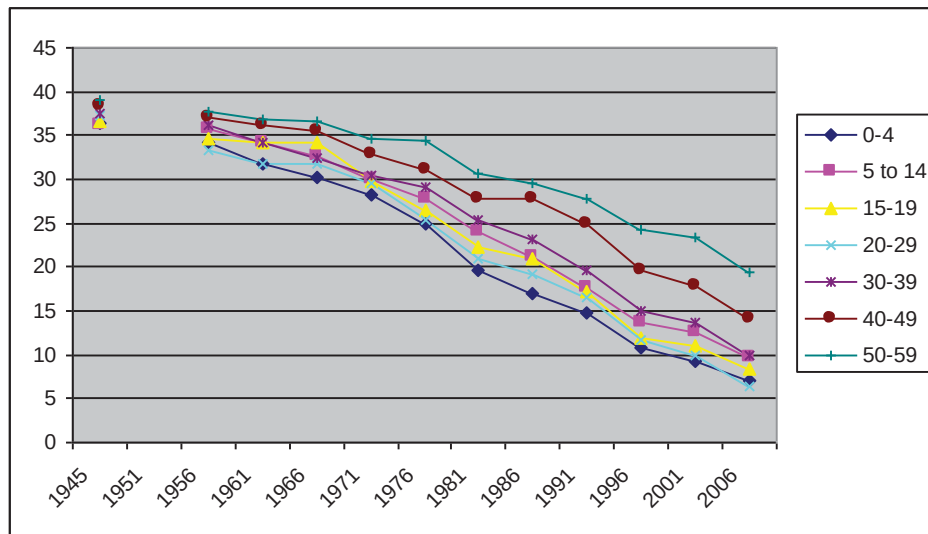
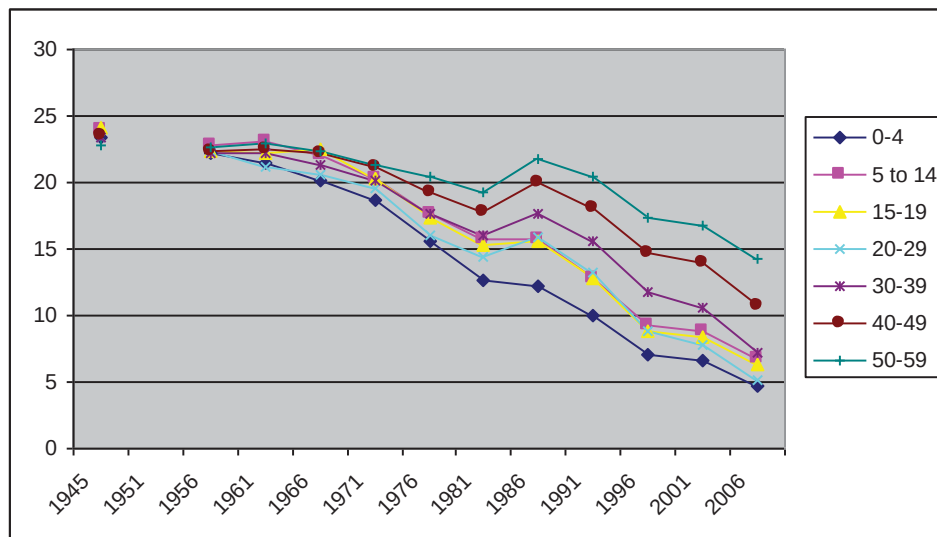


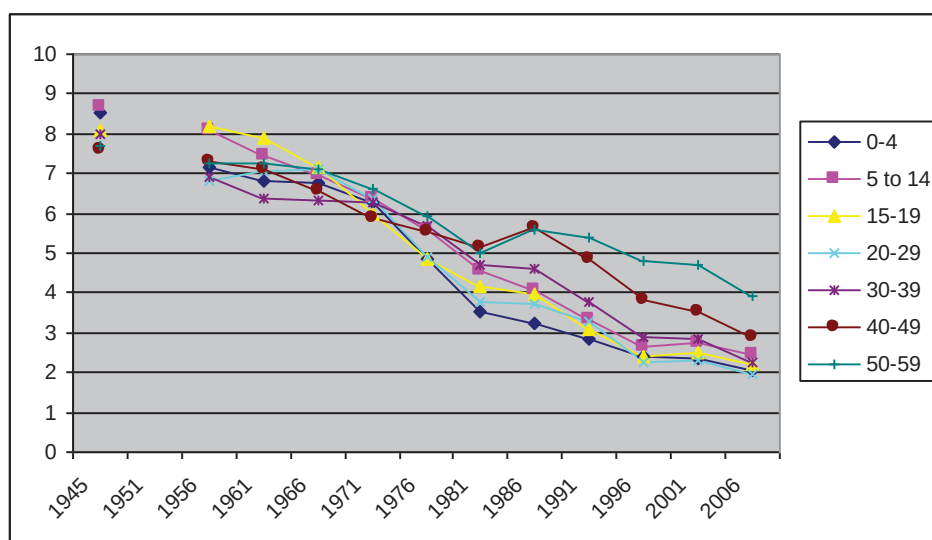
Fig. 2.23
Age Groups:
Percentage of Denominational Adherents in each Age Group: 1945-2006
Anglican



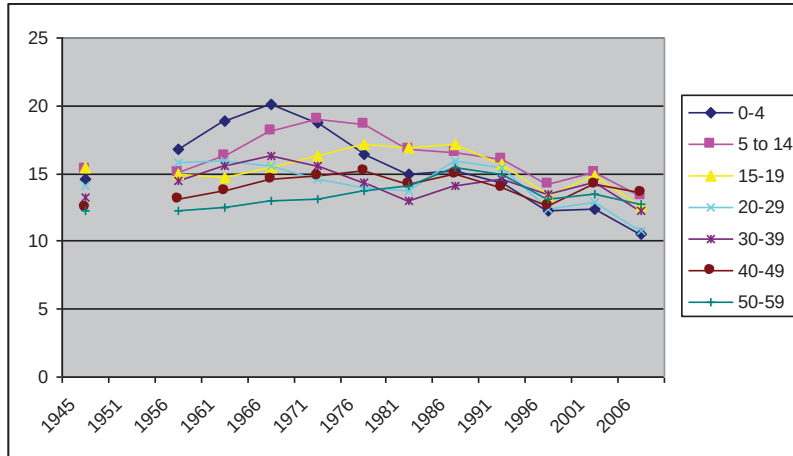
Presbyterian



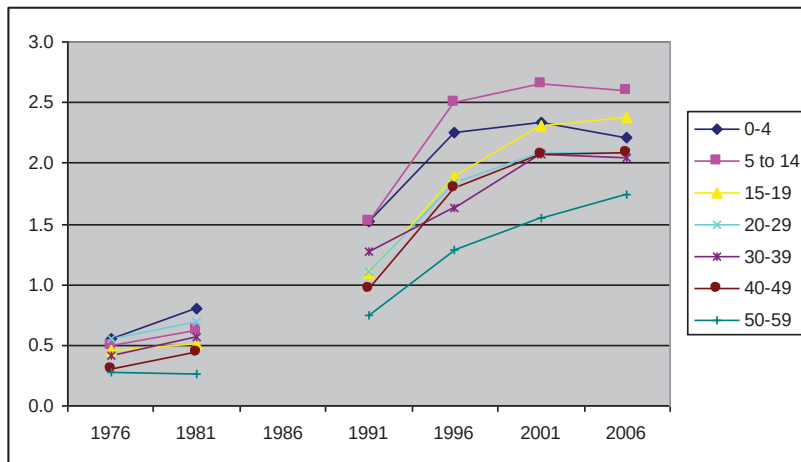
Methodist



Roman Catholic



Pentecostal



Baptist

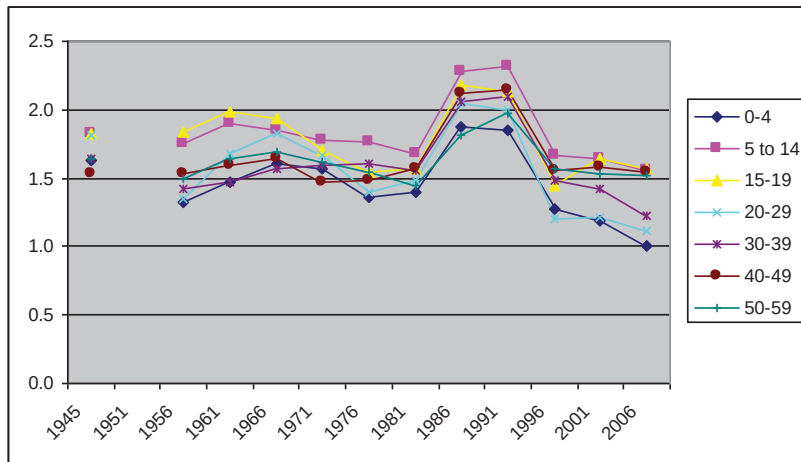


Fig. 2.24
Fertility Ratios:
Children aged 0-4 per 100 women aged 15-39, 1945 to 2006

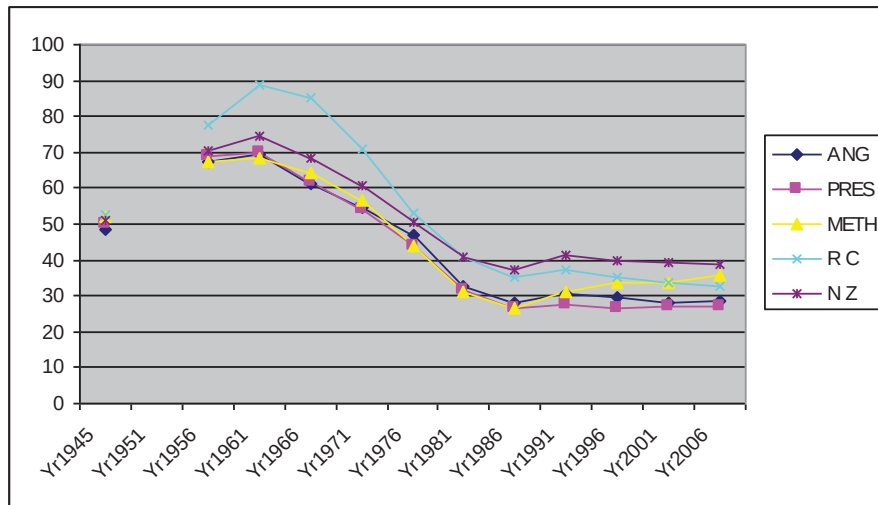


Fig. 2.25
Gender: Percentage of Males in each Age Group, Anglican Adherents 1945, 1976, 2006.

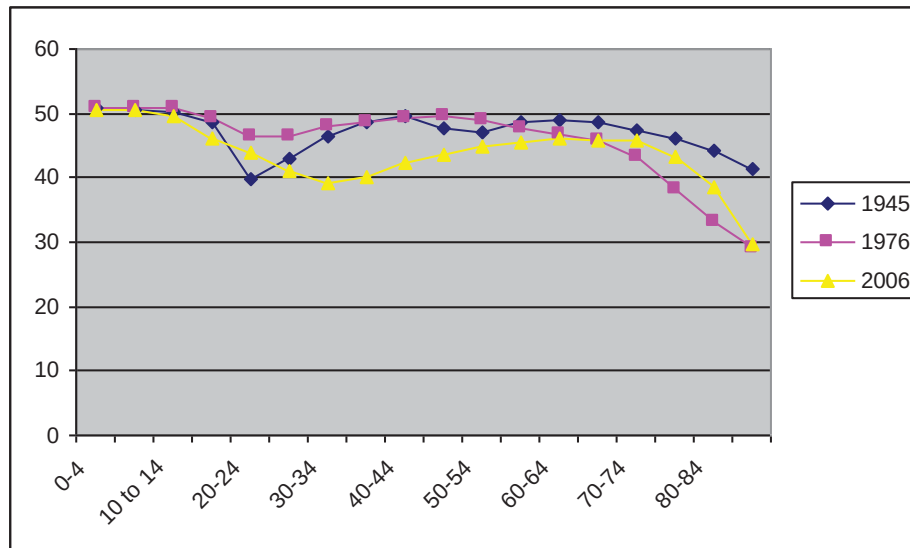
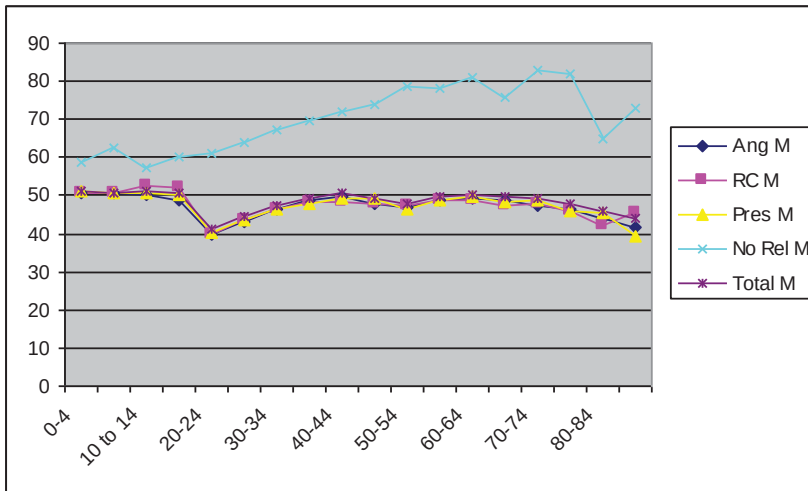
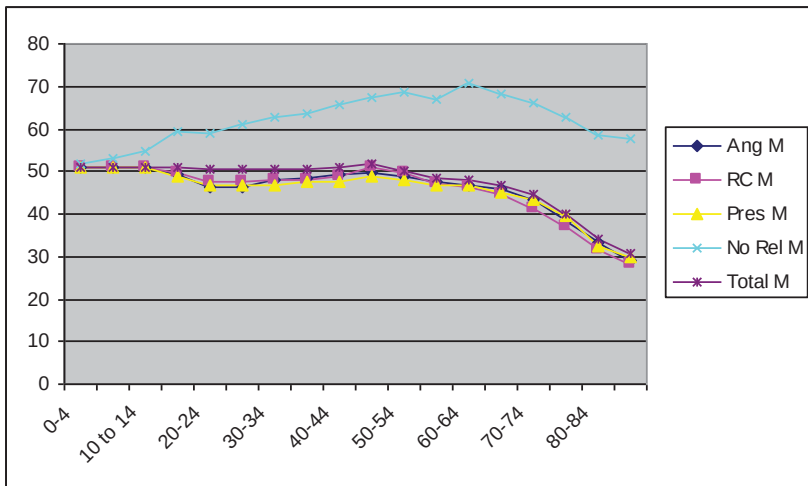


Fig. 2.26
Gender: Percentage of Males in each Age Group in Population compared with Anglican, Presbyterian, Roman Catholic, and 'No Religion' 1945, 1976, 2006.

1945



1976



2006

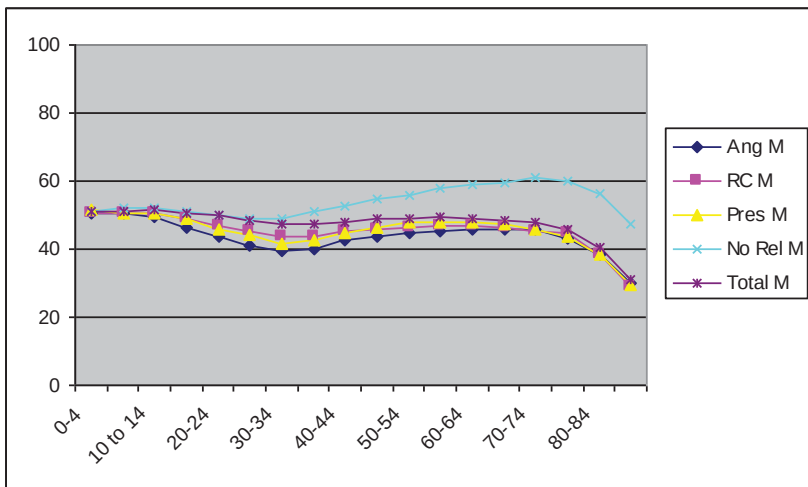


Fig. 2.27

Ethnicity:

Percentage of Ethnic Groups within each of Four Main Denominations 2006

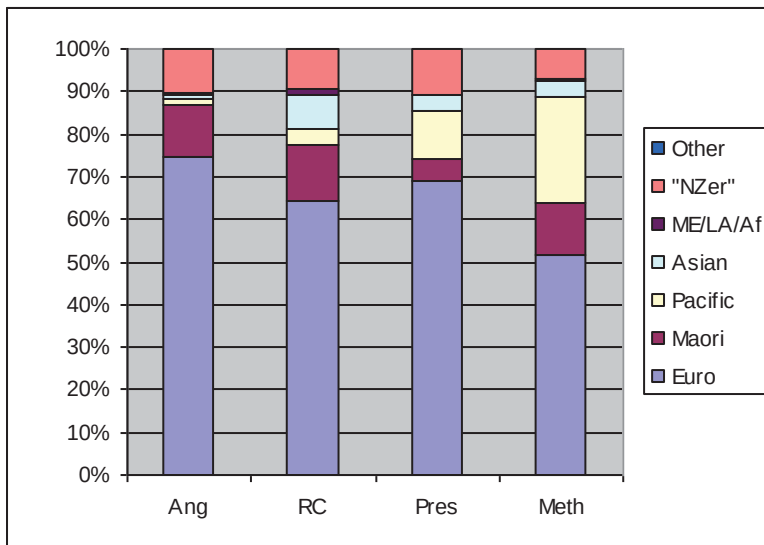


Fig. 2.28
Ethnicity: Four Main Denominations 2006

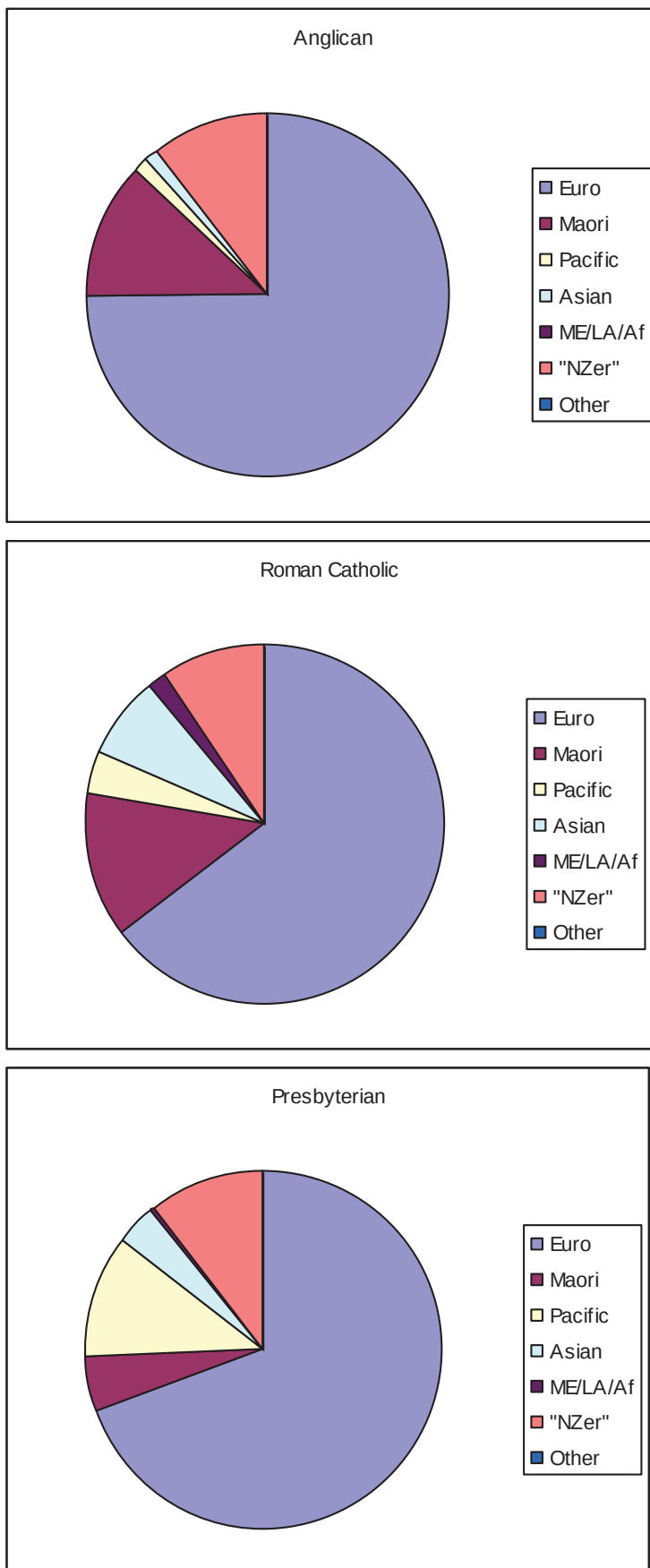


Fig. 2.29
Ethnicity:
Non-European Population Groups as Percentage of Total Affiliation
of Four Main Denominations 2006

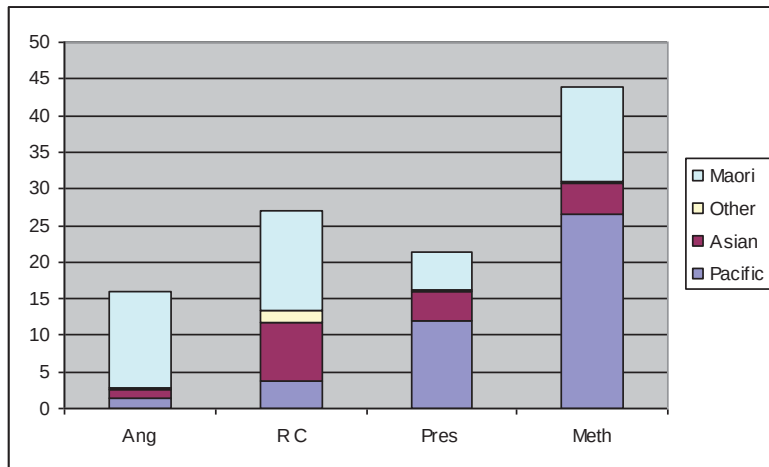


Fig 2.30
Country of Birth: Percentage in Four Main Denominations: 2006

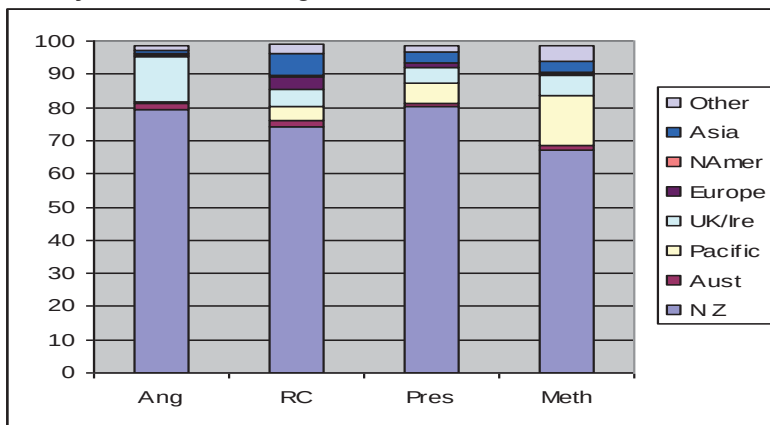


Fig. 2.31
Ethnicity:
Various parts of New Zealand: 2006

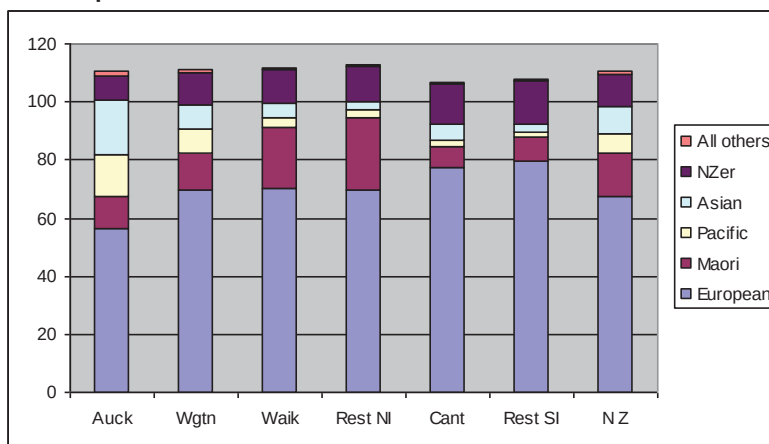


Fig. 2.32
Ethnicity:
Major Ethnic Groups in Various Parts of New Zealand: 2006

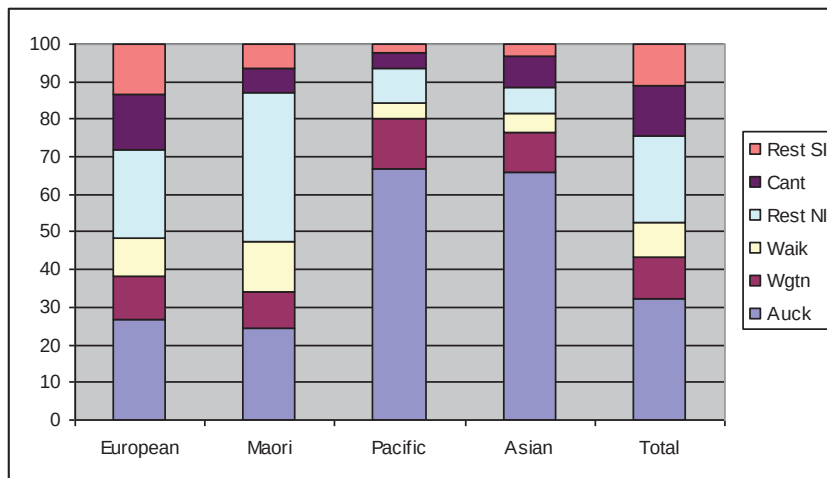


Fig. 2.33
Anglican Adherents:
Percentage of Population in each Diocese 2006

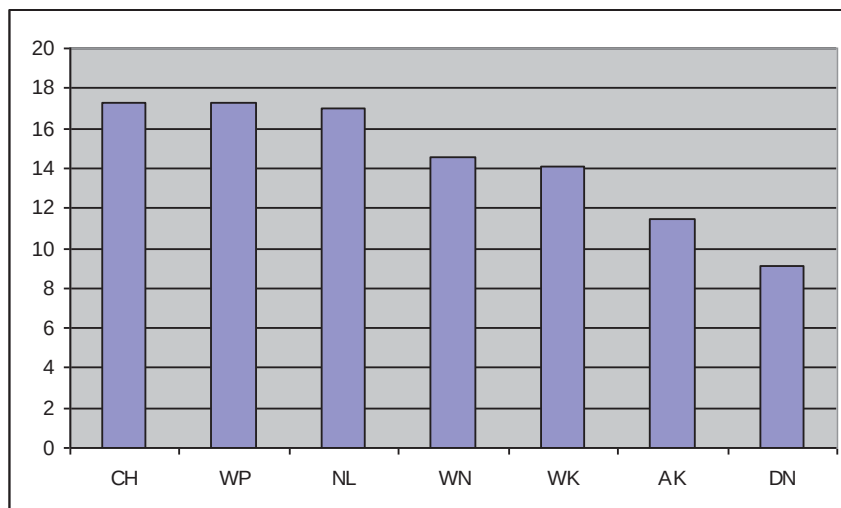


Fig. 2.34
Anglican Adherents:
Percentage of Population in each Diocese: 1945 to 2006

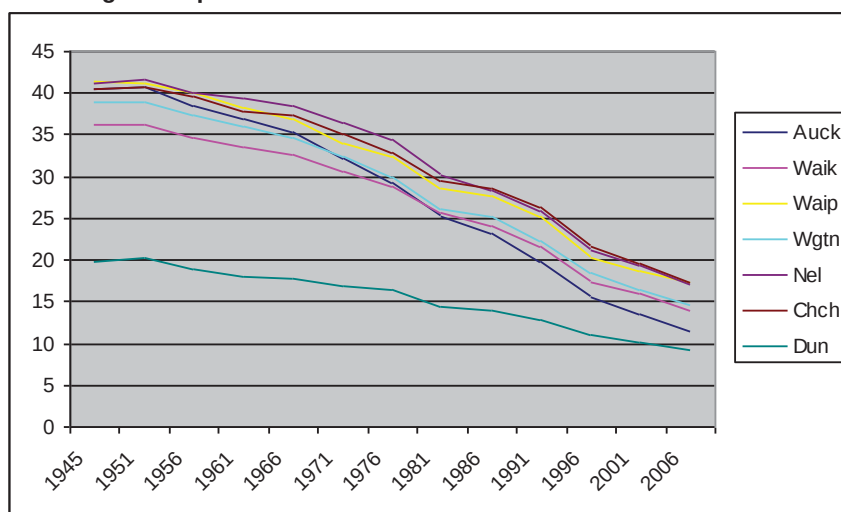


Fig. 2.35
Anglican Adherents:
Percentage of Population in each Diocese: 1945 and 2006

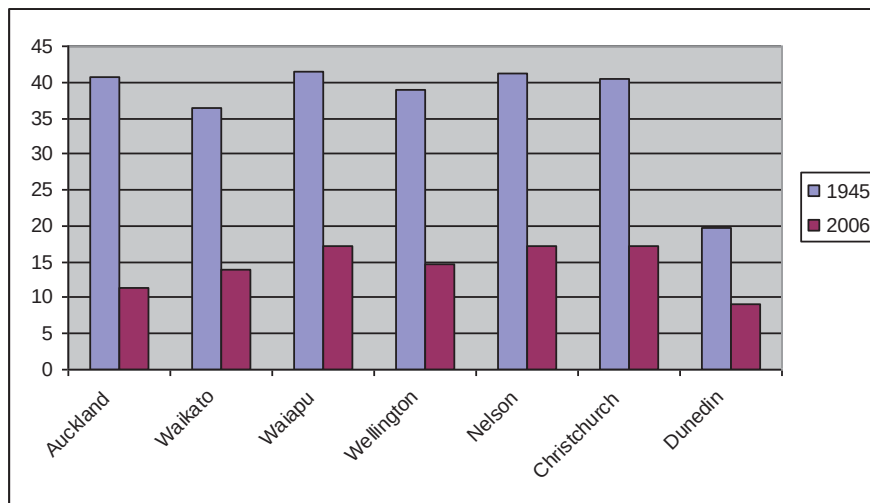


Fig. 2.36
Anglican Adherents:
Percentage of Population in each Diocese in 2006 as a Proportion of 1945 Percentage

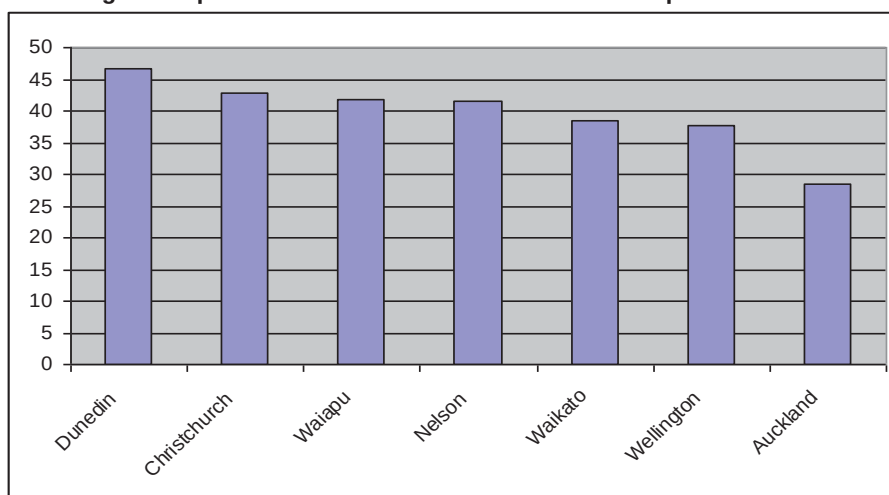
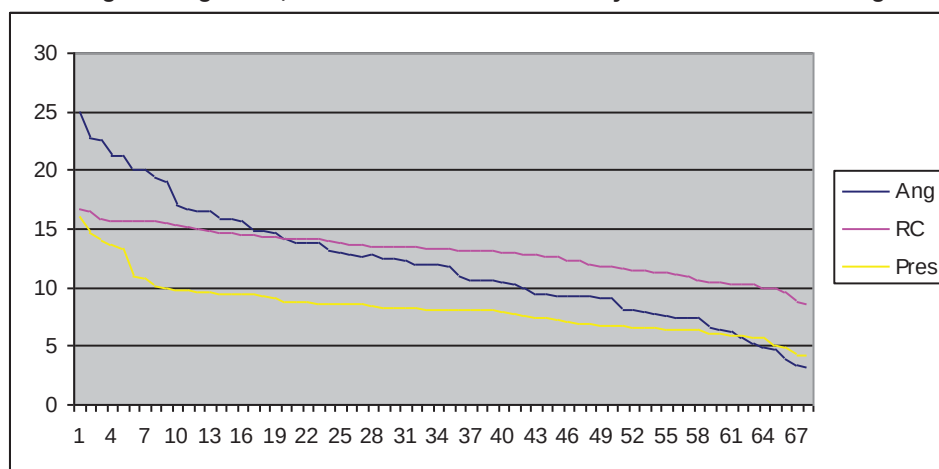


Fig. 2.37
Auckland Region:
Percentage of Anglicans, Roman Catholics and Presbyterians resident in Anglican Parishes 2006



Note: The numbers on the horizontal axis refer to Anglican parish areas

Fig. 2.38
Manukau City:
Percentage of Adherents of Four Main Denominations in local areas: 2006

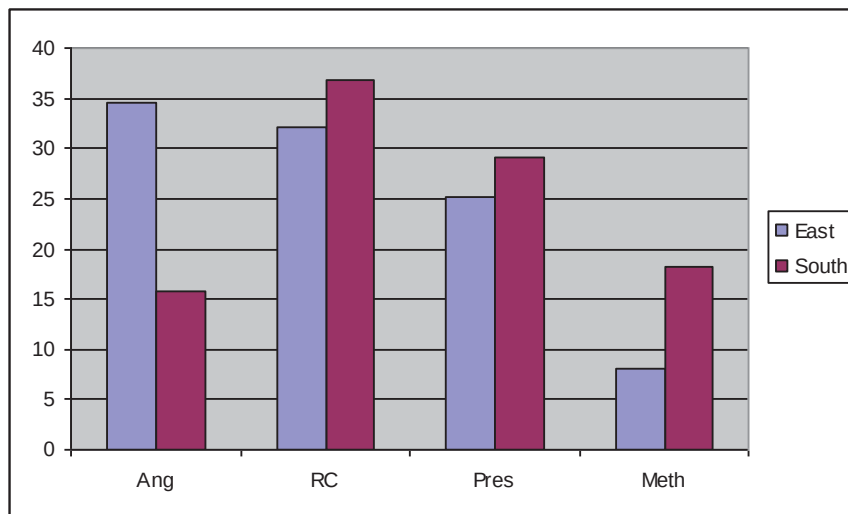


Fig. 3.1 Parish Offerings: Auckland 1945-1960

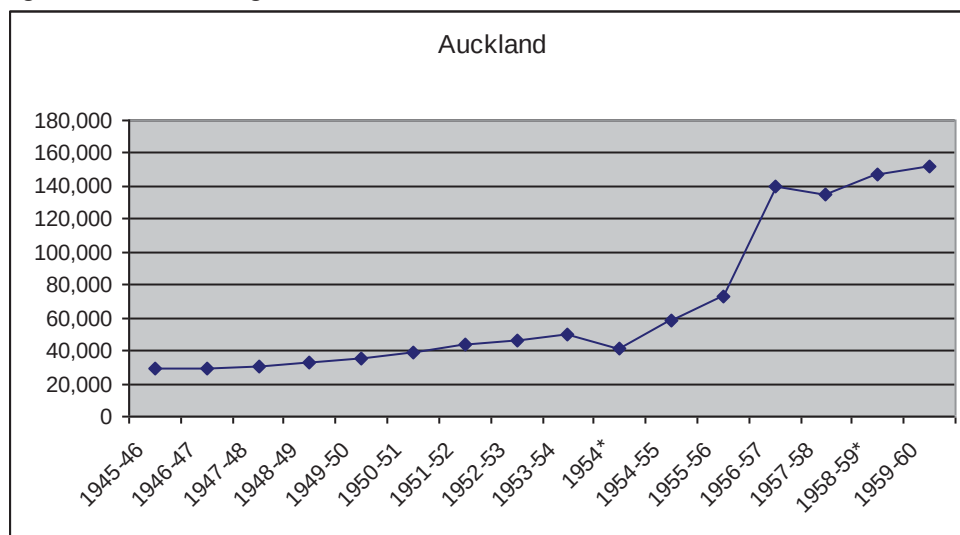


Fig 3.2 Parish Offerings: Wellington 1945-1960

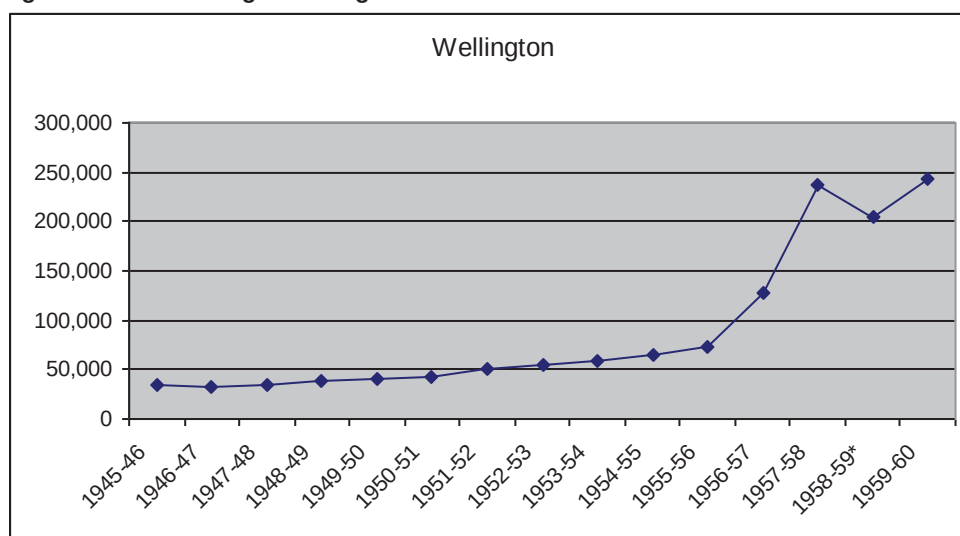


Fig 3.3 Parish Offerings: Christchurch 1945-1960

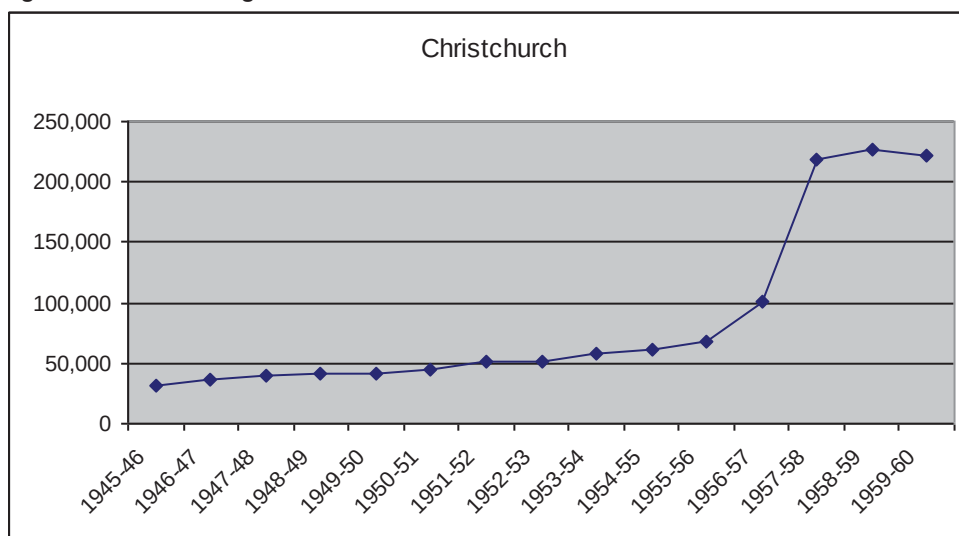


Fig 3.4 Parish Offerings: Dunedin 1945-1960

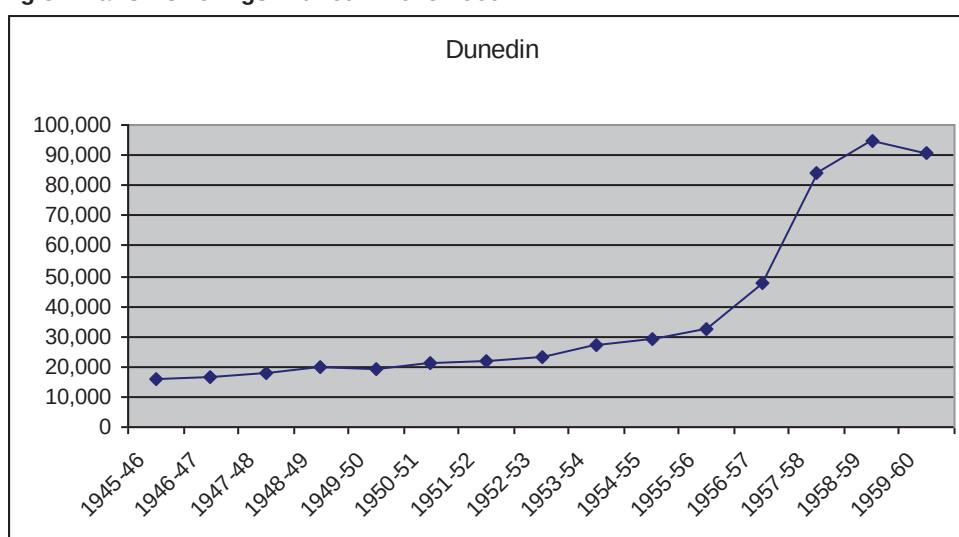


Fig 3.5 Parish Offerings: Waikato 1945-1960

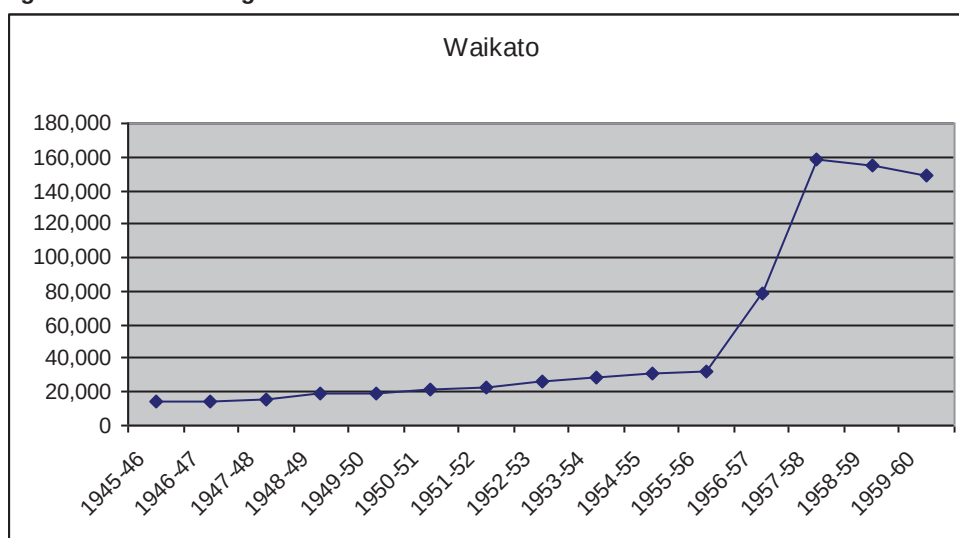


Fig. 4.1
Acts of Communion:
Dioceses 1945-75 (incomplete)

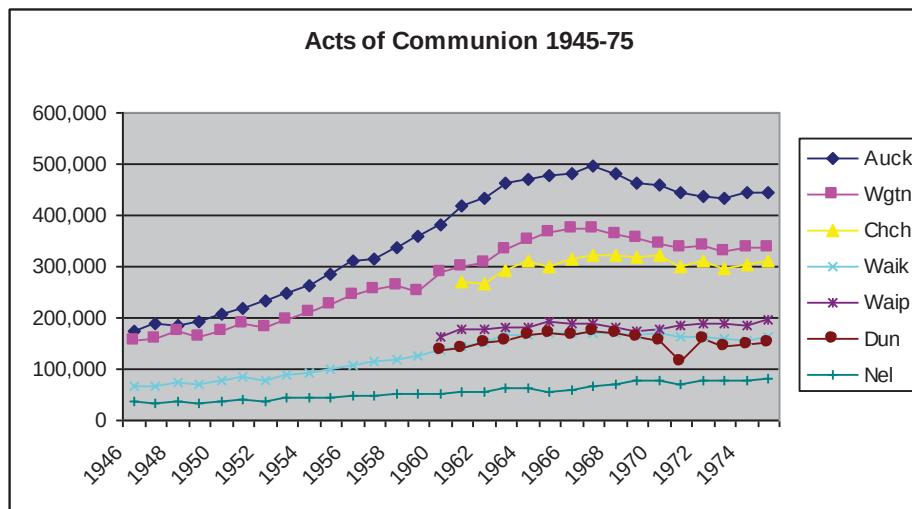


Fig. 4.2
Acts of Communion:
Total for Dioceses 1961-75

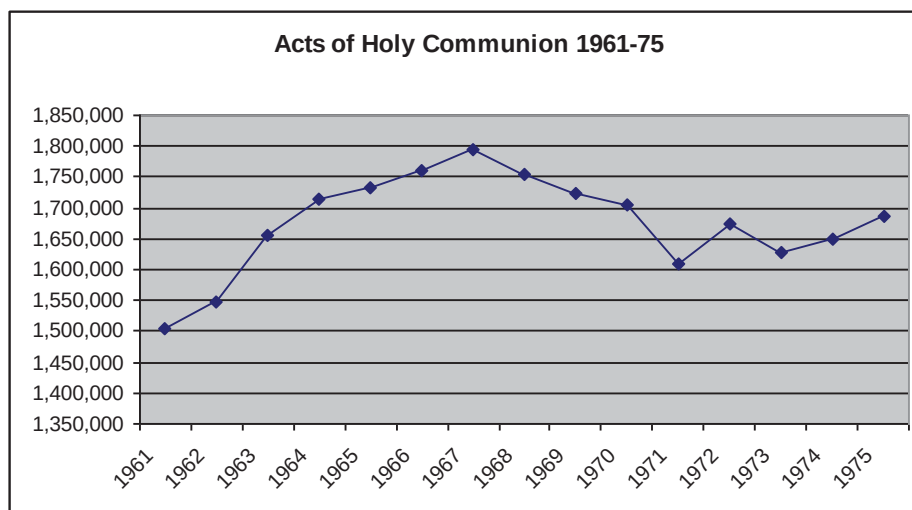


Fig. 4.3
Acts of Communion:
Dioceses 1961-75

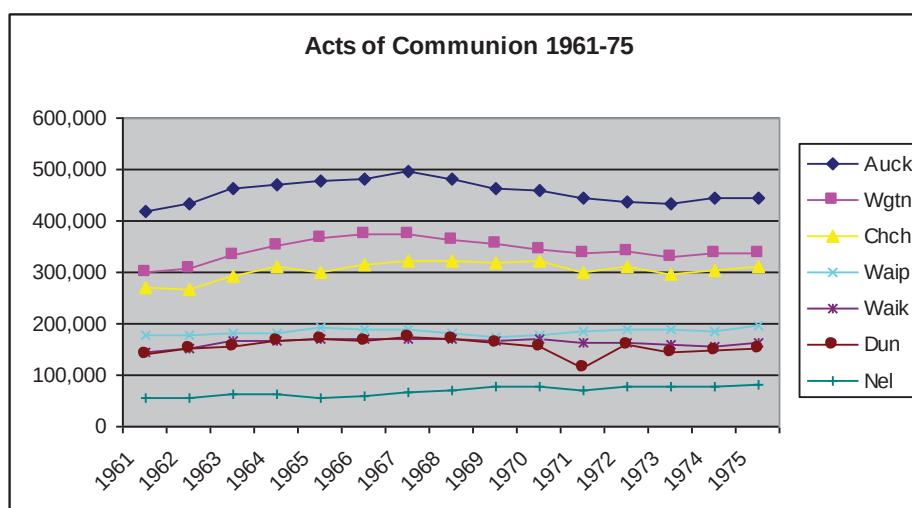


Fig. 4.4
Baptisms: 1945-75

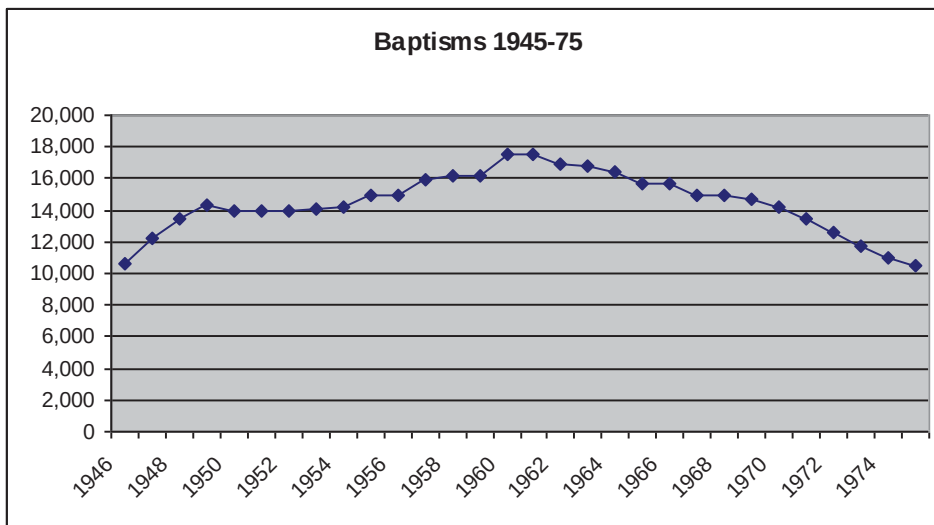


Fig. 4.5
Sunday School Pupils: 1945-75

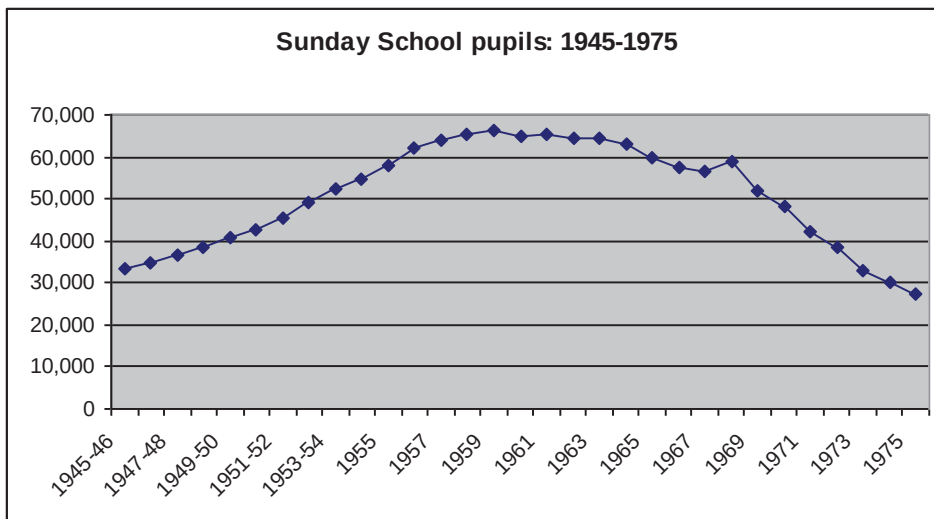


Fig. 4.6
Confirmations: 1945-75

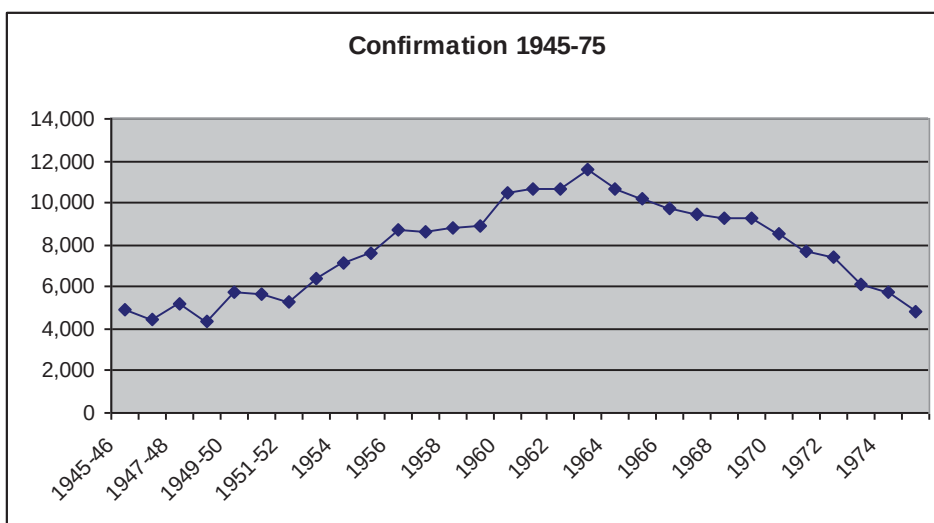


Fig. 4.7
Marriages: Total in New Zealand 1951-75

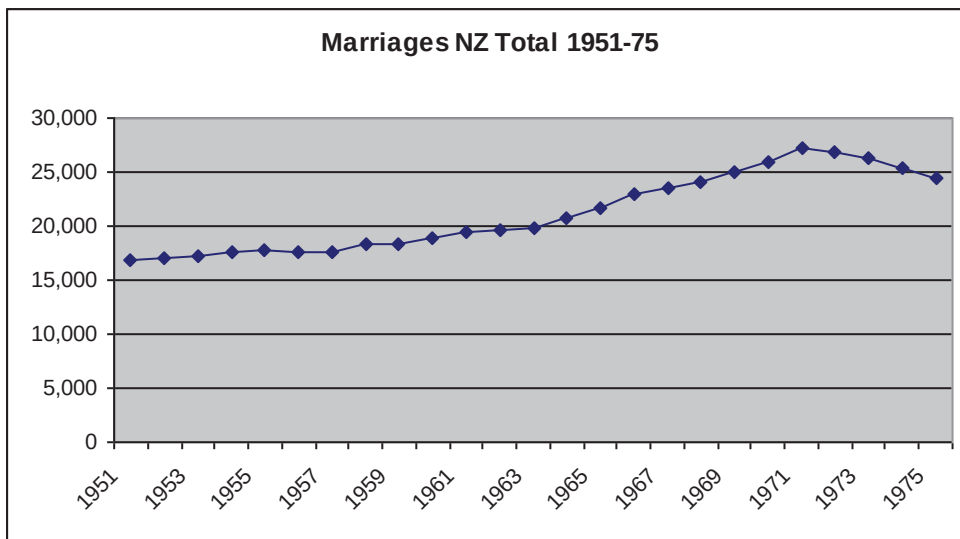


Fig. 4.8
Marriages: Anglican 1945-75

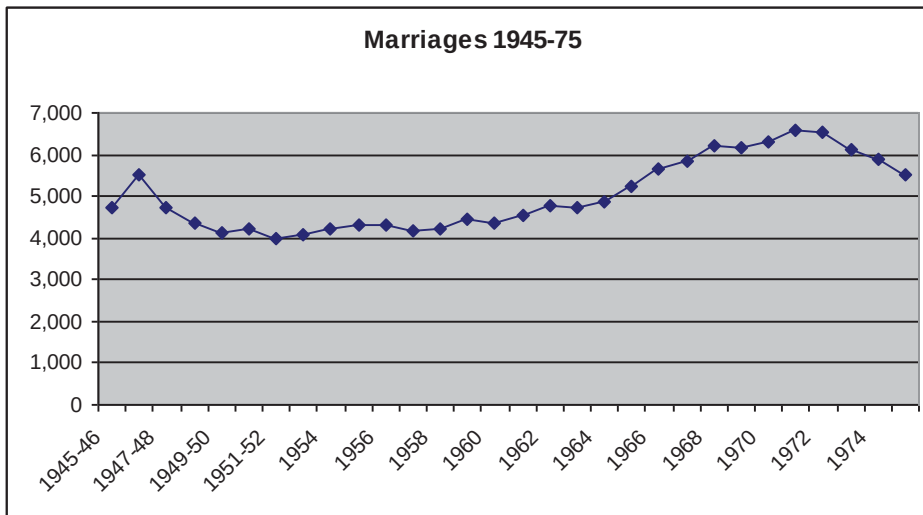


Fig. 4.9
Funerals: Christchurch and Dunedin 1945-76.

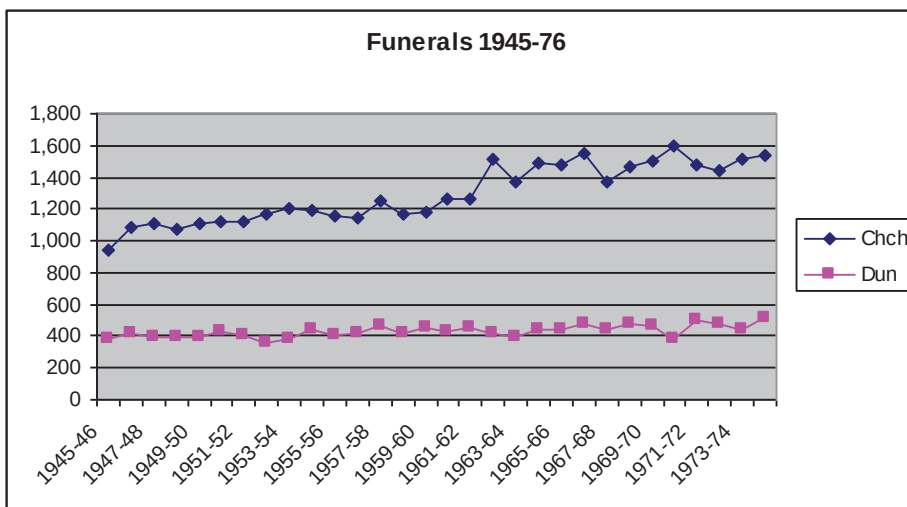


Fig. 9.1
Baptisms, Confirmations and Marriages: 1975-2010

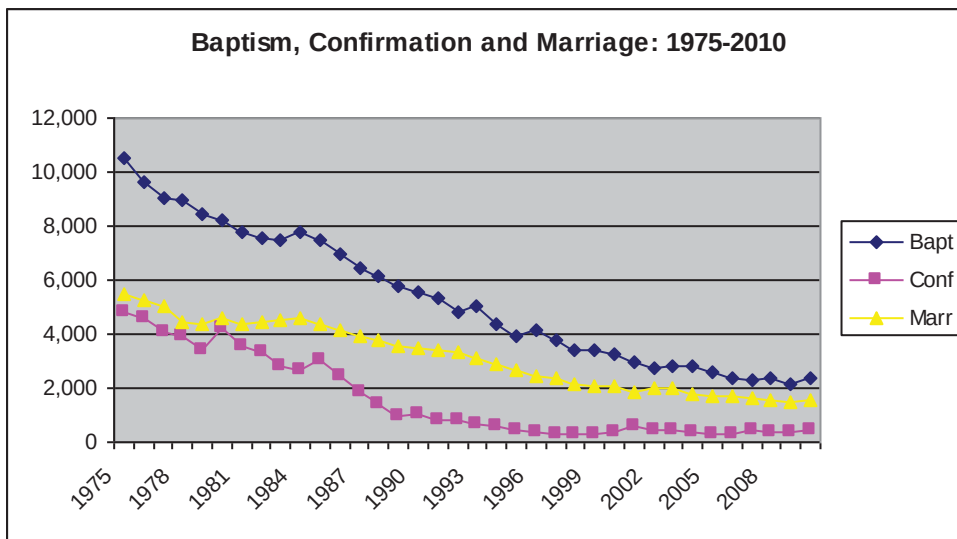


Fig. 9.2
Baptisms: 1975-2010

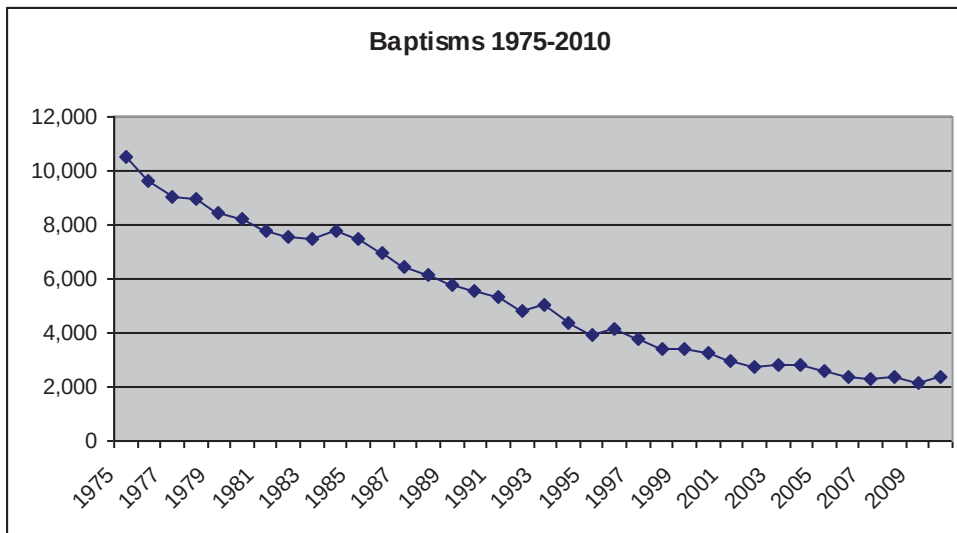


Fig. 9.3
Confirmations: 1975-2010

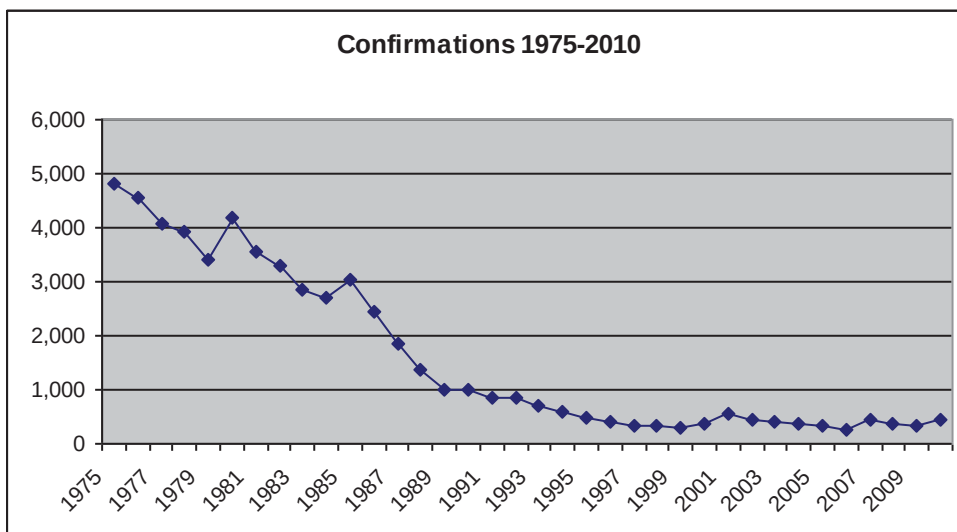


Fig. 9.4
Marriages: Anglican 1975-2010

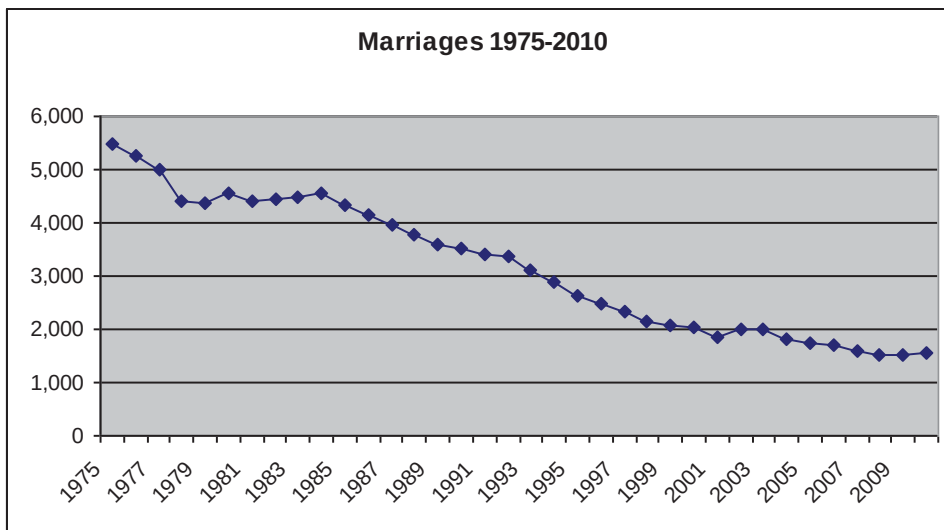


Fig. 9.5
Funerals: Anglican 1975-2010

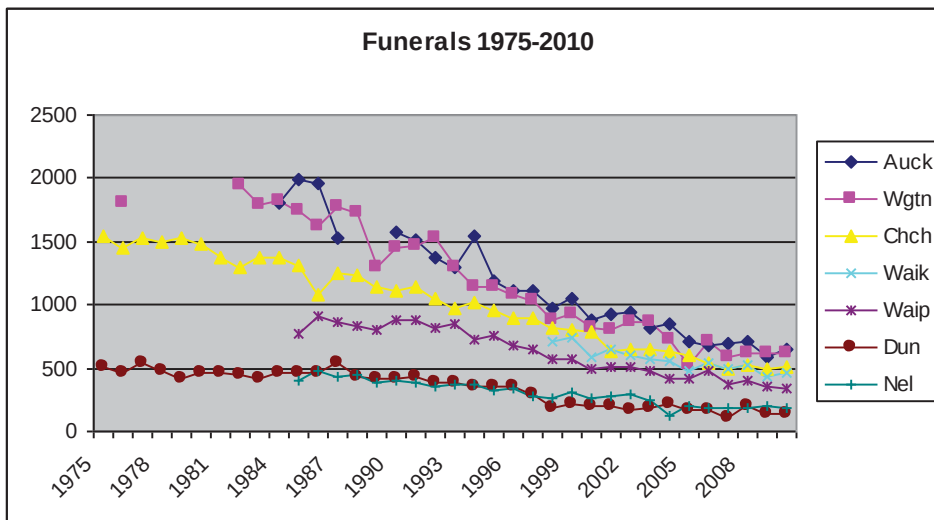


Fig. 9.6
Funerals: Anglican total 1998-2010

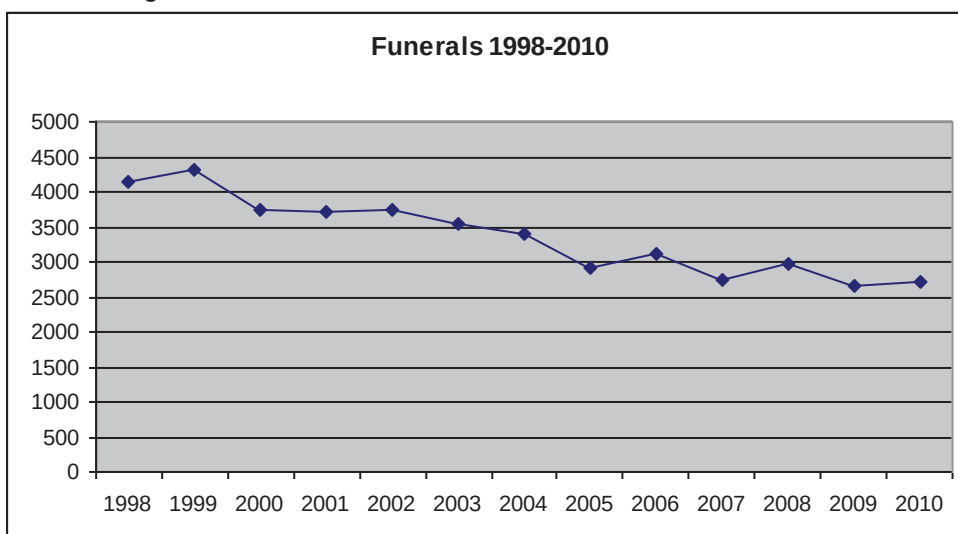


Fig. 9.7
Ordination to diaconate: New Zealand Dioceses 1940 to 2009

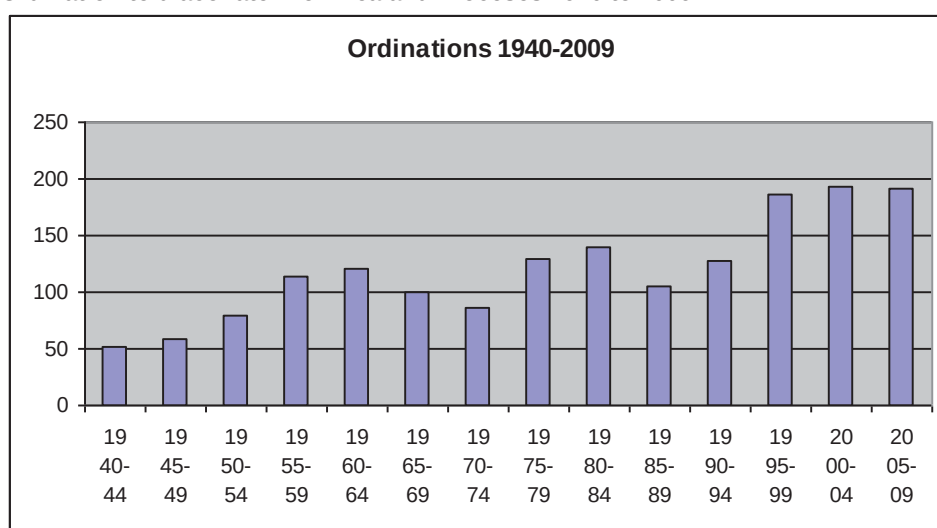


Fig. 9.8
Ordinations: Stipendiary, Non-Stipendiary and Local, 1970-2009

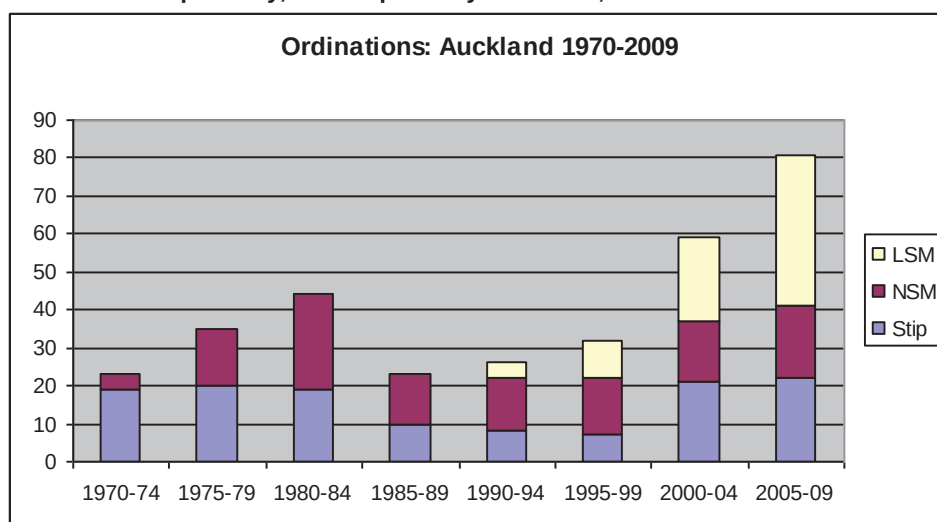


Fig. 9.9
Gender: Men and Women ordained Deacon, Auckland 1965-69 to 2005-09

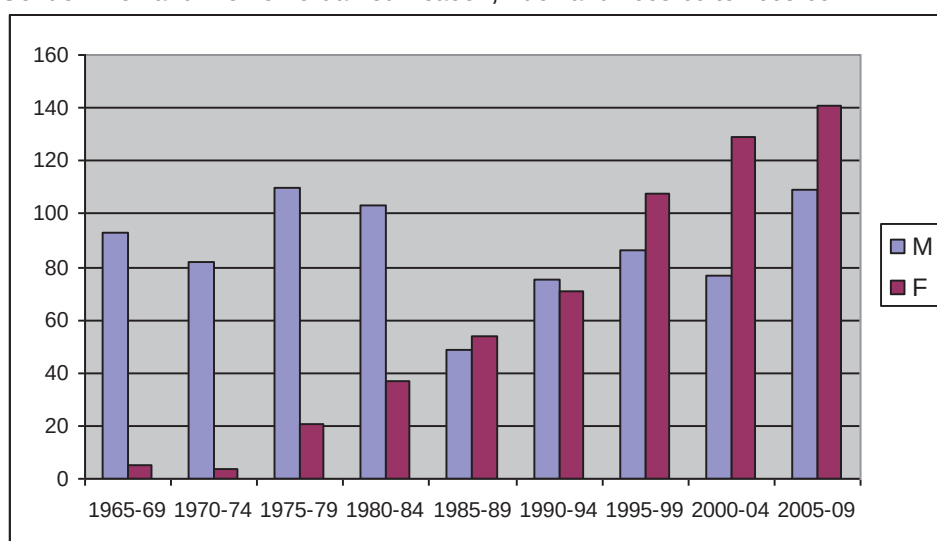


Fig. 9.10
Gender: Percentage of Men and Women ordained Deacon, Auckland 1965-69 to 2005-09

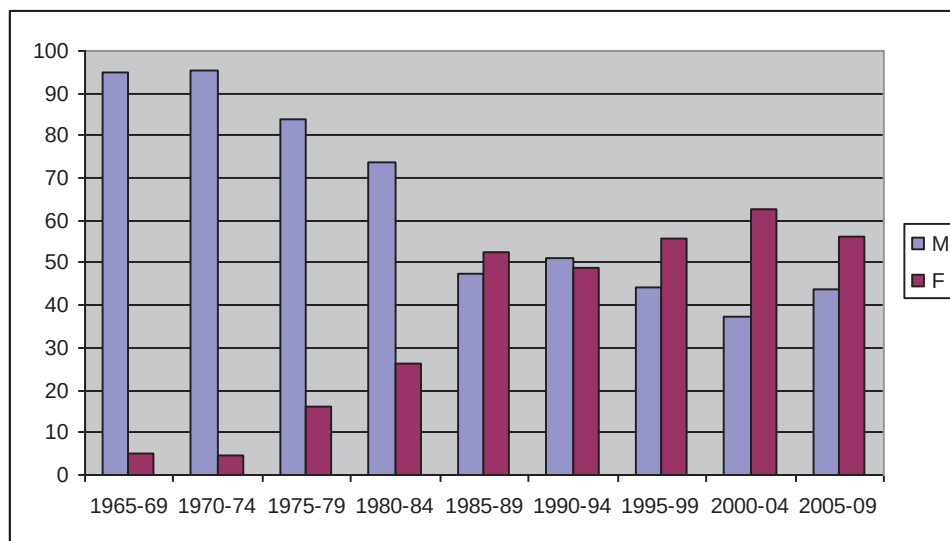


Fig. 9.11
Age of Ordination: Auckland Non-Maori 1940-2009

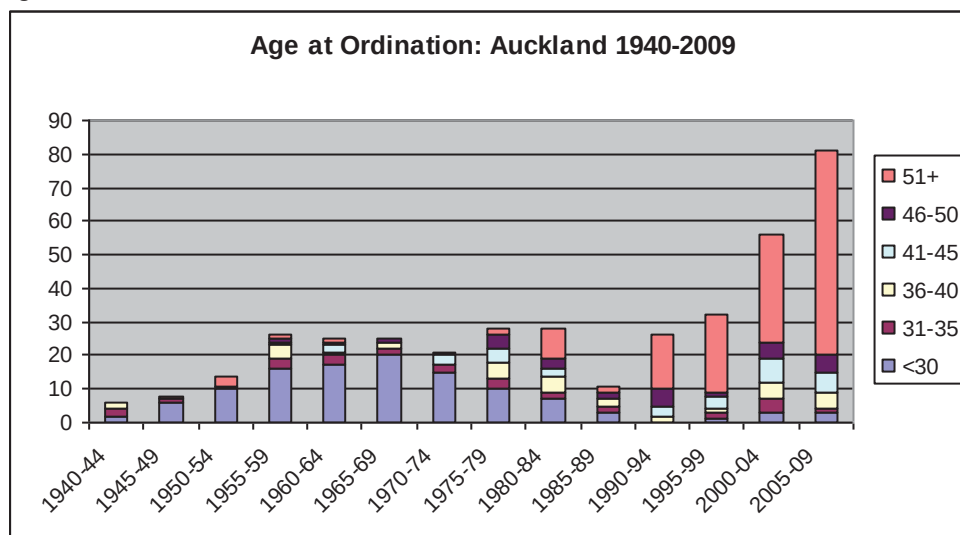


Fig. 9.12
Age of Ordination: Auckland Stipendiary Clergy 1975-2009

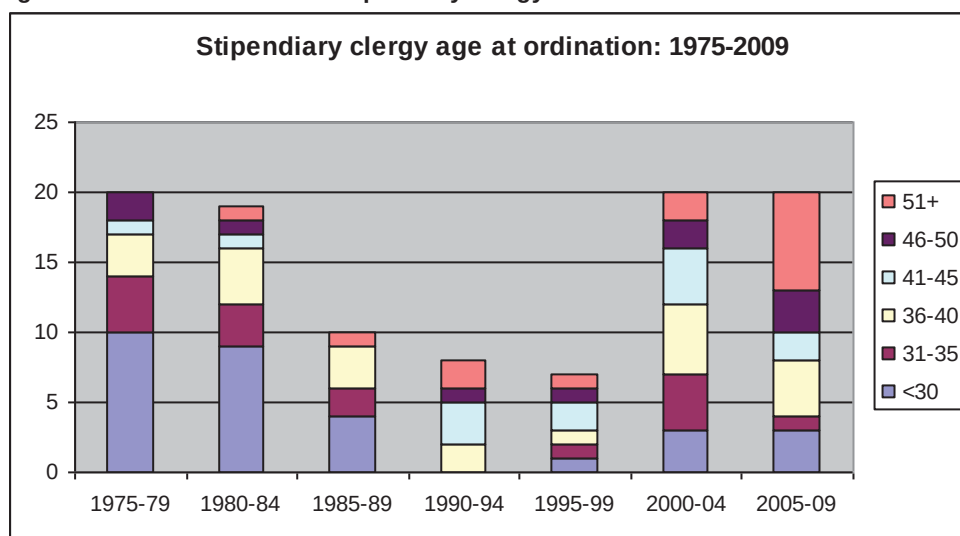


Fig.10.1: The Dynamics of Changing Membership Numbers in a Denomination or Congregation

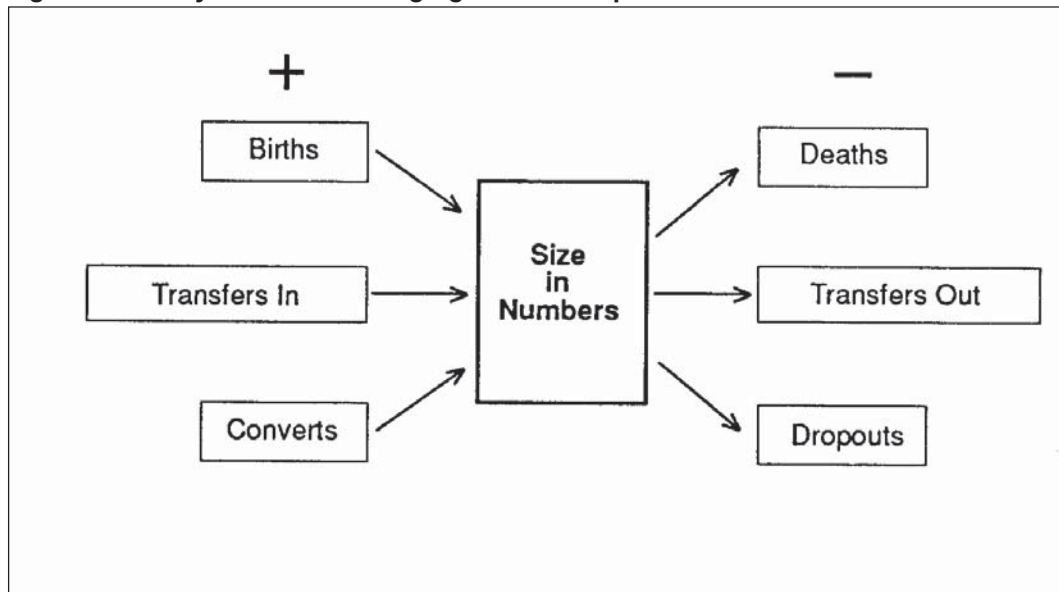


Fig. 10.2
Acts of Communion: Total 1975-2010

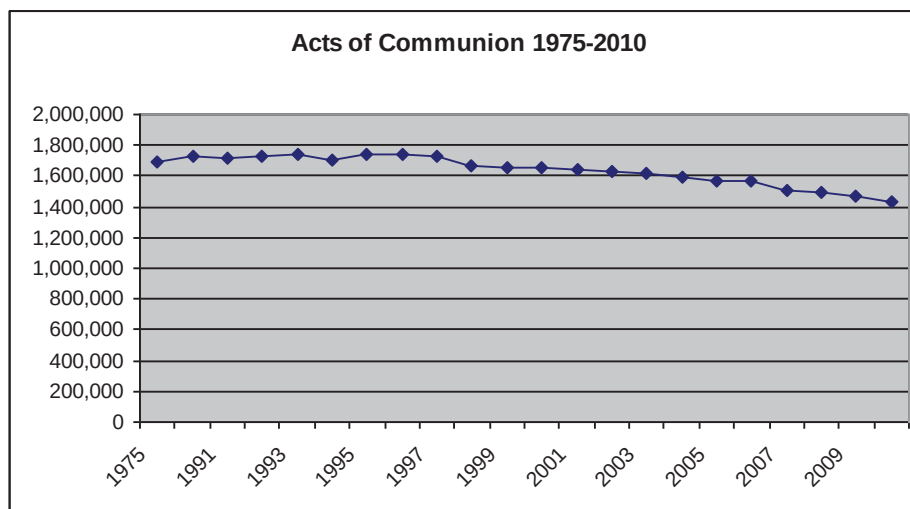


Fig. 10.3
Acts of Communion: Dioceses 1975-2010

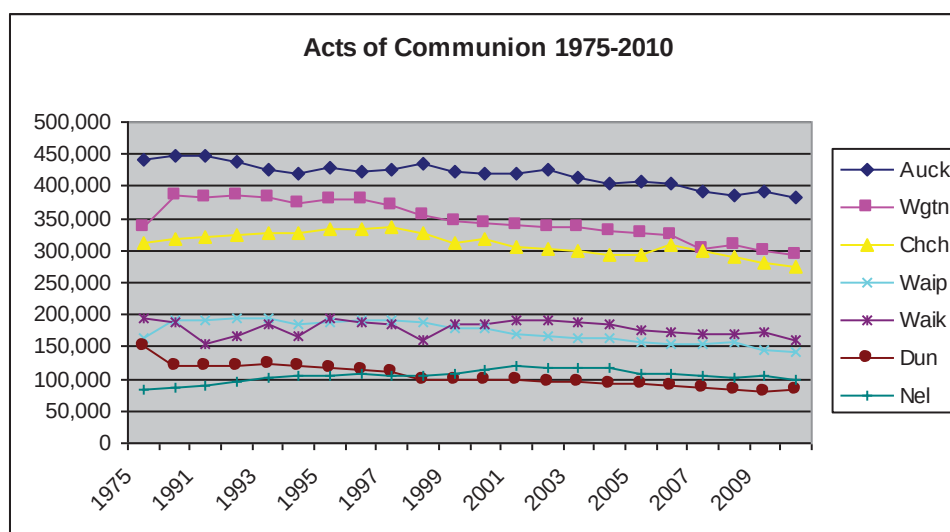


Fig. 10.4
Distribution of Anglican Population: Urban and Rural Categories

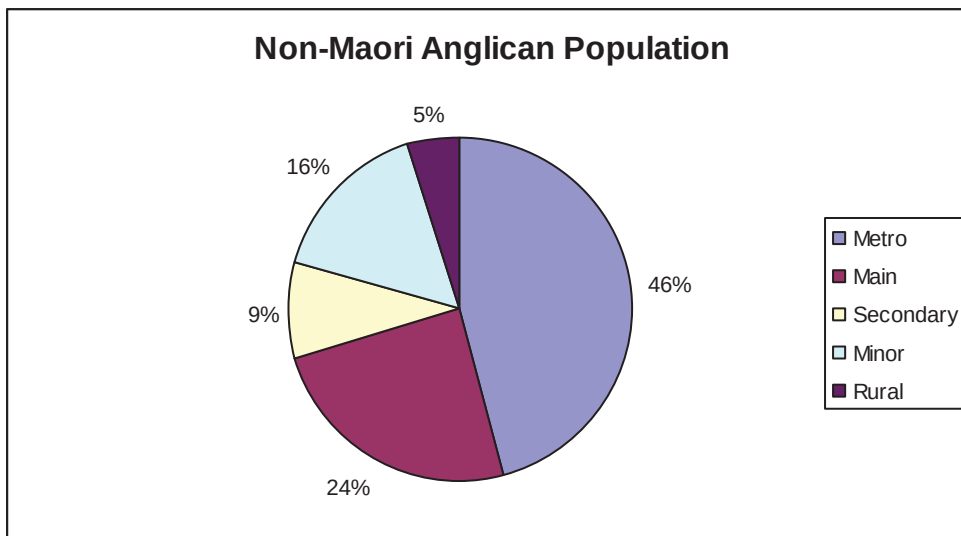


Fig. 10.5
Distribution of Anglican Parishes: Urban and Rural Categories

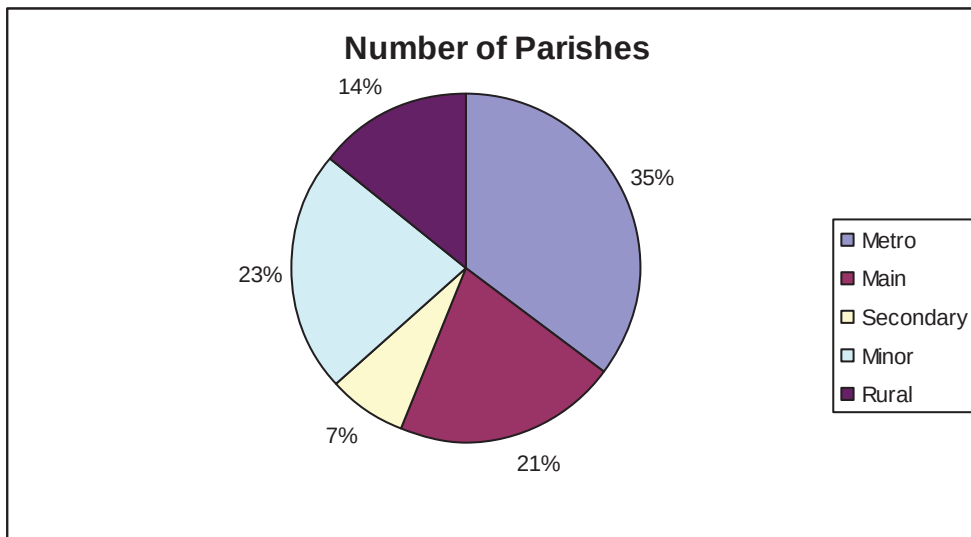
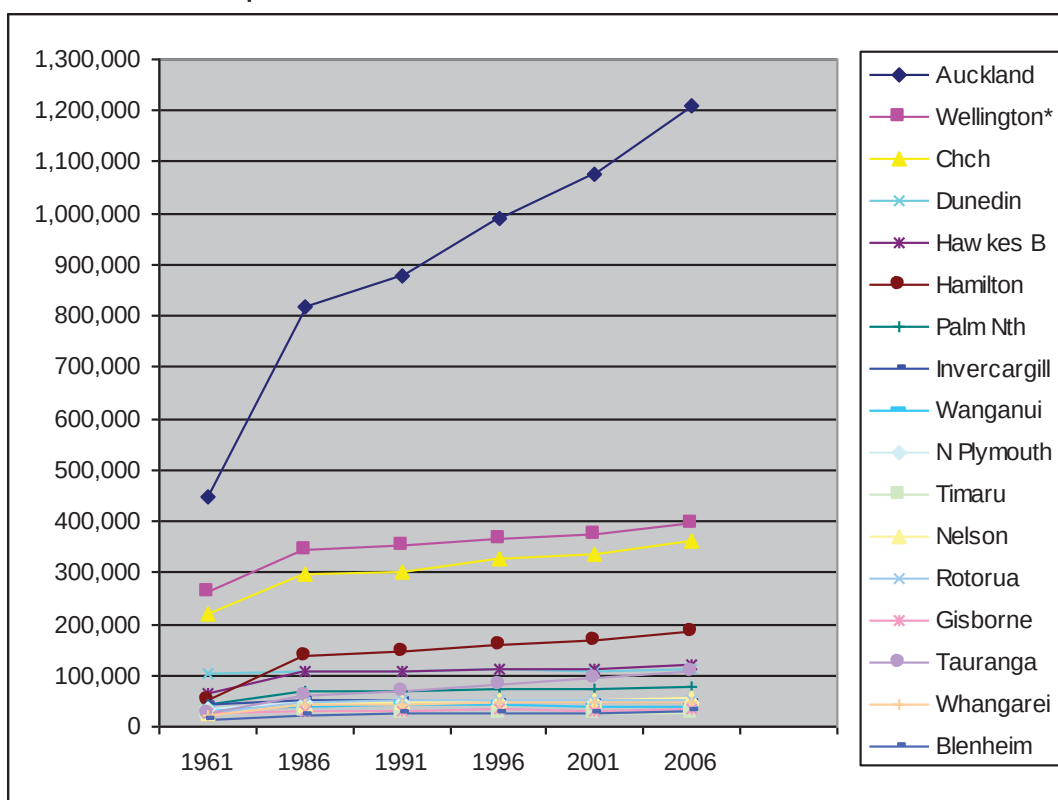


Fig 10.6
Main Urban Areas: Population 1961 to 2006



* Wellington includes Kapiti

Fig 10.7
Main Urban Areas (except Auckland, Wellington and Christchurch):
Population 1961 to 2006

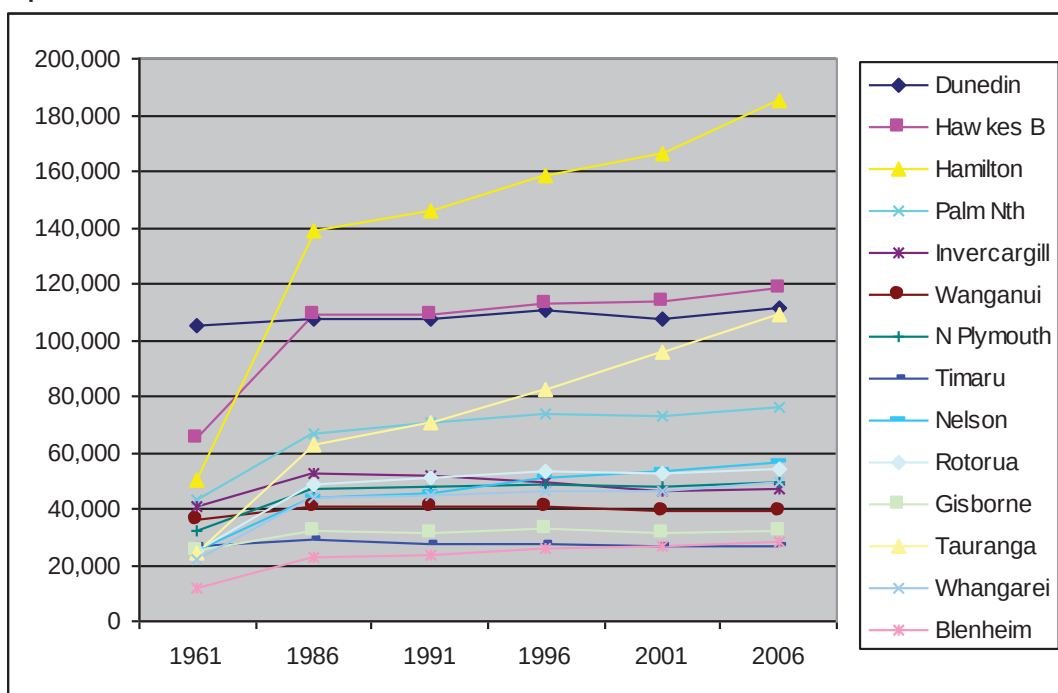


Fig. 10.8
Parishes:
Classification by Size based on Church Attendance:
Major Urban Parishes

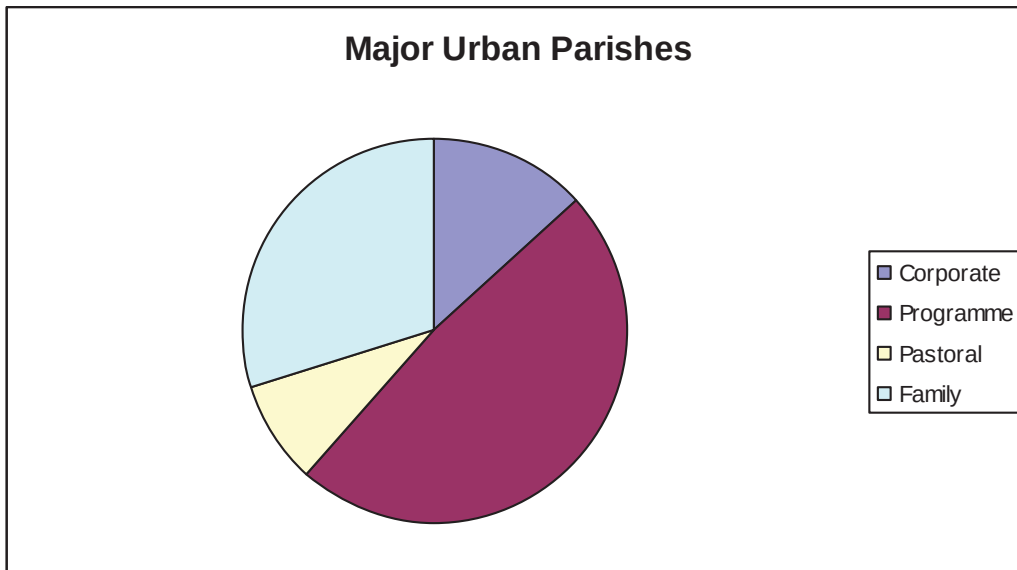


Fig. 10.9
Parishes:
Classification by Size based on Church Attendance:
Rural and Minor Urban Parishes

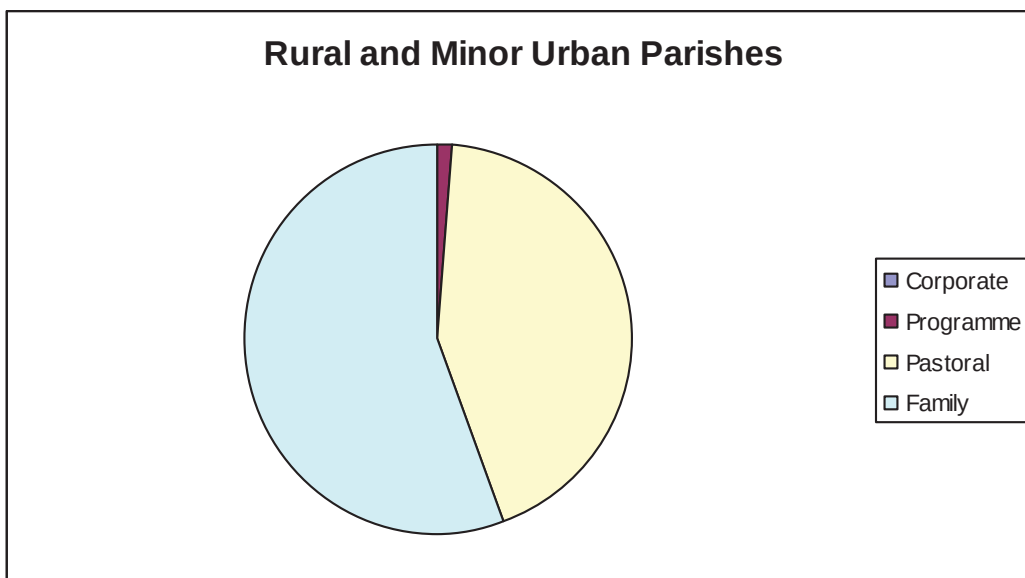


Fig. 10.10
Parishes:
Classification by Size based on Annual Acts of Communion 1976:

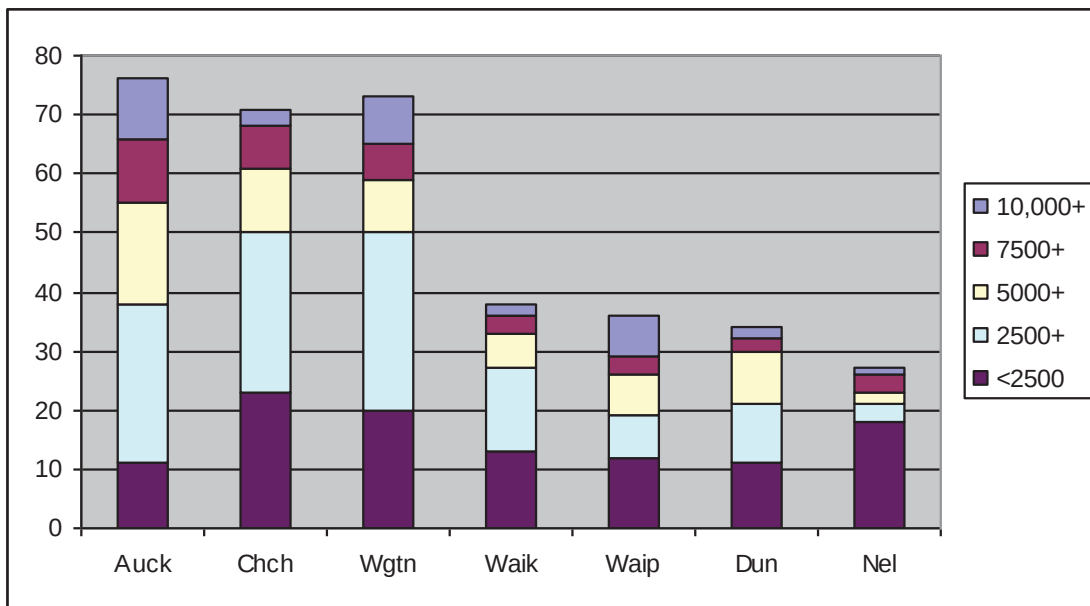


Fig. 10.11
Parishes:
Classification by Size based on Annual Acts of Communion: 2010

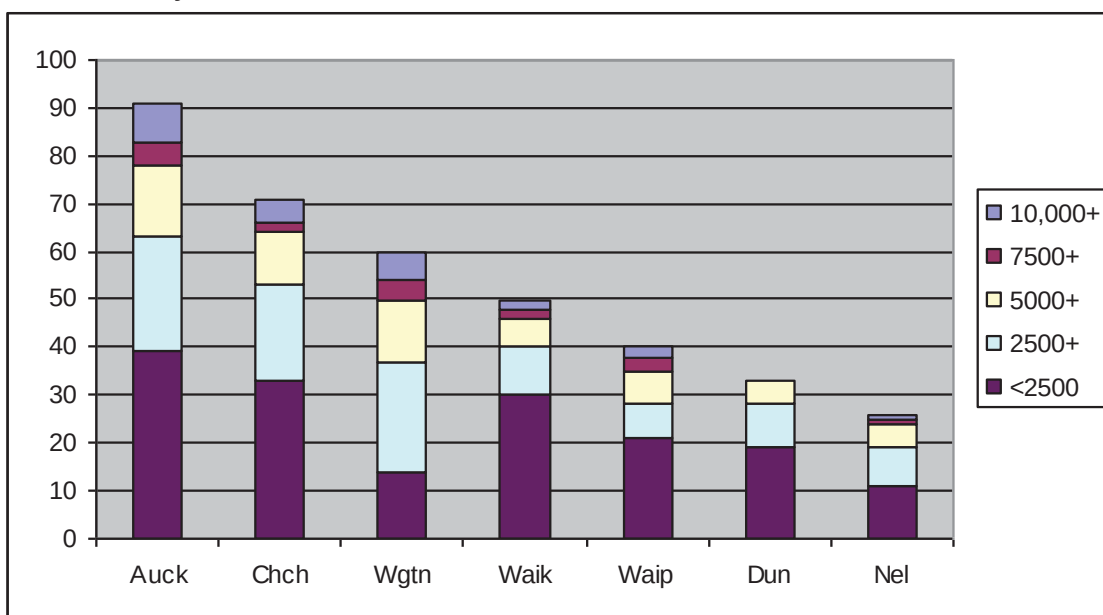


Fig 10.12
Parishes:
Classification based on size of weekly congregation

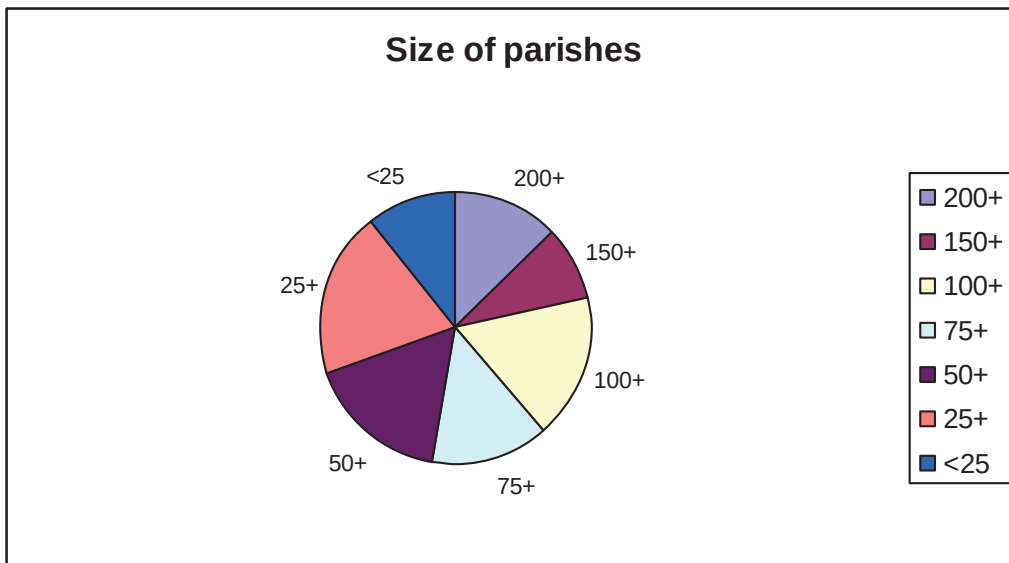
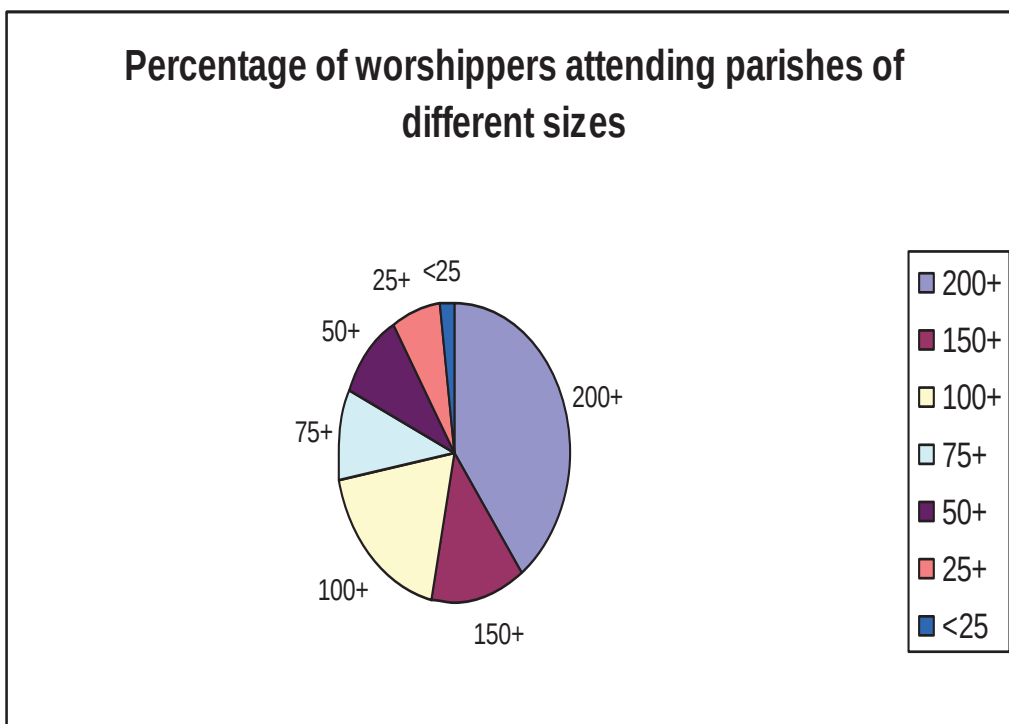


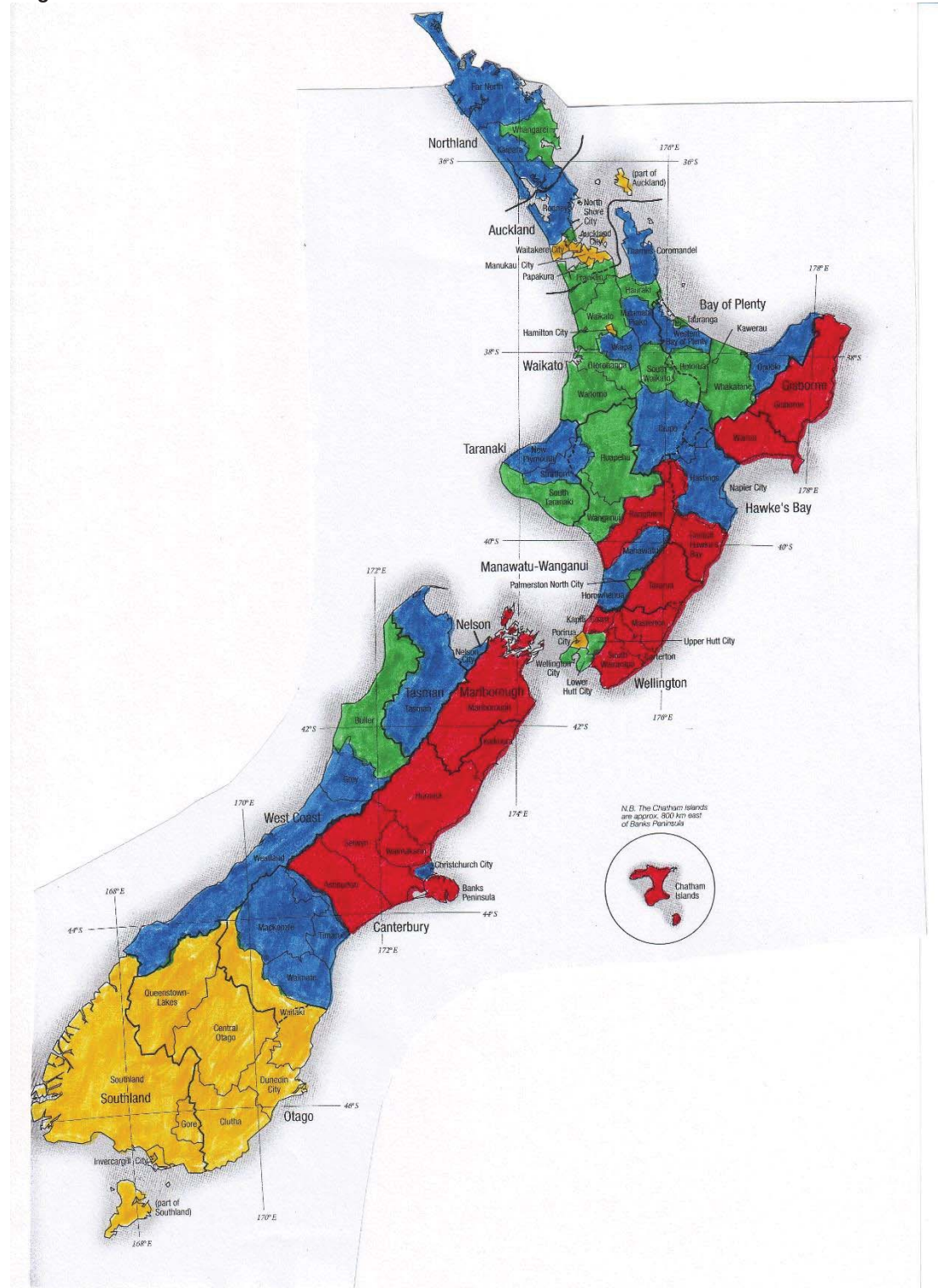
Fig. 10.13
Parishes:
Percentage of worshippers attending parishes of different sizes



MAPS

Map 2.1

Anglican affiliation in District Councils: 2006



Key:

Key:
Red 19% +

Blue 16-18%

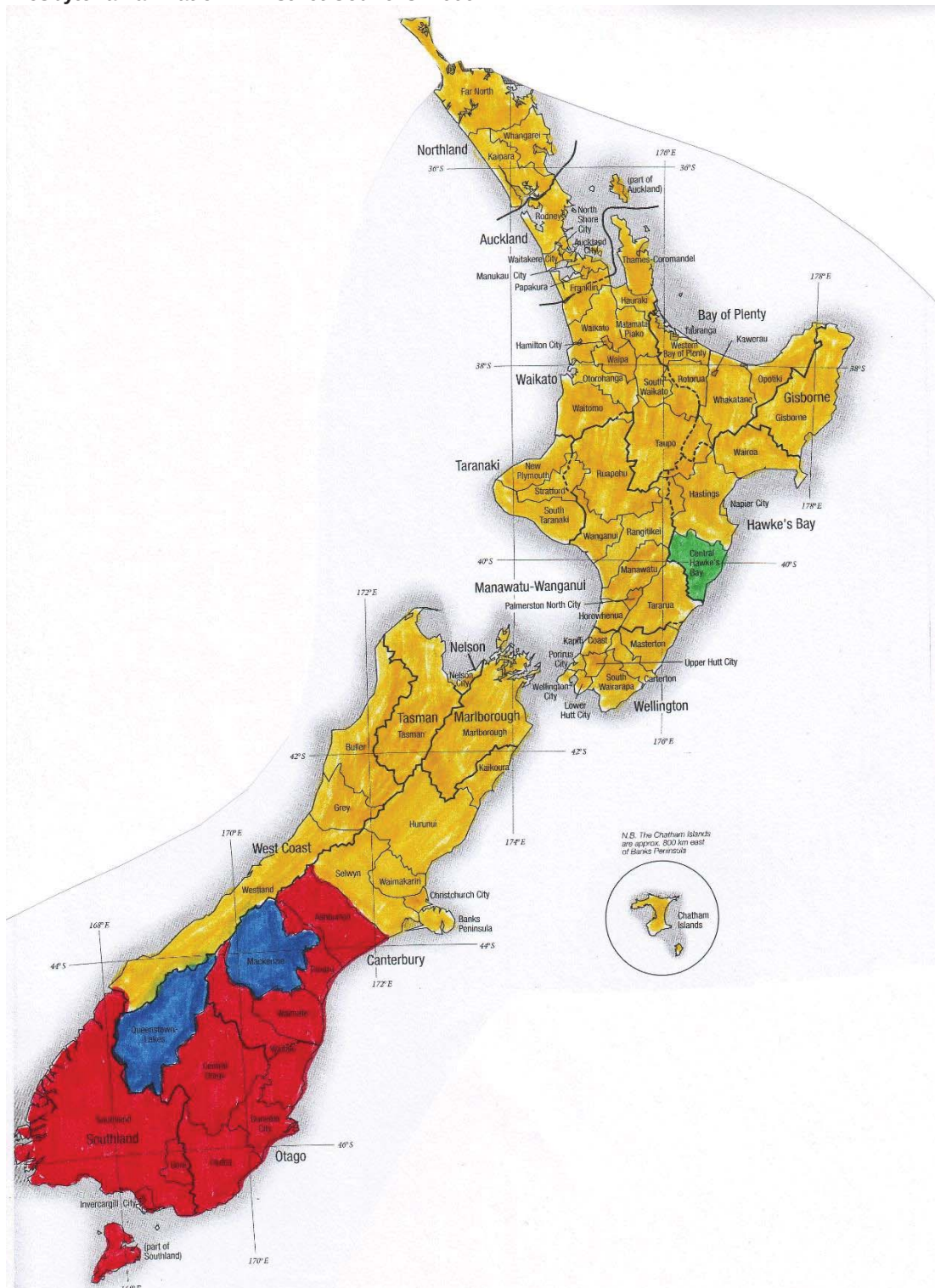
Green 13-15%

Yellow Up to 12%

Map 2.2
Roman Catholic affiliation in District Councils: 2006

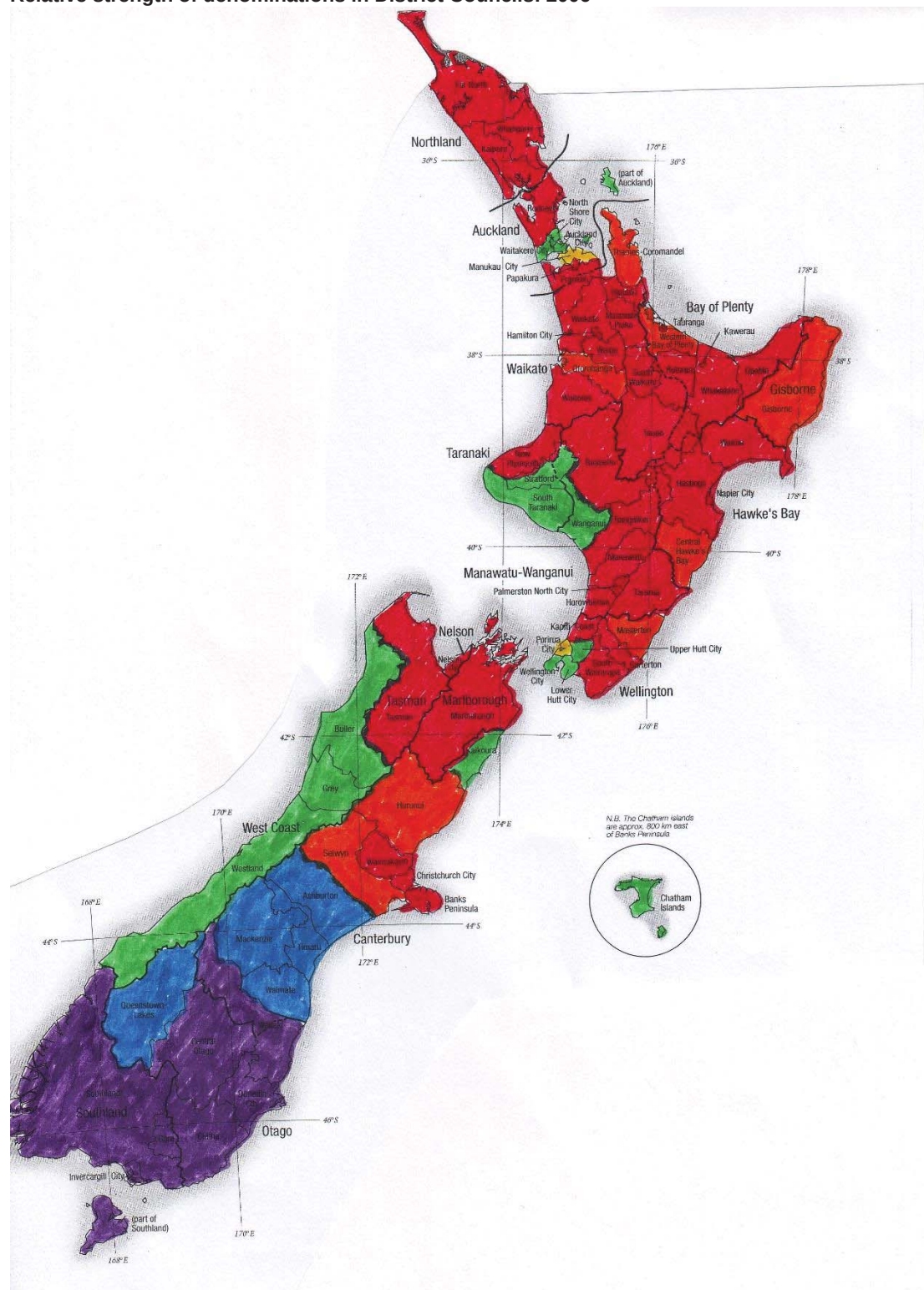


Map 2.3
Presbyterian affiliation in District Councils: 2006

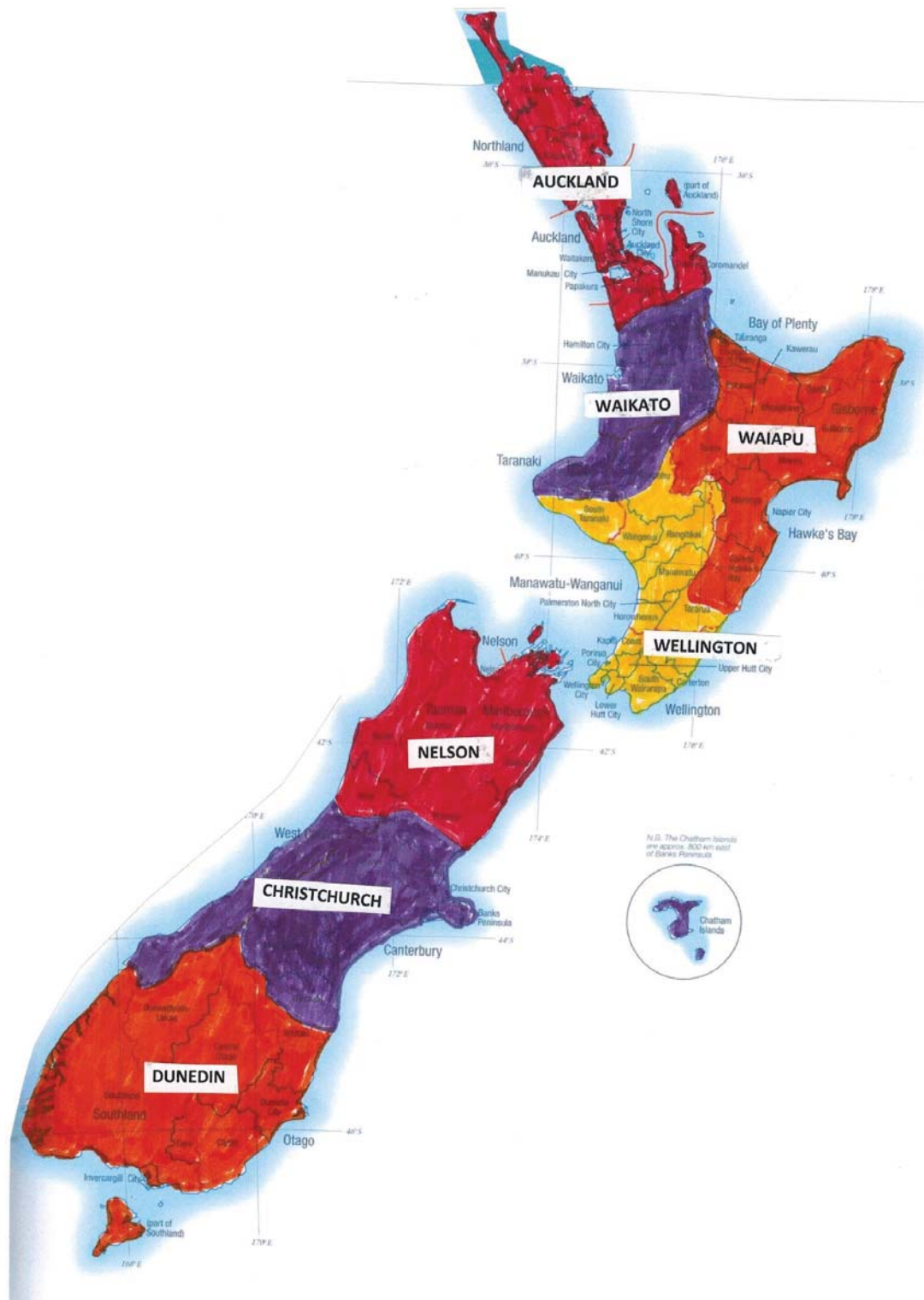


Key:
Red 19% +
Blue 16-18%
Green 13-15%
Yellow Up to 12%

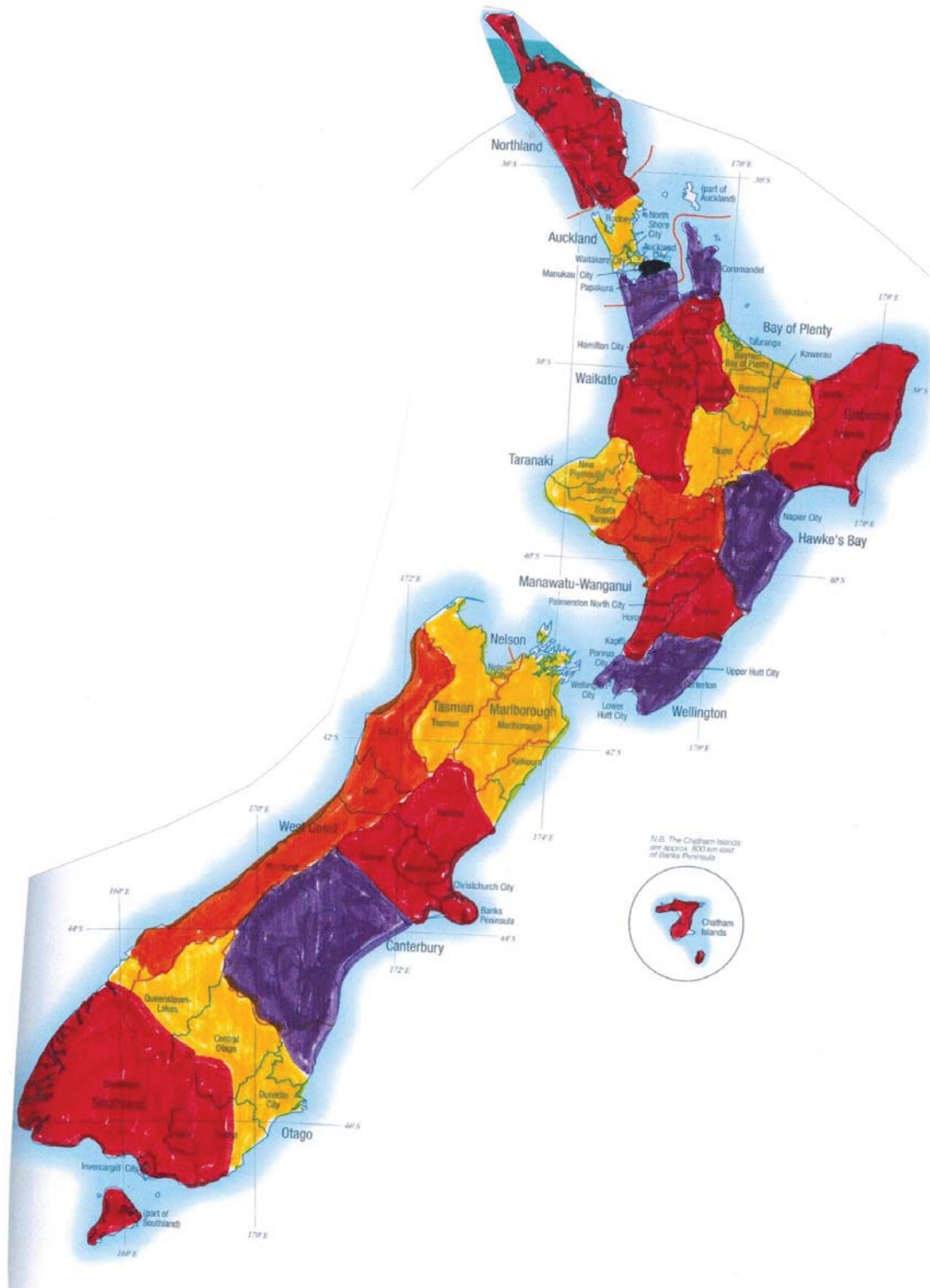
Map 2.4
Relative strength of denominations in District Councils: 2006



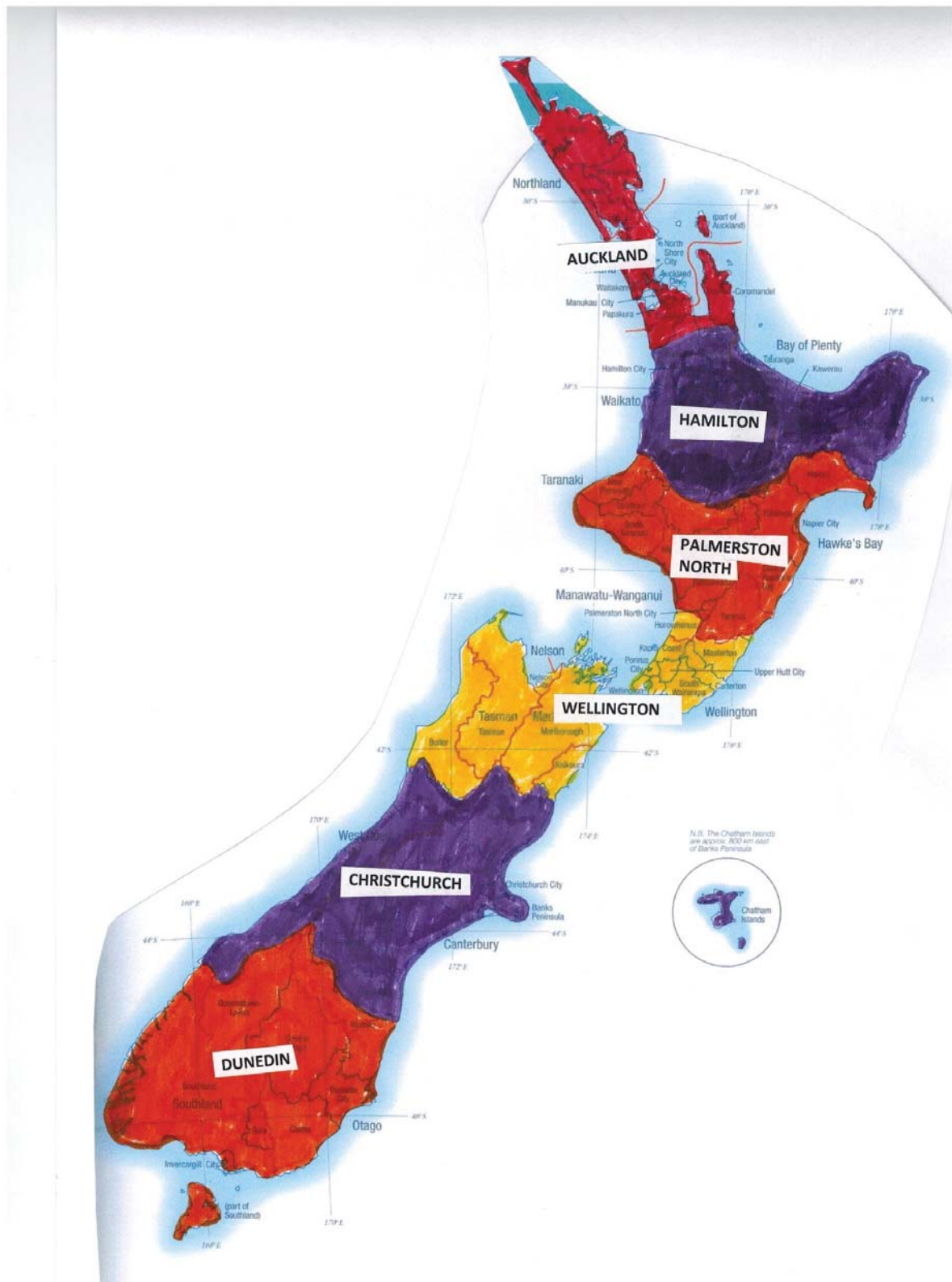
Map 5.1
Anglican Dioceses in New Zealand: Approximate boundaries, 1945



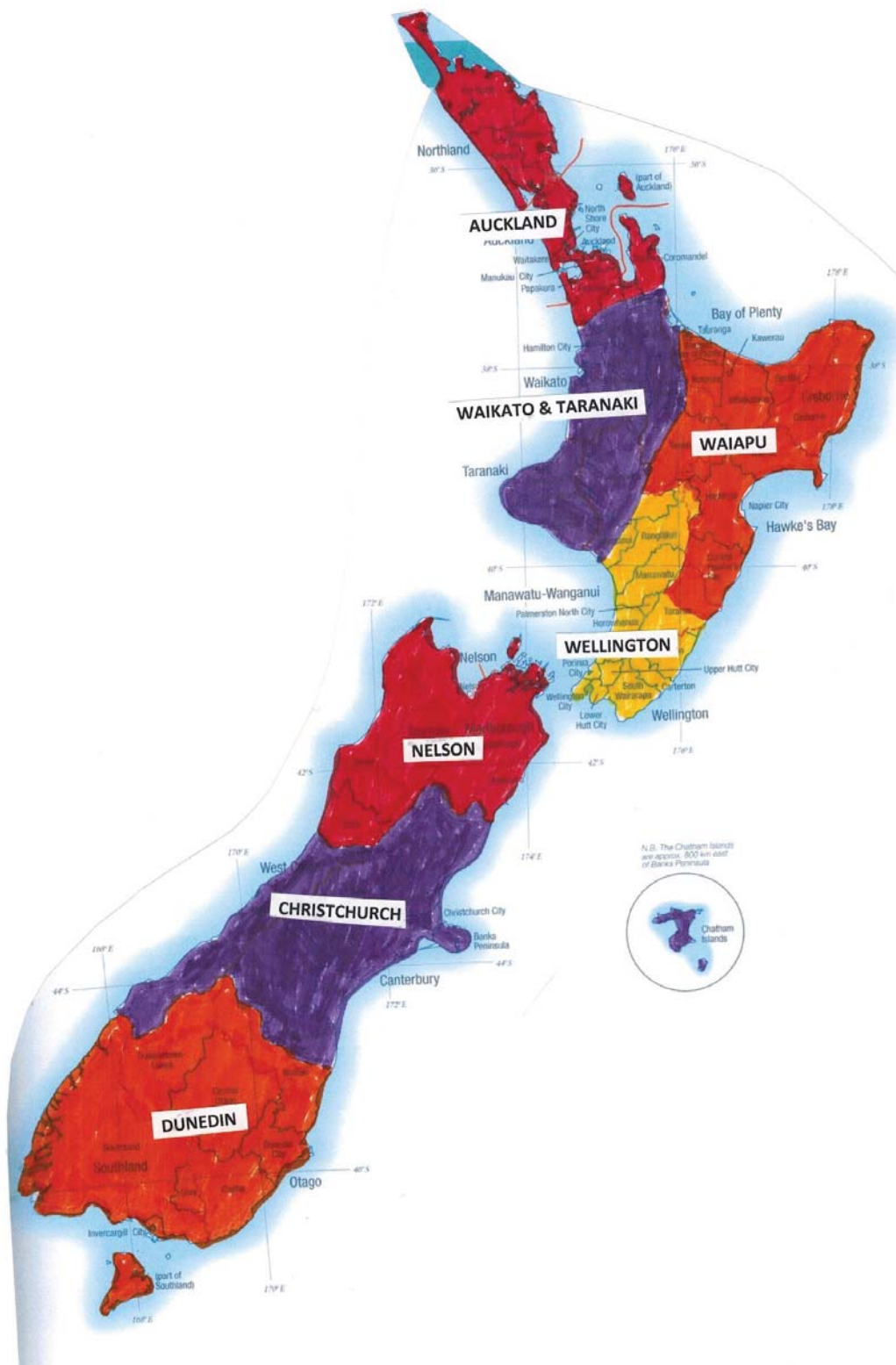
Map 5.2
Plan for Union 1969: Proposed Boundaries for Dioceses in the Church of Christ in New Zealand



Map 8.1
Approximate boundaries of Roman Catholic Dioceses in New Zealand, 2011

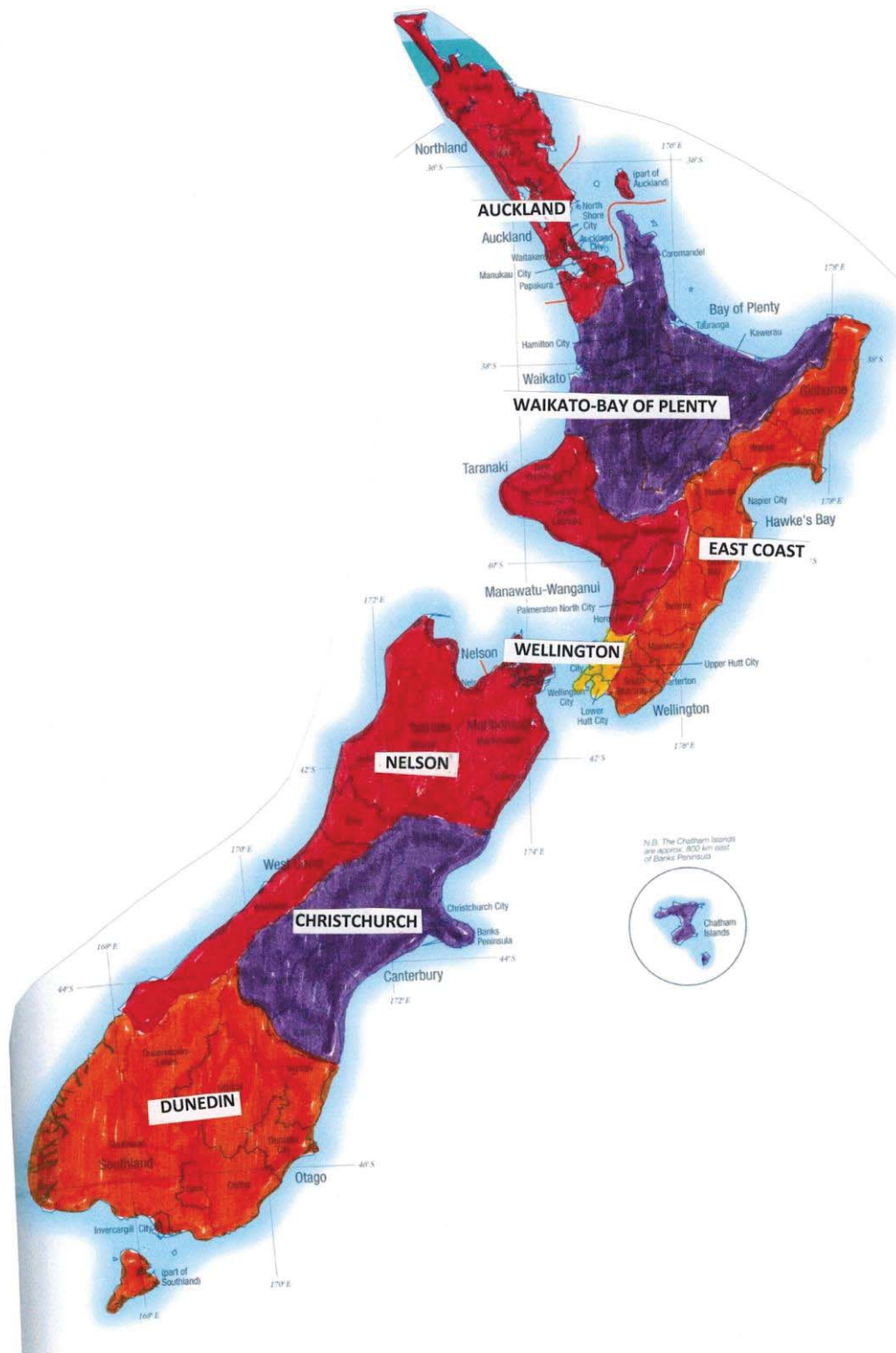


Map 8.2
Anglican Dioceses in New Zealand: Approximate boundaries, 2011



Map 8.3

Anglican Dioceses and Regions in New Zealand: Proposed by General Synod Commission, 1986⁶

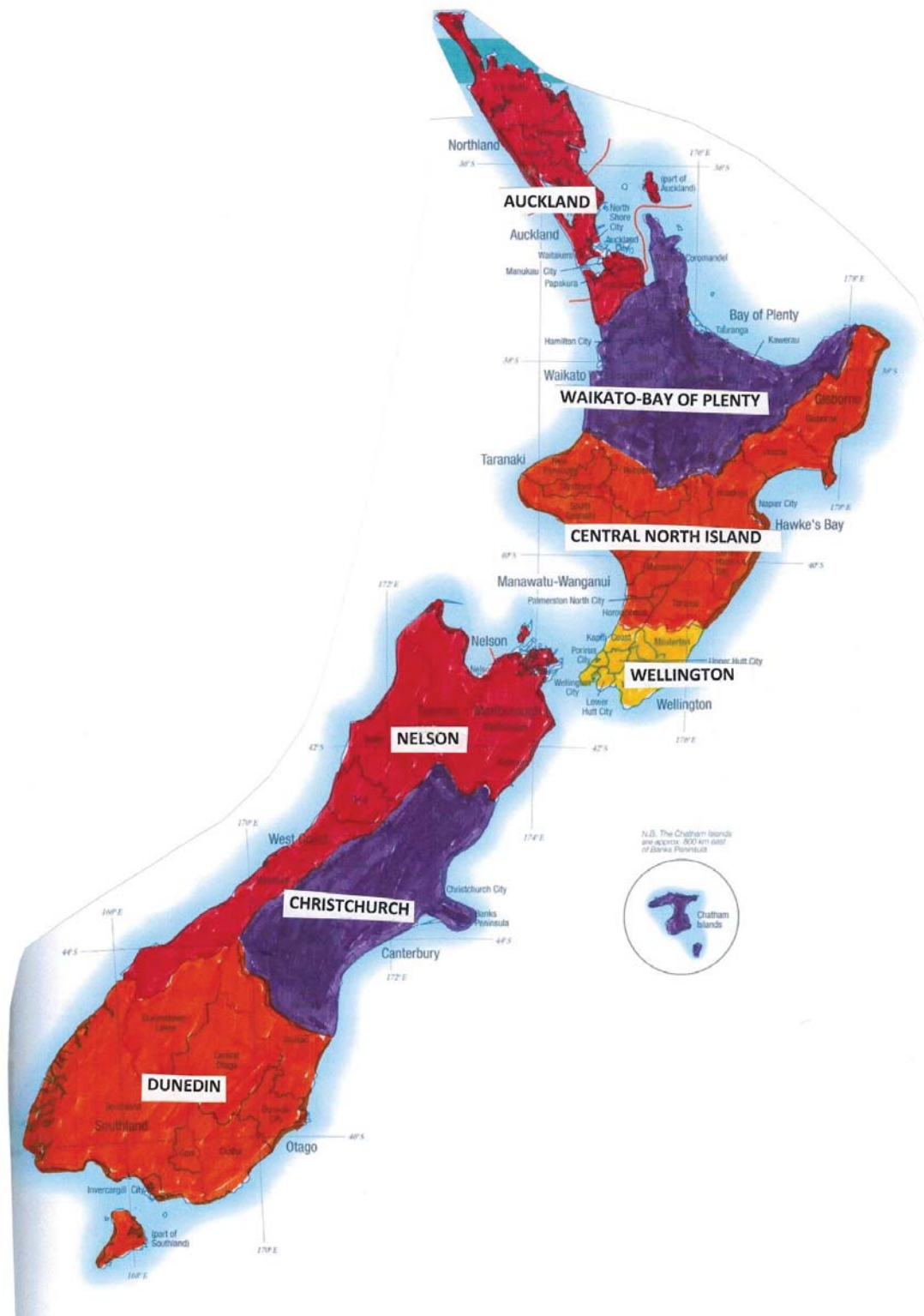


⁶ Anglican General Synod Archives, Commission on Diocesan Boundaries, ANG 043/1/2. *Restructuring the Church for Mission, A Summary of the Report of the Commission on Diocesan Boundaries presented to General Synod in 1986*, Wellington: New Zealand Anglican Board of Missions, 1986.

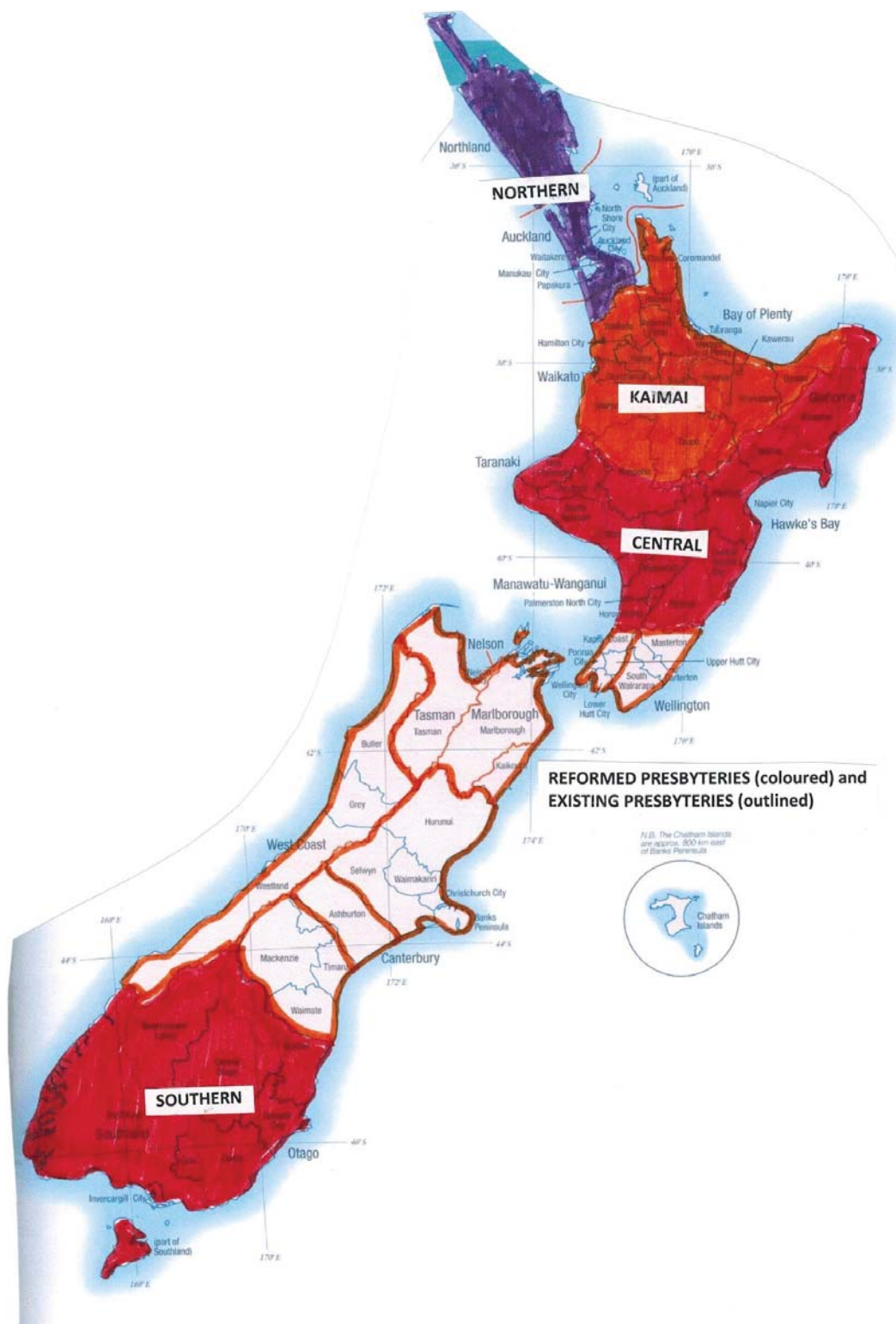
Map 8.4
Comparative Distances and Travelling Times between North Island Centres



Map 8.5
Anglican Dioceses in New Zealand: An Alternative Proposal



Map 8.6
Presbyterian Church Presbyteries 2013



APPENDIX 1

List of Parishes and Clergy, and Provincial Officials

This Appendix lists those who held office at national level, followed by (under each diocese) the bishops, archdeacons, various diocesan appointees and then, arranged by archdeaconries, each parish and its clergy. Because of difficulties obtaining full details, the lists do not include the names of Canons of the various cathedrals, rural and regional deans, hospital chaplains, defence chaplains, school chaplains, university chaplains, and social service directors. The parish listings include the names of vicars but not assistant clergy. The names of local clergy licensed in local shared ministry units have not been included.

NATIONAL

PRIMACY

<i>Metropolitan</i>	
GA Selwyn	1841-68
<i>Primate</i>	
HJC Harper	1868-90
O Hadfield	1890-93
WG Cowie (SB)	1893-95
WG Cowie	1895-1902
ST Nevill (SB)	1902-04
ST Nevill	1904-19
C Julius (SB)	1919-22
<i>Primate and Archbishop</i>	
C Julius	1922-25
AW Averill	1925-40
C West-Watson	1940-51
WAR Fitchett (SB)	1951-52
RH Owen	1952-60
WJ Simkin (SB)	1960
NA Lesser	1960-71
HW Baines (SB)	1971-72
AH Johnston	1972-80
PA Reeves	1980-85
PE Sutton (SB)	1985-86
BN Davis	1986-97
JL Bryce (SB)	1997-98
<i>(SB: Senior Bishop)</i>	
<i>Primate & Presiding Bishop</i>	
JC Paterson	1998-2004
<i>Primate and Archbishop</i>	
W Vercoe	2004-06
<i>Co-Presiding Bishops</i>	
W Vercoe	1998-2006

WB Turei	2006-08
JL Bryce	1998-2008
<i>Coordinating Bishop, New Zealand Dioceses</i>	
GHD Connor	1998-2006

<i>Co-Primates</i>	
<i>New Zealand Dioceses</i>	
DJ Moxon	2008-13
P Richardson	2013-
<i>Aotearoa</i>	
WB Turei	2008-
<i>Polynesia</i>	
JL Bryce	2008-10
W Halapua	2010-

PROVINCIAL OFFICE

<i>Provincial Secretary</i>	
<i>Dunedin</i>	
Canon CH Statham	1904-19
JleB Galwey	1919-25
<i>Auckland</i>	
GA Thompson	1925-26
Ven WJ Simkin	1926-40
<i>Christchurch</i>	
Mr E.P. Wills	1940-46
Mr L.H. Wilson	1946-61
<i>Puketapu, Hawkes Bay</i>	
Ven S.F.N. Waymouth	1961-69
<i>Christchurch</i>	
Mr J.C. Cottrell	1969-81
Mr E.G. Bradley	1981-82
Mrs J. Cottrell/ Drury	1982-85
<i>Rotorua/Auckland</i>	
Revd J.C. Paterson	1986-92

GENERAL SYNOD OFFICE

<i>General Secretary</i>	
<i>Auckland</i>	
Revd J.C. Paterson	1992-95
<i>Hastings</i>	
Mr R.A.I. Nairn	1995-2006
<i>Auckland</i>	
Mrs J. Pearse	2006-09
Revd ME Hughes	2010-

NEW ZEALAND ANGLICAN BOARD OF MISSIONS

<i>General Secretary</i>	
FC Long	1929-47
WS Southward	1948-55
CW Haskell	1956-63
WW Robinson	1964-69
MC Bent	1969-75
SJ Brooker	1976-83
NW Derbyshire	1984-92
RJ Taylor	1993-98

ANGLICAN MISSIONS BOARD

<i>Executive Officer</i>	
RJ Taylor	1998-2000
P Falconer	2001-03
RF Kereopa	2003-

BROADCASTING AND TELEVISION

<i>Director Religious Broadcasting & Television</i>	
ACF Charles	1960-63
FC Harrison	1963-76

COMMUNICATIONS

<i>Director of Communications</i>	
PW Davis	1978-92

<i>Executive Secretary</i>	
PW Davis	1993-2000
<i>Media Officer</i>	
JA Huta	2001-03
Ms J Clarke-Morris	2003-05
L Ashton	2005-

DISTANCE EDUCATION FORMATION IN THEOLOGY

<i>Director</i>	
BC Gilberd	1980-85
DJ Moxon	1987-93
P Dyer	1994-98

SOCIAL RESPONSIBILITY COMMISSIONER

JR Randerson	1990-94
Ms S McIntyre	1995-2003
JB Greenaway	1995-2001

SOCIAL JUSTICE COMMISSIONER

A Dancer	2005-

ST JOHN'S COLLEGE

<i>Warden</i>	
THC Partridge (Act)	1946
RE Sutton	1947-61
RS Foster	1962-71
WJW Rosevear (Act)	1971-72
FI Anderson	1973
WM Davies	1974-76
RB Pelly	1977-85
F Foulkes	1986-90
<i>Dean</i>	
PG Atkins	1990-96
<i>Constituent colleges</i>	1997-2010
<i>Commissioner</i>	
Mrs G Thomson	2010-13
<i>Principal</i>	
MA Gerritsen	2013-

COLLEGE OF THE SOUTHERN CROSS

<i>Dean</i>	
Bro. Bruce-Paul SSF	1996
TJ Wright	1997-2005
D Jeans	2006-08
JA White	2009-11
HA Hartley	2012-13
K Kemp	2014-

TE RAU KAHIKATEA

<i>Te Amorangi</i>	
M Walters	1991-94
PA Reeves	1994-95
J Te Paa	1996-2013
K Eruera	2013-

COLLEGE OF THE DIOCESE OF POLYNESIA

<i>Principal</i>	
W Halapua	1998-2010
F Smith	2010-

NEW ZEALAND ANGLICAN CHURCH PENSION BOARD

TEJ Palmer	1972-73
JD Froud	1974-78
NJ Dorman	1978-85
Mrs GBH Robertson	1985-2013
M Wilcox	2013-

AUCKLAND

BISHOPS

Bishop of New Zealand

GA Selwyn 1841-68

Bishop of Auckland

WG Cowie 1869-1902
MR Neligan 1903-10
OTL Crossley 1911-13
AW Averill 1914-40
WJ Simkin 1940-60
EA Gowing 1960-78
PA Reeves 1979-85
BC Gilbert 1985-94
JC Paterson 1995-2010
RG Bay 2011-

ASSISTANT and REGIONAL BISHOPS

SG Caulton 1955-64
GR Monteith 1965-75
SN Spence 1977-79
GEA Wilson 1980-91
EG Buckle 1981-92
BM Moore 1992-97
JR Randerson 2002-07
JA White 2012-

VICAR-GENERAL

(Office established 1928)

P Houghton 1944-49
THC Partridge 1949-56
AE Prebble 1956-63
GR Monteith 1963-75
JO Rymer 1976-78
GEA Wilson 1980-91
BM Moore 1992-97
HE Hicks 1997-2000
JR Randerson 2000-07
RG Bay 2007-10
NW Derbyshire 2010-11
JA White 2011-

DEPUTY VICAR-GENERAL

Commissary in absence of

Vicar-General

P Houghton 1940-44
THC Partridge 1946-49
Office established 1949
AE Prebble 1949-56
NE Winhall 1958-63
Bp SG Caulton 1963-64
LO'S Beere 1964-78
(vacant)
EG Buckle 1984-92
JM Marcon 1992-96
HE Hicks 1996-97
(vacant)
NW Derbyshire 2006-11
J Kelly-Moore 2011-

ARCHDEACONS

WAIMATE

AE Prebble 1944-49
AH Johnston 1949-53
CG Palmer 1953-57
P Tipene 1957-62
PE Sutton 1962-63
GA Butt 1964-69
HG Bowyer 1969-76
GD Hickman 1977-80
WM Cranch 1981-90
RV Cook 1990-93

AM Ross 1993-99
CG Honore* 1999-2005
MF Honore* 1999-2005
WL Blyth* 2006-10
(Mr) JA Blyth* 2006-10
R Hancock 2010-11
Northern Region 2011-

AUCKLAND

HA Hawkins 1939-48
THC Partridge 1949-56
AE Prebble 1956-63
LO'S Beere 1963-71
EG Buckle 1971-80
JM Mullane 1981-90
JM Marcon 1990-96
HJ Smith 1996-98
PJ Beck 1998-2000
WL Blyth 2000-06
GK Cardy 2007-11
Central Region 2011-

MANUKAU

THC Partridge 1940-49
AE Prebble 1949-56
MLA Bull 1956-65
AR Anderson 1965-73
TR Everall 1973-81
BM Moore 1981-90
HV Leigh 1990-94
MR Welch 1994-98
DH Battley* 1998-2006
EM Battley* 1998-2006
NW Derbyshire 2006-11
Southern Region 2011-

WAITEMATA 1940

P Houghton 1940-54
NE Winhall 1954-61
LO'S Beere 1961-63
AR Anderson 1963-65
HJ Steele 1965-72
J Thomas 1972-78
HG Boniface 1978-79
JJ Brokenshire 1980-87
PJ Beck 1988-93
R Hancock 1993-2000
HV Leigh* 2000-11
Mrs JF Jarvie* 2000-01
Central Region 2011-

HAURAKI 1954

RJ Stanton 1954-58
H Mayo Harris 1958-64
LM King 1964-65
KR Prebble 1965-75
BT Jenkins 1976-81
JB Greenaway 1981-86
PWD Parr 1986-89
ML Spackman* 1989-2005
Mrs DG Spackman* 2000-05
R Hancock 2005-10
JM Marcon 2005-11
HJ Marcon 2009-11
Northern Region 2011-

TAMAKI 1965

SDE Dunningham 1965-76
MR Houghton 1977-81
JB Watkins 1982-86
HJ Simmonds 1987-89
JWR Zimmerman 1989-2002

DA Steele *2002-11
PD Tizzard* 2002-05
Central Region 2011-

HUNUA 1981

R Hansen 1981-89
GA Colley 1989-2000
MR Welch 2001-11
Southern Region 2011-

MAUNGAWHAU 1990-2004

WE Limbrick 1990-92
PM Scott 1992-2002
GK Cardy 2002-04

REGIONAL ARCHDEACONS 2011

NORTHERN

Hauraki and Waitemata
JM Blundell 2011-

CENTRAL

Auckland, Waitemata and Tamaki
CD Hughes 2011-

SOUTHERN

Manukau and Hunua
SS McCafferty 2011-

TRANSFERRED TO TE PIHOPATANGA O AOTEAROA TAITOKERAU

Established 1976

KM Ihaka 1976-85
TW Marsden 1985-89
WR Te Haara 1989-92

* Joint appointment

DIOCESAN SECRETARY

Lt Col JE Barton 1940-51
TP Cheeseman 1951-69
TM Barton 1970-72
Executive Director
HP Anderson 1972-84
AG Parke 1985-93
GA Clark 1993-2012
Diocesan Manager
K Third 2012-

DIOCESAN CHANCELLOR

AM Woods 1940-66
D Beattie 1967-68
LF Rudd 1969-73
JE Towle 1973-90
BN Davidson 1990-2009
B Gray 2009-

DOMESTIC CHAPLAIN

KRR Small 1957-60
JH Williamson 1962
ACF Charles 1963-67
TM Barton 1967-70
DioSec 1970-72
TM Barton 1972-79
JB Watkins 1990-92

BISHOP'S COMMISSARY

EG Buckle 1966-68

BISHOP'S EXECUTIVE OFFICER

EG Buckle 1968-71

**ECUMENICAL DEVELOPMENT
OFFICER**
EG Buckle 1971-80

**BISHOP'S EXECUTIVE
CHAPLAIN**
NW Derbyshire 1999-2006

**BISHOP'S CHAPLAIN
(SPECIAL PROJECTS)**
NW Derbyshire 2006-11

**BISHOP'S CHAPLAIN FOR
DEVELOPMENT**
HJ Smith 1998-2004

**BISHOP'S CHAPLAIN FOR
LOCAL SHARED MINISTRY**
BG Wesseldine 1997-2011

**BISHOP'S CHAPLAIN FOR
DIOCESAN PASTORAL
SUPPORT**
MR Welch 1998-2010

CHRISTIAN EDUCATION
Chaplain for Youth Work
MR Houghton 1960-63
Director of Christian Education
TR Everall 1963-69
PA Reeves 1969-71
JM Mullane 1972-79
AP Beyer 1979-81
KN Hall 1981-88
Assistant Director
DH Mellsop 1965-66
RV Cook 1966-70
Youth Director
DH Lightbourne 1970-74
Associate Director
MC Shennan 1975-76
JA Dallaway 1978-79
*Staff Field Worker for Christian
Nurture*
JM Marcon 1988-2005
Diocesan Youth Facilitator
J Sewell 1992-2005

MINISTRY EDUCATION
Director of Post-Ordination Training
JH Williamson 1962-64
AB Catley 1965-69
LO'S Beere 1969-72
Ministry Officer
WE Limbrick 1980-88
Diocesan Coordinator
S Adams 1989-98
Bishop's Chaplain
KJ Bennett 1998-2010
Ministry Educator
SG Park 2011-

CENTRAL REGION

ARCHDEACONRY OF AUCKLAND

**ST MARY'S, PARNELL
CATHEDRAL DISTRICT**
W Fancourt 1938-46
SG Caulton 1946-47
JA Mee (Pinc) 1948-49
GR Monteith 1949-69
JO Rymer 1970-91

GD Hickman 1991-96
BM O'Connor 1997-2000
JR Randerson 2000-07
RG Bay 2007-10
J Kelly-Moore 2010-

**ST PAUL,
SYMONDS STREET**
SBR Corbin 1942-53
KR Prebble 1954-74
DIB Balfour 1975-84
WR Heald 1984-92
NJ Schoombee 1994-2001
HJ Smith 2001-03
MCH Norris 2004-13

ST MATTHEW, AUCKLAND
RG Coats 1938-45
EB Moore 1946-63
SBR Corbin (Pinc) 1964-65
EG Buckle 1965-66
MC Russell 1967-79
JM Mullane 1979-90
HD Cowan (Pinc) 1992-93
PJ Beck 1993-2000
IW Lawton 2001-03
GK Cardy 2004-13
H Jacobi 2014-

**HOLY SEPULCHRE,
KHYBER PASS**
FI Parsons 1943-57
JG Heath 1957-63

**HOLY SEPULCHRE
MISSION DISTRICT
AUCKLAND CITY MISSION**
CDC Caswell 1963-67
GAAD Cobham 1967
WA Garraway 1967-69
*Church transferred to Auckland
Maori Mission*

**ST THOMAS, FREEMANS BAY
Until 1967**
DS Millar 1942-46
Vicar & City Missioner
CDC Caswell 1946-50
Vicar & Maori Missioner
JM Fisher 1950-54
FL Irwin 1955-58
Vacant 1958-62
M Cameron 1962-67
Incorporated into St Matthew's

**ARCH HILL
Until 1964**
MA Moore 1944-55
RRD Green 1955-58
CL Wright 1958-60
CW Bigwood 1960-64
Incorporated into Mt Albert

ALL SAINTS', PONSONBY
WW Averill 1928-45
LO'S Beere 1945-60
FO Dawson 1960-65
HJ Boyd-Bell 1965-73
BM Moore 1973-79
JA Withers 1980-87
JJ Brokenshire 1987-92
JA White 1993-2005
JA Younger (Co-V) 2006-08
DA Leys (Co-V) 2006-08
DM Rattray 2008-

**ST COLUMBA,
GREY LYNN**
R Godfrey 1939-46
DS Millar 1946-49
ER Wright 1949-55
WA Garraway 1956-63
RJ Fenton 1963-73
JR Maclean 1973-85
HJ&JM Marcon 1986-96
GS Scantlebury 1996-98
JH Kempster 1999-2007
S Adams 2008-12
B Swann 2013-

ST MARK, REMUERA
P Houghton 1932-49
AE Prebble 1949-62
J Thomas 1963-78
JB Wickham 1978-80
GH Yates 1981-89
HE Hicks 1990-2000
RG Bay 2001-07
MJ Sullivan 2008-14
AT Mills 2014-

ST AIDAN, REMUERA
RL Connolly 1931-49
PE James 1950-51
ACF Charles 1951-60
LO'S Beere 1960-69
TR Everall 1969-89
HJ Smith 1989-98
MR Smart 1998-04
J Kelly-Moore 2004-10
DJ Woods 2011-
Meadowbank, 1960

ST GEORGE, EPSOM
JL Litt 1926-46
THC Partridge 1946-56
Bp SG Caulton 1957-62
PH Warren 1962-72
JG Heath 1972-77
N French 1977-83
AP Beyer 1983-84
J Deacon 1984-89
BT Jenkins 1990-2001
RE Barrett 2002-08
ID Gow 2009-10
M Day 2012-

MT EDEN
GR Monteith 1937-49
HJ Steele 1949-69
GL Maffey 1970-80
BA Graves 1980-91
JRM Wilson 1992-2007
PC Clarke 2008-09
RD Hornburg 2011-

**ISLANDS
1940**
TG Carpenter 1959-61
R Hansen 1961-64
JA Powell 1964-67
ME Holmes 1967-71
RE Talbot 1971-76
CC Banfield (Offg) 1976-80
WK Stoker 1980-86
MR Houghton 1986-94
HF Stewart 1994-2003
Local Shared Ministry Unit

ARCHDEACONRY OF WAITEMATA

MT ALBERT

HLR Isherwood	1938-47
ACF Charles	1947-50
ME Holmes	1951-57
HLR Isherwood	1957-67
OR Bambury	1967-73
LM McFerran	1973-75
VK Lightfoot	1975-85
PJ Beck	1986-92
HV Leigh	1993-2009
CE Barrie	2009-

BALMORAL

AJ Greenwood	1926-56
WN Drake	1956-65
HG Dorrington	1965-69
M Rounthwaite	1969-80
HJ Marcon	1980-86
DM Hornburg	1986-89
LB Mackay	1989-93
EH Prebble	1993-99
WB Cranston (Pinc)	2002-07
JR Kirkpatrick (Pinc)	2007-11
PJ Sallis (Pinc)	2011-

AVONDALE

CAB Watson (Pinc)	1944-45
EE Bamford	1946-51
AB Gloyne	1951-54
AF Collard-Scrubby	1954-60
CL Cullen	1960-66
BM Ford	1966-67
BC Gilberd	1968-71
DJ Kidd	1972-75
WG Vercoe	1977-85
FMR Venville	1985-91
RE Mortimore	1992-98
RD Hornburg	1998-2011
KJ Bennett (Pinc)	2011-
<i>Blockhouse Bay, 1969</i>	

POINT CHEVALIER

WA Scott	1942-46
ER Wright	1946-49
R Godfrey	1949-53
PH Warren	1953-62
DA Braddock	1962-66
JS Martin	1966-78
IC Nairn	1979-90
JL Sanders	1992-2000
AM Ross	2001-05

Local Shared Ministry Unit

MT ROSKILL

1944-61

JC Guinness	1944-48
KRR Small	1948-53
CL Mountfort	1953-55
HG Boniface	1956-61

Mt Roskill, 1961

Hillsborough, 1961

Sandringham, 1961

MT ROSKILL

1961

JJ Brokenshire	1961-66
JM Fisher	1966-71
BT Jenkins	1971-76
TH Molloy	1976-81
AR Cooper	1981-96
WM Cranch	1997-2005
G Robertson	2006-

SANDRINGHAM

1961-2000

From Mt Roskill

HJ Boyd-Bell	1961-65
GO Adams	1966-70
RV Cook	1970-74
TC Gilmour	1974-80
EL Rogers	1980-89
RD Hornburg	1992-98
EH Prebble	1998-99

NEW LYNN

RD Lord	1942-47
GL Maffey	1948-51
MD Jillett	1951-54
HLR Isherwood	1954-57
GJ King	1957-63
JH Williamson	1963-67
FE Coulthard	1967-71
DI Guthrie	1971-78
AC Comery	1978-85
CG Honore	1985-94
JA Vause (Pinc)	1996-97
DB Dale (Pinc)	1997-98
J Renner	1998-2002
AL Moody (Co)	2005-08
T Thomas(Co)	2005-08
T Thomas	2008-

Glen Eden, 1964

Titirangi, 1970

TITIRANGI

1970

From New Lynn

VP Robertson	1970-73
PW Philip	1974-80
AWR Mead	1980-88
SW Johnson	1988-2005
T Thomas(Co)	2005-08
AL Moody (Co)	2005-08

Local Shared Ministry

LYNFIELD

1971

From Mt Roskill

Community Church

M Cameron	1971-78
L SchroederMeth	1978-81
JRM Wilson	1982-92
M Cooper (Meth)	1992-96
TW McCracken	1997-2004
(Meth)	2005-11
N Gumbeze	2012-

GLEN EDEN

1964

From New Lynn

RL Parker	1964-71
GM Smallfield	1971-90
KM King	1990-98
GM Hicks Pinc	1998-2001
ME Taylor	2002-03

Local Shared Ministry

HENDERSON

WH Stych	1938-51
IC Edwards	1954-60
G Goetz	1961-65
KA Bristow	1965-67
BH Allom	1967-68
LG Shotlander	1968-73
DH Lightbourne	1974-79
WR Heald	1979-82
RD Hornburg	1982-85

R Hancock	1986-2000
CR Hughes	2001-14
M Harris (Pinc)	2014-
<i>Te Atatu, 1963</i>	

TE ATATU

1963

From Henderson

GM Smallfield	1963-71
WG Vercoe	1971-73
TeWR Tahere	1973-78
GJ Blundell	1978-82
MT Beale	1982-88
KJ Bennett	1988-98
<i>Transitional</i>	1999-2002
IE McCleary	2003-07
<i>Local Shared Ministry</i>	

BLOCKHOUSE BAY

1969

From Avondale

RS Mills	1969-73
BD Drake	1973-75
RE Barrett	1976-91
HG Stonehouse	1991-2008
S Patten	2008-

GREEN BAY

1973-84

Community Church

Meth appointees	1973-81
PL Gravelle (Pinc)	1982-84
Meth appointees	1984-

MASSEY

1974

From Te Atatu

F Foulkes (Hon)	1974-79
WGM Dixon (Pinc)	1979-80
JJ Brokenshire (Pinc)	1980-87
KJ Gwynne	1989-93
PL Gravelle (Pinc)	1992-94
L McGrath (Lay Min)	1994-97
(V)	1997-

SOUTH KAIPARA

[HELENSVILLE]

Until 2011

Cooperating Parish 1975

ER Wright	1937-46
AR Anderson	1946-49
FL Irwin	1950-55
WJ Hughes	1955-60
WA French	1960-64
KP Barnett	1964-67
JA Powell	1967-70
WM Cranch	1970-73
WGM Dixon	1974-77
FL Glass	1977-79
PA Stead (Meth)	1980-84
AW Sutton	1985-92
PM Jacobson (Meth)	1992-97
PA Deane	1998-2002
J Cavit (Meth)	2003-08
<i>Local Shared Ministry Units</i>	
<i>Helensville, Huapai</i>	

HELENSVILLE

2011

From South Kaipara

Local Shared Ministry

HUAPAI

2011

From South Kaipara

Local Shared Ministry

ARCHDEACONRY OF TAMAKI

ONEHUNGA

SG Caulton	1943-46
R Godfrey	1946-49
AR Anderson	1949-65
WN Drake	1965-73
ID Beattie	1973-96
PF Nicolas (Pinc)	1996-98
LB Otto	1998-2003
J Harrison Co-V	2004-10
J McAlpine Co-V	2004-11
A Priestley	2011-
<i>Royal Oak, 1955</i>	

ROYAL OAK 1955

<i>Onehunga</i>	1947-55
KFL Braddock	1955-58
RRD Green	1958-63
WA French	1964-73
RJ Fenton	1973-83
TC Gilmour	1983-96
MTR Anderson	1997-2003
MJ Sullivan	2003-08
JA Vause	2009-

ELLERSLIE

EB Moore	1943-46
FC Truman	1946-63
GC Nicholson	1963-71
IW Nelson	1971-81
BD Drake	1981-94
JJ Brokenshire	1994
RG Bay	1994-2001
CK Yong	2002-09
CC Barnes (Pinc)	2009-12
HJ Smith (Pinc)	2013-
<i>One Tree Hill, 1963</i>	

ONE TREE HILL 1963

<i>From Ellerslie</i>	
GL Maffey	1963-70
DA Braddock	1970-77
MH Campbell	1978-84
WG Vercoe	1985-90?
IC Nairn	1990-98
JM Blundell	1999-2006
JH Kean	2006-11
RT Lewis	2012-

TAMAKI WEST 1902-55

LE Cartridge	1937-46
SFH Clougher	1946-51?
JA Mee	1951-55
<i>St Heliers</i>	
<i>Kohimarama</i>	

ST HELIERS BAY 1955

<i>From Tamaki West</i>	
JA Mee	1955-69
SDE Dunningham	1970-79
MR Houghton	1979-86
JWR Zimmerman	1987-2004
MS Berry	2006-13
<i>Tamaki 1966</i>	

ST ANDREW'S, EPSOM

FPdeL Willis	1927-47
NE Winhall	1947-60
LM King	1960-65

G Goetz	1965-74
RV Cook	1974-87
WE Limbrick	1988-92
GK Cardy	1993-2004
JA White	2005-08
JRL Bonifant	2009-

PANMURE 1954

<i>From Otahuhu-Panmure</i>	
EW Startup	1954-57
JM Fisher	1958-64
BM Moore	1964-73
RK Dobson	1973-79
CD Ruge	1979-84
MH Campbell	1984-93
PM Tizzard	1994-2005
BF Postlewaight	2005-14

KOHIMARAMA 1955

<i>From Tamaki West</i>	
MA Moore	1955-62
FC Truman	1963-66
JJ Brokenshire	1966-80
DHV Bindon	1980-86
JA Withers	1986-2002
SL Baxter	2004-
<i>Orakei 1986</i>	

MEADOWBANK 1960

<i>From St Aidan, Remuera</i>	
KRR Small	1960-74
VP Robertson	1974-77
TP Cheeseman	1977-85
CD Ruge	1986-96
M Bridge Co-V/V	1996-20010
V Bridge Co-V	1996-2005
KS Ponniah	2010-

HILLSBOROUGH 1961

<i>From Mt Roskill</i>	
HG Boniface	1961-79
JB Watkins	1980-86
PM Scott	1987-2014
F McDermott	2014-

GLEN INNES 1963

<i>From Panmure</i>	
MR Houghton	1963-67
M Cameron	1967-71
RG Penman	1971-72
Bro William SSF	1972-74
Bro David John SSF	
(DHV Bindon)	1975-80
...	
GK Cardy	1988-93
MR Welch	2010-12

TAMAKI (St Thomas') 1966

<i>From St Heliers</i>	
CW Kent-Johnston	1966-73?
HJ Simmonds	1973-89
J Deacon	1989-95
DA Steele	1996-

ORAKEI 1986

<i>From Kohimarama</i>	
CM Sperring	1986-2008
NI Frater	2009-

SOUTHERN REGION

ARCHDEACONRY OF MANUKAU

HOWICK

WE Connolly	1939-50
JG Heath	1951-57
ME Holmes	1957-67
MR Houghton	1967-79
BM Moore	1979-92
BR Keeley and D Miller-Keeley	
(Co-Vicars)	1992-2013
A Coyle	2014-

OTAHUHU

[OTAHUHU-PANMURE until 1954]	
AH Johnston	1944-49
JA Pittman	1949-57
SDE Dunningham	1958-70
N French	1970-77
JA Coveney	1978-86?
DL Holt	1987-98
MR Newman (Pinc)	1999-2001
SM Halapua	2001-10
M Postlewaight	2011-
<i>Mangere East, 1962</i>	

PAPATOETOE

HJ Steele	1944-49
JA Mee	1949-51
GO Adams	1952-66
CL Cullen	1966-82
DH Battley	1983-85
M Bridge	1985-94
EJ Etwell	1995-2003
BG Richardson	2004-
<i>Manurewa, 1951</i>	

MANUREWA 1951

<i>Included in Papatoetoe</i>	
<i>1937-51</i>	
FPdeL Willis	1951-53
SBR Corbin	1953-64
MH Campbell	1964-78
WHH Poole	1978-88
<i>Team Ministry</i>	
WHH Poole	1989-91
EH Prebble	1989-90
MT Beale	1988-97
ED Howe	1992-97
<i>Vicar</i>	
ED Howe	1998-2008
RD Browne	2008-
<i>Clendon, 1998</i>	

CLENDON 1998

<i>From Manurewa</i>	
MT Beale	1998-

MANGERE EAST 1962

<i>Mission District within Parish of Otahuhu</i>	
WG Vercoe	1962-63
<i>Parochial District</i>	
WG Vercoe	1963-70
<i>Mangere Team Ministry</i>	
<i>1971-75</i>	
<i>Parochial District</i>	
HD Cowan (Pinc)	1975-76
GO Adams	1976
DV Milner	1976-81

J Brookes	1981-89
CR Wood (Pinc)	1989-90
PB Sykes Co-V	1990-95
VA Sykes Co-V	1990-95
V	1995-98
RG Bassett	1998-2001

..	
M Henrickson	2006-09
EH Prebble	2009-13

MANGERE **1971-82**

Mission District within Parish of Onehunga

TC Gilmour (Pinc) 1970-71
Team Ministry 1971-82
(Included Mangere East 1971-75)

WR Te Haara	1971-80
MR Newman	1971-73
Dcss JV Bindon	1971-73
TC Gilmour	1971-74
M Drysdale	1973-75
MC Morgan	1974-77
M Bridge	1978-82
TW Marsden	1981-82

MANUKAU PASTORATE **1982-92**

Team Ministry
M Bridge 1982-85
BR Clarke 1982-84
TW Marsden 1982-85
F Harrison 1985-89
WA Panapa 1986-91
G Theodore 1987-88
PN Panapa 1989-92

OTARA **1965-91**

Mission District
N French 1965-70
JA Powell 1970-73
MR Newman 1973-81
AL Batten (previously Stubbs-Batten and St Clare) 1981-89
MR Welch (Pinc) 1991
(Whitford and Beachlands)
Otara to Maori Pastorate
Included in Turanga Mission District 1991

TURANGA **1991-99**

From Otara and Clevedon
MR Welch 1991-98
WTG James 1998-99
sub-divided
Whitford-Beachlands
East Tamaki

POHUTUKAWA COAST **[WHITFORD-BEACHLANDS]** **2000**

From Turanga
TP Cheeseman 2000-03
MTR Anderson 2003-06
SN Goundar 2006-
ED Howe (Whitford) 2012-

EAST TAMAKI **2000**

From Turanga
DH Battley (Pinc) 2000-02

SR Nicolson	2003-13
EH Prebble	2013-

PAKURANGA **1971**

From Panmure
DH Battley 1971-83
HV Leigh 1983-93
CD Harris 1994-2001
JE Malcolm 2003-07
LP Nguyen 2007-13
K Heale 2014-

BUCKLANDS BEACH **1976**

From Howick
Cooperating Parish
MR Houghton (V) 1976
G Drummond (Pres) 1976-81
PM Scott 1982-87
J Thornburrow (Pres) 1987-97
DH Battley 1998-2004
L Francis (Pres) 2004-

PAPAKURA

WH Beech	1944-47
ME Holmes	1948-51
M Cameron	1951-55
TR Everall	1955-63
HJ Simmonds	1963-73
DN Fuge	1973-82
JW Leitch	1983-2000
SK Crosson	2001-05
DJ Blundell	2006-

CLEVEDON

RF Geddes	1941-46
RJ Fenton	1947-54
H Mayo Harris	1954-58
MH Campbell	1958-64
JM Mullane	1964-67
RS Colegrove	1968-71
ML Spackman	1971-75
BA Graves	1975-80
HJ Brunton	1981-86
RB Wilson	1987-92
AR Comery	1993-95
FT Starbuck	1996-2001
SA Neal	2003-09
LP King	2010-

ARCHDEACONRY OF HUNUA

THAMES

KRR Small	1942-48
JW Smith	1949-56
MLA Bull	1956-65
MR Newman	1965-71
WA Garraway	1971-78
KW Benton	1980
GA Colley	1981-

COROMANDEL **Until 1999**

No resident priest 1941-58
(Ministry provided by Thames during this period)
Capt RD Carew CA 1942-45
Resident ministry resumed
BJ Stych 1958-62
PH Cherrington 1962-67
WR Te Haara 1967-71

JM Harford	1971-73
WW Smith	1973-81
KM King	1981-84
PR MacDougall	1984-86
Local priests	1987-91
Team ministry	1991-95

Local shared ministry
1996-99
Divided into Coromandel mission district and local shared ministry in Mercury Basy (Whitinga) and Tairua-Pauanui

COROMANDEL **1999**

Mission District
CL Stewart 1996-2012

TAIRUA-PAUANUI **1999**

Local Shared Ministry Unit

MERCURY BAY **1999**

Local Shared Ministry Unit

HAURAKI PLAINS

Cooperating parish 1973
DHA Niblock 1945-46
WR Castle 1946-48
AE Elliott-Cannon 1949
AB Burton 1949-54
M Rounthwaite 1954-59
R Hattaway 1959-64
TC Gilmour 1964-70
JW Leitch 1970-73
IC Nairn 1973-75
EW Body (Pres) 1976-82
BH Flower 1983-87
S Koreneff (Pinc) 1987-88
D Wakeling (Meth) 1989-94
R Scott (Pres) 1995-96
DA North (Pres) 1997-2005
LP King 2005-10
M Asiata (Meth) 2011-

PUKEKOHE

THC Partridge	1943-46
RJ Fenton (Pinc)	1947
WN Drake	1947-56
TCJ Hancock	1956-62
DHA Niblock	1962-65
AR Anderson	1965-73
RS Colegrove	1973-80
HJ Smith	1981-89
EH Prebble	1990-93
GMR Haworth	1994-2000
SL Baxter	2001-04
JA Wallace	2004-

WAIUKU

MLA Bull	1944-56
DA Braddock	1956-62
BJ Stych	1962-68
PA Tanton	1968-72
AJ Sinclair	1972-81
R Hansen	1981-86
LE Kevey	1987-92
BG Richardson	1992-2002
SM Green	2004-08

Local Shared Ministry Units
Waiuku
Mauku

BOMBAY-POKENO*Under care of Pukekohe 1942-55*

MM Mete	1955-60
CL Wright	1960-71
BD Drake	1971-73
IC Smith	1973-76
R Hancock	1976-80
F Harrison	1980-83
CJ Apthorp	1983-86
R Hansen	1986-89
IE Temple	1989-2001
Bp BM Moore Pinc	2001
MR Newman (Pinc)	2002-04
G Frater	2004-07
A. Anandanayagam	2009-

TUAKAU

BDO Coleman	1940-
HV Hutton	1946-49
GF Senior	1950-
WG Vercoe	1953-61
TG Carpenter	1961-66
JD Taylor	1966-68
LN Watkins	1968-69
GJJA Hadlow	1969-73
JA Withers	1973-77
CRS Brittenden	1978-c81
CG Honore	1982-85
RB Wilson	1985-87
TH Molloy	1989-95
<i>Local Shared Ministry Unit</i>	

**NORTHERN REGION
ARCHDEACONRY OF
HAURAKI****DEVONPORT**

RJ Stanton	1943-58
H Mayo Harris	1958-61
CL Mountfort	1961-65
FO Dawson	1965-76
BT Jenkins	1976-81
ML Spackman	1981-2008
C Braatvedt	2009-

NORTHCOTE

FC Truman	1938-46
JB Rushworth	1946-48
KR Prebble	1948-54
Bp SG Caulton	1954-57
RJ Fenton	1957-61
FL Irwin	1961-63
WT Hodgson	1963-67
BJ Styck	1968-81
DV Milner	1981-2008
CJ Thorn	2008-

TAKAPUNA

H Sinclair	1940-49
DS Millar	1949-51
GL Maffey	1951-63
GJ King	1963-76
DJ Coles	1976-80
GD Hickman	1980-91
RS Mills	1992-99
R Hancock	2000-09
JD Rhodes	2009-13
J Gale	2014-

**STANLEY BAY
1924-48**

AM Niblock	1924-29
FG Harvie	1929-30
WE Lush	1930-48
<i>Included in Devonport</i>	

BIRKENHEAD

M Harcourt	1940-45
CE Mortimer-Jones	1945-47
RP Garrity	1948-50
JE Hulme	1950-59
JW Harriman	1959-64
BT Jenkins	1964-71
FW Wright	1971-77
MM Mete	1977-83
JM Harford	1983-2002
DE Court	2003-14

**EAST COAST BAYS
1953-72**

RE Talbot	1953-57
CW Kent-Johnston	1957-66
JG Heath	1966-72
<i>Divided between Campbells Bay and Torbay</i>	

**CAMPBELLS BAY
1973**

<i>From East Coast Bays</i>	
JA Powell	1973-76
JWR Zimmerman	1976-87
LJ Balfour	1987-90
BA Graves	1991-94
ID Hanley	1995-2002
ME Hughes	2003-09
CD Hughes	2003-11
BC Ramage	2012-14
A Lindsay	2014-

**TORBAY
1973**

<i>From East Coast Bays</i>	
JW Leitch	1973-83
JL Sanders	1983-89
DH and RCW St George	
Co-V	1990-2004
TW McCracken	2004-

**HIBISCUS COAST
[OREWA]
1953**

JJ Brokenshire	1953-56
FCB Gillett	1957-59
NE Holmes	1959-63
JG Heath	1963-66
JM Fisher	1966
L Sheffield	1966-71
CL Wright	1971-79
SW Johnson	1979-83
R Smith	1983-94
AC Comery	1995-2008
SR Down	2008-
<i>Whangaparaoa Peninsula</i>	

**WHANGAPARAOA PENINSULA
2006**

<i>From Hibiscus Coast</i>	
PA Cave	2006-07
I Hardcastle	2009-

**GLENFIELD
1966**

<i>From Northcote</i>	
DA Braddock	1966-70
GT Creagh	1970-73
DJ Coles	1974-75
<i>Cooperating Parish Team Ministry</i>	
<i>Anglican members of</i>	
DJ Coles	1975-76
BG Moore	1976-80

S Adams	1978-85
PJ Beck	1981-86
RJK Sanders	1983-c86
J Sewell	1987-92
AJ Sinclair	1994-95
CE Richards	1996-97
<i>Anglican Parish</i>	
VF Hill	1996-2004
CL Cullen	
GD Thorn	2008-12
CJ Thorn	2012-13

**MILFORD
1971**

<i>From Takapuna</i>	
NE Holmes	1971-89
CW Cooze	1989-97
RE Mortimore	1998-2004
JM Marcon	2005-

**BIRKDALE-BEACHHAVEN
1973**

<i>From Birkenhead</i>	
TP Cheeseman	1973-77
JA Withers	1977-80
M Rounthwaite	1980-86
LA Lloyd	1986-2012
CA Harris	2013-

**ALBANY-GREENHITHE
1992**

<i>From Glenfield Mission District</i>	
RN Buttle	1992-94
AL Batten (Pinc)	1994-95
Bp BC Gilberd (Pinc)	
	1995
ME Taylor	1996-2000
HJ Smith (Pinc)	2000-02
BS Robertson (Pinc)	
	2003-07
RJ Vialoux	2007-11
GD Thorn	2012-

WARKWORTH

JB Rushworth	1939-46
GO Adams	1946-52
SDE Dunningham	1952-57
M Rounthwaite	1959-64
FE Coulthard	1964-67
HR Miles	1967-75
NP Nathan	1976-86
FJ Lawrence	1987-99
SH Vause (Co-V)	2000-06
JA Vause (Co-V/V)	2000-08
JI Olsen	2009-

**WELLSFORD
1963**

<i>From Warkworth</i>	
RN Buttle	1963-67
VP Robertson	1967-70
M Drysdale	1970-73
KR Prebble	1974-79
LE Kevey	1979-87
WK Stoker	1987-94
J Renner	1995-96
MI Smith	1997-2004
WM Cranch	2006-10
LF Steel	2010-14

ARCHDEACONRY OF WAIMATE

BAY OF ISLANDS 1944-52

(Kawakawa)

FL Allen	1944-46
JCW Mutter	1947-49
HV Hutton	1949-52

KAWAKAWA 1953

P Tipene	1953-62
HG Dorrington	1962-65
PA Tanton	1965-68
WP Naera	1968-73

Mission District

MM Mete (Pinc)	1974-75
AR Cooper	1975-81
GP Needham (Pinc)	1984-87
F Harrison (Pinc)	1989-91
AM Ross (Pinc)	1993-95

Local Shared Ministry

BAY OF ISLANDS (Kerikeri) 1953-99

CL Wright(Pinc)	1953
RJ Fenton	1954-57
FW Cook	1957-61
MR Newman	1961-65
MJ Mills	1965-70
AWR Mead	1970-80
WC Law	1980-90
R Hansen (Pinc)	1990-91
LH Kyle	1991-95

Local Shared Ministry 1997-99

Divided:

Kerikeri, Russell, Paihia

KERIKERI

1999

RUSSELL

1999

PAIHIA

1999

Local Shared Ministry

WHANGAREI

AE Prebble	1942-49
AH Johnston	1949-53
CG Palmer	1953-57
PE Sutton	1958-63
GA Butt	1964-69
HG Bowyer	1969-82
DN Fuge	1982-95
HJ Marcon and JM Marcon	
(Co-V)	1996-2005
MJH Godfrey	2006-12
DM Kelsall	2012-

WAIMATE NORTH

JG Heath	1944-50
CS Bull	1950-54
FMR Venville	1954-59
FCB Gillett	1959-64
HR Miles	1964-67
FW Wright	1968-71
FE Coulthard	1971-73?
GA Colley	1973-81
AJ Sinclair	1981-85
WK Stoker	1986-87
AM Ross	1989-93
CG and MF Honore	1994-99
CG Honore	2000-01

PK Richardson	2001-06
RE Mortimore	2006-12
SM Stevens	2012-

NORTHERN WAIROA

AF Collard-Scrubby	1944-54
AB Burton	1954-67
PH Cherrington	1967-70
RS Colegrove	1971-73
JRM Wilson	1973-80
R Hancock	1980-86
BH Flower	1987-90
JO Payne	1991-96
DG Gabriel	1997-2007
SM Green	2008-13
B Wilkinson	2014-

Ruawai 1959

PAPAROA

PN Wright	1944-52
FE Shaw	1953-54
JM Fisher	1954-58
SD McConchie	1958-62
EA Johnston	1962-66
GE Sworn	1966-70
GO Adams	1970-75
ML Spackman	1975-81
LD Brockbank	1981-91
CZ Tuke (Pinc)	1991-92
WM Cranch	1993-97
LB Otto (Pinc)	1997-98
S Nicolson	1998-2001
RJ McClean	2004-07
RO Dunlop	2008-11

Mangawhai

D Hawken(Pinc) 2012-14

Maungaturoto

RL & C Binns (Pinc) 2012

HOKIANGA (NORTH)

1940-58

Kohukohu

GL Maffey	1941-46
M Cameron	1946-51
Vacant	1951-54
CL Wright	1954-58

Combined with Hokianga South

HOKIANGA SOUTH

1950-58

Rawene

From Waimate North 1940-50

AB Gloyne (Pinc)	1950-51
KJ Mackie	1951-53
CL Cullen	1953-56
Vacant	1956-58

Combined with Hokianga South

HOKIANGA

1958-68

EA Johnston	1958-62
GE Sworn	1962-66
GT Creagh	1966-68

Sub-divided into North and South Hokianga

NORTH HOKIANGA

1968

Broadwood

Community Church	1973
GT Creagh	1968-69
DN Fuge	1969-72
DN Fuge	1972-73
F Harrison (Pinc)	1977-80
CJ Apthorp (Pinc)	1980-83

WW Smith (Pinc)	1985-86
DC Kenyon (Pinc)	1987-89

Local Shared Ministry

SOUTH HOKIANGA 1968

Rawene

Cooperating Parish 1974

TeWR Tahere	1968-72
WN Drake	1973-75
IC Nairn (Pinc)	1975-79

Maori clergy

KAMO-HIKURANGI Until 2013

DL Francis (Pinc)	1944-46
GL Maffey	1946-48
WJ Hughes	1948-55
WA French	1957-60
MM Mete	1960-65
DH Mellsop	1966-71
GD Hickman	1971-80
BJ Stych	1981-90
ML Rapson	1991-98

Local Shared Ministry

KAITAIA

GO Adams (LT)	[1944-46]
DHA Niblock	1946-49
JCW Mutter	1949-57
JH Williamson	1957-62
GAAD Cobham	1962-67
KP Barnett	1967-70
GE Sworn	1970-77
JB Watkins	1977-80
BG Moore	1980-85
HC Clark	1985-92
KJ Boullier	1993-97
HK Thomson	1998-
WR Heald	2007-13
D Houtas	2013-

RUAWAI

1959

HJ Simmonds	1959-63
NE Holmes	1963-69
DH Battley	1969-71
EL Rogers	1971-74
MM Mete	1975-76?

Cooperating Parish

FJ Bradley (Pres)	1975-78
D Curtis (Meth)	1978-81
J Deacon	1982-83
KJ Gwynne	1983-88

Various Meth and Pres appointments

BREAM BAY

[MARS DEN-WAIPU 1966-93]

1965

WJ Hughes	1966-71
JM Fisher	1971-75
DR Olney	1975-81
WW Smith	1981-83
DR Olney	1983
GJ Blundell	1983-86
NP Nathan	1986-90
DR Olney Pinc	1992-95
AM Ross	1995-99

Local Shared Ministry

TUTUKAKA COAST

1999

*Community Church
Local Shared Ministry*

CHRISTCHURCH

BISHOP

HJC Harper	1856-90
C Julius	1890-1925
C West-Watson	1925-51
AK Warren	1951-66
WA Pyatt	1966-83
MJ Goodall	1983-89
DJ Coles	1990-2008
V Matthews	2008-

VICAR-GENERAL

AK Warren	1940-44
ACT Purchas	1944-49?
AK Warren	1946-51
MG Sullivan	1951-62
HM Cocks	1962-71
RPF Plaistowe	1971-76
RJ Witty	1976-82
TA McKenzie	1982-89
DJ Coles	1989-90
P Axccl	1990-2003
PJ Beck	2003-06
CRM Graham	2006-09
JG Sheaf	2009-

DEPUTY VICAR-GENERAL 1958

EA Gowing	1958-60
HM Cocks	1960-62
WA Pyatt	1962-66
RPF Plaistowe	1968-71
RJ Witty	1974-76
JW Branthwaite	1982-84
MH Brown	1984-85
DJ Coles	1985-88
...	
JW Bluck	1992-2002
JM Dawson	2002-04
CRM Graham	2004-05
JG Sheaf	2006-09
CRM Graham	2009-

ARCHDEACONS

CHRISTCHURCH

ACT Purchas	1944-49
CW Mountfort	1949-53
WW Averill	1953-55
EA Gowing	1956-60
HM Cocks	1960-68
RPF Plaistowe	1968-71
RJ Witty	1971-79
TA McKenzie	1979-85
MI May	1986-91
JF Riley	1991-97
PO Williams	1998-2003
KN Booth	2003-06
WRC Murray	2007-09
PJ Beck	2009-12
JG Sheaf	2013-

SUMNER 1959-90

SE Woods	1959-63
RPF Plaistowe	1963-68
WM Davies	1969-73
KO Bathurst	1974-76
RA Carson	1976-79
MI May	1979-86
S Edwards	1985-90

PEGASUS 1990

JG Sheaf	1990-98
CRM Graham	1998-2006
LA Kimberley	2006-13
NR Mountfort	2014-

ASHBURTON AND AKAROA Until 1985

CL Mountfort	1944-49
WT Williams	1949-c58
WM Davies	1959-69
RJ Witty	1969-71
KO Bathurst	1971-74
SE Woods	1974-77
JW Branthwaite	1977-85

ASHBURTON 1985-89

JW Branthwaite	1985-89

MID-CANTERBURY 1989

JW Branthwaite	1989-91
DG Boyd	1992-96
S Edwards	1996-98
M Harris	1998-2000
JM Dawson (Actg)	2000-01
EWC Good	2001-04
JG Sheaf (Actg)	2004-10
JG Paterson	2010-13
Mrs R Staite	2014-

IRAKEHU 1990

RB Allen	1990-2000
DJ Winfield	2000-09
IH Smith	2009-13
JE Major	2013-

TIMARU Until 1989

HW Monaghan	1931-45
WW Averill	1945-53
RPF Plaistowe	1953-63
HG Norris	1963-68
SE Woods	1968-71
PW Mann	1971-75
JW Branthwaite	1975-77
JL Barker	1977-83
RHS Smith	1983-89

SOUTH CANTERBURY 1989

RHS Smith	1989-92
DI Balfour	1994-98
PL Robinson	1999-2008
A Starky	2008-13
NR Mountfort	2013-14
PR Carrell	2014-

RANGIORA AND WESTLAND Until 1985

AJ Petrie	1944-47
EA Osmer	1947-53
SE Woods	1955-59
HM Cocks	1959-60
	1960-63
SE Woods	1963-68
RO Williams	1968-79
MH Brown	1979-85

THE WEST 1985-89

TA McKenzie	1985-89

CHATHAM ISLANDS AND THE WEST COAST 1990-2000

S Edwards	1990-c2000

WESTLAND 2000

JG Sheaf	2000-

CHATHAM ISLANDS 2001

JG Sheaf	2001-

NORTH CANTERBURY 1989

P Axccl	1989-2003
SL Bennett	2003-09
J Latham	2009-10
LM Warburton	2010-

SELWYN-TAWERA 1989

PL Robinson	1989-99
GJ Button	2000-05
MJ Hawke	2005-10
JG Sheaf	2010-13
SJ Baldwin	2013-

ADMINISTRATION 1990-2000

S Edwards	1990-c2000

TE ROPU WAIRUA AROHA (CHAPLAINCIES) 1990-2000

MP Wood	1990-c2000

ARCHDEACON FOR HOUSEHOLD OF DEACONS 2005

AS Russell-Brighty	2005-

MISSION 2010

JK Day	2010-

DIOCESAN SECRETARY

EP Wills	1934-46
LH Wilson	1946-62
JC Cottrell	1962-79
AH Mahan	1979-88
S Edwards	1989-2001
GN Robinson	2001-02
Mrs A Jephson	2003-09
Mrs P Galbraith	2010-

CHRISTIAN EDUCATION

CW Tremewan	1961-62
RA Lowe (Adult)	1963-66
JS Vincent (Youth)	1962-66
JM Mullane	1967-72
JH Williamson	1973-78
JF Riley	1979-84

COLLEGE HOUSE

<i>Principal</i>	
S Parr	1933-49
MG Sullivan	1950
M Peaston	1952-58
DM Taylor	1958-59
FC Synge	1959-64
JO Rymer	1965-70
EA Johnston	1970-74
RG McCullough	1974-90

Vice-Principal or Chaplain

WW Robinson	1945-46
DM Taylor	1951-58
M Peaston	1952-64
CG Brown	1966-67
DW Pickering	1966-69
JH Williamson	1971-73

MA Riley	1991-92

MINISTRY EDUCATOR

PO Williams	1991-96
JM Dawson	1997-2004
AG Hendery	2005-09
<i>Associate</i>	
JG Sheaf	1999-2006
GMR Haworth	2007-10

**COLLEGE HOUSE INSTITUTE OF
THEOLOGY**

KN Booth	1997-2006
LJ Patterson	2006-08

**DIRECTOR OF EDUCATION
THEOLOGY HOUSE**

PR Carrell	2010-

**ARCHDEACONRY OF
CHRISTCHURCH**

CHRIST CHURCH CATHEDRAL

Dean

AK Warren	1940-51
MG Sullivan	1951-62
WA Pyatt	1962-66
ML Underhill	1966-81
MJ Goodall	1982-84
DJ Coles	1984-90
JW Bluck	1990-2002
PJ Beck	2003-12
LJ Patterson (Actg)	2011-13
Dean	2013-14

Precentor

WW Robinson	1945-46
WA Orange	1947-62
CL Dobbs	1966-67
HG Norris	1967-69
RP Andrews	1970-75
JFB Keith	1981-84
JH Tovey	1985-89
BJ Thomas	1991-95
JE Pask	2004-

Associate Dean

RM Cave	1999-2003
DM Rattray	2003-08

Marketing Manager

CV Dixon	2005
<i>Precentor and Res Canon</i>	
KN Booth	2006-08
LJ Patterson	2008-13
NR Mountfort	2013-

CHRISTCHURCH

ST MICHAEL & ALL ANGELS

CEB Muschamp	1937-50
[FN Taylor Pinc	1942-45]
[HH Fountain Pinc	1945]
C Gault	1951-63
TJ Raphael	1963-65
PB Baker	1965-86
IC Smith	1986-90
J Kirkpatrick	1991-96
DG Boyd (Pinc)	1996-97
PO Williams	1997-2012
A Starky	2013-

CHRISTCHURCH

ST LUKE

IL Richards	1936-54
PN Wright	1954-64
RJ Witty	1964-78
SHH Acland	1978-85
JF Riley	1985-97
DG Boyd (Pinc)	1997-98
RHS Smith (Pinc)	1998
JM Latham	1998-2002
DC Moore	2002-13
PO Williams (Pinc)	2013-

CHRISTCHURCH

ST JOHN, LATIMER SQUARE

GN Watson	1942-47
HLR Isherwood	1947-54
DD Thorpe	1954-69
RFN Thompson	1969-77
BE Loveridge	1977-82?
P Coughlan	1982-86
TM Chisholm	1987-90
GJ Langrell (Pinc)	1991-92
WF Behan	1991-2010
J de Costobadie	2011-

PHILLIPSTOWN

Until 1969

WT Williams	1938-46
[FW Wilkes (Pinc)	1945-47]
JAH Bower	1947-48
HF Harding	1948-54
WC Arnold	1954-60
JFB Keith	1960-63
DD Thorpe (Pinc)	1963-69
<i>Transferred to Maori Mission, within boundaries of St John, Latimer Square</i>	

ADDINGTON

FV Fisher	1937-48
RP Andrews	1948-51
HI Hopkins	1951-59
JD Froud	1960-69
JJ Merton	1969-73
(Spreydon)	1973-77
LHH Kyle	1977-81
PO Williams	1981-86
HM Bowron	1986-95
<i>Local Shared Ministry Unit</i>	
<i>Enabler</i>	
DG Boyd	1996-97
JG Sheaf	1999-2006
MD Coleman	2007-

SYDENHAM-BECKENHAM

EA Osmer	1940-54
[FOB Lane Pinc	1940-44]
[RP Taylor Pinc	1944-45]
SE Woods	1955-59
JF Ellis	1959-71
BAW Beckett	1971-81
GA Brady	1981-82
WF Schroeder	1984-99
PW Warnes	1999-2002
<i>Vacant</i>	2002-08
J de Costobadie	2008-11
DM Clancey	2012-

MERIVALE

AJ Petrie	1940-47
CL Mountfort	1947-53
WW Averill	1953-55
EA Gowing	1955-60
SE Woods	1960-68

HF Ault (Pinc)	1968
RPF Plaistowe	1968-74
MH Brown	1974-85
BS Robertson	1985-99
WRC Murray	2000-09
BJ Bonnett	2011-

PAPANUI

Included Bishopdale 1983-99

HM Cocks	1940-64
RO Williams	1964-76
JG Meadowcroft	1976-80
DG Boyd	1980-91
DW Pickering	1992-2000
GMR Haworth	2000-07
ALC Neil	2007-11
AM Carley	2012-

FENDALTON

FB Redgrave	1929-46
ACT Purchas	1947-51
LA Barnes	1951-61
ML Underhill	1961-66
RA Lowe	1966-87
WRC Murray	1987-2000
J Day	2001-09
SM Chamberlain	2010-

ST ALBANS

WED Davies	1937-48
CL Dobbs	1948-62
KO Bathurst	1962-76
TA McKenzie	1976-85
DW Pickering	1985-92
PER Hammonds	1992-2000
CV Dixon	2001-05
AP Hoggan	2005-13

**ARCHDEACONRY OF
PEGASUS**

AVONSIDE

WS Southward	1938-48
WT Williams	1948-59
WM Davies	1959-73
JL Barker	1974-77
RRL Oppenheim	1979-86
AA Purchas	1986-88
CRM Graham	1990-2004
HM Bowron	2005-12
JF Clark (Pinc)	2012-13
JR Keir (Pinc)	2013-

LINWOOD

[LINWOOD-ARANUI

1957-66]

CS Knight (Pinc)	1941-45
RO Williams	1945-49
WW Robinson	1949-52
CW Kent-Johnston	1952-57
RP Andrews	1957-60
AA Purchas	1960-66
G Fitzgerald	1966-70
P Ritchie	1971-81
JG Sheaf	1981-89
MW Blain	1990-95
SL Bennett	1996-2003
JR Fisher	2005-07
HK Roud (Pinc/V)	2008-
<i>Aranui-Wainoni, 1966</i>	

**ARANUI-WAINONI
1966**

<i>From Linwood</i>	
DIB Balfour (Pinc)	1966-71

GA Brady (Pinc) 1971-73
 S Edwards (Pinc/V) 1973-79
 AG Neil 1979-83
 PD Bathurst 1983-90
 J Flavell (Pinc) 1991-93
 C Batterbury 1994-98
 WR Thomson (Pinc) 1999-2000
 MS Coleman 2001-06
 AM Carley 2006-12
 CM De Senna 2013-

BURWOOD

1959

From Belfast 1959

CS Knight 1959-62
 BAW Beckett 1962-71
 MH Brown 1971-74
 CD Blakie 1974-93
 NR Mountfort and
 R Talbot (Co-V) 1994-2002
 M Harris 2003-10
 SA Walker (Actg) 2010-11
 EJ Etwell (Pinc) 2011-

SHIRLEY

HG Sell 1934-46
 AH Acheson 1946-52
 GH Schurr 1953-59
 MJ Goodall 1959-67
 RE Coulthard 1967-78
 RB Allen 1978-89
 DR Oldham 1989-2005
 JD Behan 2006-

NEW BRIGHTON

CS Knight 1945-49
 JD Froud 1949-53
 JF Ellis 1953-59
 RJ Witty 1959-64
 JJ Merton 1964-69
 JL Barker 1969-74
 PA Shields 1974-78
 T Hill 1978-83
 RW Rowe 1983-89
 AJ Courage 1989-98
 LA Aldersley 1998-2003
 C Hannah 2004-
North New Brighton, 1966

NORTH NEW BRIGHTON

1966

From New Brighton, 1966

LH Kyle 1966-70
 PD Bean 1971-73
 HV Harrison 1974-79
 RH Tripp 1980-85
 AA Purchas 1986-88
 MH Kerr 1987-90
 JM Dawson 1991-95

Local Shared Ministry

Enabler

JM Latham 1997-98
 xxx 1998-2006
 GMR Haworth 2007-10
 RJ Redmayne 2010-

PARKLANDS

1977-95

Cooperating Parish

WA Childs (Pinc) 1977-82
 WL Wallace (Meth) 1982-89?
 J and HM Flavell 1991-93
 JM Dawson (Pinc) 1994-95

WOOLSTON

HG Norris 1945-49
 HF Thomson 1950-61
 LN Morris 1961-66
 LE Pfankuch 1966-74
 GW Tisch 1974-78?
 RE Coulthard 1978-83
 FK Flanagan 1983-95
 MA Barlow 1997-2007
 AJ Smith 2007-11
 JM Carson (Pinc) 2011-

OPAWA-ST MARTINS

[OPAWA-ST MARTINS

1955-63]

[OPAWA 1963-2007]

JF Feron 1939-48
 BO Plumb 1949-55
 RO Williams 1955-63
 AG Georgantis 1964-69
 GS Lamont 1969-70
 RJ Okey 1970-79?
 S Edwards 1979-89
 JG Sheaf 1989-99
 JP Axccl 2000-07
 LA Kimberley 2008-
St Martins, 1963-2007

ST MARTINS

1963-2007

From Opawa

MDS Cocks 1963-70
 CR Tonks 1970-79
 F Glover 1979-82
 ST Ballantyne 1982-99
 CM & KJ Carey-Smith
 Co-V 2003-04
 JP Axccl (Pinc) 2005-07
To Opawa, 2007

SUMNER

[SUMNER-HEATHCOTE

1963-71]

[SUMNER-REDCLIFFS

1971]

WA Orange 1930-46
 WC Wisdom 1946-51
 TC Johnston 1951-63
 RPF Plaistowe 1963-68
 JSH Perkins 1968-77
 RJ Taylor 1977-85
 DL Eaton 1985-90
 KP Wright 1991-93
 RJ Hay 1994-2008
 PD Heard 2009-
Heathcote-Mt Pleasant, 1971

HEATHCOTE-MT PLEASANT

From Sumner

DR Harper 1971-75
 JF Riley 1975-79
 DH Lightbourne 1979-86
 CW Parry-Jennings 1988-96
 LA Kimberley 1996-2007
 ME Giles 2008-

LYTTELTON

RJ Witty 1943-59
 BO Richards 1959-62
 SW Vincent 1962-65
 JA Witbrock 1965-70
 DIB Balfour 1971-74
 DG Boyd 1975-80
 RW Hall 1981-86
 MP Davies 1986-89

HA Barlow (Pinc) 1989-93
 HN Pilgrim (Pinc) 1993-2003
 DG Boyd (Pinc) 2003-04
 NC Struthers 2004-

ARCHDEACONRY OF SELWYN-TAWERA

RICCARTON ST JAMES

CE Tanner

1944-55

FL Allen 1955-60
 TA McKenzie 1960-65
 JS Vincent 1966-72
 CW Parry-Jennings 1972-88
 RW Rowe 1989-2002?
 LA Memory 2003-

UPPER RICCARTON- YALDHURST

JT Holland 1945-49
 HG Norris 1949-60
 J Thomas 1960-63
 JFB Keith 1963-71
 MI May 1971-89
 PL Robinson 1989-99
 TR Garner 1999-2006
 JG Sheaf 2006-
Avonhead, 1964

AVONHEAD

1964

From Upper Riccarton 1964

HE Thomson 1964-77
 DJ Winfield (Pinc) 1977-78
 RA Robertson 1978-87
 MJ Hawke 1988-2010
 IH Smith 2012-

BELFAST-REDWOOD

GH Moody 1942-46
 WT Williams 1946-48
 DM Taylor 1948-51
 CS Knight 1951-59
 RA Carson 1959-63
 LE Pfankuch 1963-66
 DR Harper (Pinc) 1968-69
 LJ Denny 1969-75
 DT Manning 1975-93
 MJM Gibson 1993-99
 J Latham 2000-

BISHOPDALE

1968

[BISHOPDALE-HAREWOOD
 1968-83]

From Papanui

WJ Gaudin (Pinc) 1968-72
 MW Blain 1972-77
 C Batterbury 1977-78
 SJ Duthie 1978-79
 CR Tonks 1979-83
*Bishopdale linked with Papanui
 1983-99*

Harewood transferred to Burnside

Local Shared Ministry 1999

Enabler

JG Sheaf 1999-2006
 GMR Haworth 2007-10

BRYNDWR

1957

From Fendalton?

LN Morris 1957-61
 RH Tripp 1961-63

RA Carson 1963-78
 PER Hammonds 1978-86
 CV Dixon 1990-98
 MN Falloon 1998-2012
 J Stevenson 2013-
Burnside, 1973

BURNSIDE-HAREWOOD 1973

From Bryndwr, 1973
 JM Greenslade 1973-82
 GJ Button 1983-95
 PG Minson 1995-2002
 YA Adam 2003-08?
 MD Watts 2009-

HORNBV 1957

From Prebbleton
 WD Harding 1957-59
 J Teal 1959-62
 WW Robinson 1963-64
 CW Tremewan 1964-68
 MM Warren 1968-85
 GJ Langrell 1984-90
 EJ Etwell 1990-95
 GJ Button 1996-2005
 J Stevenson 2005-13
 G Jacobs 2013-
*Local Shared Ministry
 at West Melton and Templeton until
 2009*

MALVERN

J Evans 1943-48
 TC Johnston 1948-51
 RE Coulthard 1951-55
 IDL Cooper 1955-59
 G Fitzgerald 1959-62
 K Schollar 1962-65
 LA Barnes (Pinc) 1965-66
 HS Paterson 1966-2001
 ME Giles 2002-08
 ID Jones (Pinc) 2008-09
 SJ Baldwin 2009-

HORORATA

JM Templer (Pinc) 1945-52
 OR Bambury 1952-54
 WW Jacobson 1954-56
 AE Rolleston 1957-60
 BR Carrell 1960-65
 JL Barker 1965-68
 DD Thorpe 1969-72
 RA Carson 1975-79
 MDS Cocks 1979-93
 MH Smith 1994-2001
 ID Jones 2001-05
 MH Smith (Pinc) 2005-08
 JG Carter 2008-

ARCHDEACONRY OF IRAKEHU

CASHMERE HILLS

DD Thorpe 1945-54
 OR Bambury 1954-62
 GAW Armstrong 1962-65
 RP Andrews 1965-70
 AH Teulon 1970-82
 JM Greenslade 1982-87
 HN Pilgrim 1987-88
 RB Allen 1989-2000
 PL Lyes 2001-

SPREYDON 1946

From Addington
 RFN Thompson 1946-61
 GS Lamont 1962-69
 DW Pickering 1969-77
 P Axccl 1977-89
 TV Alve 1989-94
 GJ Langrell (Pinc) [1993-94]
 WHT Hodge 1994-2004
 IH Smith 2005-12
 J de Senna 2012-

HOON HAY 1970-98

From Spreydon
 RH Tripp 1970-73
 PA Shields (Pinc) 1974
 PER Hammonds 1974-78
 DGS Rathgen 1979-84
 WF Marriott 1985-93
 DE Pilgrim 1993-98
To SW Christchurch

BARRINGTON STREET 1956-98

From Sydenham
 RA Lowe 1956-60
 JS Vincent 1960-62
 BO Richards 1962-69
 MDS Cocks 1970-79
 HV Harrison 1979-88
 LC Wards 1988-95
 DE Pilgrim (Pinc) 1995-98
To SW Christchurch

SOUTH WEST CHRISTCHURCH 1998

*From Hoon Hay and Barrington
 Street*
 DE Pilgrim 1998-2009
 AL Cater 2010-13

LINCOLN

CL Sparrow 1936-52
 RO Williams 1953-55
 MS Betteridge 1955-59
 RE Coulthard 1959-67
 CW Parry-Jennings 1967-72
 RA Robertson 1973-78
 LC Wards 1978-88
 P Dyer 1989-92
 FW Coventry 1993-2002
 JG Paterson 2004-07
 AG Comery 2008-13
 MA Barlow 2014-
*Local Shared Ministry
 at Tai Tapu*

PREBBLETON-TEMPLETON Until 1957

HOT Hanby (Pinc) 1946-47
 K Schollar 1947-50
 WH Moore 1950-53
 WD Harding 1953-56
To Halswell-Prebbleton and Hornby

HALSWELL Until 1957

P Revell 1939-47
 AH Barnett (Pinc) 1947-57
To Halswell-Prebbleton

HALSWELL-PREBBLETON 1957

RW Blair 1957-80
 GG Paterson 1980-86
 RA Robertson 1987-97
 DJ Winfield 1997-2009
 B Haggitt 2010-

LYTTELTON WEST Until 1964

Included in Lyttelton 1938-46
 RJ Witty 1943-46
 HG Sell 1946-50
 NJ Kelly 1950-c55
 JJ Merton 1956-61
 CJ Goldsmith 1961-63
To Mt Herbert

LITTLE RIVER Until 1964

AV Maddick 1945-47
 WD Harding 1947-53
 BO Plumb 1955-63
To Mt Herbert

MT HERBERT 1964

*From Lyttelton West (Governors
 Bay) and Little River*
 R C Aires 1964-69
 KA Robinson 1969-71
 HF Thomson 1971-77
 HE Thomson 1977-83
 CE Greenslade 1984-98
 DC Rice 1997-2002
 IM Alexander 2002-09
 R Pickersgill-Brown 2011-

AKAROA Until 1984

RP Andrews 1945-48
 HF Ault 1948-52
 FL Allen 1952-55
 WA Bool 1955-61
 JJ Merton 1961-64
 WR Dewey 1964-68
 JK Coulson 1968-71
 LC Wards 1972-78
 DJ Williams 1978-82
To Akaroa-Banks Peninsula

BANKS PENINSULA Until 1984

BO Plumb 1946-49
 CW Kent-Johnston 1949-52
 TA McKenzie 1954-58
 BAW Beckett 1958-62
 CD Blakie 1962-66
 WE Limbrick 1966-69
 WA Childs 1969-72
 LH Kyle 1972-77
 RJ McLay 1977-80
 PH Tovey 1981-84
To Akaroa-Banks Peninsula

AKAROA-BANKS PENINSULA 1985

From Akaroa and Banks Peninsula
 MM Warren 1985-97
 SL Baxter 1997-2000
 DM Rattray 2001-03
 RJ Redmayne 2004-10
 JE & R Major 2012-

SOUTHBRIDGE

Until 1978	
HF Ault	1944-48
EOE Hill	1948-50
HG Sell	1950-54
SW Vincent	1955-62
CL Dobbs	1962-66
B Price	1966-72
LLJ Williams	1972-76
<i>To Ellesmere</i>	

LEESTON

Until 1978	
RW Blair	1948-51
KO Bathurst	1952-58
EH Newman	1958-63
AFR Parr	1964-69
LF Allison	1969-73
CJ Goldsmith	1973-78
<i>To Ellesmere</i>	

ELLESMERE**1978**

<i>From Leeston and Southbridge</i>	
CRM Graham	1978-82
HM Bowron	1982-86
PL Lyes	1987-92
JBM Peters	1992-98
BA Walker	1999-2006
AL Dyer	2006-09?
SA Price	2009-14

**ARCHDEACONRY OF
NORTH CANTERBURY****RANGIORA**

<i>Incorporated Woodend, 1983</i>	
FOB Lane	1946-51
WGM Heerdegen	1951-58
KO Bathurst	1958-62
JSH Perkins	1962-68
CW Tremewan	1968-75
DR Harper	1975-81
AG Neil (Co-V)	1977-79
BAW Beckett	1981-89
DIB & LJ Balfour	1990-93
CR Tremewan	1994-2002
AJ Allan-Johns	2003-

WOODEND**Until 1983**

RFN Thompson	1941-46
EH Newman	1946-52
AFR Parr	1953-60
WA Bool	1961-70
JS Fisher	1970-71
DT Manning (Pinc)	1970-71
WA Childs	1972-77
JFB Keith	1977-80
AR Mitchell (Pinc)	1980-81
JP Roe	1982-83
<i>Combined with Rangiora</i>	

PEGASUS-WOODEND**2010**

LJ Lightfoot	2010-

KAIAPOI

TM Curnow	1936-46
RP Taylor	1946-52
J Evans	1952-60
WC Arnold	1960-64
PN Wright	1964-68
CJ Goldsmith	1968-73

AD Hewson	1973-76
GA Brady	1976-80
AJ Courage	1982-89
P Axccl	1989-2003
SL Bennett	2003-09
GMR Haworth	2010-14

AMBERLEY

JSH Perkins	1944-49
EC Atkinson	1950-60
FL Allen	1960-63
FRH Wright	1964-73
KT Davy	1974-75
MF Ardley	1975-76
RB Allen	1976-78
DJ Winfield	1978-83
AJ Clark	1983-87
RM Cave (Pinc/V)	1988-92
<i>Consulting Vicar</i>	
RHS Smith	1992-94
<i>Local Shared Ministry 1994-2010</i>	
<i>Enabler</i>	
EWC Good	1994-99
JG Sheaf	1999-2006
EWC Good	2006-07
GMR Haworth	2007-10
<i>Vicar</i>	
JE McKenna (Pinc)	2011-13

OXFORD-CUST

HHS Hamilton	1945-50
KA Robinson	1954-59
GH Schurr	1959-63
MI May	1964-68
EH Newman	1968-71
WJ Gaudin	1972-74
CW Tremewan	1975-77
AJ Courage	1978-81
MN Hawkins	1981-84
LE Pfankuch	1985-88
<i>Vacant</i>	
DL Parker	1988-92
P Dyer	1992-98
CRM Graham	1999-2003
CRM Graham	2005-11
H Wallis (Pinc)	2012-

WAIKARI

AH Barnett	1943-47
SJ Cooper	1948-49
GH Schurr	1949-53
MJ Goodall	1954-59
GS Lamont	1959-62
CW Tremewan	1962-64
AG Sullivan	1964-66
HV Harrison	1966-70
<i>To Glenmark -Waikari</i>	

GLENMARK

J Hay	1939-47
GNN Watson	1947-51
WC Wisdom	1951-62
CS Knight	1962-70
WA Bool	1970-72
RW Rowe	1972
<i>To Glenmark -Waikari</i>	

GLENMARK-WAIKARI

<i>From Glenmark and Waikari</i>	
RW Rowe	1972-74
DC Best	1974-78
PO Williams	1978-81
IC Smith	1982-86
RW Hall	1987-94
EWC Good	1993-94
CR Tonks (Pinc)	1994-95

JE Pask	1999-2001
KJ Light	2002-10
LM Warburton	2010-14

CHEVIOT

<i>Transferred from Diocese of Nelson, 1989</i>	
SG Nicholls	1985-c90
<i>Consulting Vicar</i>	
RHS Smith	1992-94
<i>Local Shared Ministry 1994-</i>	

AMURI

<i>Transferred from Diocese of Nelson, 1989</i>	
<i>Cooperating Parish 1990</i>	
JH Tovey	1989-94
ND Cowie (Pres)	2001-05
KJ Light (Pinc)	2006-07
CP Smith	2007-11
<i>Vacant</i>	

HANMER SPRINGS

<i>Transferred from Diocese of Nelson, 1989</i>	
AJN Stockdale	1981-90
MH Kerr	1990-96
A Joseph	1996-2003
A Boss	2005-11
WF Behan (Pinc)	2011-

**ARCHDEACONRY OF
MID-CANTERBURY****ASHBURTON**

CL Mountfort	1940-47
J Evans	1948-52
JD Froud	1953-60
FRH Wright	1960-64
HG Norris	1960-63
JW Branthwaite	1967-91
M Harris	1992-2000
<i>Local Shared Ministry 2000-06</i>	
<i>Enabler</i>	
EWC Good	2000-05
RJ Henderson	2005-07
JG Paterson	2007-09
<i>Vicar</i>	
JG Paterson	2007-13
JF Clark (Pinc)	2013

TINWALD

GH Moody (Pinc)	1946-51
<i>Vacant</i>	
FL Allen	1951-67
Tinwald-Hinds	1967-70
<i>Vacant</i>	
JS Fisher (Pinc)	1970-83
<i>Vacant</i>	
JS Fisher (Pinc)	1983-91
<i>Vacant</i>	
JS Fisher (Pinc)	1991-93
<i>Vacant</i>	
<i>Local Shared Ministry 1999-</i>	
<i>Vicar</i>	
AD MacDonald (Pinc)	2011-13

HINDS

<i>Cooperating Parish 1985</i>	
DM Taylor	1946-48
FV Fisher	1948-52
EH Newman	1952-58
JS Vincent	1958-60
MDS Cocks	1960-63
PB Baker	1963-65
HF Ault	1966-68
SW Vincent	1968-69
Tinwald-Hinds	1970-83
<i>Cooperating Parish</i>	

CV Dixon 1985-90
Vacant 1990-93
 LA Aldersley 1994-99
Local Shared Ministry 1999

TINWALD-HINDS
1970-83

AD Hewson 1970-73
 LF Allison 1973-78
 DC Best 1978-83

METHVEN

HF Thomson 1940-46
 FC Main 1946-51
 ACT Purchas 1951-55
 BO Richards 1955-59
 BW Don 1959-63
 RH Tripp 1963-70
 LH Kyle 1970-72
 ST Ballantyne 1972-77
 FK Flanagan 1977-83
 DMH Tovey 1983-90
 DG Boyd 1991-96
 JR Kingsbury (Pinc) 1997-2000
 LA Memory (Pinc) 2000-03
 WF Marriott (Pinc) 2003-04
 JG Sheaf (Pinc) 2005-07
 ID Jones 2008-09
 DM Clancey 2009-12
 MR Keith 2012-

RAKAIA

BC Holden 1942-46
 BK Bond 1946-47
 ERC Atkinson 1947-50
 S Parr 1950-55
 FRH Wright 1955-60
 GW Mountfort 1960-63
 KA Robinson 1963-69
 R C Aires 1969-73
 HJ Eaton 1973-76
 RO Williams 1976-79
 PD Bathurst 1979-83
 JP Roe 1984-85
 DMH Tovey 1985-90
Local Shared Ministry 1991-2009
Vicar
 HF Stewart 2009-13

MAYFIELD-MT SOMERS
[MT SOMERS]

Cooperating Parish 1986-2004
 WC Arnold 1947-51
 B Price 1951-59
 KA Robinson 1959-63
 FL Allen 1963-67
 T Thompson 1967-70?
 PH Tovey 1970-73
 SE Woods 1973-76
 GG Paterson 1976-78
 P Dyer 1978-81
 C Batterbury 1981-86
 D Grierson (Pres) 1987-94
Local Shared Ministry 1999-2010
 A Eggleston (Pinc) 2010-

ARCHDEACONRY OF
SOUTH CANTERBURY

TIMARU

WW Averill 1945-53
 RPF Plaistowe 1953-63
 CJ Goldsmith 1963-68
 SE Woods 1968-71
 PW Mann 1971-75

RRL Oppenheim 1975-79
 PA Shields 1980-82
 GW Mountfort 1982-85
 RHS Smith 1985-92
 DIB Balfour 1992-98
 PL Robinson 1999-2008
 IM Alexander 2009-13

KENSINGTON-OTIPUA
Until 2013

HI Hopkins 1937-45
 JD Froud 1946-49
 JSH Perkins 1949-52
 HS Hamilton 1953-55
 J Thomas 1955-60
 JW Branthwaite 1960-67
 MI May 1968-71
 MH Kerr 1971-76
 ST Ballantyne 1977-82
 AJ Clark (Pinc) 1982-83
 GJ Langrell (Pinc) 1983-84
 VR Ellena 1986-91
 MA Barlow 1992-97
 HD Robertson (Pinc) 1998-2002
 CJ Saunders 2003-08
 HD Robertson (Pinc) 2008-09
 AM Evenden 2009-12
Amalgamated with Highfield 2013

HIGHFIELD

LA Barnes 1942-51
 RP Andrews 1951-57
 AH Teulon 1957-70
 HM Oatway 1970-79
 JV Neal 1980-86
 PER Hammonds 1986-92
 EWC Good (Pinc) 1992-93
 DE Hall 1994-2002
 NR Mountfort and
 RM Talbot (CoV/V) 2002-07
 NR Mountfort (V) 2007-13

MARCHWIEL

1983

Linked with Te Ngawai, 1992-95
 IDL Cooper 1963-67
 MH Brown 1967-71
 PD Bean (Pinc) 1971
 DG Boyd 1971-75
 KT Davy 1975-80
 RJ McLay 1980-83
Included in Highfield 1983-88
 M Harris 1988-91
 AJ & CH Allan-Johns 1992-95
Consulting Vicar
 DIB Balfour 1995-98
Local Shared Ministry

TEMUKA

WC Wisdom 1942-46
 HI Hopkins 1946-51
 J Teal 1951-59
 B Price 1959-66
 CD Blakie 1966-70
 HV Harrison 1970-74
 SJ Duthie 1973-74
 T Hill 1974-78
 JR Shallcrass 1978-83
 MJ Hawke 1984-88
 RJ Hay 1990-94
 MN Falloon 1994-98
 KT Davy 2001-02
Vicar shared with Te Ngawai
 AB Starky 2003-13

TE NGAWAI

FL Allen 1946-52
 JSH Perkins 1952-58
 TA McKenzie 1958-60
 RJ Okey 1960-64
 CA Clark 1964-68
 S Edwards 1968-73
 WR Cunliffe 1974-80
 GC Nicholson 1980-82
 TV Alve 1983-89
 AJ & CH Allan-Johns 1992-95
Local Shared Ministry
Enabler
 AB Starky 2003-09
Vicar shared with Temuka
 AB Starky 2009-13

GERALDINE

HA Childs 1945-51
 FOB Lane 1951-54
 CE Tanner 1955-60
 RA Lowe 1960-63
 MM Warren 1963-68
 TA McKenzie 1969-74
 RHS Smith 1974-85
 M Vivian (Pinc) 1985-86
 WJ Gaudin 1986-95
 BJ Thomas 1996-2001
 TJ Innes 2001-03
 HD Robertson (Pinc) 2004-05
 J Hayhoe 2006-

MACKENZIE

[FAIRLIE]

Cooperating Parish
 K Schollar 1946-47
 WGM Heerden 1948-51
 PN Wright 1951-54
 AA Purchas 1954-60
 AG Georgantis 1961-64
 LH Kyle (Pinc) 1964-65
 LJ Denny 1965-69
 KT Davy 1969-74
 L Jones (Pres) 1974-79
 GD Blackwood 1979-81
 PB Hurricks 1982-87
 MH Kerr 1996-2004
 PG and SA Bettany 2005-09?
 CJ Rodgers (Pinc) 2011-13

PUKAKI

[TWIZEL CHAPLAINCY]

Cooperating Parish
 PD Bathurst 1976-77
 I Norwell (Meth) 1977-78
 C Batterbury 1978-81
 J van Royen (Pres) 1981-83
Vacant 1983-88
 WI Fleming (Pres) 1988-93
 EF Williams 1993-98
Vacant 1998-2005
 PG and SA Bettany 2005-09?
Vacant 2009-
Local Shared Ministry

WAIMATE
Until 2013

AHM Acheson 1934-46
 LE Cartridge 1946-63?
 RJ Okey 1964-70
 MH Kerr (Pinc) 1970-71
 JFB Keith 1971-77
 JL Barker 1977-83
 AG Sullivan 1984-86
 SJ Duthie 1987-94

JB Edmundson 1994-2003
JF Clark 2004-11
Included in Waimate District

WAIHAO
[WAIHAO DOWNS]
Until 2013

Cooperating Parish
WHS Hine 1942-52
CE Tanner 1960-65
SW Vincent 1965-68
AD Hewson 1968-70
HJ Eaton 1970-73
PA Shields (Pinc) 1973
JFB Keith (Pinc) 1974-77
J Allen (Pres) 1977-82
KP Wright 1982-85
PD Heard 1987-91
Local Shared Ministry

Included in Waimate District

ST ANDREWS
[OTAIO AND BLUECLIFFS]
Until 2013

Cooperating Parish
WA Bool 1948-55
RE Coulthard 1955-59
IDL Cooper 1959-63
EH Newman 1963-68
PN Wright 1968-74
JF Ellis (Pinc) [1971]
SJ Duthie 1974-78
NE Campbell (Pres) 1978-83
GC Jacobsen 1983-91
vacant
IG Hyslop (Pres) 1996-2008
Local Shared Ministry 2005-08
Vicar (also Waimate)
JF Clark 2008-11

Included in Waimate District

WAIMATE DISTRICT
2013

Cooperating Parish
Waimate, Waihao and St Andrews
IM Alexander 2013-

ARCHDEACONRY OF
WESTLAND AND
CHATHAM ISLANDS

HOKITIKA

CDC Caswell 1945-46
GH Schurr 1946-49
RO Williams 1949-53
AH Teulon 1953-57
JSH Perkins 1958-62
G Fitzgerald 1962-66
AG Sullivan 1966-70
DR Harper (Kum) 1966-68
CD Blakie 1970-74
RW Rowe 1974-83
DGS Rathgen 1984-89
PA Allan (Pinc) 1990-91
V 1992-94
KT Davy 1994-98
Westland Regional Ministry Unit
1998

ROSS AND
SOUTH WESTLAND
KO Bathurst 1945-52
FRH Wright 1952-55

AG Georgantis 1955-58
MDS Cocks 1958-60
HJ Takens 1960-63
HV Harrison 1963-66
CR Tonks 1966-70
ST Ballantyne 1970-72
WG Darlington 1972-77
JG Sheaf 1978-81
DH Hunter 1983-91
GC Jacobsen 1991-97
Westland Regional Ministry Unit
1998

WESTLAND REGIONAL
MINISTRY UNIT
1998

Hokitika and Ross & South
Westland
Ministry Enabler
AB Starky 1998-2003
SJ Alcuitt 2007-11
V Harber 2011-

KUMARA

Vicar was also Asst Curate in
Hokitika 1956-72
WD Harding 1945-46
LK Collins 1948-53
GS Lamont 1956-59
GW Mountfort 1959-60
DR Harper 1966-68
LC Wards 1968-72
DT Manning 1972-75
(with Chatham Islands)
LN Morris 1976-77
Later transferred to Greymouth (Dio
Nelson)

CHATHAM ISLANDS

DL Aiken 1947-50
SA Nicholl 1951-60
WE Limbrick 1962-63
CR Tonks 1964-66
JS Fisher 1968-70
DT Manning
(w Kumara) 1972-76
AG Sullivan 1976-81
RW Hall 1981-87
RW Preece 1988-

DUNEDIN

BISHOPS

WAR Fitchett	1934-52
AH Johnston	1953-69
WW Robinson	1969-75
PW Mann	1976-90
PAB Jamieson	1990-2004
GHD Connor	2005-09
KP Wright	2009-

VICAR-GENERAL

LG Whitehead	1945-50
R Newcombe	1950-65
DS Millar	1965-75
FN Selwood	1975-85
RS Mills	1985-91
KN Booth	1992-97
JR Kirkpatrick	1997-2001
KP Wright	2001-09
HD Wilderspin	2009-13
EA Kyte	2013-

DEPUTY VICAR-GENERAL

AB Pywell	1958-66
Vacant	
RS Mills	1973-85
BE Wilkinson	1985-92
Vacant	
DC Rice	2003-08
HD Wilderspin	2008-09
WTG James	2009-

ARCHDEACONS

DUNEDIN

Until 1999

LG Whitehead	1934-49
R Newcombe	1950-65
DS Millar	1965-75
FN Selwood	1975-85
LF Steel	1985-86
KN Booth	1986-95
JC Brown	1995-99
<i>Archdeaconry divided between Dunedin Hills and Dunedin Harbour</i>	

DUNEDIN HILLS

1999-2006

KP Wright	1999-2006

DUNEDIN HARBOUR

1999-2006

JC Brown	1999-2001
J Clark	2001-06
<i>Parishes distributed between Dunedin Hills and Coastal Otago</i>	

DUNEDIN HILLS

2006-2013

PG Langley	2006-13

COASTAL OTAGO

2006-13

J Clark	2006-13
<i>City parishes allocated to new Dunedin City Archdeaconry; and others to new Archdeacons of East Otago and Central Otago</i>	

DUNEDIN CITY

2013

SK Crosson	2013-

CENTRAL OTAGO

Until 1973

WAH Hamblett	1945-49
AB Pywell	1950-66
WS Southward	1966-73
<i>Combined with North Otago in new Archdeaconry of Otago</i>	

NORTH OTAGO

Until 1973

SJ Cooper	1944-48
WAH Hamblett	1949-55
WS Southward	1955-66
AJ Stewart	1966-73
<i>Combined with Central Otago in new Archdeaconry of Otago</i>	

OTAGO

1974-2013

AJ Stewart	1974-77
LF Steel	1977-82
BE Wilkinson	1982-92
MI May	1992-94
EPG Charles	1994-97
Mrs EA Duggan	1997-99
DN Fuge	2000-02
Mrs EA Duggan	2003-13
<i>Parishes distributed between East Otago and Central Otago</i>	

EAST OTAGO

2013

J Clark	2013

CENTRAL OTAGO

2013

Mrs EA Duggan	2013-

SOUTHLAND

JA Lush	1933-62
AJ Stewart	1963-65
WLS Harbour	1966-77
NB Hansen	1977-83
SJ Brooker	1984-87
KJ Light	1988-95
AJ Clark	1996-99
AM Stewart	1999-2001
KJ Gover	2009-

DIOCESAN SECRETARY

WD Jenkin	1934-47
Ven R Newcombe	1947-65
WA Frost	1965-67
RJS Murchison	1967-79
WD Rawlings	1980-84
SGH Amsden	1984-97
RJ Sisley	1998-2003
B Crayston	2003-08
Mrs B Miller	2009-12
G Sykes	2013-

SELWYN COLLEGE

<i>Warden</i>	
LG Whitehead	1919-50
FWB Perkins	1950-55
DS Millar	1955-69
WE Limbrick	1969-80
KN Booth	1981-85
DW Featherston	1986-88
GE Redding	1989-92
P Richardson	1992-99
HJ McCafferty	1999-2003
LM Warburton	2003-07
D Clark	2008-11
N Rodgers	2012-14
M Corkery	2014-

CHRISTIAN EDUCATION

Mr RE Walton	1963-68
KR McCrostie	1968-69
<i>Part-time:</i>	
CG Wright	1972-73
NW Derbyshire	1972-73

RESOURCES OFFICER

NW Derbyshire	1973-74

DIOCESAN

MAORI MISSIONER

AB Olsen	1973-76

MINISTRY EDUCATOR

PN Williamson	1988-92
TG Nicholas	1993-99
AJ Clark	1999-

BISHOP'S CHAPLAIN

BJ Franklin	2011-

ARCHDEACONRY OF DUNEDIN CITY

CATHEDRAL

Dean and Vicar

ACH Button	1945-50
PE James	1950-55
WEW Hurst	1956-64
PE Sutton	1964-65
TJ Raphael	1965-73
RS Mills	1973-92
WE Limbrick	1992-96
JR Kirkpatrick	1996-2001
DC Rice	2002-08
WTG James	2009-

ST MATTHEW'S, DUNEDIN

WAH Hamblett	1922-52
JH Cable (Pinc)	1953-55
K Gregory	1955-59
MS Betteridge	1959-65
BR Carrell	1965-71
WF Marriott	1971-80
JG Meadowcroft	1980-89
AB Wasley	1991-99
GR Griffith-Smith	2001-05
SK Crosson	2006-

ALL SAINTS', DUNEDIN

Until 2012

<i>Incl Port Chalmers 1977-83</i>	
LG Whitehead	1935-48
FC Harrison	1948-63
APA Gaze	1964-80
JEG Irwin	1980-83
DC Best	1983-97
EC Fairbrother	1999-2002
TC Hurd	2002-10
MWM Wallace	2010-12
<i>Included in Dunedin North 2012</i>	

NORTH EAST VALLEY

Until 2012

WA Curzon-Siggers	1934-56
AH Blackburn	1956-65
RR Rickards	1965-69
FN Selwood	1970-75
JK Bellingham	1976-81
EPG Charles	1982-86
TG Nicholas (Pinc)	1986-93
SD Crooke	1993-2011
<i>Included in Dunedin North 2012</i>	

DUNEDIN NORTH 2012

From All Saints and North East Valley

MWM Wallace 2012-

CAVERSHAM

AB Pywell 1935-52
RP Taylor 1952-62
J Teal 1962-82
BS Robertson 1982-85
CJ Somers-Edgar 1985-2011
HM Bowron 2012-

OTAGO PENINSULA

[ANDERSONS BAY]

WLS Harbour 1943-54
HF Harding 1954-72
NB Hansen 1973-77
MJ Hurd 1977-81
LF Steel 1982-86
DH Lightbourne 1987-95
CM McMillan 1996-2004
JC Brown (*Enabler*) 2003
HD Wilderspin 2005-13
J Fieldings (Pinc) 2013-

ROSLYN

ACH Button 1940-45
LDC Groves 1945-54
WLS Harbour 1954-65
AH Blackburn 1966-79
TJ Brown 1979-85
KN Booth 1985-97
KP Wright 1999-2009
EA Kyte 2012-
Flagstaff, 1965

FLAGSTAFF 1965-83

RP Taylor 1965-69
T Mackintosh 1970-72
HJ Takens (Pinc) 1972-73
GW Mountfort 1975-76
JP Roe 1976-79
RS Joyce 1980-83
Reunited with Roslyn

BROCKVILLE

Cooperating Parish

HJ Takens (Pinc) 1984-90
Ministers of other denominations

ST KILDA

Until 2012

CEP Webb 1936-51
JDG Hodgson 1952-59
AV Jaquiere 1959-66
NB Hansen 1966-71
RP Taylor 1971-77
JD Erwin 1977-82
J Teal 1982-87
PN Williamson 1988-90
P Richardson 1990-94
HV Mann 1991-98
J Clark 1999-2012
Southern Coastal Deanery 2012

MORNINGTON

Until 2012

WJ Hands 1938-46
KD Andrews-Baxter 1947-50
AJT Fraser 1950-57
DJB Dorman 1957-61
JAG Day 1961-66

S Anderson 1967-71
GW Mountfort 1971-75
FN Selwood 1975-88
RJ Redmayne 1989-97
KJ Light 1997-2002
KS Tapper (Int) 2004-05
J Sherlock 2006-12
Southern Coastal Deanery 2012

GREEN ISLAND

1960-2012

From Taieri-Green Island

GAW Armstrong 1960-62
APA Gaze 1962-64
J Dodd 1964-67
T Mackintosh 1967-70
PC Williams 1970-76
HC Clark 1977-85
IW Nelson 1985-93
SS McCafferty 1995-2002
WF Schroeder (Int) 2003-09
Southern Coastal Deanery 2012

SOUTHERN COASTAL DEANERY

2012

From St Kilda, Mornington and Green Island

J Clark 2012-

TAIERI-GREEN ISLAND

Until 1960

SA Grave 1941-47
FH Waldron 1947-50
WH Beech 1950-52
KD Andrews-Baxter 1952-55
SE Wood 1955-60
Divided into Taieri and Green Island, 1960

TAIERI

1960

From Taieri-Green Island

SE Wood 1960-71
DH Mellsop 1971-74
NW Derbyshire 1974-76
GW Mountfort 1976-82
JG Wilson 1982-91
PN & DJ Williamson
(Co-V) 1992-96
KS Tapper 1996-2001
WH Sim 2002-11
SG White 2012-

PORT CHALMERS

[PORT CHALMERS-

WARRINGTON 1939-60 and
1983-2010]

JAG Simpson 1939-50
NF Benham 1951-58
WA Porter 1959-60
S Anderson 1961-64
KR McCrostie 1965-68
FL Glass 1968-77
Included in All Saints 1977-83
AG Hughes 1983-89
JC Brown 1991-2003
RGF Barker 2004-10
RM Doig 2011-

ARCHDEACONRY OF EAST OTAGO

BALCLUTHA

FJ Ferry 1942-46
JAG Day 1946-48
SE Wood 1948-55
MVB King 1955-61
AE Duffy 1962-64
FN Selwood 1964-70
RP Taylor 1970-71
JP Roe 1971-76
BS Robertson 1977-82
KJ Light 1982-88
GJ Langley 1989-2013
G Moses 2014-

MILTON Until 1974

H Hook 1941-47
WW Powell 1947-53
VA Bianchi 1955-58
SAG Hurd 1958-60
JD Erwin 1960-64
T Mackintosh 1964-67
JB Wilkinson 1967-73
Combined with Tuapeka

MILTON-TUAPEKA 1974

JB Wilkinson 1973-74
KC Thompson 1974-76
RJ Williams 1976-79
RJ Milner 1979-82
JM Marquet 1982-87
IC Stephenson 1988-92
PN & DJ Williamson
(Co-V, w Taieri) 1992-96
NF Troon (Pinc) 1996-97
VM Galletly 1998-

WAIKOUAITI-PALMERSTON Until 1974

NF Benham 1940-51
AH Blackburn 1951-56
PC Williams 1956-60
PAT Rynd 1960-63
RJK Sanders 1963-65
AJ Stewart 1965-74

WAIKOUAITI 1974-77

AJ Stewart 1974-77

HAMPDEN-MAHENO Until 1978

JN Goodman 1944-45
JN Thompson 1945-52
WH Beech 1952-59
SAG Hurd 1960-65
MVB King (Pinc) 1966-69
AJT Fraser 1969-73
With Palmerston
JD Erwin 1974-77
WLS Harbour (Pinc) 1977-78
Hampden-Palmerston to East Otago; Maheno to Oamaru

EAST OTAGO 1978

From Hampden-Palmerston and Waikouaiti

RS Joyce 1978-80
BE Wilkinson (Pinc) 1980-81
IW Nelson 1981-85

EPG Charles 1986-97
Local priests
Enabler
Palmerston and Hampden
 HV Mann 2000-08
Waikouaiti
 SD Crooke 2004-09
Waikouaiti and Palmerston
 J Kinnear (Pinc) 2012-
Warrington
 LR Hurd-McKee 2012-

WARRINGTON

Included in Port Chalmers to 1961 and 1982-2010
 WA Porter 1961-62
 RS Eaton 1963-69
 DS Millar 1969-71
Port Chalmers 1971-77
 RS Mills 1978-82
Port Chalmers 1982-2010

OAMARU

SJ Cooper 1944-48
 WED Davies 1948-54
 WS Southward 1955-60
 H Hook 1960-66
 GW Mountfort 1966-71
 FA Oulds 1971-76
 BE Wilkinson 1976-92
 FD Nelson 1992-98
 A Anandanayagam 1999-2009
 TC Hurd 2010-
North Oamaru combined ewith Waitaki 1970
Included Maheno 1978

WAITAKI Until 1970

DJB Dorman 1941-45
 JN Goodman (temp) 1945-46
 JD Hervey 1947-49
 KD Andrews-Baxter 1950-52
 JW Branthwaite 1954-55
 RS Wallace 1955-58
 J Dodd 1959-64
 JD Erwin 1964-69
 KC Thompson (Pinc) 1969
Combined with North Oamaru

WAITAKI-NORTH OAMARU 1970

From Oamaru and Waitaki, 1970
 JD Erwin 1970-74
 JB Wilkinson 1974-80
 T Hill 1983-84?
 JAG Brook 1985-91
 KS Tapper 1992-96
 RG Mellsop 1997-2005
 SS McCafferty 2007-11
 KJ Light 2012-

ARCHDEACONRY OF CENTRAL OTAGO

DUNSTAN

Included Roxburgh from 1973
 SAG Hurd 1941-58
 NB Hansen 1958-66
 H Hook 1966-74
 LF Steel 1974-82
 WJ Gaudin 1982-86
 G Scantlebury 1986-91
 RB Wilson 1992-2000

D Bartley (Enabler) 2002-07
 P Barber 2010-13
 CR Falconer 2014-
Upper Clutha, 1962

UPPER CLUTHA 1962

From Dunstan
 RP Taylor 1962-65
 FL Glass 1965-68
 BE Wilkinson 1968-76
 TJ Brown 1976-79
 GB Entwisle 1980-84
 RCG Pilbrow 1984-90
 MI May 1991-94
 WH Sim 1995-2002
 SS McCafferty 2003-07
 D Bartley 2007-11
 DV Plimmer 2012-

WAKATIPU

PC Williams 1942-47
 VA Bianchi 1948-55
 JW Branthwaite 1955-57
 VA Bianchi 1958-61
 PHC Jennings 1961-64
 S Anderson 1964-67
 F Glover 1967-70
 RG Neilson 1970-78
 PA Shields 1978-80
 JG Marsh 1980-85
 RJ Redmayne 1985-89
 GM Auton 1990-95
 DN Fuge 1995-2002
 HJ McCafferty 2003-07
 Bp DJ Coles 2008-14
 C Tweddell 2014-

MANIOTOTO

AH Blackburn 1942-48
 JS Martin 1948-51
 JS Willoughby 1951-56
 AL Bolt 1957
 RJK Sanders 1958-63
 GW Mountfort 1963-66
 JP Roe 1966-71
 RD Campbell 1971-73
 DJB Dorman 1974-77
 F Glover 1978-79
 RJ Williams 1979-81
Vacant 1981-85
 VG Beaumont 1985-89

MIDDLEMARCH

Included in Taieri
 PJ Sallis (Pinc) 1993-99

TUAPEKA Until 1973

FL Irwin 1939-47
 PC Williams 1947-56
 J Smith 1956-60
 AG Sullivan 1960-64
 HJ Takens 1964-70
 DJB Dorman 1970-73
Parish divided: Roxburgh to Dunstan; Lawrence to Milton

ARCHDEACONRY OF SOUTHLAND

INVERCARGILL

JA Lush 1921-50
 DS Millar 1951-55
 AJ Stewart 1955-65

WLS Harbour 1965-76
 NB Hansen 1977-83
 SJ Brooker 1984-87
 KJ Light 1988-97
 EPG Charles (Pinc) 1997
 PA Cave 1998-2002
 D Griffin 2004-06
 RJ Aitken 2013-

NORTH INVERCARGILL 1962

From Gladstone
 JE Greer 1962-71
 NB Hansen 1971-73
 BS Robertson 1973-77
 WJ Gaudin 1977-82
 DJ Winfield 1983-90
 GS Scantlebury 1992-97
 GM Swift 1998-2005
 D Griffin 2006-09

GLADSTONE

AJT Fraser 1941-50
 FH Waldron 1950-78
 PL Robinson 1978-85
 JG Marsh 1985-90
 A Anandanayagam 1991-99
 RW Johnson 2001-
North Invercargill, 1962

BLUFF & STEWART ISLAND Until 1975

JAG Day 1944-46
 FL Irwin 1947-50
 JD Hervey 1950-51
 AFR Parr 1951-53
 NB Hansen 1955-58
 WHD Hartley 1958-61
 AE Price 1962-63
 PHC Jennings 1964-68
 RW Naish 1968-69
 F Glover 1970-73
 HJ Takens 1973-75
Divided into Bluff-Greenhills CP and Stewart Island MD

BLUFF-GREENHILLS COOP PARISH 1975

HJ Takens 1975-78
 (w Stewart Is)
 WJ Gaudin (Pinc) 1978-79
 EW Uden (Pres) 1979-82
 HM Smith (Pres) 1985-89
 AJ Clark (w Winton) 1988-95

STEWART ISLAND 1975

GORE AND DISTRICTS [GORE]

WWL Powell 1936-47
 H Hook 1947-60
 PC Williams 1960-70
 AV Jaquiere 1970-80
 NW Derbyshire 1980-84
 GB Entwisle 1984-94
 AJ Clark 1995-99
 WF Schroeder 1999-2002
 GV Vidal 2003-05
 P Dyer 2006-08
 JR Favel 2008-10
Hokonui Regional Deanery

GORE CURACY**Until 1954**

FH Waldron 1942-47
 J Borrell 1948-49
 AV Jaquiere (Pinc) 1951-54

TAPANUI**1954-82**

AV Jaquiere 1954-57
 AE Duffy 1957-62
 JB Wilkinson 1962-67
 NE Hurd 1967-70
 GAR Arthur 1970-72
 MJ Hurd 1972-77
 EPG Charles 1977-82
Divided: Waimea Plains, Balclutha and Gore

TAPANUI

Tapanui, Waikaka and Heriot
 SA Mawhinney 1984-87
 GJ Dale 1988-92
Tapanui-Mataura
 SG White 1992-94
 J Clark (Enabler) 1995-99

WAIMEA PLAINS

SE Wood 1942-48
 J Smith 1948-52
 JS Martin 1952-53
 WHD Hartley 1954-58
 JE Greer 1958-62
 LF Steel 1962-69
 BS Robertson 1969-73
 PL Robinson 1973-78
 KJ Light 1978-82
 TG Nicholas 1983-86
 LB Mackay 1986-89
 CJ Rodgers 1989-2009
Fiordland, 1983
Hokonui Regional Deanery

**HOKONUI REGIONAL DEANERY
2011**

Gore & Districts and Waimea Plains)
 A Dutton 2011-

FIORDLAND

From Waimea Plains, 1983
 JAG Brook 1983-85
 RB Whiting 1985-86?
 SA Mawhinney 1987-98
Local ministry

WYNDHAM

DJB Dorman 1945-51
 J Smith 1952-56
 AJT Fraser 1957-69
 KC Thompson 1969-74
 KJ Light 1974-78
 TG Nicholas 1979-83
 JS Fisher 1983-89
 CM McMillan 1990-96
 HR Metzger (Int) 1996-98
Local ministry

WINTON

[WINTON-OTAUTAU until 1986]

VA Bianchi 1943-48
 AH Blackburn 1948-51
 DJB Dorman 1952-57
 AV Jaquiere 1957-59
 KR McCrostie 1959-64
 AE Duffy 1964-71

SE Wood 1971-79
 PRM Toutain 1980-82
 PN Williamson 1982-86
 AJ Clark 1987-88
 w Bluff 1988-95

Local ministry

RIVERTON**Until 1996**

AWC Stace 1944-50
 MVB King 1951-55
 RA Wyndham 1955-59
 JH Fitzpatrick 1960-63
 LV Gedge 1963-66
 AV Jaquiere 1966-70
 NW Derbyshire 1970-73
 F Glover 1973-78
 JG Wilson 1978-82
 RCG Pilbrow 1982-84
 PD Hunn 1984-87
 CM McMillan 1990-96
Amalgamated with Otautau to form Western Southland

WESTERN SOUTHLAND**1996**

From Riverton and Otautau
Local ministry

NELSON

BISHOP

E Hobhouse	1858-65
AB Suter	1866-91
CO Mules	1892-1912
WC Sadlier	1912-34
WG Hilliard	1934-40
PW Stephenson	1940-54
FO Hulme-Moir	1954-65
PE Sutton	1965-90
DL Eaton	1990-2006
VR Ellena	2006-

VICAR-GENERAL

OJ Kimberley	1932-34
EA Gowing	1954-56
P Kirkham	1956-71
D Barrett	1971-75
FJ Ford	1975-89
M C Welch	1989-92
RE Barrett	1993-2001
VR Ellena	2002-06
RB Kingston	2006-11
TF Mora	2012-

DEPUTY VICAR-GENERAL

M C Welch	1978-88
MJ Hurd	1988-93
...	
DH Hollingsworth	2013-

CHAPLAIN TO BISHOP

WF Wilkens	1956-83

DOMESTIC CHAPLAIN

D Barrett	1958-60
JH Evans	1970-77
DC Narbey	1978-90

DIOCESAN SECRETARY

JN Stephenson	1931-56
WF Wilkens	1956-83
RJW White	1984-97
RG Burgess	1998-2001
IL Pask	2001-

ARCHDEACONS

WAIMEA

OJ Kimberley	1940-49
TE Champion	1949-52
HE Rowe	1952-54
TJ Smith	1955-56
HF Ault	1956-65
P Kirkham	1966-71
BD Jameson	1971-78
OCL Kimberley	1978-92

NELSON

PM Keith	1966-76
M C Welch	1976-90

MARLBOROUGH

D Haultain	1940-47
P Kirkham	1949-66
PW Mann	1966-71
FJ Ford	1971-89
RJ Taylor	1988-91

MAWHERA

TJ Smith	1940-54
HE Rowe	1954-56
DG Spencer	1957-61?
BD Jameson	1961-70

D Barrett	1970-75
M C Welch	1975-76
RDP Hughes	1977-89
WHT Hodge	1989-93

REGIONAL DEANS

<i>Rural Dean, Nth Marlborough</i>	
RJ Taylor	1987-88

Nelson

JR Wilkens	1994-2003
MG Lawrence	2004-09
AJ Andrews	2009-
FRE Whitcombe	2012-14

Waimea

WHT Hodge	1993-94
DH Newbold	1995-99
BM Hogan	1999-2003?
IH Smith	2003-05
AB Wasley	2005-

Marlborough

DN Hastings	1993-94
WG Darlington	1994-95
DN Hastings	1999-2001
VR Ellena	2001-06
DJ Moses	2006-

Mawhera

DH Newbold	1993-94
RO Dunlop	1996-98
RP Kingston	1998-2006
TF Mora	2006-13
S Wockner	2013-

ARCHDEACON FOR DIOCESAN MINISTRIES

M C Welch	1990-92
RE Barrett	1993-2001
RP Kingston	2002-06

ARCHDEACON FOR RURAL MINISTRY

DN Hastings	1992-2001
VR Ellena	2002-06

PARISH CONSULTANT

RE Barrett	1991-2001

CHAPLAIN FOR CHURCH DEVELOPMENT

SM Chamberlain	2002-10

DIRECTOR POST-ORDINATION TRAINING

RS Mills	1966-69

MINISTRY EDUCATOR

CD Kenyon	1989-90
RJ Taylor	1991-93
RE Barrett	1993-2001
PR Carrell	2001-10
<i>Director of Ministry Education</i>	
TJ Harris	2010-12
<i>Associate</i>	
JR Wilkens	1993-2003

DIOCESAN ADVISER THEOLOGICAL EDUCATION

R Kempthorne	1990-96

ARCHDEACON FOR THEOLOGICAL EDUCATION & MINISTRY FORMATION

TJ Harris	2007-08

BISHOPDALE COLLEGE

RJ Taylor	1991-93
RE Barrett	1993-2001
PR Carrell	2001-09
<i>Dean</i>	
TJ Harris	2008-12
AR Burgess	2012-
<i>Senior Lecturer</i>	
SM Patterson	2010-

ADVISER TO BISHOP ON EVANGELISM

R Dyer	2004-

ARCHDEACONRY OF NELSON

CATHEDRAL

PB Haggitt	1934-50
EA Gowing	1950-56
WF Bretton	1956-70
GH Yates	1970-81
MJ Hurd	1981-93
CR Tyrrell	1994-2010
NI Kirk	2011-

ALL SAINTS', NELSON

OJ Kimberley	1939-49
TE Champion	1949-52
WF Wilkens (Pinc)	1952
HF Ault	1952-65
PM Keith	1966-76
M C Welch	1976-90
AJ Andrews	1991-97
RE Barrett (Pinc)	1997-98
SM Chamberlain	1998-2002
AR Burgess	2002-11
SG Martin	2012-

ATAWHAI-HIRA [SUBURBAN NORTH]

No appointment

D Haultain	1947-49
WF Wilkens	1949-51
CN McAlpin	1952-55
MN Brackenbury	1956-58
WT Gregory	1959-62?
K Gregory	1962-66
RS Mills	1966-69
JH Evans	1972-77
RJ Davies	1977-78
GJ Button	1978-82
TA Squires	1984-88
FR Greig	1989-95
LB Mackay	1996-2000
MG Lawrence	2003-07
JRF Cotton	2008-

TAHUNANUI

OCL Kimberley	1976-85
DN Hastings	1985-91
AJ Tucker (Pinc)	1992
PL Lyes	1992-2000
IL Spence	2001-10
RA Drury	2010-
NM Petterson (Pinc)	2011-13

VICTORY [BISHOPDALE]

JM Dobbs	1996-2004
FRE Whitcombe	2005-13
G Holmes	2014-

ARCHDEACONRY OF WAIMEA

RICHMOND

CF Saunders	
(w Stoke)	1935-46
TE Champion	1947-49
HE Rowe	1950-56
BJ Machell	1957-71
AC Brown	1971-76
LE Pfankuch	1976-85
OCL Kimberley	1985-92
JH Dyer (Pinc)	[1985-86]
R Dyer	1992-2004
JR Kingsbury	2004-10
SF Gill	2011-

STOKE

Incl in Richmond 1938-49

HJ Flatt	1950-56
K Tutt	1956-c59
NS Clarke	1960-63
RDP Hughes	1964-77
JH Evans (Pinc)	1977
DA Braddock	1977-85
LH Kyle	1985-91
HA Babbage	1992-98
PRBL Witty	1998-2003
PR Carrell (Pinc)	2003-04
EH Corban-Banks	2004-10
P Greenwood (Pinc)	2010-

MOTUEKA

WA Beaumont	1941-46
S Corney	1946-61
BD Jameson	1946-48
RFN Thompson	1961-65
AA Purchas	1966-79
JH Evans (Pinc)	1979
WHT Hodge	1979-94
DH Newbold	1995-99
CR Ponniah	2001-09?
RA Drury	200x-0x
WM Thornton	2010-

MAPUA

[HILLS COMMUNITY CHURCH]

1994

Community Church

DM Harrison	1994-96
IH Smith (Pinc)	1997-2005
M Loken	2006-12
JA Sherlock	2012-

BRIGHTWATER

Until 1955

(Brightwater and Waimea West)

JW Bloyce	1938-49
WB Beattie (Cinc)	1949-50
K Gregory	1950-55

WAIMEA

1955

DG Spencer	1955-59
D Barrett	1960-66
BD Jameson	1966-78
DHC Hunter	1978-79
JH Evans (Pinc)	1980-83
R Kempthorne	1983-90
PD Heard	1991-2002
DM Harrison	2003-

WAKEFIELD

FJ Daynes	1938-51
WA Beaumont	1953-57
RH Dalby	1957-65
P Kirkham	1966-71
BJ Machell	1971-78
R Williams	1978-83
B Price	1983-88
RP Kingston (Pinc)	1989
<i>Waimea Project</i>	1990-92
<i>Tasman Region</i>	1992-96
BM and VE Hogan	1996-2000
PR Judge-Mears	2000-04
DJ Pomeroy (Pinc)	2004-05
AB Wasley (Pinc)	2006-

TAPAWERA

[MOTUPIKO-TAPAWERA]

DS Evans	1943-47
NRA Graham	1948
EJ Storey	1949-52
CN McAlpin	1955-58
IW Nelson	1958-60
G Spargo	1961-64
OCL Kimberley	1964-69
AB Olsen	1969-70
JH Dyer	1970-77
<i>Wakefield</i>	1978-82
MJ Beech	1982-90
<i>Waimea Project</i>	1990-92
<i>Tasman Region</i>	1992-96
<i>Wakefield</i>	1996-2000
H & HM Stephen-Smith	
(Co-Pinc)	2001-07
BV Portman (Pinc)	200x-

MURCHISON

CAJ Scarfe	1945-47
NRA Graham	1948-50
JH Dyer	1950-56
FJ Ford	1956-65
DW Pickering	1965-66
RM Bennett	1966-74
PJ Edridge	1974-77
TA Squires	
<i>w Gravity</i>	1978-79
<i>Wakefield</i>	1979-82
<i>Motupiko-Tapawera</i>	1982-90
<i>Waimea Project</i>	1990-92
<i>Tasman Region</i>	1992-96

RJ Williams (Pinc) 2002-05

WAIMEA PROJECT

1990-92

Parishes of Murchison, Motupiko-Tapawera, Wakefield w St Arnaud, Waimea
Coordinator and Vicar
M C Welch 1990-92

TASMAN ANGLICAN REGION

1992-96

PB Hurricks 1992-96

COLLINGWOOD

KG Aubrey	1945-47
DS Evans	1947-48
NS Clarke	1948-53
FJ Ford	1953-56
JH Dyer	1956-59
FR Greig (C)	1963-64
BS Cox	1966-68
PJ Taylor	1968-70

Combined with Takaka

TAKAKA

DG Spencer	1944-56
EO Harding	1956-58
BD Jameson	1958-66
R C Nicholson	1967-70

Combined with Collingwood

GOLDEN BAY

[COLLINGWOOD & TAKAKA]

1970

PJ Taylor	1970-76
PH Swears	1976-80
WF Schroeder	1981-84
RJ Williams	1984-91
SC Holmes	1992-96?
KM Williams (Pinc)	1997-98
ASM Thomas (Pinc)	1998-2005
RO Dunlop (Pinc)	2006-08
IM Thatcher	2010-

ARCHDEACONRY OF MAWHERA

GREYMOUTH

P Kirkham	1941-47
KG Aubrey	1947-69
M C Welch	1969-76
RDP Hughes	1977-89
RP Kingston	1989-2008
M Tefft	2008-

COBDEN-RUNANGA

EO Harding	1942-47
AR Miller	1947-50
JW Walton	1950-54
LK Dentith	1955-60
<i>Vacant</i>	1960-64
G Spargo	1964-67
TD Hill	1967-68
DG Gribble	1969-71
PH Swears	1971-76
GJ Button	1976-78
NC Struthers	1978-82
DB Nicholas	1982-91
RO Dunlop	1992-98
AJ Cummins	1998-2006
TF Mora (Pinc)	2006-

REEFTON

Until 1978

VL Leaning	1943-47
BJ Machell	1947-53
WF Wilkens	1953-56
WF Marriott C/V	1956-58
BS Cox	1960-66
MR Smart	1966-69
P Axcell	1973-77
JW Walton (Pinc)	1978

Combined with Ahaura-Brunnerton

AHAURA-BRUNNERTON

Until 1978

CAJ Scarfe	1941-45
NS Clarke	1945-48
BD Jameson	1948-50
RDP Hughes	1950-57
W Burchill	1957-59?
BE Loveridge	1960-67
AB Olsen	1967-69
<i>Vacant</i>	1969-75
WHT Hodge	1976-77

Combined with Reefton

**REEFTON w
AHAURA-BRUNNERTON
1978-89**

WHT Hodge	1978-79
B Price	1979-83
MP Davies	1983-86
R Dyer	1987-89

**REEFTON AND
GREY VALLEY
1989**

R Dyer	1989-91
RG Burgess (Pinc)	1991-93
AJ Cummins (Pinc)	1993-95
PA Cave (Pinc)	1996-98
RJW White (Pinc)	1998-2001
AJ Stringer (Pinc)	2002-

**WESTPORT
Until 1994**

S Corney	1939-46
HJ Flatt	1947-50
BD Jameson	1950-58
R C Nicholson	1959-67
GH Yates	1967-70
D Barrett	1970-75
RJ Davies (Pinc)	1975
JV Neal	1975-80
NC Struthers (Pinc)	[1978]
PH Swears	1980-90
DH Newbold	1991-94
<i>Combined with Granity</i>	

**GRANITY-KARAMEA
Until 1994**

HE Rowe	1940-46
EJ Storey	1947-49
NRA Graham	1950-53
W Burchill	1954-57
DJ Williams	1958-62
RM Bennett	1964-66
IW Nelson	1966-71
G Spargo	1971-73
P Dyer	1973-75
TA Squires	1975-78
<i>w Murchison</i>	1978-79
PH Swears (Pinc)	1980-90
<i>Combined with Wesport</i>	

**BULLER
1994**

PD Hunn	1994-95
AP Hoggan	1997-2000
AB Wasley	2001-06
S Wockner (Pinc)	2009-

**ARCHDEACONRY OF
MARLBOROUGH**

BLLENHEIM

D Haultain	1939-47
P Kirkham	1947-66
PW Mann	1966-71
S Anderson	1971-76
DW Pickering	1977-85
RJ Taylor	1985-91
VR Ellena	1992-2006
PG Minson	2008-11
RJ Barnes	2011-

**BLLENHEIM SOUTH
1989**

<i>From Blenheim</i>	
WG Darlington	1989-95

PR Carrell	1995-2001
PB Hurricks	2001-09
DJ Moses	2009-

PICTON

TE Champion	1940-47
KG Aubrey (LT)	[1941-43]
CE Tanner	[1943]
EO Harding	1947-56
GV Hill	1956-60
NJ Bythell	1960-69
GR Ford	1969-77
M C Morgan	1977-79
JH Evans (Pinc)	1979-80
FR Greig	1980-89
JR Wilkens	1990-93
TJ Morris (Pinc)	1993-94
DN Hastings	1995-2001
RO Dunlop	2001-06
GJ O'Brien	2007-10
R Dyer	2010-

HAVELOCK & THE SOUNDS

NCK Titchener	1942-47
(JW Walton (CA)	1946-48)
WB Beattie	1950-57
GR Ford	1957-64
FR Greig	1964-72
DG Gribble	1972-76
JW Walton (Pinc)	1976
DC Narbey	1976-78
JW Walton (Pinc)	1978
EJ Sears	1978-83
CD Donaldson	1983-85
DR Nimmo	1985-90
CD Kenyon	1991-c93
RG Burgess (Pinc)	1993-98
EJ Sears (Pinc)	1998-2005
DJ Pomeroy (Pinc)	2005-12
CD Donaldson	2012-

KAIKOURA

HJ Flatt	1942-47
RH Dalby	1947-57
RDP Hughes	1957-64
GR Ford	1964-69
OCL Kimberley	1969-76
WF Schroeder	1976-81
DH Mellsop	1981-86
B Price	1988-91
DG Gribble	1991-95
DJ Moses	1995-99
CW Worsley (Pinc)	2000-08
OD Haring	2009-

SPRING CREEK

WW Bedwell	1938-46
WA Beaumont	1946-53
R C Nicholson	1953-59
JH Dyer	1959-67
BE Loveridge	1967-76
FJ Ford	1976-82
EJ Sears	1983-98
TJ Morris	1998-2002
FRE Whitcombe	
(Pinc)	2003-05
AJ Cummins	2006-10
DGE Harding (Pinc)	2010-

**AWATERE
1909**

RC Nicholson	1944-53
JG Meadowcroft	1953-56
WB Beattie	1957-64
FJ Ford	1965-76

FR Greig	1977-80
KC Thompson	1981-89
<i>Awatere Joint Venture</i>	
DN Hastings	1991-95
DM Harrison	1996-2003
MA Taylor (Pinc)	2003-10
D Daunauda (Pinc)	2010-

WAIRAU VALLEY

RH Dalby	1940-47
K Gregory	1948-50
AR Miller	1950-52
WF Wilkens (Pinc)	1952-53
NS Clarke	1953-60
HM Oatway	1960-66
D Barrett	1966-70
R C Nicholson	1970-77
PJ Edridge	1977-81
DG Gribble	1982-91
B Price	1991-94
PRBL Witty	1994-98
SG White	1999-2003
KJ Gwynne (Pinc)	2003-05
DJ Moses	2005-09
SJ Allcutt	2010-

**PARISHES TRANSFERRED TO
DIOCESE OF CHRISTCHURCH**

CHEVIOT

<i>Vicar</i>	
EH Newman AV	1941-46
VL Leaning	1947-49
GV Hill	1950-56
HJ Flatt	1956-58
CN McAlpin	1958-60
IW Nelson	1960-66
HM Oatway	1966-70
WR Otter	1970-76
DG Gribble	1976-82
DN Hastings	1982-85
SG Nicholls	1985-89

AMURI

LE Mackney	1945-46
HE Rowe	1946-50
RM Heard	1950-52
BJ Machell	1953-57
H Harper	1957-6x
DJ Williams	1962-67
JH Dyer	1967-70
AB Olsen	1970-73
DC Narbey	1973-76
PM Keith	1976-78
BJ Machell	1978-82
FJ Ford	1982-89

HANMER

LE Mackney	1946-48
E Mannering	1950-52
RM Heard	1952-53
RM Bennett	1956-64
LM Swindlehurst	1964-70
JM Craighead	1970-81
AJN Stockdale	1981-89

WAIAPU

BISHOPS

W Williams	1859-76
EC Stuart	1877-94
WL Williams	1895-1909
AW Averill	1910-14
WW Sedgwick	1914-29
HW Williams	1930-37
GV Gerard	1938-44
GC Cruickshank	1945-46
NA Lesser	1947-70
PA Reeves	1971-79
RV Matthews	1979-83
PG Atkins	1983-90
MJ Mills	1991-2002
JW Bluck	2002-08
DC Rice	2008-13
AWL Hedge	2014-

SUFFRAGAN BISHOP

Bishop of Aotearoa

FA Bennett	1928-50
WN Panapa	1951-68
MA Bennett	1968-81
W Vercoe	1981-92?

BISHOP IN THE BAY OF PLENTY

GHD Connor	1989-1992

REGIONAL BISHOPS

Eastland and Hawkes Bay

MJ Mills	1991-2002

Bay of Plenty

GHD Connor	1992-2005

VICAR-GENERAL

JB Brocklehurst	1945-55
R Hodgson	1955-66
SFN Waymouth	1966-68
HE Rowe	1969-79
PG Atkins	1980-83
DJ Coles	1983-84
MR Smart	1984-87
GHD Connor	1989-2005
DM Brooker	2005
BJ Hamilton	2006-

DEPUTY VICAR-GENERAL

SFN Waymouth	1961-66
HA Childs	1966-73
<i>Vacant</i>	1973-8x
AH Dryburgh	198x-89
MJ Mills	1989-91
R Caudwell	1991-93
DM Brooker	1994-2004
NA Hendery	2004-

DIOCESAN SECRETARY

JB Fielder	1876-1917
Ven WJ Simkin	1917-26
Ven JB Brocklehurst	1926-28
REH Pilson	1928-56
LR Nash	1957-72
R Hine	1972-73
PG Atkins	1973-79
R Nairn	1979-95
NF Eagles	1995-2007
C Houston	2007-12
Mrs C Kaye	2012-

ARCHDEACONS

WAIAPU

MW Butterfield	1930-49
AF Hall	1949-54
ARH Morris	1955-66
WM Edmunds	1966-76
RV Matthews	1976-79
TeK Paenga	1979-81
GHD Connor	1981-86

TAURANGA

R Hodgson	1936-66
TF Fagg	1966-72
DT Ferguson	1972-76
HG Titterton (Act)	1976-77
MR Smart	1977-88
<i>Commissary</i>	
R Caudwell	1992-93

HAWKES BAY

JB Brocklehurst	1944-54
SFN Waymouth	1955-68
HE Rowe	1968-79
PG Atkins	1979-83
AH Dryburgh	1983-89

TAIRAWAHITI

W Vercoe	1978-81
WB Turei	1981-92

DIRECTOR OF RELIGIOUS EDUCATION

Mr RE Walton	19xx-64
HH Eames	1965-68
...	
GA Brady	1974-76

MINISTRY EDUCATOR

GEA Wilson	1978-80
...	
R C Mawson	1991-98
IP Render	1998-2004
MP Davies	2005-

MINISTRY ENABLERS

<i>Eastland and Hawkes Bay</i>	
CW Bennett	1994-2003
<i>Hawke's Bay</i>	
SA Neal	2001-03
<i>Eastland</i>	
BJ Thomas	2001-05

REGIONAL

MINISTRY CONVENORS

<i>Napier-Hastings</i>	
NA Hendery	2003-10
<i>Central & Southern Hawkes Bay</i>	
AH Czerwonka	2003-08
EC Fairbrother	2008-10
<i>Napier & Hastings</i>	
EC Fairbrother	2004-09
<i>Bay of Plenty</i>	
AW Bruce	2004-13
<i>Eastland</i>	
TMR Papuni	2005-10

BISHOP'S CHAPLAINS

<i>Hawke's Bay</i>	
NA Hendery	2010-11
JM Dawson	2011-
<i>Eastland</i>	
AW Bruce	2011-13
S Donald	2013-
<i>Bay of Plenty</i>	
AW Bruce	2013-

HAWKE'S BAY REGION

ST JOHN'S CATHEDRAL, NAPIER

OSO Gibson	1944-61
EWR Guymer	1961-c63
HA Childs	1964-73
BN Davis	1973-80
DJ Coles	1980-84
MJ Mills	1984-91
NA Hendery	1991-2003
HE Jacobi	2004-12
MJH Godfrey	2013-

ST AUGUSTINE'S, NAPIER

SR Gardiner	1935-46
GB Stephenson	1946-50
CE Hyde	1950-56
KJ Mackie	1956-61
HE Rowe	1962-73
JB Wickham	1973-78
BH Allom	1978-81
DI Jensen	1981-c88
DM Brooker	1989-95
IP Render	1995-98
TC Harrison	1998-2012
L Te Kira	2013-

WESTSHORE

[PORT AHURIRI]

[ST ANDREW, NAPIER]

WSG Cameron	1938-52
WG Bird	1952-53
TF Fagg	1954-65
JS Willoughby	1965-72
AB Pywell	1972-83
M-L Shallcrass	1983-85
R C Mawson	1985-90
CW Bennett	1991-93
<i>Local Shared Ministry</i>	

TARADALE

ML Calder	1944-49
JCJ Wilson	1949-55
R C Aires	1956-57
TM Loten	1958-76
AH Dryburgh	1976-93
WM Thornton	1993-2003
DJ Woods	2004-11
S Hayes	2012-

TAMATEA

<i>Cooperating Parish</i>	
RW Westra (Pres)	1975-79
<i>Vacant</i>	1980-81
GT Gilbert (Meth)	1982-84
<i>Vacant</i>	1984-2000
HM Flavell (Ang)	2001-03
<i>Local priests, 2003</i>	

HASTINGS

WT Drake	1938-46
KF Button	1946-68
PJ Munton	1968-76
S Anderson	1976-82
CJ Pether	1982-85
MJ Black	1986-96
GE Pilgrim	1997-2012
HD Wilderspin	2013-
<i>Mahora, 1962</i>	
<i>Riverslea, 1963</i>	

MAHORA
1962-2012
From Hastings
 HG Titterton 1962-67
 DJ Kidd 1967-72
 JS Willoughby 1972-78
 R C Mawson 1978-85
 JR & M-L Shallcross 1985-86
 RY Sinclair 1987-90
 MP Baker 1991-95
 JI Olsen 1995-99
Local Shared Ministry
Linked with Riverslea, 2012

RIVERSLEA
1963-2012
From Hastings
 AB Pywell 1963-72
 TF Fagg 1972-76
 ALR Chalmers 1976-79
 CVD Baker 1980-94
 AJ Hughes 1994-2002
 WM Thornton 2003-09
Linked with Mahora, 2012

RIVERSLEA and MAHORA
2012
Missioner
 T Barker 2012-

HAVELOCK NORTH
 SFN Waymouth 1937-55
 JCJ Wilson 1955-70
 DW King 1971-79
 PG Atkins 1979-83
 R Caudwell 1983-93
 DS Dinniss 1994-98
 DS & EA Dinniss 1998-2002
 HE Hicks (Pinc) 2002-03
 BR Dawson 2003-12
 BA Carey 2014-

CLIVE-HAUMOANA
Cooperating Parish
Vacant 1932-47
 W Lea 1947-50
Vacant 1951-67
 CW Bennett 1968-71
Vacant 1971-79
 GGE Harding (Pres) 1980-90
 RC Mawson 1991-98
Local priests

FLAXMERE
1975-2010
 WP Naera 1975-78
 IL Dunnett (Pres) 1979-85
 S Anderson 1988-90
 RJ Dunlop 1991-97
 MJ Thompson (Asst) 1997-99
Vacant 2000-03
 EC Fairbrother 2004-10
Closed

PUKETAPU
Until 1989
 JJ Anderson 1936-55
 SFN Waymouth 1955-68
 JK McGeachie 1969-84
 JS Williams 1984-89

DANNEVIRKE
Until 2011
 GB Stephenson 1918-46

SR Gardiner 1946-61
 PW Mann 1961-66
 BN Davis 1967-73
 MR Smart 1973-77
 DE Hall 1977-85
 CW Bennett 1987-91
 AL & AW Bruce 1991-2000
 PR McDougall 2000-07
 TJ Delaney 2007-11
Ruahine Ministry Team

WOODVILLE
Until 2011
 WTF Skey 1942-47
 JDG Hodgson 1948-52
 DHA Niblock 1952-57
 WH Gregory 1957-64
 IH Tweddell 1964-68
 GV Hill 1968-71
 NS Clarke 1971-75
 TM Loten 1976-80
 JA Minns * 1981-83
 GB Scoble * 1985-86
 CW Bennett * 1987-91
 BR Leatham (Pinc) 1991-95
Ruahine Ministry Team
 * Dannevirke

WEBER
....-2011
Local Shared Ministry

WAIPAWA
Until 2011
 WSC Stephens 1938-46
 R C Aires 1946-49
 ML Calder 1949-60
 RM Murphy 1961-63
 JM Reed 1963-68
 JA Trindall 1968-73
 HE Rowe 1973-79
 ALR Chalmers 1979-84
 AG Hendery 1984-89
 LM Warburton 1989-95
 MP Davies 1995-2005
 CW Bennett (Pinc) 2005
Local Shared Ministry
Ruahine Ministry Team

WAIPUKURAU
Until 2011
 C Mortimer-Jones 1938-45
 CE Hyde 1945-50
 PH Blakiston 1950-60
 RV Matthews 1960-70
 PG Atkins 1970-73
 BH Allom 1973-78
 WP Naera 1978-80?
 AR Gardiner 1981-88
 GE Pilgrim 1988-97
 RA Bruere 1997-2005
 LB Te Kira 2006-12
Ruahine Ministry Team

PORANGAHAU
Until 2011
 LO'S Beere 1941-45
 FA Oulds 1945-47
 R C Aires 1949-56
 PW Mann 1956-61
 KJ McGeachie 1961-69
Vacant 1969-73
 WP Naera 1973-75
 TJ Tuhiwai 1975-79
 RY Sinclair 1979-83

WN Wilder 1985-88
 SL Donald 1990-93
 BL Marchant (Asst) 1994-96
Takapau 1996-97
Local Shared Ministry
Ruahine Ministry Team

TAKAPAU
Until 2011
 JDG Hodgson 1943-48
 TM Loten 1948-50
 GFW Oulds 1950-56
 JS Willoughby 1956-65
 SW Willinck 1965-c69
 AW Arrowsmith 1970-74
 PT Kapa 1974-81
 IE Davies 1981-89
Takapau-Ormondville-Norsewood
 RA Bruere 1991-97
 BL Marchant 1998-2001
Ruahine Ministry Team

OTANE
1914-82
 RT Hall 1926-57
 WA Westley 1958-60
 CB Robinson 1960-64
 RG Neilson 1965-70
 JCJ Wilson 1970-77
 PJ Davidson 1978-80
 WG Hendery 1980-82

RUAHINE
2011
Dannevirke, Waipukurau,
Waipawa, Woodville, Takapau,
Porangahau, Weber
Regional Convenor & Team Leader
 TJ Delaney 2011-
Regional Pastor
 HM Flavell 2011-
Missioner
 CP Smith 2011-

EASTLAND
REGION

WAIROA
 CE Hyde 1937-45
 JGB Talbot (Pinc) [1940-43]
 ARH Morris 1945-54
 WM Edmunds 1954-76
 BJ Hamilton 1976-81
 PT Kapa 1981-87
 FT Sweeting (Pinc) 1988-92
Local Shared Ministry

GISBORNE
 AF Hall 1932-54
 ARH Morris 1954-60
 TV Pearson 1960-64
 JR Maclean 1964-70
 RM Murphy 1972-74
 RV Matthews 1976-79
 SH Jones 1980-84
 BG Moore 1984-86
 BE White 1987-96
 TJ Delaney 1997-2002
 HN Pilgrim 2003-09
 BC Ramage 2010-12
 P Barber 2013-
Te Hapara 1963-2008

**E HAPARA
1963-2008**

From Gisborne
NS Clarke 1963-71
MW Fahey 1972-76
PJ Munton 1976-82
DJ Pask 1982-87
WM Thornton 1988-93
SL Donald 1993-2004
TMR Papuni 2004-08
*Local Shared Ministry
Included in Gisborne*

**WAERENGA-A-HIKA
Until 1974**

RC Aires 1938-46
WG Bird (Pinc) [1942-44]
JGB Talbot 1946-55
CS Bull 1956-62
Vacant 1962-65
JA Pittman 1965-68
RSC Fussell 1968-74
CW Bennett 1974
To Waipaoa 1974

**PATUTAHU
Until 1974**

H Speight 1933-51
FA Oulds 1951-55
B Oxenbridge 1955-71
Vacant 1972-74
CW Bennett 1974
To Waipaoa 1974

**WAIPAOA
1974**

*From Waerenga-a-hika and
Patutahi*
CW Bennett 1974-79
WH Poole(sen) 1980-81
CW Bennett 1981-82
RM John 1983-87
MA Bradley 1988-2002
JB Edmundson 2004-

**WAIKOHU
[TE KARAKA]**

Cooperating Parish 1978?
PH Blakiston 1943-50
WG Bird (Pinc) [1945-46]
JW Burley 1951-52
AMH Dewar 1953-56
CB Robinson 1956-60
HH Eames 1961-65
AR Gardiner 1965-69
Vacant 1969-71
BH Allom 1971-73
HJ Smith 1974-76
JA Minns 1976-81
AJ Thornburrow (Pres)
1981-88
RA Hewat 1988-93
SG White 1994-98
Local Shared Ministry

**WAIPIRO BAY
Until 1974**

ARH Morris 1936-45
WG Bird 1947-52
F Middlebrook (Pinc)
1953-57
JM Reed 1958-63
GV Hill 1965-68
WHH Poole 1968-74
Transferred to Pastorate

**TOLAGA BAY
Until 1974**

FA Oulds 1940-45
WG Bird 1946-47
WTF Skey 1947-52
HV Hutton 1952-58
EWR Guymmer 1959-61
ARH Morris 1961-66
JB Wickham 1968-73
Transferred to Pastorate

**EAST COAST
2004**

Priest lives at Tolaga Bay
SL Donald 2004-

**BAY OF PLENTY
REGION**

TAURANGA

BR Brierley 1944-59
EK Norman 1959-65
EC Barber 1965-73
JA Trindall 1973-81
MR Smart 1981-87
BJ Hamilton 1988-2007
PN and DJ Williamson
(Co-V) 2007-
Mt Maunganui, 1954
Gate Pa, 1965
Otumoetai, 1967
Omokoroa
Welcome Bay

**MOUNT MAUNGANUI
1954**

From Tauranga
JW Burley 1954-55
R Hodgson 1955-60
PH Blakiston 1960-75
T Raumati 1975-78
BE White 1978-82
PJ Munton 1982-89
AG Hendery 1989-91
GC Crawshaw 1991-99
AL & AW Bruce 2000-05
ME Gilpin 2005-11
RJ Vialoux 2011-

**GATE PA
1965**

From Tauranga
CS Bull 1965-70
DT Ferguson 1970-76
GE Brown 1976-81
DJ Moxon 1981-87
J Crawford 1987-95
PR McDougall 1995-2000
BL Marchant 2001-11
JM Heberton 2012-

**OTUMOETAI
1967**

From Tauranga
HG Titterton 1967-74
AW Arrowsmith 1974-80
KP Barnett 1980-84
WJD Davies 1984-88
RM John 1988-94
RJ Hoar 1994-2000
EH Prebble 2000-09
EC Fairbrother 2010-13

OMOKOROA

From Tauranga
DE Hall 1986-94

WELCOME BAY

From Tauranga
AH Davidson 1987-92

**PAPAMOA EAST
2005**

From Mt Maunganui
AL Bruce 2005-12

E PUKE

FR Rawle (Pinc) 1941-46
WSC Stephens 1946-61
SR Gardiner 1961-63
WH Gregory 1964-74
HG Titterton 1974-77
SH Jones 1977-80
MW Fahey 1980-82
CW Bennett 1982-87
FT Starbuck 1987-96
E Walker 1996-2001
SK Leota 2001-08
BJ Hamilton 2008-13
R Dewdney 2014-

ROTORUA

R Hodgson 1935-55
JGB Talbot 1955-65
TF Fagg 1965-72
JB Greenaway 1972-80
GJJA Hadlow 1980-91
MA Gerritsen 1992-94
DM Brooker 1995-2004
JJ Chalmers 2005-08
AH Czerwonka 2008-
Taupo, 1958
Murupara, 1961
West Rotorua

WEST ROTORUA

From Rotorua
Local Shared Ministry

**TAUPO
1958**

From Rotorua
HH Tangohau 1958-59
WJW Rosevear 1959-65
BP Williams 1965-70
RV Matthews 1970-76
MW Fahey 1976-80
AW Arrowsmith 1980-85
GHD Connor 1986-89
JSD Shallard 1989-96
GD Hickman 1996-2005
JM Blundell 2006-12
PG Minson 2011-
Turangi, 1967

**TURANGI
1967**

From Taupo
Cooperating Parish 1980
AW Arrowsmith 1967-70
LPF Florance 1970-75
Vacant 1976-78
P Burns 1978-80
L George (Meth) 1981-84
P Alofivai (Pres) 1985-90
JB Ingham 1990-91
KJ Tarry 1993-2002
PF Olds 2003-12
Local Shared Ministry

MURUPARA-REPOROA
1960-81

From Rotorua

RM Murphy (Pinc)	1960-61
RG Neilson	1961-64
RA Ladd	1965-69
DM Jones	1969-73
JB Ingham	1974-78
WTG James	1978-80

WHAKATANE

JCJ Wilson	1943-49
TM Loten	1950-58
JR Maclean	1958-64
MW Fahey	1965-72
SH Jones	1972-77
MR Smart	1977-81
GC Crawshaw	1982-87
ED Kearse	1988-92
AH Czerwonka	1993-2003
RA Bruere	2005-

Edgecumbe-Kawerau, 1956

OPOTIKI

K Liggett	1944-48
WM Edmunds	1949-54
KJ Mackie	1954-56
AMH Dewar	1956-61
DT Ferguson	1962-65
JK Bellingham	1965-70
T Raumati	1970-75
DI Jensen	1975-81
JB Ingham	1981-84
JSD Shallard	1984-89
MR Cotton	1989-96
CC Te Hiko	1996-2000
MJ Thompson	2001-05
JJ Austing	2006-12
AL Bruce	2012-

EDGECUMBE-KAWERAU
1954

From Whakatane

DCG Cameron	1954-56
JK McGeachie	1956-61
DJ Kidd	1962-67
ALR Chalmers	1967-69
AR Gardiner	1969-74
HJ Smith	1976-81
BJ Hamilton	1981-88
LLJ Williams	1988-2001
DFB Garrett	2001-03
AA Malcolmson	2006-08

Local Shared Ministry

WAIKATO AND TARANAKI

BISHOP OF WAIKATO

CA Cherrington	1926-50
JT Holland	1951-69
AH Johnston	1969-80
BN Davis	1980-86
RA Herft	1986-93
DJ Moxon	1993-2013
H-A Hartley	2014-

BISHOP OF TARANAKI

P Richardson	1999-

ASSISTANT BISHOP

SN Spence	1972-76

VICAR-GENERAL

Primate's Commissary

EM Cowie	1926

Vicar-General

FG Evans	1928-30
GG Bell	1930-31
GH Gavin	1931-41
HRB Gillespie	1941-43
CW Turner	1943-50
GH Gavin	1950-60
JD Hogg	1960-78
MJ Mills	1978-84
RJ Nicholson	1984-1999
Bp P Richardson	1999-2007
VJ Riches	2007-

DEPUTY VICAR-GENERAL

JD Hogg	1958-60
<i>Vacant</i>	1960-78
MC Bent	1978-85
DW King	1985-1999
J Crawford	2000-02

EPISCOPAL VICAR

RJ Nicholson	1999-

DIOCESAN CHANCELLOR

HCM Norris	1927-71
AL Bishop	1971-2000
CJ Harding	2000-

CHURCH ADVOCATE

AL Tompkins	c1945-52
HA Swarbrick	1952-65
ML Morgan	1965-67
AL Bishop	1967-71
Sir RM Jansen	1971-c2004

DIOCESAN SECRETARY

AB Whyte	1929-56
JB Armstrong	1956-64
WD Rawlings	1964-74
Miss ME Brown	1974-88
Miss YJ Smolenski	1988-91
<i>Diocesan Manager</i>	
JHA Brooks	1991-2000
Mrs JE Entwisle	2000-08
Rev DR Ferguson	2009-14

ARCHDEACONS

WAIKATO

WGH Weadon	1943-51
JD Hogg	1951-76
MJ Mills	1976-81

RJ Nicholson	1981-89
DM Miller-Keeley	1989-92
CR Falconer	1993-99
BJ Smith (Co)	1999-2006
PM Cooper (Co)	1999-2004
BA Carey (Co)	2005-11
AT Mills (Co)	2006-14
LC Symes (Co)	2011-

PIAKO

1951

WGH Weadon	1951-54
FO Dawson	1954-60
CE Hyde	1961-66
MN Richards	1966-76
GJJA Hadlow	1977-80
RJ Nicholson	1980-81
DW King	1981-85
ED Howe	1985-89
KW Baigent	1989-96
R Caudwell	1997-2001
GC Crawshaw	2001-06
LC Symes	2006-10
RT Lewis	2010-12
BA Carey	2012-14
AWL Hedge	2014

WAITOMO

1962

RR Clark	1962-76
R Caudwell	1976-83
AG Georgantis	1984-88
DG Tonkin	1989-98
J Crawford	1999-2002
VJ Riches	2002-09
MH Olson	2012-

TARANAKI

Until 2007

GH Gavin	1930-60
K Liggett	1960-68
GA Butt	1969-76
MC Bent	1976-85
DW King	1985-96
RP Taylor	1996-2004
<i>Team Ministry</i>	2004-07
<i>Divided between Parininihi amd Waitotara</i>	

PARININIHI

2007

PA Carter	2007-

WAITOTARA

2007

WTG & CA James	2007-09
PA Scaife	2009-12
TC Harrison	2012-

CHRISTIAN EDUCATION

Miss ME Brown	1962-74
MJ Mills	1976-81
RW Peters	1981-82

CHRISTIAN STEWARDSHIP

PL Connolly	1962-65
RH Goodall	1965-
RL Osborne (Asst)	1967-

MINISTRY OFFICER

variously known as

Parish Consultant

Bishop's Chaplain for Ministry

LJ Denny	1981-83
RA Herft	1983-86

MW Fahey	1987-92
KP Wright	1994-98
SJC Burns	1998-2008
PA Osborne	2008-

ARCHDEACONRY OF WAIKATO

CATHEDRAL

AR Allerton	1944-46
CW Chandler	1948-57
CG Palmer	1957-74
EA Johnston	1974-78
SDE Dunningham	1979-86
VK Lightfoot	1986-98
JF Fairbrother	1998-2001
ID Hanley	2002-06
JT Joustra	2007-12
PA Rickman	2012-
<i>Hillcrest, 1962</i>	
<i>Melville, 1963</i>	
<i>Hamilton East</i>	

WEST HAMILTON

[FRANKTON until 2000]

EG Wilson	1943-54
WPB Gamlen	1954-56
WR Cunliffe	1956-61
JH Maunsell	1961-64
KT Moody	1964-70
KP Barnett	1970-80
JE Greer	1980-88
JM Marquet	1988-93
PW Philip	1994-2000
MJ Hewat	2000-14

CLAUDELANDS

GA Crossman	1937-45
WC Wood (TPinc)	1945-46
CW Turner	1946-47
HW Heaslip	1948-53
WA Scott	1954-56
RR Clark	1957-76
IDL Cooper	1976-80
RJ Nicholson	1981-98
PM Cooper	1999-2004
AT Coyle	2005-10
LC Symes	2011-
<i>Chartwell</i>	

FOREST LAKE

1947

From Frankton

HJ Williams	1947-50
L Ives	1951
JAG Day	1951-61
RWG Eades	1961-67
GAAD Cobham	1967-71
IH Graham	1971-83
JK Hall	1983-89
DA Corban	1990-2004
GM Jens	2004-

HILLCREST

1962

From Cathedral

Cooperating Parish 1977

JD Hogg	1962-76
AW Sutton	1976-85
KP Wright	1986-91
CR Falconer	1992-99
MM Potae	2000-06
TLT Wescott	2007-
<i>Other denominations</i>	
WJ Morrison (Meth)	c1980-83

D Glenny (Pres) 1984-89
N Keesing (Meth) 1992-97
S Ferguson (Meth) 1999-c2002

**MELVILLE
1963**

From Cathedral

JFY Spear 1963-67
TH Sadlier 1967-80
KW Baigent 1980-87
AM Parkin 1987-90
WHH Poole 1991-94
BJ Smith 1995-2009

**CHARTWELL
1967**

Cooperating Parish 1975

JS Williams 1967-71
GC Crawshaw 1971-78
GV Vidal 1981-84
DM Miller-Keeley and
BR Keeley (Co-V) 1984-92
FHT Chambers 1994-2002
AT Mills 2005-14

Other denominations

TC Somerville (Pres)

1979-81
DH Ansell (Meth) 1981-85
DC Evans (Meth) 1987-94
AJ Leadley (Meth) 1995-2004
KW Olsen (Meth) 2005-

**BRYANT PARK
1986**

Cooperating Parish 1987

DH Newbold 1987-90
LD Brockbank 1991-95
S West (Meth) 1996-2000
RJ Barnes 2001-11
I Croft (Pres) 2012-

**HAMILTON EAST
1993**

From Cathedral

LN Hyde Pinc 1993-98
Local priests

**NAWTON
1996**

From Forest Lake

GAR Shaw 1996-99
MH Olson 1999-2002
RJ Hoar 2004-06
J Rowse 2011-

GORDONTON

Parish District

Ministry provided by Chartwell

**TAMAHERE
2001**

From Cambridge

ME Gilpin 2001-05
CR Luccock 2007-09
SA Neal 2009-13

RAGLAN

E Chard 1943-56
EA Addis 1956-64
RC Firebrace 1964-68
WD Whelan 1968-80
JS Williams 1980-84
BH Pierard 1984-86
GAR Shaw 1986-90
VF Hill 1990-93

PJ Meads 1993-2003

Local Ministry

HUNTLY

JM Reilly 1944-46
HJ Boyd-Bell 1946-54
EG Wilson 1954-56
AA Wright 1956-59
JM Templer 1959-65
GS Baker 1965-70
KW Baigent 1970-80
HV Leigh 1980-83
RJ McLay 1983-89
PM Cooper 1989-99
D Pineaha-Sarsfield 1999-2001
DJ Adamson 2001-
Te Kauwhata 1946

NGARUAWAHIA

HJ Taylor 1944-47
AB Miller 1947-50
CSL Oliver 1950-53
SFL Clougher 1954-57
AW Aldworth 1957-59
JP Raggett 1959-63
RJ Nicholson 1963-68
AF Hubbard 1968-73
PC Mitchell 1973-77
JD Hogg (Pinc) 1977-78
DA Corban 1978-89
PJ Munton (Pinc) 1989
MJ Gibson 1991-93
IC Smith 1995-

**TE KAUWHATA
1946**

From Huntly
WD Whelan 1946-50
WA Garraway 1950-51
E Evitt 1952-57
FA Saunders 1957-60
HJ Taylor 1960-64
NF Benham 1964-68
RC Meharry 1968-76
JFY Spear 1976-80
AA Bretherton 1981-85
BJ Smith 1985-90
NJ Schoombie 1990-94
LC Symes 1994-2003
PW Philip (Pinc) 2004
GT Silkstone 2004-07
ML Trousdale 2009-

**ARCHDEACONRY OF
PIAKO**

CAMBRIDGE

CW Chandler 1934-48
K Liggett 1949-55
CE Hyde 1955-66
FW Cook 1966-78
DW King 1979-85
AA Bretherton 1985-91
PJ Munton 1991-93
NW Derbyshire 1993-99
GC Crawshaw 1999-2007
AWL Hedge 2008-14
Tamahere, 2001

KATIKATI

JD Hervey 1944-46
JT Hickson 1946-53
AA Wright 1953-56
RC Meharry 1956-61
EGS Smith 1961-64

JE Jones 1964-66
AF Hubbard 1966-68
GC Crawshaw 1968-71
RO Dunlop 1971-76
RR Clark 1976-80
KF Watts 1980-82
CR Falconer 1983-86
TJ Meadowcroft 1986-90
MG Lawrence 1990-93
ED Corban-Banks 1994-99
BM Gibbs 1999-

PAEROA

WGH Weadon 1927-54
AF Hall 1954-56
PJ Munton 1956-61
GS Baker 1961-65
KW Baigent 1965-70
MN Richards 1970-78
T Raumati 1978-81
GE Brown 1981-87
FMT Chambers 1987-94
PA Scaife 1994-99
TC Ellis 1999-

**WAIHI
Until 1997**

ELB Gribble 1941-46
WH Moore 1946-50
JDW Raine 1950-53
WD Whelan 1954-60
JH Maunsell 1960-61
DC Beauchamp 1961-63
NA Smith 1963-68
RD Grinder 1968-70
JAG Day 1971-74
HV Leigh 1974-80
TF Sercombe 1980-86
PD Hunn 1987-91
GC Holt (Pinc) 1992-93
WC Finlay 1994-97
Divided into Waihi, Waihi Beach and Whangamata

**WAIHI
1997**

From Waihi

Local Shared Ministry

Enabler

FHT Chambers 2003-13

**WAIHI BEACH
1997**

From Waihi

Local Shared Ministry

Enabler

FHT Chambers 2003-10

**WHANGAMATA
1997**

From Waihi

Local Shared Ministry

TE AROHA

CW Turner 1931-46
WA Scott 1946-54
HJ Boyd-Bell 1954-61
WR Cunliffe 1961-67
WB Scott 1967-70
LWS Anderson 1970-72
RJ Nicholson 1972-81
ME Taylor 1981-86
T Raumati 1986-89
JK Hall 1989-93
R Caudwell 1994-2002

LC Symes 2004-09
GB Rodley 2009-11
JD Grainger 2012-

MORRINSVILLE

GWG Griffin 1944-54
FO Dawson 1954-60
GA Butt 1960-63
PJ Munton 1964-68
NA Smith 1968-73
GJJA Hadlow 1973-80
AM Parkin 1980-87
KW Baigent 1987-96
SB Turfrey 1997-2001
MH Olson 2002-10
BA Carey 2011-13
VJ Riches 2014-

MATAMATA

GFW Oulds 1935-46
ELB Gribble 1946-49
J Adams 1949-56
MN Richards 1956-70
MJ Mills 1970-75
RD Grinder 1976-80
ED Howe 1980-89
PJ Davidson 1989-98
RT Lewis 1998-2012
SM Prebble 2012-

PUTARURU

Cooperating Parish 1977
EA Addis 1943-48
FO Dawson 1948-54
GA Butt 1954-60
D Gimblett 1960-61
DA Cowell 1961-63
WB Scott 1963-67
RWG Eades 1967-71
GJ Ginever 1971-79
MD Jones 1979-81
BM Faull 1982-87
WD Givens 1988-90
B Wiedrich (Meth) 1991-92
J Wedding (Meth) 1993-95
G Husband 1996-2002
GR Singh (Meth) 2002-09
JE Tarrant 2009-

MANGAKINO-TOKOROA 1948-51

Conventional District of Putaruru
EW Startup (Pinc) 1948-51

TOKOROA-MANGAKINO 1952-55

WPB Gamlen 1952-54
LWS Anderson 1954-55
Sub-divided into Tokoroa and Mangakino 1955

MANGAKINO 1955

Cooperating Parish 1977-2010
FJ Day 1955-59
P Burns 1959-60
JB Watkins 1960-62
KW Baigent 1962-65
RK Matheson 1965-67
GE Brown 1968-71
TeW Melbourne 1971-76
KD Walker (Pinc) 1976-77
PN Davies (Pres) 1977-81
RA Bruere 1981-83
WM Tamarapa 1983-86

PM Cooper 1985-89
Local Ministry 1993-98
BA Cockburn 1998-2012

TOKOROA 1955

LWS Anderson 1955-61
PJ Munton 1961-64
TH Sadlier 1964-67
RJ Neels 1967-72
KD Walker 1972-77
PC Mitchell 1977-81
MJ Mills 1981-84
AL & AW Bruce 1984-88
RP Taylor 1989-96
MA Edwards 1997-99
RJ Hoar 2000-04
D Pineaha-Sarsfield 2005-08
Vacant 2008-12
Ministry Team

TIRAU 1966

From Putaruru
Cooperating Parish 1976
RD Grinder 1966-68
FCB Gillett 1968-70
RWG Eades 1971-74
JFY Spear 1974-76
RL Smith (Pres) 1976-82
JP Raggett 1982-89
A Barrett (Pres) 1989-2002
BJ Carey 2001-03
TW Dack 2005-11
Vacant 2011-

ARCHDEACONRY OF WAITOMO

TE AWAMUTU

MG Sullivan 1936-46
[CF 1941-46]
Priest in charge during Vicar's absence
EH Strong [1941]
WC Wood [1942-45]
FO Osborn [1945]
JD Hogg 1947-62
OR Bambury 1962-67
IDL Cooper 1967-76
R Caudwell 1976-83
AG Georgantis 1984-88
MC Bent 1989-94
SB Warnes 1994-98
WB Jackson 1998-2004
GA Allanson 2005-10
MH Olson 2011-
Orakau, 1963

ORAKAU 1963

From Te Awamutu
ED Brown 1963-66
KD Walker 1966-72
MD Jones 1972-77
GP Horne 1977-81
AET Riley 1981-84
Vacant 1985-87
BA Cockburn 1987-92
Local Ministry

TE KUITI

B Oxenbridge 1941-48
L Ives 1948-49
LPG Smith 1949-51

WA Garraway 1951-54
K Nicholson 1954-61
LWS Anderson 1961-64
JB Watkins 1964-67
WR Cunliffe 1967-75
RWG Eades 1974-76
WB Scott 1976-79
RE Mortimore 1979-85
SR Rogers 1985-90
RJ Hoar 1990-94
J Crawford 1994-2002
GB Rodley 2002-09
VC Hancock 2009-

OTOROHANGA

W Bell 1943-49
JAG Day 1949-51
JM Templer 1952-59
FJ Day 1959-63
JP Raggett 1963-65
IH Graham 1965-71
DC Beauchamp 1971-76
KD Walker 1977-82
RA Hewat 1983-88
PR McDougall 1989-95
D Goddard 1996-98?
PA Carter 1998-2002
KJ Tarry 2002-06
CM Scott 2008-
Kawhia, 1956

KAWHIA 1954

From Otorohanga
Conventional District 1954-56
JP Raggett 1954-56
KT Moody 1956-58
IH Graham 1958-59
JB Watkins 1959-60
EGS Smith 1960-61
JFY Spear 1961-63
AF Hubbard 1963-66
Mission District
FJ Day (Pinc) 1966-68
RK Matheson (Pinc) 1968-70
JM Templer (Pinc) 1970-84
Te Awamutu 1984-94
Orakau 1994-

PIOPIO-ARIA-MOKAU [PIOPIO to 1976]

Cooperating Parish 1975
Included Mokau since 1976
JT Hickson (Pinc) 1941-46
JD Hervey (Pinc) 1946-47
LF Allison (Pinc) 1947-50
FA Saunders (Pinc) 1950-57
RSC Fussell (Pinc) 1958-62
JB Watkins 1962-64
FJ Day (Pinc) 1964
RJ Neels 1964-67
JFY Spear 1967-74
RA Hewat 1974-80
W Hambleton (Pres) 1981-87
TC Ellis 1988-92
BE Cavit (Pres) 1993-99
PA Osborne 2000-08
G Husband 2009-

URUTI (TARANAKI NORTH) Until 1951

JT Hickson 1937-45

(with Pio Pio 1941-45)

GD Robson 1945-46
JD Hervey 1946
RSC Fussell 1946-51

Included in Mokau 1951

MOKAU 1951-76

From Uruti

AB Pywell 1951-53
AW Aldworth 1955-57
P Burns 1957-59
GS Baker 1959-61
WB Scott 1961-63
JA Coveney 1963-64
RD Grinder 1964-66
GE Brown 1966-68
FJ Day 1968-76

Included in Piopio 1976

TAUMARUNUI

MN Richards 1943-50
WD Whelan 1950-52
FJ Day 1952-55
F Willford 1956-58
TH Sadlier 1958-64
RC Meharry 1964-68
R Caudwell 1968-72
JA Coveney 1972-78
GC Crawshaw 1978-82
DG Tonkin 1983-92
VJ Riches 1992-2009
LRA Riches 2010-11
CM Hunn 2011-

MANUNUI 1944-51

From Taumarunui

Conventional District 1944-48

WHD Hartley 1944-51

OHURA Until 1972

WR Cunliffe 1944-46
HTN Watt (Pinc) 1946-49
AB Miller 1950-52
WD Whelan 1952-54
CSL Oliver 1954-56
JP Raggett 1956-59
DC Beauchamp 1959-61
RJ Nicholson 1961-63
RV Cook 1963-65
JM Templer 1965-68
JM Templer (Pinc) 1968-70
Included in Taumarunui 1972

TARANAKI BISHOPRIC

ARCHDEACONRY OF PARININIHI

TARANAKI CATHEDRAL St MARY'S, NEW PLYMOUTH

Pro-Cathedral 1995

Cathedral 2010

GH Gavin 1932-49
JT Holland 1949-51
WEW Hurst 1951-56
K Liggett 1956-68
GA Butt 1969-76
MC Bent 1976-85
DW King 1985-95
Sub-Dean and Vicar
DW King 1995-2000
D Hollingsworth 2000-09
Dean and Vicar
TJ Allen 2009-
West New Plymouth, 1956
Brooklands, 1966

FITZROY

JCA Zimmerman 1944-47
CW Turner 1947-50
MN Richards 1950-56
WA Beaumont 1957-61
FW Cook 1961-67
JAG Day 1967-71
JE Greer 1971-80
PC Mitchell 1981-85
RO Dunlop 1985-92
TC Ellis 1992-96
RP Taylor 1996-2004
RJ Hamilton 2005-10
PA Carter 2010-12
JG Paterson 2013-

WEST NEW PLYMOUTH

From St Mary's, New Plymouth

TH Sadlier 1956-58
AB Pywell 1958-60
WD Whelan 1960-68
RJ Nicholson 1968-72
R Caudwell 1972-77
JK Hall 1977-83
RY Sinclair 1983-87
SJ Brooker 1988-92
BM Gibbs 1993-99
ME & CD Hughes 1999-2003
DFB Garrett 2003-

BROOKLANDS

1966

From St Mary's, New Plymouth

Cooperating Parish 1975

DC Beauchamp 1966-71
DE Hall 1971-77
CH Raynor 1977-80
P Brown (Pres) 1980-82
GAR Shaw 1982-86
R Denne (Pres) 1986-95
D Pearce 1996-2001
TE Millar (Pres) 2001-08
JR Carter 2009-

NORTH EAST TARANAKI

WAITARA Until 2010

J Adams 1943-49
DHA Niblock 1949-52

RR Clark 1952-57
BH Pierard 1957-59
AW Aldworth 1959-66
JE Jones 1966-67
LJ Mould 1968-73
RM Wendelborn 1974-82
EGS Smith 1982-86
BM Faull 1987-91
RJ Barnes 1992-2000
ME & CD Hughes (Pinc) 2000-01

PA Carter 2002-09

NE Taranaki Ministry Region

BELL BLOCK-LEPPERTON 1983-2010

From Fitzroy

Cooperating Parish

DR Curtis (Pres) 1983-84
B Egli (Meth) 1985-94
BAJ Hellyer (Pres) 1995-2000
RP Taylor (Pinc) 2004
D Quin 2005-08
PA Carter 2009-10
NE Taranaki Ministry Region

INGLEWOOD Until 2010

H Irving 1943-45
WD Whelan 1946
GFW Oulds 1946-47
FA Oulds 1947-51
RSC Fussell 1951-58
RWG Eades 1958-61
IH Graham 1961-65
RV Cook 1965-66
ED Brown 1966-70
RD Grinder 1970-76
TF Sercombe 1976-80
WGS Marsh 1981-82
KD Walker 1982-86
PR McDougall 1986-89
BJ Smith 1990-95
CN Tweddell 1995-97
MC Bent 1998
GB Rodley 1998-2002
G Husband 2002-09
NE Taranaki Ministry Region

NORTH EAST TARANAKI MINISTRY REGION 2010

Waitara, Bell Block and Inglewood

Regional Dean

VJ Riches 2010-14

ARCHDEACONRY OF WAITOTARA

CENTRAL TARANAKI

STRATFORD Until 2007

HW Heaslip 1942-48
WEW Hurst 1948-51
LPG Smith 1951-53
AB Pywell 1953-58
KT Moody 1958-64
LWS Anderson 1964-70
GS Baker 1970-73
JS Williams 1973-80
MJ Black 1981-86
CR Falconer 1986-91
T Raumati 1993-98
PA Scaife 1999-2006

PW Barleyman (Pinc)
2007
Central Taranaki Ministry Region

WHANGAMOMONA
Until 1951

F Hart 1944-46
FO Osborn 1946-48
JW Burley 1948-49
N Tidswell 1949-51
Stratford 1951-75
Taranaki East 1975-88
Stratford 1988-

TARANAKI EAST
1975-88

Cooperating Parish
K Allen (Pres) 1975-79
BM Faull 1979-82
WJ Orange (Pres) 1984-88
Incorporated into Stratford

OKATO

Cooperating Parish 1978
L Ives 1941-48
EA Addis 1948-56
GWG Griffin 1956-59
RC Firebrace 1959-64
PA Reeves 1964-66
AW Aldworth 1966-71
JS Williams 1971-73
ED Howe 1973-80
M Dickinson (Meth) 1981-83
S Carney 1984-85
AK Everitt 1986-91
GGE Harding (Pres) 1991-97
MC Bent 1997-98
IF Campbell 1997-2003
Central Taranaki Ministry Region

ELTHAM-KAPONGA
Until 2007

Transferred from Dio Wellington
Vicar
DG Boyd 1998-2000
Assistant
PW Barleyman 1998-2000
Enabler
DG Boyd 2000-02
PW Barleyman 2002-07
Local priests
Central Taranaki Ministry Region

MANAIA

Enabler
DG Boyd 2000-02
Assistant
PW Barleyman 2000-2001
Local priests
Central Taranaki Ministry Region

OPUNAKE

Enabler
DG Boyd 2000-02
Assistant
PW Barleyman 2000-2001
Local priests
Central Taranaki Ministry Region

CENTRAL TARANAKI
MINISTRY REGION
2007

Stratford, Okato, Eltham, Manaia
and Opunake
Regional Dean
PW Barleyman 2007-
Priest Associate
JK Singh 2010-12
CC Barnes 2012-

SOUTH TARANAKI

HAWERA

Transferred from Dio Wellington
WTG James 1999-2009

PATEA

Transferred from Dio Wellington
PD Hunn (Pinc) 2000-01
Enabler
CA James 2003-09

WAVERLEY-WAITOTARA

Transferred from Dio Wellington
Cooperating Parish
Enabler
CA James 2003-09

SOUTHERN TARANAKI
MINISTRY REGION

Hawera, Patea and Waverley-
Waitotara
Co-Archdeacon
CA James 2007-09
Regional Dean
PA Scaife (Int) 2009-10
MH Olson 2010-11
TC Harrison 2012-

WELLINGTON

BISHOP

CJ Abraham	1858-70
O Hadfield	1870-93
F Wallis	1895-1911
TH Sprott	1911-36
HStB Holland	1936-46
RH Owen	1947-60
HW Baines	1960-72
EK Norman	1973-86
BN Davis	1986-97
TJ Brown	1997-2012
JCH Duckworth	2012-

ASSISTANT BISHOP 1952

EJ Rich	1952-60
GM McKenzie	1961-76
ML Wiggins	1976-81
WJW Rosevear	1981-87
HH Winiata	1987-89
TJ Brown	1991-97
BR Carrell	1991-98

VICAR-GENERAL 1925

FH Petrie	1944-46
EJ Rich	1947-61
HSI Kenney	1961
GM McKenzie	1961-76
ML Wiggins	1976-81
WJW Rosevear	1981-87
HH Winiata	1987-89
IG Bourne	1989-91
TJ Brown	1991-97
BR Carrell	1998-99
PJ Muxlow	2000-10
RJ McLay	2010-14

DEPUTY VICAR-GENERAL

...	
IG Bourne	1985-89
BR Carrell	1991-97
...	
L Perris	2005-08
MJ Black	2010-13

ARCHDEACONS

WELLINGTON

EJ Rich	1945-61
HA Childs	1961-64
HC Arnold	1964-68
EK Norman	1969-73
VW Joblin	1973-78
IG Bourne	1978-86
JR Randerson	1987-90
IG Bourne	1990-95
JF Fairbrother	1995-98
DJ Williamson	1998-2007
RJ McLay	2007-

WAITOTARA Until 1999

JR Young	1932-59
FO Ball	1959-70?
RB Somerville	1971-78
AE Duffy	1978-86
DA Pullar	1986-89
UGW Simpson	1990-93?
JC Anderson	1994-99

WANGANUI 1999

RK Ashford	1999-2004
PJO Bengé	2004-05
E Body	2005-

RANGITIKEI Until 1999

FH Petrie	1934-46
HW Monaghan	1947-51
HSI Kenney	1951-64?
RB Somerville	1966-71
LM King	1971-79
MA Le Fevre	1979-84?
HE Hicks	1985-90
BR Carrell	1990-91
JD Malcolm	1992-97
KI McLellan	1997-99

MANAWATU 1999

KI McLellan	1999-2001
JM Marquet	2001-04
DR Ferguson	2004-06
DA van Oeveren	2007-

WAIRARAPA

EJ Rich	1940-45
HSI Kenney	1945-51
GM McKenzie	1951-63
VC Venimore	1963-80
DC Weaver	1980-89
BH Allom	1989-93
KI McLellan	1993-95
GS Baker	1995-96
RM Wendelborn	1996-2000
GR Oviden	2000-06
HM Croft	2006-

BELMONT 1951

DB Malcolm	1951-61
WA Scott	1961-70
TV Pearson	1970-78
GA Butt	1978-85
HH Winiata	1985-87
TJ Brown	1987-91
JF Hardie	1991-2002
JDB Boniface	2002-
PJO Bengé	2006-08
DV Plimmer	2008-12
JN Tait	2012-

KAPITI 1969

TPN Panapa	1969-76
JD Orchard	1977-87
JC Anderson	1987-92
MH Watson	1992-96
BM Faull	1996-2004
L Perris	2004-08
JM Dawson	2008-11
JA Rokotakala	2011-

OHARIU 1989

MR Smart	1989-98
Mrs HF Baskerville	1999-2004
MJ Black	2004-13

DIOCESAN SECRETARY

STC Sprott	1938-65
TEJ Palmer	1966-72
RN Grove	1973-78
DJH Steele	1978-88

Ms B Cribb	1988-94
Mrs EM Smaal	1994-2002
HG Resink	2002-04
Ven BM Faull	2004-

CHRISTIAN EDUCATION

<i>Diocesan Youth</i>	
AH Dryburgh	1959-62
<i>Director, Christian Education</i>	
AH Dryburgh	1962-71
KH Reardon	1972-74
DC Weaver	1975-78
P Dyer	1978-88
<i>Assistant</i>	
GH Yates	1965-67
GA Brady	1968-70

ARCHDEACON FOR YOUNG PEOPLE

PA Malcolm	1998-2004
AC Cater	2003-06
<i>For the Next Generation</i>	
Mrs GR Thomson	

MINISTRY EDUCATION

<i>Director, Post-Ordination Training</i>	
PA Stuart	1978-87
<i>Ministry Educator</i>	
P Dyer	1988-93
PJ Muxlow	1994-98

ARCHDEACON FOR MINISTRY DEVELOPMENT

PJ Muxlow	1998-2010
MA Gerritsen	2010-13
WPH Scott	2014-

PARISH DEVELOPMENT

<i>Diocesan Consultant</i>	
RJ Muller	1988-98

ARCHDEACON FOR PARISH DEVELOPMENT

RJ Muller	1998-2004

ARCHDEACON FOR MISSION

JM Marquet	2004-07
MA Gerritsen	2007-09
DA Te Hiko	2010-13
S King	2014-

ARCHDEACONRY OF WELLINGTON

ST PAUL'S, WELLINGTON CATHEDRAL 1840

<i>Vicar (Dean from 1948)</i>	
DJ Davies	1938-62
WEW Hurst	1963-77
J Thomas	1978-85
MH Brown	1985-2002
D Sparks	2003-04
FD Nelson	2004-12
D Wilkinson	2014-

ST PETER'S, TE ARO

ACF Charles (Pinc)	1944-45
EJ Rich	1945-52
OW Williams	1952-57
WA Pyatt	1958-62
GEA Wilson	1962-78
JR Randerson	1978-90
DA Tannock	1991-95
HM Bowron	1995-2005

GC Nicholson 2006-12
BR Dawson 2012-

ST MARK'S

NFE Robertshawe 1933-54
TV Pearson 1954-60
ML Calder 1960-82
SS Hadlow 1982-86
RRL Oppenheim 1987-91
JJ Terris (LT) 1991-92
JF Fairbrother 1992-98
AG Hendery 1999-2005
MJS Holland 2005-12

ST THOMAS', NEWTOWN Until 1970

KD Andrews-Baxter 1942-46
JCA Cole 1946-50
N Williams 1951-62
SD McConchie 1962-70
*Combined with Berhampore to form
Wellington South, 1970*

BERHAMPORE Until 1970

TF Fagg 1942-50
HG Boniface 1950-52
PE Sutton 1952-58
LB Robinson 1958-62
LWG Rogers 1962-68
CC Banfield 1968-70
*Combined with Newtown to form
Wellington South, 1970*

WELLINGTON SOUTH 1970

From Newtown and Berhampore
SD McConchie 1970-72
EC Barber 1973-78
RG Neilson 1978-88
TRR Tuiwai 1989-95
MH Watson 1996-2006
KB Strong (Pinc) 2006-07

HATAITAI-KILBIRNIE [KILBIRNIE]

Cooperating Parish
W Langston 1938-48
DB Malcolm 1948-61
AW Sutton 1961-70
IG Bourne 1971-95
HA Darvill (Meth) 1996-2007
DJ Williamson (CoV) 2002-03
SR Winn 2010-
Miramar, 1946

ROSENEATH

EM McLevie 1934-64
WGM Heerdegen 1964-78
MW Blain 1978-87
HMD Petzsch 1988-90
DJ Britten 1991-93
DC Best 1997-2004
SP King 2005-

ISLAND BAY

FO Ball 1941-46
PH Warren (Pinc) [1945-46]
JS Holland 1946-54
WED Davies 1954-62
IH McCaul 1963-72
CC Banfield 1972-76
DC Beauchamp 1977-91

PD Hunn 1991-94
LC Wards 1995-2002
DJ Williamson 2003-05
RCG Pilbrow 2006-

LYALL BAY 1941

JA Jermyn 1943-48
JH Datson 1949-51
WL Bell-Booth 1951-63
MA Le Fevre 1963-69
CW Cooze 1969-78
RA Simpson 1979-84
D Edgar 1984-89
JE Scutter (Pinc) 1989-91
MA Cowan 1991-95?
HM Croft 1996-2000
SJ Kimberley 2001-08
LD Ashmore (Pinc) 2008-

MIRAMAR-SEATOUN Until 1946

CE Willis 1937-46
[CF 1940-46]
EO Shield [1939-40]
JA Jermyn (Cinc) [1940-43]
WH Walton (Cinc) [1943-46]
*Miramar 1946-2007
Seatoun 1946-2007*

MIRAMAR 1946-2007

VW Joblin 1946-51
PM Keith 1951-59
RW Culpitt 1959-62
CB Robinson 1964-71
RJ White 1971-74
J Redmayne 1974-77
CJ Pether 1977-82
LB Robinson 1983-93
RW Peters 1993-2007

SEATOUN-STRATHMORE 1946-2006

From Miramar-Seatoun
WH Walton 1946-48
JB Rushworth 1948-58
JCW Mutter 1958-67
JH Williamson 1967-71
CH Raynor 1971-77
PAT Rynd 1978-79
SS Hadlow 1980-82
DA Tannock 1983-91
GAW Armstrong 1991-97
DL Broome 1999-2006

MIRAMAR-SEATOUN 2007

From Miramar and Seatoun
RW Peters 2007-09
TA McKenzie 2009-

BROOKLYN

Cooperating Parish 1979
RH Hobday 1909-17
CL Dobbs 1941-48
WA Pyatt 1948-52
G Stote-Blandy 1952-55
EW Burgin 1955-62
P Ritchie 1962-71
IJ Basire 1971-77
AB Olsen 1977-81
CS Pinker 1981-88
RRR Fulton 1988-c95
PD Bean (Pinc) 1995-96

JM Cunningham (*Pres*) 1997-2001
DJ Pask (Pinc) 2001-03
RJ McLay 2004-14

ARCHDEACONRY OF OHARIU

KARORI

FM Kempthorne 1929-50
HA Childs 1951-64
EK Norman 1965-73
GS Baker 1973-87
MR Smart 1988-98
JA Hughes 1999-
Karori West, 1964-2002

KARORI WEST-MAKARA 1964-2002

from Karori
BN Davis 1964-67
SG Cull 1967-73
K Elliott 1973-81
D Edgar 1981-84
PAB Jamieson 1985-90
TC Harrison 1990-98
JA Rokotakala 1999-2002
Reunited with Karori, 2002

KELBURN

GM McKenzie 1938-62
(CF 1940-46)
JF Mayo (Cinc) [1940-46]
DW King 1966-71
VW Joblin 1971-78
FW Cook 1978-85
PO Williams 1986-91
TJ Delaney 1991-96
MW Blain 1997-2005
DS Newton 2005-

WADESTOWN

[WADESTOWN-NORTHLAND until
1957]

LN Watkins 1939-48
M Peaston 1948-52
AJ Stewart 1952-55
MR Pirani 1955-57
HC Arnold 1957-68
AG Georgantis 1969-77
GR Ford 1977-88
AR Wards 1988-94
PA Stuart 1994-2000
HE Jacobi 2000-04
PA Malcolm 2005-14
Northland-Wilton, 1957

NORTHLAND-WILTON 1957

From Wadestown-Northland
RH Easton 1957-78
CM Hill 1979-87
JF Fairbrother 1987-92
MW Fahey 1992-95
DR Nimmo 1995-2005
DL Broome 2006-

KHANDALLAH Until 2006

WJ Durrad 1938-46
CR Kreeft 1946-49
P Wiltshire 1950-58
NCK Titchener 1958-73
LB Robinson 1973-83
NB Hansen 1983-93

LG Boardman 1994-96
 MJ Black 1996-2006
Ngaio, 1946
Khandallah and Ngaio combined

NGAIO
1946-2006
From Khandallah
 EW Hancock 1946-49
 WL Low 1949-62
 WED Davies 1962-64
 E Ingham-Hoult 1964-70
 WJD Davies 1971-78
 HM Oatway 1979-82
 PHE Thomas 1982-84
 GJ Webb 1984-88
 PJ Muxlow 1988-94
 RGF Barker 1994-2001
 RS Mills (Pinc) 2003-04
 MJ Black (Pinc) 2004-06
Khandallah and Ngaio combined

ONslow
2006
Khandallah and Ngaio combined
 MJ Black 2006-13

JOHNSONVILLE
 BR White 1942-46
 WF Bretton 1946-50
 JB Arlidge 1950-54
 JS Holland 1954-c57
 LW Porteous 1958-73
 JD Orchard 1973-81
 TJGA Oulds 1981-86
 PR Gibbs 1987-96
 DH Lightbourne 1996-2004
 KJ Carey-Smith 2004-05
 DR Nimmo 2006-
Newlands-Paparangi, 1977
Churton Park, 1996

NEWLANDS-PAPARANGI
1977
From Johnsonville
 RW Peters 1977-81
 PJ Edridge 1981-85
 RJ Muller 1985-88
 IP Render 1988-95
 PD Bean 1996-2001
 KS Ponniah 2002-10
 JC Sim 2011-

CHURTON PARK
1996
From Johnsonville
Assistant (Churton Park)
 EH Corban-Banks 1992-94
 JH Tovey 1994-96
Priest in charge
 JH Tovey 1996-2000
 DC Te Hiko 2000-10
 JH Kean 2011-

ARCHDEACONRY OF KAPITI
PAUATAHANUI
 P Wiltshire 1944-50
 MR Pirani 1950-52
 IC Edwards 1952-54
 PJ Munton 1954-56
 FC Pearce 1957-66
 RGL Keith 1966-72
 D Edgar 1972-81

RA Ladd 1981-92
 RJ McLay 1993-2004
 JM Dawson 2004-11
 D Te Hiko (Pinc) 2012-13
Porirua, 1950

PORIRUA
1950
From Pauatahanui
Including Tawa
 WPB Gamlen 1950-52
 NCK Titchener 1952-58
Including Titahi Bay
 HJ Flatt 1958-61
Porirua only
 KH Hills 1961-c66
 LB Robinson 1967-73
 SJ Brooker 1973-76
 GE Walpole 1976-81
 JR Boyes 1981-86
 MH Watson 1987-96
 AG Hendery 1996-99
 NE Hurd 1999-2004
 EM Collins 200x-
 RR Dell (Pinc) 2010-
Tawa-Linden, 1958
Titahi Bay, 1961

TAWA-LINDEN
1958
From Porirua
 DS Edmiston 1958-67
 IH McKie 1967-72
 IH McCaul 1972-74
 RJ Muller 1974-84
 CP Tims 1985-94
 TV Alve 1994-2003
 HK Thomson 2004-07
 JA Rokotalala 2007-

TITAHAI BAY
1961
From Porirua
 HJ Flatt 1961-64
 JW Walton 1964-72
 FC Pearce (Pinc) 1972
 EF Williams 1972-76
 WA Martel 1976-85
 GL Church 1985-94
 NE Hurd (Enabler) 1995-99
 EM Collins 200x-

WHITBY
1992
From Pauatahanui
 KJ Tarry 1992-93
 EL Newport 1993-2003
 TV Alve 2004-09
 SM Williams 2009-

KAPITI
[PARAPARAUMU]
Vicar (Paraparaumu)
 HLB Goertz 1937-46
 RG Rickells 1946-49
 OW Williams 1949-52
 E Ingham-Hoult 1953-64
 JD Orchard 1964-73
Vicar (Kapiti)
 WG Hendery 1973-80
 TG Carpenter 1981-90
 BM Faull 1991-2004
 DR Ferguson 2006-09
 HG Resink 2009-
Waikanae, 1964

WAIKANAE
1964
 HSI Kenney 1964-68
 CW Haskell 1968-73
 LW Porteous 1973-80
 JC Anderson 1980-93
 GJ Harvey 1993-2010
 TM Bustin 2011-

OTAKI
 HEK Fry 1943-50
 TV Pearson 1950-54
 AF Spence 1954-61
 ES Richardson 1961-67
 IG Bourne 1967-71
 GJ Dempsey 1971-83
 KI McLellan 1983-88
 G Spargo 1989-95
 JJ Chalmers 1995-2001
 IF Campbell 2003-

LEVIN
 GB Stote-Blandy 1943-52
 EK Norman 1952-59
 VW Joblin 1959-71
 JD Malcolm 1971-78
 B Scott 1979-81
 JD Orchard 1981-87
 TR Garner 1987-96
 RJ Redmayne 1997-2004
 D Pearson 2004-

FOXTON-SHANNON
Until 1955
 JH Datson 1943-48
 MJS Wheeler 1948-51
 JD Orchard (Pinc) 1951-52
 PD Kingston 1952
 HG Boniface 1952-55
Divided 1955

FOXTON
1955-98
 GM Smallfield 1956-63
 R White 1964-68
 D Edgar 1968-72
 JK Bellingham 1972-74
 CM Hill 1974-79
 MA Cowan 1981-84
 JM Reed 1984-88
 D Davidson 1988-94
 JP Chrisp 1994-96
 JP Murphy (Pinc) 1996-98
Shannon and Foxton combined

SHANNON
1955-98
Combined with Foxton 1933-55
 AH Dryburgh 1955-59
 RM Gourdie 1959-66
 FC Pearce 1966-72
 JW Walton 1972-76
 JR Boyes 1976-81
 GJ Harvey 1983-89
 RGF Barker (Cinc) 1991-94
 GM Auton (Pinc) 1995-98
Shannon and Foxton combined

SHANNON AND FOXTON
1998
 IM Alexander 1998-2002
Local Shared Ministry

ARCHDEACONRY OF BELMONT

LOWER HUTT

JC Davies	1943-50
WF Bretton	1950-56
WA Scott	1956-70
KT Moody	1970-74
PW Mann	1975-76
GA Butt	1976-85
TJ Brown	1985-91
RRL Oppenheim	1991-2000
FD Nelson	2001-04
PJO Bengé	2005-
<i>Waiwhetu, 1946</i>	
<i>Naenae, 1947</i>	
<i>Taita, 1950</i>	
<i>Avalon, 1979</i>	

PETONE

HSI Kenney	1936-45
ACF Charles	1945-47
JA Jermyn	1948-53
HG Bowyer	1953-61
WPB Gamlen	1961-62
LG Shotlander	1962-68
IA Tweddell	1968-76
G Spargo	1976-89
MJ Burt	1989-97
JDB Boniface	1997-2005
JG Wilson	2005-

EASTBOURNE

CR Kreeft	1934-46
PA Stanley	1946-51
IH McCaul	1951-56
E Giles	1956-65
JD Malcolm	1965-71
PA Stuart	1971-82
TH Molloy	1982-89
CG Wright	1989-2000
DV Plimmer	2002-12
ER Sanderson	2013-

WAIWHETU 1946

<i>From Lower Hutt</i>	
WEW Hurst	1946-48
WL Low	1948-49
EK Norman	1949-52
EC Barber	1952-60
AF Spence	1961-69
DC Weaver	1971-75
ALR Chalmers	1975-76
AG Georgantis	1977-84
MA Cowan	1984-89
RCG Pilbrow	1990-2003
WB Jackson	2004-10
CN Datchler	2012-
<i>Wainuiomata, 1967</i>	

NAENAE-EPUNI 1947

<i>From Lower Hutt</i>	
LM King	1947-50
AF Spence	1950-
JW Walton	1954-59
RB Somerville	1959-64
CW Haskell	1964-68
DS Edmiston	1968-81
CF Browne	1981-83
GJ Dempsey	1983-93
RR McKnight (Pinc)	1994-98
JR Sleep (Pinc)	1999-2000

PCW Bodeker (Pinc)	2003
LE Kevey	2005-13

TAITA 1950

<i>From Lower Hutt</i>	
WR Cunliffe	1950-54
JB Arlidge	1954-57
AW Sutton	1957-61
RHS Smith	1961-64
OJ Matthews	1964-69
K Herd	1969-73
GJ Langrell	1973-82
C Barnes	1983-c99
JF Hardie (Pinc)	2000
HHC Noanoa	2008-
<i>Stokes Valley, 1964</i>	

STOKES VALLEY 1964

<i>From Taita</i>	
RHS Smith	1964-69
RA Ladd	1969-81
RRR Fulton	1981-88
RJ McLay	1989-93
JE Bowles	1994-97
HM Macdonald	1998-

AVALON 1979

<i>From Lower Hutt</i>	
RM Murphy	1980-81
AV Greaves	1981-88
JH McCaul	1988-92
JF Hardie	1992-2005
DR Keatley	2005-
<i>Also Urban Dean, Central Hutt Valley (Avalon, Naenae, Taita-Pomare) 2011</i>	

WAINUIOMATA 1959-67

<i>From Waiwhetu</i>	
LWG Rogers	1959-62
IH McKie	1962-67
<i>Divided 1967 between St John's and Holy Trinity,</i>	

WAINUIOMATA St John 1967-90

<i>From Wainuiomata</i>	
DV de Candole	1967-77
ED Kearse	1977-81
AR Wards	1981-88
JA Minns	1987-90

WAINUIOMATA Holy Trinity 1967-90

<i>From Wainuiomata</i>	
J Dodd	1967-72
WA Martel	1972-75
LLJ Williams	1976-85
FC Callender	1985-86
JA Minns	1987-92

WAINUIOMATA 1990

<i>Amalgamation of St John and Holy Trinity, Wainuiomata</i>	
TB Nesor	1990-95
GN Body Co-V	1995-2000
E Body Co-V	1995-2000
JH Tovey	2000-10
RE Sims (Pinc)	2010-

UPPER HUTT (Trentham) Until 1955

NE Winhall	1937-47
WM Smallfield	1947-55
<i>Upper Hutt, 1955</i>	
<i>Trentham, 1955</i>	

TRENTHAM 1955

<i>From Upper Hutt</i>	
WM Smallfield	1955-64
TV Pearson	1964-78
AR Gardiner	1978-81
PA Stuart	1982-94
AJ & CH Allan-Johns C	1995-2003
AJ Allan-Johns	2002-03
E Body (Pinc)	2002-03
DJ Pask	2003-

UPPER HUTT 1955

<i>From Upper Hutt</i>	
EB Algar	1955-60
LG Shotlander	1960-62
LB Robinson	1962-67
CF Browne	1967-73
VC Venimore	1974-81
WRC Murray	1981-87
DS Dinniss	1988-93
JA Roberts	1994-99
E and GN Body	2000-05
JDB Boniface	2005-

SILVERSTREAM 1969

<i>From Trentham</i>	
DA Pullar	1969-78
MJS Wheeler	1978-80
WR Otter	1980-93
AR Wards	1994-2001
TJ Morris	2002-07
GT Silkstone	2007-

ARCHDEACONRY OF WAIRARAPA

MASTERTON

EJ Rich	1930-45
HSI Kenney	1945-51
VC Venimore	1952-74
RM Murphy	1974-80
IDL Cooper	1980-87
BH Allom	1987-93
DC Weaver (Pinc)	1993-94
FP Noordanus	1994-2001
DWR Cole (Pinc)	2002-08
SJ Kimberley	2008-

MASTERTON SOUTH 1970

<i>From Masterton</i>	
KI Jacobsen	1970-75
CB Robinson	1975-80
BA Cockburn	1980-84
RF Downes	1984-89
DR Nimmo	1990-95
JSD Shallard	1996-2003
EL Newport	2003-12
P Brown	2012-

CARTERTON

WF Stent	1929-49
DV de Candole	1950-60

EB Algar	1960-63
EM Dashfield	1964-69
MA Le Fevre	1969-76
UGW Simpson	1976-84
DC Weaver	1984-93
AP Nunn	1994-99
GR Ovenden	1999-2006
JJ Chalmers	2008-

GREYTOWN

JC Abbott (Pinc)	1942-45
HA Walke (Pinc)	1946-49
RG Rickells	1949-51
GP Cook	1951-60
CW Venimore	1960-62
RMD Willcocks	1962
WL Low	1962-66
RM Gourdie	1966-72
RGL Keith	1972-76
WR Otter	1976-80
TR Garner	1980-87
PA Mildenhall	1987-93
IH McKie (Pinc)	1994-95
RM Wendelborn	1995-2000
JR Sleep	2000-05
JP Pinner (Pinc)	2004-08
AJ Eldred	2009-

MARTINBOROUGH

Until 1985

JR Neild	1941-47
CJG Samuda	1947-54
NFE Robertshawe	1954-58
P Wiltshire	1958-60
RJ Taylor	1960-64
WHD Hartley	1964-67
LWG Rogers	1968-75
AK Everitt	1975-81
RW Peters	1982-85

Combined with Featherston

FEATHERSTON

Until 1985

JT Holland	1938-46
(CF 1941-46)	
BR White	1946-53
RGL Keith	1953-61
JPA Harkett	1961-64
PH Robinson	1964-69
HE Hicks	1969-72
GJ Tisch	1972-74
WJ Gaudin	1974-77
WD Anderson	1977-80
NB Smith	1981-83

Combined with Featherston

SOUTH WAIRARAPA

1985

From Martinborough and Featherston

RW Peters	1985-88
RA Simpson	1990-91
GS Baker	1992-96
MJ Burt	1997-2003
HM Croft	2004-

PAHIATUA

KF Button	1938-46
JR Young	1946-51
MJS Wheeler	1951-61
RLG Keith	1961-66
RC Robertshaw	1966-70
FL Paul	1971-77
DC Weaver	1978-84
D Davidson	1984-87

KI McLellan	1988-95
DA Pineaha-Sarsfield	
	1996-99
DA van Oeveren	1999-2007
WPH Scott	2007-14
<i>(Ministry shared with Eketahuna)</i>	

EKETAHUNA

JCW Mutter	1942-46
MR Pirani	1947-50
TF Fagg	1950-54
LG Shotlander	1954-58
IG Bourne	1958-65
HE Hicks	1965-69
AJN Stockdale	1969-73
JC Anderson	1973-80
TM Chisholm	1980-85
RKB Cotton	1985-88
RG Neilson (Pinc)	1988-89
DA Pullar (Pinc)	1989-93
MA Barber (Pinc)	1993-99
DA van Oeveren	1999-2003
RM Gaskin (Pinc)	2003-08
WPH Scott (Pinc)	2008-14
<i>(Ministry shared with Pahiatua)</i>	

TINUI

W Tye	1941-47
AJ Stewart	1947-51
HC Arnold	1951-57
EM Dashfield	1957-64
DA Pullar	1964-69
GW Tisch	1969-73
G Spargo	1973-76
RM Burt	1976-80
DA Tannock	1980-83
EM Dashfield (Pinc)	1983-88
IH McKie	1988-92
DC Weaver	1993-94
...	
SJ Thomson (Pinc)	2003-

PONGAROA

[MANGATAINOKA-PONGAROA until 1947]

Until 1993

TV Pearson	1943-46
RM Gourdie	1946-52
K Elliott	1952-56
RJK Sanders	1956-58
RHS Smith	1958-61
JEB Clegg	1961-65
RB Robertshawe	1965-67
IJ Basire	1967-71
ED Kearse	1971-74
D Harrison	1974-81
KI McLellan	1981-83
FC Callender	1983-85
GE Pilgrim	1985-88
DA Pullar (Pinc)	1989-93

ARCHDEACONRY OF MANAWATU

ALL SAINTS, PALMERSTON NORTH

HW Monaghan	1945-51
HSI Kenney	1951-64
LM King	1965-79
DJ Penman	1979-82
BR Carrell	1982-91
JG Wilson	1992-2005
JM Marquet	2007-

ST PETER, PALMERSTON NORTH

FS Ramson	1936-48
RPF Plaistowe	1948-53
LM King	1953-61
EC Barber	1960-65
JGB Talbot	1965-78
HE Hicks	1978-90
TG Carpenter	1990-94
JLJ Tait	1994-2004
GR Ovenden	2004-08
PA Chrisp	2008-

ST MATTHEW, PALMERSTON NORTH 1961

MJS Wheeler	1961-69
SJ Brooker	1969-73
CF Browne	1973-81
CT Marshall	1981-86
GR Ovenden	1986-94
KI McLellan	1995-2001
DR Ferguson	2001-06
CM and KJ Carey-Smith	
(Co-V)	2007-12
FC Allport (Pinc)	2012-

MILSON

1991

Cooperating Venture

DJ Kettle	1991-c99
	2000-03
JR Lyon	2004-11

POHANGINA (Ashhurst)

AJ Farnell	1937-47
IH McCaul	1948-51
GM Smallfield	1951-56
K Elliott	1956-59
JD Orchard	1959-64
HJ Flatt	1964-69
CW Venimore	1969-72
JB Arlidge	1972-77
MJ Horn	1977-84
K Herd	1984-86
MJ Russell	1986-2001
TM Handley	2001-08
JM Budd (Pinc)	2008-12
JR Lyon (Pinc)	2012-

FEILDING

1879-1999

FH Petrie	1921-46
FO Ball	1946-55
GB Stote-Blandy	1955-63
RB Somerville	1963-71
AH Dryburgh	1971-76
MA Le Fevre	1976-84
JD Malcolm	1985-97
MJ Dewe (Pinc)	1997
RF Downes	1997-99

Included in Parishes of the Oroua

KIWITEA

1901-88

FE Fleury	1936-48
NCK Titchener	1948-52
RR Rickards	1952-55
RB Somerville	1955-59
CT Marshall	1959-64
DC Mercier	1964-76
MJ Black	1976-78
RJ Bruere	1983-87

Included in Parishes of the Oroua

**PARISHES OF THE OROUA
1999**

*Includes Feilding, Kiwitea
Rural Dean*

RF Downes 1999-2006
DA van Oeveren 2007-

**ARCHDEACONRY OF
WANGANUI**

**WANGANUI
CHRIST CHURCH**

JR Young 1932-46
JRL Higgs 1946-55
FO Ball 1955-70
RB Somerville 1971-78
WJD Davies 1979-84
DH Battley (Co-V) 1985-89
PJ Davidson (Co-V) 1985-89
MA Cowan 1989-91
JC Anderson 1993-2003
NI Kirk 2004-11
SC Goodin 2012-

**ARAMOHO
Until 1972**

AFR Parr 1943-48
HG Bowyer 1948-53
JH Smith 1953-59
GEA Wilson 1959-62
RC Robertshaw 1962-66
JB Arlidge 1966-72
Closed 1972

GONVILLE

VC Venimore 1939-52
RW Culpitt 1952-59
PM Keith 1959-62
NB Smith 1962-70
WG Hendery 1970-73
K Herd 1973-79
J Dodd 1979-84
DF Day 1985-92
JJ Terris 1992-95
RK Ashford 1995-2004
Local Shared Ministry
E Body (Enabler) 2005-06
DL Keen (Pinc) 2011-

**CASTLECLIFF
1969**

From Gonville

RJK Sanders 1969-78
CP Tims 1978-85
W Brown (Pinc) 1985-88
AP Nunn 1988-94
CJ Saunders 1995-2002
RK Ashford (Pinc) 2003-04
Local Shared Ministry
E Body (Enabler) 2005-06
DL Keen (Enabler) 2012-

**WANGANUI EAST
1951-94**

From Wanganui

PA Stanley 1951(died)
JD Orchard 1952-59
IJ Botting 1959-62
CW Venimore 1962-69
OJ Matthews 1969-77
FL Paul 1977-79
IH Tweddell 1979-83
UGW Simpson 1984-93
LW Bunney 1993-94

*Combined with St Barnabas,
Wanganui to form Eastern
Wanganui*

**WANGANUI PAROCHIAL
DISTRICT
Until 1982**

EW Burgin 1940-55
CT Marshall 1955-59
KH Hills 1959-61
LJ Mould 1961-68
RJ White 1968-71
CJ Pether 1971-74
HEI Reaney 1975-78
AV Greaves 1978-81
Now St Barnabas, Wanganui

**ST BARNABAS, WANGANUI
1982-94**

PJ Sampson 1982-88
AH Czerwonka 1988-93
LW Bunney 1993-94
*Combined with Wanganui East to
form Eastern Wanganui*

**EASTERN WANGANUI
1994**

*Combination of St Barnabas,
Wanganui and Wanganui East*
LW Bunney 1994-97
PJO Benge 1998-2005
GN Body 2005-11
DL Keen (Pinc) 2011-
Local Shared Ministry

**MARTON
Until 1998**

N Williams 1945-51
VW Joblin 1951-59
DC Mercier 1959-64
JEB Clegg 1965-72
HE Hicks 1972-78
CW Cooze 1978-89
DA Pineaha-Sarsfield 1989-96
LW Bunney 1997-98
Included in Rangitikei

**BULLS-RONGOTEA
Until 1998**

NS Barnett 1937-49
GP Cook 1950-51
GJ King 1951-54
JR Neild 1954-69
UGW Simpson 1969-76
DA Tannock 1976-80
WD Anderson 1980-95
LJ Hills 1996-98
Included in Rangitikei

**HUNTERVILLE
Until 1998**

WL Low 1944-48
RW Culpitt 1948-52
JS Martin 1953-55
DA Pullar 1956-60
CF Browne 1960-63
SG Cull 1963-67
KA Bendall 1967-69
RB Couper 1969-72
J Dodd 1972-79
GE Pilgrim 1979-85
RJ Barnes 1986-92
JLJ Tait 1992-94
WD Anderson 1995-97

Included in Rangitikei

**PARISHES OF THE RANGITIKEI
1998**

*Combination of Marton, Bulls-
Rongotea, Hunterville*
LW Bunney 1998-2000
Rural Dean
LW Bunney 2000-08
E Body 2008-

TAIHAPE

WM Smallfield 1940-47
JR Neild 1947-54
WR Cunliffe 1954-56
IH McCaul 1956-63
WL Bell-Booth 1963-75
IH Tweddell 1976-78
MJ Black 1978-81
GE Webb 1981-84
BA Cockburn 1984-86
DE Pilgrim 1987-93
RKB Cotton 1993-2000
Local Shared Ministry

**MANGAWEKA
Until 1969**

CJG Samuda 1942-47
HC Arnold 1947-51
LF Allison 1951-53
DS Edmiston 1953-58
JC Thornton 1958-59
JW Walton 1959-64
S Edwards 1964-68
UGW Simpson 1968-69
Included in Taihape

**OHAKUNE-RAETIHI
1927-59**

Vicar (Ohakune-Raetihi)
ML Underhill 1938-45
(CF 1941-45)
[VW Joblin (Cinc) 1942-43]
[AJ Stewart (Cinc) 1943-45]
V 1945-47
WL Bell-Booth 1947-51
JR Young 1951-59
Divided into two parishes

**RAETIHI
1959-63**

From Raetihi-Ohakune

RMD Willcocks 1959-61
WR Otter 1961-64

**OHAKUNE
1959-63**

From Raetihi-Ohakune
JH Smith 1959-63

**RUAPEHU
1963**

*Combination of Raetihi and
Ohakune*
CF Browne 1963-67
CW Cooze 1967-69
AR Broughton 1969-73
EL Ardley 1973-74
RL Peck 1975-91
BS Cox 1991-95

Local Shared Ministry
E Body (Enabler) 2005-06

**PARISHES TRANSFERRED TO
DIOCESE OF WAIKATO
1 January 2000**

HAWERA

DB Malcolm	1935-48
LN Watkins	1948-52
WA Pyatt	1952-58
JB Rushworth	1958-61
HG Bowyer	1961-69
MJS Wheeler	1969-78
DA Pullar	1978-89
RF Downes	1990-97
BJ Chatterton	1997-99
WTG James	1999-
<i>Transferred to Diocese of Waikato</i>	

PATEA

GP Cook	1943-50
JE Jones	1950-53
LF Allison	1953-56
CW Venimore	1957-60
RA Simpson	1960-63
GB Stote-Blandy	1963-68
RJ Muller	1968-71
AK Everitt	1971-75
HG Taylor	1975-77
BA Cockburn	1977-80
S Koreneff	1980-86
TC Harrison	1986-90
RJ Anderson (Pinc)	1990-93
DJ Day (Pinc)	1993-97
<i>Transferred to Diocese of Waikato</i>	

WAVERLEY-WAITOTARA

Cooperating Parish 1975

PA Stanley	1936-46
DV de Candole	1946-50
RGL Keith	1950-53
LW Porteous	1953-58
NB Smith	1958-62
WJ Davies	1962-67
DC Weaver	1967-71
CB Robinson	1971-75
DJ Clark (Pres)	1975-81
AK Everitt	1982-86
D Findlay (Pres)	1986-92
DF Day	1992-97
<i>Transferred to Diocese of Waikato</i>	

ELTHAM

HA Walke	1938-46
TV Pearson	1946-50
LM King	1950-53
JE Jones	1953-60
DA Pullar	1960-64
CT Marshall	1964-69
RHS Smith	1969-74
AR Gardiner	1974-78
TJGA Oulds	1978-81
AE Duffy	1981-85
LW Bunny	1986-93
SB Turfrey	1993-97
<i>Transferred to Diocese of Waikato</i>	

MANAIA

1909-88

In 1988 combined with Opunake

JS Holland	1939-46
IC Edwards	1946-52
RM Gourdie	1952-59
KA Saunders	1959-63
RL Peck	1964-68
HEI Reaney	1968-75
NB Smith	1975-81

PA Mildenhall 1981-87
Transferred to Diocese of Waikato

OPUNAKE

1913-88

K Nicholson	1942-47
PH Warren	1947-53
CW Venimore	1953-57
JB Arlidge	1957-66
CH Raynor	1966-71
KA Bendall	1971-75
JD Daysh	1975-78
CR Falconer	1979-83
ID Hanley	1983-85
JH McCaul	1986-88
<i>Combined with Manaia/Opunake</i>	

MANAIA-OPUNAKE

1988

From Manaia and Opunake

DL Parker	1988-92
CP Tims	1994-96
<i>Transferred to Diocese of Waikato</i>	

PARISHES IN NEW ZEALAND DIOCESES
1945, 1960, 1975, 1990, 2012

SUMMARY

	1945	1960	1975	1990	2012
Auckland	50	59	78	79	91
Christchurch	58	65	70	70	69
Dunedin	30	31	34	34	33
Nelson	26	28	27	24	26
Waiaapu	27	31	35	34	38
Waikato	29	33	39	39	51
Wellington	55	68	73	73	61
TOTAL	275	315	356	353	369
	Total Increase 1945-2012	Increase 1945-60	Increase 1960-75	Increase 1975-90	Increase 1990-2012
Increase					
Auckland	39	7	19	1	12
Christchurch	13	8	4	0	(1)
Dunedin	3	0	4	0	(1)
Nelson	(1)	1	(1)	(3)	2
Waiaapu	13	3	5	(1)	4
Waikato	21	4	6	0	12
Wellington	6	13	5	0	(12)
TOTAL	94	36	42	(3)	16

DIOCESE OF AUCKLAND

1945	1960	1975	1990	2012
AUCKLAND				
Cathedral	Cathedral	Cathedral	Cathedral	Cathedral
St Paul's	St Paul's	St Paul's	St Paul's	St Paul's
St Matthew's	St Matthew's	St Matthew's	St Matthew's	St Matthew's
Holy Sepulchre	Holy Sepulchre (to 1969)			
St Thomas'	St Thomas' (to 1967)			
Arch Hill	Arch Hill (to 1964)			
Ponsonby	Ponsonby	Ponsonby	Ponsonby	Ponsonby
Grey Lynn	Grey Lynn	Grey Lynn	Grey Lynn	Grey Lynn
Remuera, St Mark	Remuera, St Mark	Remuera, St Mark	Remuera, St Mark	Remuera, St Mark
Remuera, St Aidan	Remuera, St Aidan	Remuera, St Aidan	Remuera, St Aidan	Remuera, St Aidan
Epsom, St George	Epsom, St George	Epsom, St George	Epsom, St George	Epsom, St George
Mt Eden	Mt Eden	Mt Eden	Mt Eden	Mt Eden
	Islands (1959)	Islands	Islands	Waiheke Is LSMU
Total 12	Total 13	Total 10	Total 10	Total 10
WAITEMATA				
Mt Albert	Mt Albert	Mt Albert	Mt Albert	Mt Albert
Balmoral	Balmoral	Balmoral	Balmoral	Balmoral
Avondale	Avondale	Avondale	Avondale	Avondale
		Blockhouse B(1969)	Blockhouse Bay	Blockhouse Bay
Pt Chevalier	Pt Chevalier	Pt Chevalier	Pt Chevalier	Pt Chevalier LSMU
Mt Roskill	Mt Roskill	Mt Roskill	Mt Roskill	Mt Roskill
		Sandringham (1961)	Sandringham (-01)	
		Lynfield CP 1971	Lynfield CP	Lynfield CP
New Lynn	New Lynn	New Lynn	New Lynn	New Lynn
		Glen Eden (1964)	Glen Eden	Glen Eden LSMU
		Titirangi (1970)	Titirangi	Titirangi (LSMU)
		Green Bay (73-86)		
Henderson	Henderson	Henderson	Henderson	Henderson
		Te Atatu (1963)	Te Atatu	Te Atatu (LSMU)
			Massey East (1978)	Massey
Helensville	Helensville	Sth Kaipara	Sth Kaipara CP	
				Helensville (LSMU)
				Huapai (LSMU)
Total 8	Total 8	Total 15	Total 15	Total 15
TAMAKI				
Epsom, St Andrew	Epsom, St Andrew	Epsom, St Andrew	Epsom, St Andrew	Epsom, St Andrew
Onehunga	Onehunga	Onehunga	Onehunga	Onehunga
Royal Oak (-1947)	Royal Oak (1955)	Royal Oak	Royal Oak	Royal Oak
		Hillsborough (1961)	Hillsborough	Hillsborough
Ellerslie	Ellerslie	Ellerslie	Ellerslie	Ellerslie
		One Tree Hill (1963)	One Tree Hill	One Tree Hill
Tamaki West (-1955)	St Heliers	St Heliers	St Heliers	St Heliers
	Kohimarama (1955)	Kohimarama	Kohimarama	Kohimarama
		St Thomas' (1966)	St Thomas'	St Thomas'
			Orakei (1988)	Orakei
	Panmure (1954)	Panmure	Panmure	Panmure
		Glen Innes (1963)	Glen Innes CP	Glen Innes CP
	Meadowbank (1960)	Meadowbank	Meadowbank	Meadowbank
Total 5	Total 8	Total 12	Total 13	Total 13

1945	1960	1975	1990	2012
MANUKAU				
Howick	Howick	Howick	Howick	Howick
			Bucklands Beach CP (1976)	Bucklands Beach CP
		Otara (1965)	Otara (to 1991) Turanga 1991-99	
				Pohutukawa Coast (1999)
				East Tamaki 1999
Otahuhu	Otahuhu	Otahuhu	Otahuhu	Otahuhu
		Mangere East (1963)	Mangere East	Mangere East
		Mangere (1971-82)		
		Pakuranga (1971)	Pakuranga	Pakuranga
Papatoetoe	Papatoetoe	Papatoetoe	Papatoetoe	Papatoetoe
	Manurewa (1951)	Manurewa	Manurewa	Manurewa
				Clendon (1998)
Papakura	Papakura	Papakura	Papakura	Papakura
Clevedon	Clevedon	Clevedon	Clevedon	Clevedon
Total 5	Total 6	Total 10	Total 10	Total 12
HAURAKI				
Devonport	Devonport	Devonport	Devonport	Devonport
Stanley Bay (-1948)				
Takapuna	Takapuna	Takapuna	Takapuna	Takapuna
	East Coast Bays (1953-72)			
		Campbells Bay (1973)	Campbells Bay	Campbells Bay
		Torbay (1973)	Torbay	Torbay
		Milford (1971)	Milford	Milford
Northcote	Northcote	Northcote	Northcote	Northcote
		Glenfield (1966)	Glenfield	Glenfield
				Albany-Greenhithe (1992)
Birkenhead	Birkenhead	Birkenhead	Birkenhead	Birkenhead
		Birkdale-Beachhaven (1973)	Birkdale-Beachhaven	Beachhaven
	Orewa (1953)	Orewa	Hibiscus Coast	Hibiscus Coast
				Whangaparaoa
Warkworth	Warkworth	Warkworth	Warkworth	Warkworth
		Wellsford (1964)	Wellsford	Wellsford
Total 6	Total 7	Total 12	Total 12	Total 14
HUNUA				
Thames	Thames	Thames	Thames	Thames
Coromandel	Coromandel	Coromandel	Coromandel (-1995)	
				Coromandel MD (1995)
				Tairua-Pauanui (LSMU) (1999)
				Mercury Bay (LSMU) (1999)
Hauraki Plains	Hauraki Plains	Hauraki Plains (CP 1973)	Hauraki Plains CP	Hauraki Plains CP
Pukekohe	Pukekohe	Pukekohe	Pukekohe	Pukekohe
	Bombay (1955)	Bombay	Bombay	Bombay-Pokeno
Tuakau	Tuakau	Tuakau	Tuakau	Tuakau (LSMU)
Waiuku	Waiuku	Waiuku	Waiuku	
				Waiuku (LSMU) (2012)
				Mauku (LSMU) (2012)
Total 6	Total 7	Total 7	Total 7	Total 10

~~1945~~	1960	1975	1990	2012
WAIMATE				
Whangarei	Whangarei	Whangarei	Whangarei	Whangarei Central
				Maunu (LSMU)
				Onerahi-Manaia (LSMU)
Kamo-Hikurangi	Kamo-Hikurangi	Kamo-Hikurangi	Kamo-Hikurangi	Kamo-Hikurangi (LSMU)
				Tutukaka Coast CP (LSMU)
		Marsden (1965)	Marsden-Waipu (1986)	Bream Bay (LSMU) (1993)
	Bay of Islands (Kerikeri)	Bay of Islands (Kerikeri)	Bay of Islands (Kerikeri)	
				Kerikeri (LSMU)
				Russell (LSMU)
				Paihia (LSMU)
Bay of Islands (Kawakawa) (-1952)	Kawakawa (1953)	Kawakawa (to 1973) Kawakawa MD (1973-75)	Kawakawa MD with Sth BOP CP (1975-91)	Kawakawa-Towai (LSMU)
Waimate North	Waimate North	Waimate North	Waimate North	Waimate North
Nthn Wairoa	Nthn Wairoa	Nthn Wairoa	Nthn Wairoa	Nthn Wairoa
	Ruawai (1959)	Ruawai CP1975	Ruawai CP	Ruawai CP
Paparoa	Paparoa	Paparoa	Paparoa	Paparoa
Kaitaia	Kaitaia	Kaitaia	Kaitaia	Kaitaia
Nth Hokianga (Kohukohu) -1958)		Nth Hokianga (Broadwood) (1968) (CP 1972)	Nth Hokianga CP (Broadwood)	Nth Hokianga CP (Broadwood) (LSMU)
	Sth Hokianga (Rawene) (50-58) Hokianga (58-68)	Sth Hokianga (1974)	Sth Hokianga CP	Sth Hokianga CP
Total 8	Total 10	Total 12	Total 12	Total 17
TOTAL 50	TOTAL 59	TOTAL 78	TOTAL 79	TOTAL 91

DIOCESE OF CHRISTCHURCH

1945	1960	1975	1990	2012
CHRISTCHURCH				
Cathedral	Cathedral	Cathedral	Cathedral	Cathedral
St Michael's	St Michael's	St Michael's	St Michael's	St Michael's
St Luke's	St Luke's	St Luke's	St Luke's	St Luke's
St John's	St John's	St John's	St John's	St John's
Sydenham	Sydenham	Sydenham	Sydenham	Sydenham
Addington	Addington	Addington	Addington	Addington (LSMU)
Merivale	Merivale	Merivale	Merivale	Merivale
Papanui	Papanui	Papanui	Pap-Bish (83-99)	Papanui
St Albans	St Albans	St Albans	St Albans	St Albans
Fendalton	Fendalton	Fendalton	Fendalton	Fendalton
Total 10	Total 10	Total 10	Total 10	Total 10
PEGASUS				
Avonside	Avonside	Avonside	Avonside	Avonside
Phillipstown	Phillipstown (-1969)			
Linwood	Linwood	Linwood	Linwood	Linwood
		Aranui-Wainoni (66)	Aranui-Wainoni	Aranui-Wainoni
Woolston	Woolston	Woolston	Woolston	Woolston
Opawa	Opawa	Opawa	Opawa	Opawa-St Martins
		St Martins (1963)	St Martins (-2007)	
	Burwood (1959)	Burwood	Burwood	Burwood
Sumner	Sumner-Heathcote (1963)	Sumner-Redcliffs (1971)	Sumner-Redcliffs	Sumner-Redcliffs
		Heathcote-Mt Pleasant (1971)	Heathcote-Mt Pleasant	Heathcote-Mt Pleasant
Shirley	Shirley	Shirley	Shirley	Shirley
New Brighton	New Brighton	New Brighton	New Brighton	New Brighton
		Nth NBrighton (66)	Nth New Brighton	N N BrightonLSMU
			Parklands (1977-xx)	
Lyttelton	Lyttelton	Lyttelton	Lyttelton	Lyttelton
Total 9	Total 10	Total 13	Total 14	Total 12
IRAKEHU				
Cashmere Hills	Cashmere Hills	Cashmere Hills	Cashmere Hills	Cashmere Hills
	Spreydon (1946)	Spreydon (-1962), Spreydon-Hoon Hay (1962-69) Spreydon (1970-)	Spreydon	Spreydon
		Hoon Hay (1970)	Hoon Hay (-1998)	
	Barrington St 1956)	Barrington St	Barrington St (-98)	SW Christchurch (1998)
Lr Riccarton	Lr Riccarton	Lr Riccarton	Lr Riccarton	Lr Riccarton
Belfast	Belfast	Belfast	Belfast	Belfast
		Bishopdale-Harewood (68-83)		Bishopdale (LSMU) (1999)
	Bryndwr (1957)	Bryndwr-Burnside (69-73) Bryndwr(73)	Bryndwr	Bryndwr
		Burnside (1973)	Burnside	Burnside
Uppr Riccarton	Uppr Riccarton	Uppr Riccarton	Uppr Riccarton	Uppr Riccarton
		Avonhead (1964)	Avonhead	Avonhead
Lincoln	Lincoln	Lincoln	Lincoln	Lincoln
Halswell (-1957)				
Prebbleton (-1957)				
	Halswell-Prebbleton (1957)	Halswell-Prebbleton	Halswell-Prebbleton	Halswell-Prebbleton
	Hornby (1957)	Hornby	Hornby	Hornby
Lyttelton W	Lyttelton W (-1964)			
Little River	Little River (-1963)			
		Mt Herbert (1964)	Mt Herbert	Mt Herbert
Akaroa	Akaroa	Akaroa (-1984)		
Banks Peninsula	Banks Peninsula	Banks Pen (-1984)		
			Akaroa-BP (1984)	Akaroa-BP
Southbridge	Southbridge	Southbridge (-1978)		

	Leeston (1948)	Leeston (-1978)		
			Ellesmere (1978)	Ellesmere
Total 12	Total 16	Total 19	Total 16	Total 16
1945	1960	1975	1990	2012
NTH CANTERBURY				
Rangiora	Rangiora	Rangiora	Rangiora-Woodend (1983)	Rangiora
Woodend	Woodend	Woodend (-1983)		Woodend-Pegasus
				Tuahiwi
Kaiapoi	Kaiapoi	Kaiapoi	Kaiapoi	Kaiapoi
Amberley	Amberley	Amberley	Amberley	Amberley
Oxford-Cust	Oxford-Cust	Oxford-Cust	Oxford-Cust	Oxford-Cust
Waikari	Waikari (-1972)			
Glenmark	Glenmark (-1972)			
		Glenmark-Waikari (1972)	Glenmark-Waikari	Glenmark-Waikari
			Cheviot from Nelson 1989	Cheviot (LSMU)
			Amuri from Nelson 1989	Amuri CP
			Hanmer Springs from Nelson 1989	Hanmer Springs
Total 7	Total 7	Total 6	Total 8	Total 10
TIMARU				
Timaru	Timaru	Timaru	Timaru	Timaru
Highfield	Highfield	Highfield	[Highfield-Marchwiell 1983-88] Highfield 1988	Highfield
		Marchwiell (1963)		Marchwiell-Te Ngawai 1992-95, Marchwiell (LSMU) 1995
Kensington-Otipua	Kensington-Otipua	Kensington-Otipua	Kensington-Otipua	Kensington-Otipua
Total 3	Total 3	Total 4	Total 3	Total 4
STH CANTERBURY				
Geraldine	Geraldine	Geraldine	Geraldine	Geraldine
Waimate	Waimate	Waimate	Waimate	Waimate Districts
Waihao Downs	Waihao Downs	Waihao Downs	Waihao CP (1977)	
Otaio-Bluecliffs	Otaio-Bluecliffs	Otaio-Bluecliffs	St Andrews CP (1978)	
Temuka	Temuka	Temuka	Temuka	Temuka (with Te Ngawai)
Te Ngawai	Te Ngawai	Te Ngawai	Te Ngawai	Te Ngawai (with Temuka)
Fairlie	Fairlie	Fairlie	Mackenzie CP	Mackenzie CP
			Twizel Chap (1976)	Pukaki CP
Total 7	Total 7	Total 7	Total 8	Total 6
MID-CANTERBURY				
Ashburton	Ashburton	Ashburton	Ashburton	Ashburton
Tinwald-Hinds (to 1946)		Tinwald-Hinds (1970-83)		
	Tinwald (1946-70)		Tinwald (1983)	Tinwald
	Hinds (1946-70)		Hinds CP (1983)	Hinds
Rakaia	Rakaia	Rakaia	Rakaia	Rakaia
Methven	Methven	Methven	Methven	Methven
	Mt Somers (1947)	Mayfield-Mt Somers	Mayfield-Mt Somers	Mayfield-Mt Somers
Malvern	Malvern	Malvern	Malvern	Malvern
Hororata	Hororata	Hororata	Hororata	Hororata
Total 6	Total 8	Total 7	Total 8	Total 8
WESTLAND & CHATHAM ISLANDS				
Hokitika	Hokitika	Hokitika	Hokitika	Hokitika 1998

Kumara	Kumara	Kumara	Kumara to Nelson	
Ross & Sth Westland	Ross & S Westland	Ross & S Westland	Ross & S Westland	Ross & S Westland
Chatham Islands	Chatham Islands	Chatham Islands	Chatham Islands	Chatham Islands
Total 4	Total 4	Total 4	Total 3	Total 3
TOTAL 58	TOTAL 65	TOTAL 70	TOTAL 70	TOTAL 69

DIOCESE OF DUNEDIN

~~1945~~	1960	1975	1990	2012
DUNEDIN				
Cathedral	Cathedral	Cathedral	Cathedral	Cathedral
All Saints	All Saints	All Saints	All Saints (included Port Chalmers 1977-83)	All Saints
St Matthew's	St Matthew's	St Matthew's	St Matthew's	St Matthew's
NE Valley	NE Valley	NE Valley	NE Valley	NE Valley
Roslyn	Roslyn	Roslyn	Roslyn	Roslyn
		Flagstaff (1965-83)		
			Brockville (1985)	Brockville MD
Mornington	Mornington	Mornington	Mornington	Mornington
Caversham	Caversham	Caversham	Caversham	Caversham
St Kilda	St Kilda	St Kilda	St Kilda	St Kilda
Andersons Bay	Andersons Bay	Andersons Bay	Andersons Bay	Otago Peninsula
Taieri-Green Is	Taieri (1960)	Taieri	Taieri	Taieri
	Green Island (1960)	Green Island	Green Island	Green Island
Port Chalmers- Warrington	Port Chalmers- Warrington (-1961)	Port Chalmers (1961-71) PC-Wgtn (71-77)	Pt Chas-Wgtn (71-77, 82-09) Port Chalmers incl in All Ss (77-82) Warrington incl in Cathedral (78-82) Warrington included in East Otago 2009	Port Chalmers
		Warrington 1961- 71		
Total 11	Total 12	Total 14	Total 13	Total 13
NORTH OTAGO				
Oamaru	Oamaru	Oamaru (incl Maheno from 1974)	Oamaru	Oamaru
Waitaki (Kurow)	Waitaki (-1970),			
		Waitaki-Nth Oamaru	Waitaki-N Oamaru	Waitaki-N Oamaru
Hampden-Maheno	Hampden-Maheno	H-M-Palm (-78)		
Waikouaiti- Palmerston	Waikouaiti- Palmerston	Waikouaiti (74-77)		
			East Otago (1978)	East Otago
Total 4	Total 4	Total 4	Total 3	Total 3
CENTRAL & SOUTH OTAGO				
Wakatipu	Wakatipu	Wakatipu	Wakatipu	Wakatipu
Dunstan	Dunstan	Dunstan	Dunstan	Dunstan
		Upper Clutha (1962) (Cromwell)	Upper Clutha (Cromwell)	Upper Clutha (Wanaka)
Maniototo	Maniototo	Maniototo	Maniototo No resident vicar from 1981	Maniototo
Tuapeka	Tuapeka (Div 1973)			
Milton	Milton	Milton-Tuapeka	Milton-Tuapeka	Milton-Tuapeka
Balclutha	Balclutha	Balclutha	Balclutha	Balclutha
Total 6	Total 6	Total 6	Total 6	Total 6

~~1945~~	1960	1975	1990	2012
INVERCARGILL				
Gladstone	Gladstone	Gladstone	Gladstone	Gladstone
		Nth Invercargill (1962)	Nth Invercargill (combined with St John's c2006-09)	Nth Invercargill
Invercargill St John's	Invercargill St John's	Invercargill St John's	Invercargill St John's (combined with N Inv c2006-09)	Invercargill St John's
Bluff & Stewart Is	Bluff Stewart Is	Bluff Stewart Is	Bluff CP	Bluff CP
			Stewart Island	Stewart Island
Total 3	Total 3	Total 4	Total 5	Total 5
SOUTHLAND				
Gore	Gore	Gore	Gore	Gore & Districts (incl Tapanui and Maitara 1992-99) [shared Regional Dean 2012]
Gore Curacy	Tapanui (1954)	Tapanui Divided 1984:	Tapanui & Maitara (1984-92)	
Waimea Plains	Waimea Plains	Waimea Plains	Waimea Plains	Waimea Plains [shared Regional Dean 2012]
			Fiordland (1983)	Fiordland
Winton-Otautau	Winton-Otautau	Winton-Otautau	Winton (incl Dipton; Otautau to Riverton, 1984)	Winton
Riverton	Riverton	Riverton	Riverton (incl Otautau 1984) priest shared with Wyndham (1990-96)	Western Southland
Wyndham	Wyndham	Wyndham	priest shared with Riverton (1990-96)	Wyndham
Total 6	Total 6	Total 6	Total 7	Total 6
TOTAL: 30	TOTAL 31	TOTAL 34	TOTAL 34	TOTAL 33

DIOCESE OF NELSON

~~1945~~	1960	1975	1990	2012
NELSON				
Cathedral	Cathedral	Cathedral	Cathedral	Cathedral
All Saints	All Saints	All Saints	All Saints	All Saints
Suburban North	Suburban North	Suburban North became Atawhai-Hira (1972)	Atawhai-Hira	Atawhai-Hira
			Tahunanui (1976)	Tahunanui
				Bishopdale (1995) Victory (2005)
	Stoke (1950)	Stoke	Stoke	Stoke
Total 3	Total 4	Total 4	Total 5	Total 6
TASMAN				
Richmond	Richmond	Richmond	Richmond	Richmond
Brightwater	Waimea	Waimea	Waimea	Waimea
Wakefield	Wakefield	Wakefield	Wakefield	Wakefield
Motupiko-Tapawera	Motupiko-Tapawera	Motupiko-Tapawera	Motupiko-Tapawera	Tapawera & Dists
Murchison	Murchison	Murchison	Murchison	Murchison
			[1978-89 various parishes shared ministry] 1990-92 Waimea 1992-96 Tasman	
Motueka	Motueka	Motueka	Motueka	Motueka
				Mapua (1997)
Takaka	Takaka (-1970)			
Collingwood	Collingwood (-1970)			
		Golden Bay (1970)	Golden Bay	Golden Bay
Total 8	Total 8	Total 7	Total 7	Total 8
WEST COAST				
Westport	Westport	Westport		
Granity-Karamea	Granity-Karamea	Granity-Karamea (attached to Westport 1980-90)		
			Buller (1990)	Buller
Greymouth	Greymouth	Greymouth	Greymouth	Greymouth
Cobden-Runanga	Cobden-Runanga	Cobden-Runanga	Cobden-Runanga	Cobden-Runanga
Ahaura-Brunnerton	Ahaura-Brunnerton	Ahaura-Brunnerton (-1977)		
Reefton	Reefton	Reefton (-1977)		
			Reefton & Grey Valley (1978)	Reefton & Grey Valley
Total 6	Total 6	Total 6	Total 4	Total 4
MARLBOROUGH				
Blenheim	Blenheim	Blenheim	Blenheim	Blenheim
			Blenheim Sth (1989)	Blenheim Sth
Picton	Picton	Picton	Picton	Picton
Havelock & Sounds	Havelock & Sounds	Havelock & Sounds	Havelock & Sounds	Havelock & Sounds
Kaikoura	Kaikoura	Kaikoura	Kaikoura	Kaikoura
Spring Creek	Spring Creek	Spring Creek	Spring Creek	Spring Creek
Awatere	Awatere	Awatere	Awatere	Awatere
Wairau Valley	Wairau Valley	Wairau Valley	Wairau Valley	Wairau Valley
Amuri	Amuri	Amuri (to Chch 1990)		
	Hanmer (1946)	Hanmer (to Chch 1990)		
Cheviot	Cheviot	Cheviot (to Chch 1990)		
Total 9	Total 10	Total 10	Total 8	Total 8
TOTAL: 26	TOTAL 28	TOTAL 27	TOTAL 24	TOTAL 26

DIOCESE OF WAIAPU

~~1945~~	1960	1975	1990	2012
NAPIER-HASTINGS				
Cathedral	Cathedral	Cathedral	Cathedral	Cathedral
St Augustine's	St Augustine's	St Augustine's	St Augustine's	St Augustine's
Port Ahuriri	Port Ahuriri	Port Ahuriri	Port Ahuriri	Westshore (1994)
Taradale	Taradale	Taradale	Taradale	Taradale
				Tamatea CP
Hastings	Hastings	Hastings	Hastings	Hastings
		Mahora (1962)	Mahora	Mahora (joint)
		Riverslea (1963)	Riverslea	Riverslea (joint)
Havelock North	Havelock North	Havelock North	Havelock North	Havelock North
Clive (vacant)	Clive (vacant)	Clive	Clive	Clive CP
		Flaxmere (1975)	Flaxmere	
Puketapu	Puketapu	Puketapu	Puketapu	Puketapu
Total 8	Total 8	Total 11	Total 11	Total 11
HAWKES BAY				
Dannevirke	Dannevirke	Dannevirke	Dannevirke incl Woodville 1981-90)	Dannevirke [Ruahine 2012]
Woodville	Woodville	Woodville		Woodville [Ruahine 2012]
Waipawa	Waipawa	Waipawa	Waipawa	Waipawa [Ruahine 2012]
Waipukurau	Waipukurau	Waipukurau	Waipukurau	Waipukurau [Ruahine 2012]
				Weber [Ruahine 2012]
Porangahau	Porangahau	Porangahau	Porangahau	Porangahau [Ruahine 2012]
Takapau	Takapau	Takapau	Takapau	Takapau [Ruahine 2012]
Otane	Otane	Otane (to 1982)		
Total 7	Total 7	Total 7	Total 5	Total 7
EASTLAND				
Gisborne	Gisborne	Gisborne	Gisborne	Gisborne [amalgamated 2012]
		Te Hapara (1963)	Te Hapara	
Waerenga-a-hika	Waerenga-a-hika (-1974)			
Patutahi	Patutahi (-1974)			
		Waipaoa (1974)	Waipaoa	Waipaoa
Waikohu (Te Karaka)	Waikohu	Waikohu	Waikohu (CP 1978)	Waikohu CP
Waipiro Bay	Waipiro Bay (Pastorate 1974)			
Tolaga Bay	Tolaga Bay (Pastorate 1974)			East Coast MD (2004)
Wairoa	Wairoa	Wairoa	Wairoa	Wairoa
Total 7	Total 7	Total 5	Total 5	Total 5

~~1945~~	1960	1975	1990	2012
TAURANGA				
Tauranga	Tauranga	Tauranga	Tauranga	Tauranga
	Mt Maunganui (1954)	Mt Maunganui	Mt Maunganui	Mt Maunganui
		Gate Pa (1965)	Gate Pa	Gate Pa
		Otumoetai (1967)	Otumoetai	Otumoetai
			Omokoroa CP (1986)	Omokoroa CP
			Welcome Bay CP (1987-92)	
				Papamoa East (2005)
Te Puke	Te Puke	Te Puke	Te Puke	Te Puke
Total 2	Total 3	Total 5	Total 7	Total 7
BAY OF PLENTY				
Rotorua	Rotorua	Rotorua	Rotorua	Rotorua
				West Rotorua (1992)
	Taupo (1958)	Taupo	Taupo	Taupo
		Turangi (1967)	Turangi (CP from 1980)	Turangi CP
	Murupara-Reporoa (1960)	Murupara-Reporoa		Reporoa CP
Whakatane	Whakatane	Whakatane	Whakatane	Whakatane
	Edgecumbe-Kawerau (1954)	Edgecumbe-Kawerau	Edgecumbe-Kawerau	Edgecumbe-Kawerau
Opotiki	Opotiki	Opotiki	Opotiki	Opotiki
Total 3	Total 6	Total 7	Total 6	Total 8
TOTAL: 27	TOTAL 31	TOTAL 35	TOTAL 34	TOTAL 38

DIOCESE OF WAIKATO & TARANAKI

~~1945~~	1960	1975	1990	2012
HAMILTON				
Cathedral	Cathedral	Cathedral	Cathedral	Cathedral
		Hillcrest (1962)	Hillcrest CP (1977)	Hillcrest CP
		Melville (1963)	Melville	Melville
				Hamilton East (1994)
Frankton	Frankton	Frankton	Frankton	renamed West Hamilton (2000)
	Forest Lake 1947	Forest Lake	Forest Lake	Forest Lake
			Bryant Park CP 1987	Bryant Park CP
				[Nawton (1997- 2006)] 2010
				Gordonton (1997)
Claudlands	Claudlands	Claudlands	Claudlands	Claudlands
		Chartwell 1968	Chartwell (CP 1978)	Chartwell CP
				Tamahere (2001)
Total 3	Total 4	Total 7	Total 8	Total 12
NTH WAIKATO				
Raglan	Raglan	Raglan	Raglan	Raglan
Huntly	Huntly	Huntly	Huntly	Huntly
Ngaruawahia	Ngaruawahia	Ngaruawahia	Ngaruawahia	Ngaruawahia
	Te Kauwhata (1948)	Te Kauwhata	Te Kauwhata	Te Kauwhata
Total 3	Total 4	Total 4	Total 4	Total 4
PIAKO				
Cambridge	Cambridge	Cambridge	Cambridge	Cambridge
Morrinsville	Morrinsville	Morrinsville	Morrinsville	Morrinsville
Te Aroha	Te Aroha	Te Aroha	Te Aroha	Te Aroha
Paeroa	Paeroa	Paeroa	Paeroa	Paeroa
Waihi	Waihi	Waihi	Waihi	Waihi
				Waihi Beach
				Whangamata
Katikati	Katikati	Katikati	Katikati	Katikati
Matamata	Matamata	Matamata	Matamata	Matamata
Putaruru	Putaruru	Putaruru	Putaruru (CP from 1977)	Putaruru CP
		Tirau (1966)	Tirau CP (CP from 1977)	Tirau CP
	Mangakino (1948)	Mangakino	Mangakino CP (1977-200x)	Mangakino
	Tokoroa (1955)	Tokoroa	Tokoroa	Tokoroa
Total 8	Total 10	Total 11	Total 11	Total 13
WAITOMO				
Te Awamutu	Te Awamutu	Te Awamutu	Te Awamutu	Te Awamutu
		Orakau (1963)	Orakau	Orakau
Te Kuiti	Te Kuiti	Te Kuiti	Te Kuiti	Te Kuiti
Otorohanga	Otorohanga	Otorohanga	Otorohanga	Otorohanga
	Kawhia (1954)	Kawhia MD (1966)	Kawhia	Kawhia
Piopio	Piopio	Piopio (-1976)		
			Piopio-Mokau CP (1975)	Piopio-Mokau CP (1975)
Taumarunui	Taumarunui (-1972)	Taumarunui-Ohura (1972)	Taumarunui-Ohura	Taumarunui-Ohura
Manunui (1944-51)				
Ohura	Ohura (-1972)			
Total 7	Total 7	Total 7	Total 7	Total 7

~~1945~~	1960	1975	1990	2012
NEW PLYMOUTH				
New Plymouth	New Plymouth	New Plymouth	New Plymouth	New Plymouth
	W New Plymouth (1956)	W New Plymouth	W New Plymouth	W New Plymouth
		Brooklands (1966) (CP from 1975)	Brooklands CP	Brooklands CP
Fitzroy	Fitzroy	Fitzroy	Fitzroy	Fitzroy
Total 2	Total 3	Total 4	Total 4	Total 4
NE TARANAKI				
Waitara	Waitara	Waitara	Waitara	Waitara <i>NE Ministry Region</i>
Inglewood	Inglewood	Inglewood	Inglewood	Inglewood <i>NE Ministry Region</i>
			Bell Block (1983) (CP from 1989)	Bell Block <i>NE Ministry Region</i>
Okato	Okato	Okato	Okato (CP from 1978)	Okato <i>NE Ministry Region</i>
Total 3	Total 3	Total 3	Total 4	Total 4
CENTRAL TARANAKI				
Stratford	Stratford	Stratford	Stratford	Stratford <i>C Taranaki Ministry Region</i>
				Eltham from Wgtn 1999 <i>C Taranaki Ministry Region</i>
				Manaia from Wgtn 1999 <i>C Taranaki Ministry Region</i>
				Opunake from Wgtn 1999 <i>C Taranaki Ministry Region</i>
Whangamomona (-1951)		Taranaki E CP (1975-88)		
Uruti (-1951)	Mokau (1951)	Mokau (MD 1968-76)		
Total 3	Total 2	Total 3	Total 1	Total 4
STH TARANAKI				
				Hawera transferred from Wgtn 1999 <i>S Taranaki Ministry Region</i>
				Patea transferred from Wgtn 1999 <i>S Taranaki Ministry Region</i>
				Waverley-Waitotara CP transferred from Wgtn 1999 <i>S Taranaki Ministry Region</i>
Total 0	Total 0	Total 0	Total 0	Total 3
TOTAL 29	TOTAL 33	TOTAL 39	TOTAL 39	TOTAL 51

DIOCESE OF WELLINGTON

1945	1960	1975	1990	2012
WELLINGTON				
Cathedral	Cathedral	Cathedral	Cathedral	Cathedral
St Peter's	St Peter's	St Peter's	St Peter's	St Peter's
St Mark's	St Mark's	St Mark's	St Mark's	St Mark's
St Thomas'	St Thomas' (-1970)			
Berhampore	Berhampore (-1970)	Wellington South (1970)	Wellington South	Wellington South
Roseneath	Roseneath	Roseneath	Roseneath	Roseneath
Hataitai	Hataitai	Hataitai	Hataitai	Hataitai
Brooklyn	Brooklyn	Brooklyn	Brooklyn CP	Brooklyn CP
Lyall Bay	Lyall Bay	Lyall Bay	Lyall Bay	Lyall Bay
Island Bay	Island Bay	Island Bay	Island Bay	Island Bay
Miramar-Seatoun	Miramar	Miramar	Miramar (-2008)	
	Seatoun (1946)	Seatoun	Seatoun (-2008)	
				Miramar-Seatoun (2008)
Kelburn	Kelburn	Kelburn	Kelburn	Kelburn
Total 12	Total 13	Total 12	Total 12	Total 11
OHARIU				
Wadestown	Wadestown	Wadestown	Wadestown	Wadestown
	Northland (1957)	Northland	Wadestown	Northland
Karori	Karori	Karori	Karori	Karori
		Karori West (1964)	Karori West (-2003)	
Khandallah	Khandallah	Khandallah	Khandallah (-2005)	
	Ngaio (1947)	Ngaio	Ngaio (-2005)	
				Onslow (2005)
Johnsonville	Johnsonville	Johnsonville	Johnsonville	Johnsonville
			Newlands (1978)	Newlands
				Churton Park (1996)
Total 4	Total 6	Total 7	Total 8	Total 7
KAPITI-MANA				
Pauatahanui	Pauatahanui	Pauatahanui	Pauatahanui	Pauatahanui
	Porirua (1950)	Porirua	Porirua	Porirua
		Titahi Bay (1961)	Titahi Bay	Titahi Bay
	Tawa (1957)	Tawa	Tawa	Tawa
				Whitby (1992)
Paraparaumu	Paraparaumu	Kapiti	Kapiti	Kapiti
		Waikanae (1964)	Waikanae	Waikanae
Total 2	Total 4	Total 6	Total 6	Total 7
HUTT VALLEY				
Petone	Petone	Petone	Petone	Petone
Eastbourne	Eastbourne	Eastbourne	Eastbourne	Eastbourne
Lower Hutt	Lower Hutt	Lower Hutt	Lower Hutt	Lower Hutt
	Waiwhetu (1946)	Waiwhetu	Waiwhetu	Waiwhetu
	Naenae (1948)	Naenae	Naenae	Naenae
	Taita (1950)	Taita	Taita	Taita
			Avalon (1979)	Avalon
	Wainuiomata (1959-67)	St John's (1967)	St John's <1993	
		Holy Trinity (1967)	Holy Trin <1993	Wainuiomata (1993)
		Stokes Valley (1964)	Stokes Valley	Stokes Valley
Upper Hutt	Upper Hutt	Upper Hutt	Upper Hutt	Upper Hutt
	Trentham (1955)	Trentham	Trentham	Trentham
		Silverstream (1969)	Silverstream	Silverstream
Total 4	Total 9	Total 12	Total 13	Total 12

1945	1960	1975	1990	2012
PALMERSTON NORTH				
All Saints	All Saints	All Saints	All Saints	All Saints
St Peter's	Palmerston Nth	St Peter's	St Peter's	St Peter's
		St Matthew's (1961)	St Matthew's	St Matthew's
				Milson (1991)
Total 2	Total 2	Total 3	Total 3	Total 4
MANAWATU-HOROWHENUA				
Pohangina	Pohangina	Pohangina	Pohangina	Pohangina
Feilding	Feilding	Feilding	Feilding (to 1999)	
Kiwitea	Kiwitea	Kiwitea <1987)		
				Oroua (1999)
Levin	Levin	Levin	Levin	Levin
Foxton-Shannon	Foxton (1955)	Foxton	Foxton (to 1998)	
	Shannon (1955)	Shannon	Shannon (-1998)	Foxton-Shannon (1998)
Otaki	Otaki	Otaki	Otaki	Otaki
Total 6	Total 7	Total 7	Total 6	Total 5
WANGANUI				
Wanganui	Wanganui	Wanganui	Wanganui	Wanganui
Wanganui PD	Wanganui PD	Wanganui PD	St Barnabas <1995	
	Wanganui E (1951)	Wanganui East	Wanganui E <1995	
				E Wanganui (1995)
Aramoho	Aramoho <1972			
Gonville	Gonville	Gonville	Gonville	Gonville
		Castlecliff (1969)	Castlecliff	Castlecliff
Total 4	Total 5	Total 5	Total 5	Total 4
RANGITIKEI				
Marton	Marton	Marton	Marton (to 1997)	
Bulls-Rongotea	Bulls-Rongotea	Bulls-Rongotea	Bulls-Rong <1997)	
Hunternville	Hunternville	Hunternville	Hunternville <1997	
				Rangitikei (1997)
Taihape	Taihape	Taihape	Taihape	Taihape
Mangaweka	Mangaweka (-1968)			
Ohakune-Raetihi	Ohakune (1959-63)	Ruapehu (1963)	Ruapehu	Ruapehu
	Raetihi (1959-63)			
Total 6	Total 7	Total 5	Total 5	Total 3
STH TARANAKI				
Hawera	Hawera	Hawera	Hawera (to 1999)	
Waverley-Waitotara	Waverley-Waitotara	Waverley-Waitotara	Waverley-(-1999)	
Patea	Patea	Patea	Patea (-1999)	
Opunake	Opunake	Opunake	Opunake (-1999)	
Manaia	Manaia	Manaia	Manaia (to 1999)	
Eltham	Eltham	Eltham	Eltham (to 1999)	
Total 6	Total 6	Total 6	Total 6	Total 0
WAIRARAPA				
Masterton	Masterton	Masterton	Masterton	Masterton
		Masterton S (1970)	Masterton South	Masterton South
Featherston	Featherston	Featherston <1986		
Martinborough	Martinborough	Martinborough <86		
			S Wairarapa (1986)	South Wairarapa
Carterton	Carterton	Carterton	Carterton	Carterton
Greytown	Greytown	Greytown	Greytown	Greytown
Pahiatua	Pahiatua	Pahiatua	Pahiatua	Pahiatua
Eketahuna	Eketahuna	Eketahuna	Eketahuna	Eketahuna
Tinui	Tinui	Tinui	Tinui	Tinui
Pongaroa	Pongaroa	Pongaroa	Pongaroa <1997	
Total 9	Total 9	Total 10	Total 9	Total 8
TOTAL 55	TOTAL 68	TOTAL 73	TOTAL 73	TOTAL 61

APPENDIX 2

Bishops: 1840 TO 2014

Bishops appointed 1841 to 1945

	Dioc	Born	Year Cons	Age Cons	Year res	Age res	Years office	Year died	Age died
Selwyn, GA	N Z	1809	1841	32	1868	59	27	1878	69
Harper, HJC	Chch	1803	1856	53	1890	87	34	1893	90
Hobhouse, EA	Nel	1817	1858	41	1864	47	6	1904	87
Abraham, CJ	Wgtn	1814	1858	44	1870	56	12	1903	89
Williams, W	Waip	1800	1859	59	1876	76	17	1878	78
Suter, AB	Nel	1830	1866	36	1891	61	25	1895	65
[Jenner, HL]	[Dun]	1820	[1866]	46	n/a	n/a	0	1898	78
Cowie, WG	Auck	1831	1869	38	1902*	71	33	1902	71
Hadfield, O	Wgtn	1814	1870	56	1893	79	23	1904	90
Nevill, ST	Dun	1837	1871	34	1919	82	48	1921	84
Stuart, EC	Waip	1827	1877	50	1894	67	17	1911	84
Julius, C	Chch	1847	1890	43	1925	78	35	1938	91
Mules, CO	Nel	1837	1892	55	1912	75	20	1927	90
Wallis, F	Wgtn	1853	1895	42	1911	58	16	1928	75
Williams, WL	Waip	1829	1895	66	1909	80	14	1916	87
Neligan, MR	Auck	1863	1903	40	1910	47	7	1922	59
Averill, AW (1)	Waip	1865	1910	45	1914	49	4	1957	92
Crossley, OTC	Auck	1860	1911	51	1913	53	2	1926	66
Sprott, TH	Wgtn	1856	1911	55	1936	80	25	1942	86
Sadlier, WC	Nel	1867	1912	45	1934	67	22	1935	68
Averill, AW (2)	Auck	1865	1914	49	1940	75	26	1957	92
Sedgwick, WW	Waip	1858	1914	56	1929	71	15	1948	90
Richards, I	Dun	1859	1920	61	1934	75	14	1936	77
West-Watson, C	Chch	1877	1926	49	1951	74	25	1953	76
Cherrington, CA	Waik	1873	1926	53	1950*	77	24	1950	77
Williams, HW	Waip	1860	1930	70	1937*	77	7	1937	77
Fitchett, WAR	Dun	1872	1934	62	1952*	80	18	1952	80
Hilliard, WG	Nel	1887	1934	47	1940	53	6	1960	73
Holland, HStB.	Wgtn	1882	1936	54	1946	64	10	1966	84
Gerard, GV	Waip	1898	1938	40	1944	46	6	1984	86
Simkin, WJ	Auck	1883	1940	57	1960	77	20	1967	84
Stephenson, PW	Nel	1888	1940	52	1954	66	14	1962	74
Cruickshank, GC	Waip	1882	1945	63	1946	64	1	1951	69

Note:

Jenner was consecrated as a bishop but was unable to take up office as Bishop of Dunedin.

Diocesan bishops in office: 1945

	Dioc	Year born	Age 1945	Year apptd	Age apptd	Res or died	Age res or died
Fitchett, WAR	Dunedin	1872	73	1934	62	1952	80
Cherrington, CA	Waikato	1873	72	1926	53	1950	77
West-Watson, C	Chch	1877	68	(1909*) 1926*	(32) 49	1951	74
Holland, HStB	Wellington	1882	63	1936	54	1946	64
Cruickshank, GC	Waiaapu	1882	63	1945	63	1946	64
Simkin, WJ	Auckland	1883	62	1940	58	1960	77
Stephenson, PW	Nelson	1888	57	1940	52	1954	66

Note: West-Watson was a suffragan bishop in England (he was consecrated in 1909) before his appointment to Christchurch in 1926.

Diocesan bishops appointed: 1946-1976

	Dio	Year born	Where born	Where ord	Year apptd	Age apptd	Year res or died	Yrs in office
Owen, RH	Wgtn	1887	Eng	Eng	1947	60	1960	13
Lesser, NA	Waip	1902	Eng	Eng	1947	45	1971	24
Holland, JT	Waik	1912	Eng	Eng	1951	39	1969+	18
Warren, AK	Chch	1900	N Z	Eng	1951	51	1966	15
Johnston, AH	Dun	1912	N Z	N Z	1953	41	1969+	16
Hulme-Moir, FO	Nel	1911	Aust	Aust	1954	43	1965	11
Gowing, EA	Auck	1913	Aust	Eng	1960	47	1978	18
Baines, HW	Wgtn	1905	Eng	Eng	1960**	55	1972*	12
Sutton, PE	Nel	1923	N Z	N Z	1965	42	1990	25
Pyatt, WA	Chch	1916	N Z	Eng	1966	50	1983	17
Johnston, AH	Waik	1912	N Z	N Z	1969**	57	1980	11
Robinson, WW	Dun	1919	N Z	N Z	1969	50	1975*	6
Reeves, PA	Waip	1932	N Z	N Z	1971	39	1979+	8
Norman, EK	Wgtn	1916	N Z	Eng	1973	57	1986	13
Mann, PW	Dun	1924	Aust	N Z	1976	52	1990	14

* died in office ** translated from another diocese + translated to another diocese

Assistant bishops appointed: 1952 to 1976

	Dio	Year born	Where born	Where ord	Year cons	Year appt	Age appt	Year res	Yrs in office
Rich, EJ	Wgtn	1894	Para*	N Z	1952	1952	58	1960	66
Caulton, SG	Auck	1895	Eng	Eng	1948	1955	60	1963	68
McKenzie, GM	Wgtn	1898	N Z	N Z	1962	1962	64	1976	78
Monteith, GR	Auck	1904	N Z	N Z	1965	1965	61	1975	71
Spence, SN	Waik Auck	1911	N Z	N Z	1970	1972 1977	61 66	1976 1979	65 68
Wiggins, ML	Wgtn	1915	N Z	N Z	1959	1976	61	1981	66

Bishops appointed: 1976-2014

	Dio	Year Appt	Age appt	Year cons	Year born	Age cons	Year res	Age res	Year died	Age died	Yrs in off
Reeves, PA (2)	AK	1979**	47	1971	1932	39	1985+	53			6
Matthews, RV	WP	1979	51	1979	1928	51	1983*	55	1983	55	4
Davis, BN (1)	WK	1980	46	1980	1934	46	1986+	52	1998	64	6
Wilson, GEA	AK R	1980	54	1980	1926	54	1991	65	2006	80	11
Buckle, EG	AK R	1981	55	1981	1925	55	1992	66	1993	67	11
Rosevear, WJW	WN A	1981	63	1981	1918	63	1987	69	1997	79	6
Atkins, PG	WP	1983	47	1983	1936	47	1990+	54			7
Goodall, MJ	CH	1983	55	1983	1928	55	1990	62	2010	82	7
Gilberd, BC	AK	1985	47	1985	1938	47	1994	56			9
Davis, BN (2)	WN	1986**	52	1980	1934	46	1997	63	1998	64	11
Herft, RA	WK	1986	38	1986	1948	38	1993+	45			7
Winiata, HH	WN A	1987	61	1987	1926	61	1989	63	xxx	xxx	2
Connor, GHD (1)	WP R	1989	47	1989	1942	47	2005+	63			16
Eaton, DL	NL	1990	49	1990	1941	49	2006	65			16
Jamieson, PAB	DN	1990	48	1990	1942	48	2004	62			14
Coles, DJ	CH	1990	47	1990	1943	47	2008	65			18
Mills, MJ	WP	1990	54	1990	1936	54	2002	66			12
Brown, TJ (1)	WN A	1991	48	1991	1943	48	1997+	54			6
Carrell, BR	WN A	1991	58	1991	1933	58	1999	66			8
Moore, BM	AK A	1992	61	1992	1931	61	1997	66			5
Moxon, DJ	WK	1993	42	1993	1951	42	2013+	62			20
Paterson, JC	AK	1995	50	1995	1945	50	2010	65			15

Brown, TJ (2)	WN	1997**	54	1991	1943	48	2012	69			15
Richardson, P	WK Co	1999	41	1999	1958	41					
Bluck, JW	WP	2002	59	2002	1943	59	2008	65			6
Randerson, JR	AK A	2002**	62	1994	1940	54	2007	67			5
Connor, GHD (2)	DN	2005**	63	1989	1942	47	2009	67			4
Ellena, VR	NL	2007	56	2007	1951	56					
Rice, DC	WP	2008	47	2008	1961	47	2013+	52			5
Matthews, V	CH	2008**	54	1994	1954	40					
Wright, KP	DN	2010	58	2010	1952	58					
Bay, RG	AK	2010	45	2010	1965	45					
Duckworth, JCH	WN	2012	44	2012	1968	44					
White, JA	AK A	2012	50	2012	1962	50					
Hartley, H-A	WK	2014	41	2014	1973	41					

* died in office ** translated from another diocese + translated to another diocese or office

A: Assistant; R: Regional; Co: Co-Bishop ** translated from another diocese

Bishops in New Zealand Dioceses: 2014

		Year of Birth	Age in 2013	Consecrated Appointed	Age Apptd	Yrs Bishop
Ellena, VR	Nelson	1951	62	2007	56	6
Wright, KP	Dunedin	1952	61	2010	58	3
Matthews, V	Christchurch	1954	59	1997*	43	14
				2008*	54	6
Richardson, P	Taranaki	1958	55	1999	41	14
White, JA	Auckland Asst	1962	51	2011	49	2
Bay, RG	Auckland	1965	48	2010	45	3
Duckworth, JCH	Wellington	1968	45	2012	44	1
Hartley, H-A	Waikato	1973	40	2014	41	0
[Vacant]	Waipapu			2014		

** Ordained bishop in Canada 1997, Bishop of Christchurch since 2008.

Moderators of the Presbyterian Church: 1901-75

Moderator	Name	Place Birth	Born	Age	Arr N Z	Age on Arr	Education
1901	Gibb J	Scotland	1857	44	1886	29	Scotland
1902	Paterson J	Scotland	1830	72	1868	38	Scotland
1903	Watt M	Scotland	1835	68	1864	29	Scotland
1904	Erwin R	Ireland	1855	49	1883	28	Ireland
1905	Borrie D	Scotland	1847	58	1857	10	Theol Hall
1906	Monro GB	Scotland	1848	58	1877	29	Scotland
1907	Don A	Australia	1857	50	1879	22	Theol Hall
1908	Chisholm J	Scotland	1843	65	1870	27	Scotland
1909	Jolly I	Scotland	1853	56	1886	33	Theol Hall
1910	MacKenzie JH	Scotland	1849	61	1880	31	Scotland
1911	Lindsay G	Scotland	1847	64	1873	26	Scotland
1912	Cameron A	Scotland	1855	57	1863	8	Theol Hall/Scotland
1913	McAra W	Scotland	1847	66	1877	30	Scotland
1914	Grant A	Scotland	1846	68	1883	37	...
1915	Scorgie W	Scotland	1854	61	1875	21	Theol Hall
1916	Ryburn RM	Auckland	1865	51	1865	0	Theol Hall
1917	Aitken JGW	Scotland	1849	68	1882	33	(Lay)
1918	Dixon WG	Scotland	1854	64	1900	46	Scotland
1919	Asher JA	OtagoSthld	1864	55	1864	0	Theol Hall/Scotland
1920	Currie SW	Ireland	1857	63	1883	26	Ireland
1921	Dutton D	England	1848	73	1878	30	England
1922	Comrie WJ	Auckland	1860	62	1860	0	Theol Hall

1923	Cumming J	Scotland	1864	59	1892	28	Scotland
1924	Miller G	OtagoSthld	1869	55	1869	0	Theol Hall
1925	Kilpatrick J	Scotland	1862	63	1894	32	Scotland
1926	McNeur GH	OtagoSthld	1871	55	1871	0	Theol Hall
1927	Aitken J	Scotland	1869	58	1899	30	Scotland
1928	Hewitson W	Australia	1860	68	1895	35	Aust
1930	Budd G	OtagoSthld	1872	58	1872	0	Theol Hall
1931	Collie J	OtagoSthld	1872	58	1872	0	Theol Hall
1932	Begg AC	OtagoSthld	1868	63	1868	0	Theol Hall
1933	Scott DD	OtagoSthld	1875	57	1875	0	Theol Hall
1934	Dickie J	Scotland	1875	58	1910	35	Scotland
1935	Barton HH	OtagoSthld	1888	46	1888	0	Theol Hall
1936	Roseveare TH	OtagoSthld	1879	56	1879	0	Theol Hall
1937	Howes WH	OtagoSthld	1874	62	1874	0	Theol Hall
1938	Riddle TE	Picton	1878	59	1878	0	Theol Hall
1939	Robinson JL	Napier	1882	56	1882	0	Theol Hall
1940	Jupp GH	Chch	1878	61	1878	0	Theol Hall
1941	Davie J	OtagoSthld	1879	61	1879	0	Theol Hall
1942	Laughton JG	Scotland	1891	50	1903	12	Theol Hall
1943	Herron D C	OtagoSthld	1882	60	1882	0	Theol Hall
1944	Brash T	OtagoSthld	1873	70	1873	0	(Lay)
1945	McKenzie, JW	OtagoSthld	1888	56	1888	0	Theol Hall
1946	Davies H	Auckland	1876	69	1876	0	Theol Hall
1947	Smith, JD	OtagoSthld	1889	57	1889	0	Theol Hall
1948	Tocker CJ	Greytown	1885	62	1885	0	Theol Hall
1949	Watson RS	Blenheim	1891	57	1891	0	Theol Hall
1950	Thomson JA	OtagoSthld	1896	53	1886	-10	Theol Hall
1951	Barton FB	OtagoSthld	1888	62	1888	0	Theol Hall
1952	Baird J	Ireland	1894	57	1920	26	Ireland
1953	Gray JL	Scotland	1892	60	1900	8	Theol Hall
1954	McDiarmid DN	Bay of Plenty	1886	67	1886	0	Theol Hall
1955	Allan JA	Wgtn	1897	57	1897	0	Scotland
1956	McKenzie JM	Auckland	1891	64	1891	0	Theol Hall
1957	McDowall RG	OtagoSthld	1898	58	1898	0	Theol Hall/Scotland
1958	Salmond JD	OtagoSthld	1898	59	1898	0	Oseas
1959	Horwell AD	OtagoSthld	1898	60	1898	0	Theol Hall
1960	Somerville JS	OtagoSthld	1910	49	1910	0	Theol Hall/England
1961	Francis SC	England	1900	60	1920	20	Theol Hall
1962	Wilson MW	OtagoSthld	1904	57	1904	0	Theol Hall/England
1963	Murray JS	Napier	1903	59	1903	0	Theol Hall
1964	Perry DN	Gisborne	1914	49	1914	0	(Lay)
1965	Bates JM	Thames	1903	61	1903	0	Theol Hall/Oseas
1966	Read SC	OtagoSthld	1905	60	1905	0	Theol Hall
1967	Jansen EG	Dannevirke	1904	62	1904	0	Theol Hall
1968	Fraser IW	Wgtn	1907	60	1907	0	Theol Hall/Oseas
1969	Baragwanath OT	OtagoSthld	1913	55	1913	0	Theol Hall/Scotland
1970	Falloon GD	OtagoSthld	1911	58	1911	0	Theol Hall
1971	Jenkins LH	Wales	1907	63	1939	32	England
1972	Farr EF	Auckland	1912	59	1912	0	Theol Hall
1973	McKenzie GF	Auckland	1912	60	1912	0	Theol Hall
1974	Knight GAF	Scotland	1909	64	1946	37	Scotland
1975	Breward I	Bay of Plenty	1932	42	1932	0	Theol Hall/Oseas

APPENDIX 3

Total Population, Anglican Population, and Anglican Percentage of Total by Local Bodies: Census 1945 to 1981

Table: Total Population

AUCKLAND	1945	1951	1956	1961	1966	1971	1976	1981
Mangonui	7576	7,598	7,754	7,563	7,058	7,116	7,734	8,485
Kaitaia TD	1209	1,799	2,358	2,706	3,056	3,501	4,243	4,737
Whangaroa	2428	2,446	2,503	2,304	2,076	1,950	2,068	2,243
Hokianga	7169	7,084	6,623	5,341	4,826	4,338	4,361	4,626
Kohukohu TD	237	222	239	194	...	...	...	...
Rawene TD	401	454	463	471	...	...	...	...
Bay of Islands	9381	10,572	11,693	12,226	12,353	12,596	16,623	18,961
Russell TD	441	577	617	569	618	651	...	...
Kawakawa TD	587	639	758	936	1,032	1,441	...	...
Kaikohe TD	947	1,609	2,122	2,732	3,134	3,340	3,587	3,663
Hobson	5762	6,229	6,709	6,366	5,794	5,398	5,357	5,317
Dargaville B	2370	2,809	3,306	3,733	3,902	4,101	4,559	4,747
Whangarei C	11227	12,748	14,392	13,827	14,192	13,402	15,843	16,997
Whangarei B	9289	11,851	13,363	17,880	27,560	30,746	34,981	36,550
Hikurangi TD	1030	911	1,007	967	1,091	1,031	1,174	1,297
Kamo TD	556	782	1,013	1,599	...	...	...	...
Onerahi TD	490	831	1,476	...	...	...	...	...
Otamatea	5313	6,081	6,826	6,936	6,507	6,202	6,243	6,371
Waitemata C	19973	27,557	32,224	53,136	79,215	103,769	79,883	87,452
Rodney	5102	5,732	6,532	6,811	7,113	7,402	28,553	35,696
Warkworth TD	619	733	883	991	1,200	1,425	1,599	CT
East Coast Bays			7,498	9,501	12,357	15,929	23,490	28,866
Birkenhead B	3806	4,708	5,644	7,283	11,388	15,819	19,683	21,324
Devonport B	11662	11,605	11,179	10,976	11,092	11,022	11,003	10,410
Northcote B	2651	3,109	3,777	5,183	8,144	9,581	9,921	10,061
Takapuna B	10272	13,500	18,724	20,394	23,098	24,033	62,220	64,844
Helensville TD	1051	1,110	1,151	1,214	1,305	1,290	1,249	1,360
New Lynn TD	4277	6,015	7,547	8,779	9,957	10,029	10,466	10,445
Great Barrier C	191	275	271	243	272	267	373	572
Henderson TD	1506	2,114	2,623	3,959	5,604	5,889	7,076	6,645
Glen Eden TD	1569	2,580	4,096	5,174	6,045	6,771	8,370	9,406
Auckland City	123457	127,406	136,540	143,583	149,989	151,580	150,708	144,963
Eden C	16730	8,334	...	...	...	...	...	...
Mt Roskill	0	18,953	25,555	29,938	33,472	33,849	34,645	33,577
Newmarket B	2980	2,670	2,217	1,860	1,334	1,229	1,363	1,211
Onehunga B	13872	16,985	16,702	16,313	16,238	15,693	16,655	15,386
Mt Albert B	24416	25,937	25,644	25,990	25,721	26,151	28,131	26,462
Mt Eden B	20167	19,351	18,629	18,348	18,392	20,084	19,815	18,305
Ellerslie TD	3119	3,451	4,501	4,406	4,284	5,062	5,574	5,404
Mt Wellington	0	...	11,990	16,031	18,857	20,178	20,533	19,528
One Tree Hill B	11648	12,481	12,889	12,846	12,905	12,961	11,711	11,078
Waiheke C	0	...	...	...	...	2,352	3,164	3,678
Manukau C	13076	15,728	21,679	28,167	73,218	104,024	139,059	159,362
Franklin C	15144	16,421	17,606	18,164	18,316	17,034	18,461	18,902
Mercer TD	290	306	326	234	...	...	...	...
Otahuhu	7161	8,082	8,555	8,775	9,821	9,916	10,558	10,298
Pukekohe	3309	3,647	4,689	5,798	6,547	7,590	8,770	9,070
Papakura	2239	3,192	5,235	7,997	11,278	17,210	21,452	22,473
Manurewa	1847	2,999	4,596	10,984	...	...	...	...

Papatoetoe	3683	7,921	11,031	17,924	20,576	21,816	22,864	21,700
Waiuku	948	1,192	1,417	1,612	1,759	2,879	3,494	3,654
Tuakau	891	1,069	1,326	1,521	1,677	1,814	1,724	1,982
Howick	1335	2,113	3,788	6,393	9,189	12,008	13,949	13,866
Coromandel C	2271	2,622	2,761	2,826	3,004	3,370	...	...
Thames C	2314	2,933	3,209	3,205	3,579	3,852	...	...
Thames B	4200	4,551	5,001	5,315	5,599	5,780	...	...
Thames-Coro	0	0	...	...	...	...	16,578	18,175
Hauraki Plains C	4795	5,183	5,752	5,695	5,676	5,309	5,294	5,157
DIOCESE	408,984	467,807	537,009	613,919	721,420	810,780	925,161	965,306

WAIKATO	1945	1951	1956	1961	1966	1971	1976	1981
Ohinemuri C	3056	3,438	4,401	4,161	4,141	4,072	4,536	4,941
Waihi	3756	3,891	3,075	3,164	3,169	3,071	3,415	3,538
Paeroa	2253	2,590	2,871	2,894	3,129	3,431	3,796	3,702
Piako C	10939	11,482	12,374	12,487	12,092	11,511	11,125	10,419
Te Aroha	2426	2,667	2,854	3,060	3,212	3,200	3,202	3,331
Morrinsville	2175	2,824	3,552	4,111	4,497	4,452	4,783	5,080
Matamata C	12139	13,374	19,303	22,403	26,411	29,750	13,121	12,338
Matamata B	1694	2,127	2,703	3,298	3,810	4,057	5,050	5,266
Putaruru	1040	1,872	2,815	3,551	4,435	4,585	4,442	4,222
Tokoroa	0	...	...	...	...	...	18,635	18,713
Waikato C	13877	13,518	15,582	17,832	14,750	15,586	16,920	16,821
Te Kauwhata TD	444	621	677	757	738	...	...	...
Hamilton	21982	29,838	35,941	42,212	63,000	74,784	87,968	91,109
Cambridge	2567	3,020	3,408	5,290	5,962	6,435	7,841	8,514
Leamington TD	644	830	1,196	...	...	...	...	...
Huntly	2870	3,815	4,187	4,633	5,401	5,310	5,559	6,534
Ngaruawahia	1606	2,124	2,703	3,273	3,769	3,995	4,385	4,435
Waipa C	14008	13,787	16,621	20,232	13,768	13,510	15,722	15,950
Ohaupo TD	249	286	323	329	363	338	...	...
Kihikihi TD	401	449	747	1,026	1,237	1,217	...	...
Raglan C	10617	11,011	12,062	12,079	10,226	9,366	9,885	9,776
Te Awamutu	3017	3,878	4,614	5,425	6,719	6,929	7,819	7,922
Waitomo C	6,715	7,555	9,179	8,789	7,760	6,419	6,478	10,892
Te Kuiti B	2,720	3,304	3,781	4,492	4,825	4,842	4,840	...
Kawhia C	1,724	1,693	...	...	...	...	...	...
Kawhia TD	261	289	...	...	...	...	...	...
Otorohanga C	5,880	6,183	7,881	8,196	8,098	8,016	9,782	9,358
Otorohanga B	934	1,569	1,917	2,002	1,951	1,964	...	...
Taumarunui C	3,057	3,670	4,239	8,874	7,473	6,246	5,506	5,981
Taumarunui B	2,706	3,220	3,344	4,961	5,864	5,841	6,479	6,541
Manunui TD	723	771	877	948	959	851	...	...
Ohura C	1,691	1,852	1,881	...	...	...	...	...
Ohura TD	474	512	575	654	648	558	469	...
Kaitieke C	3,235	3,566	3,800	...	...	...	...	...
Clifton C	2,492	2,612	2,772	2,600	2,335	2,080	2,097	2,146
Taranaki C	6,661	7,668	9,072	7,934	8,080	8,682	10,512	12,196
Inglewood C	3,053	3,259	3,322	3,273	3,160	2,962	2,911	2,744
New Plymouth B	18,558	21,747	24,071	29,368	31,843	34,314	37,711	36,048
Stratford C	4,751	5,165	6,219	6,027	5,655	5,298	5,084	4,641
Stratford B	3,854	4,445	4,811	5,273	5,441	5,398	5,444	5,518
Whangamomona C	851	801	...	...	...	...	...	...
Inglewood B	1,295	1,540	1,682	1,901	2,003	2,086	2,595	2,839
Waitara B	2,295	3,058	3,675	4,372	4,790	5,125	6,036	6,012
DIOCESE	185,690	211,921	245,107	271,881	291,714	306,281	334,148	337,527

WAIAPU	1945	1951	1956	1961	1966	1971	1976	1981
Taupo C	4248	7,571	9,616	13,072	11,341	14,054	13,923	13,916
Taupo B	0	1,358	2,849	5,261	7,311	10,563	12,898	13,651
Rotorua C	7048	9,379	14,507	14,365	16,257	17,244	19,004	58,540
Rotorua City	7512	10,656	12,302	19,360	25,978	31,265	37,229	...
Tauranga C	11662	14,269	18,853	19,975	15,627	15,655	18,802	21,593
Tauranga City	4712	7,823	9,572	13,468	23,390	28,188	33,672	37,099
Te Puke	1144	1,461	1,925	2,298	2,601	3,406	3,810	4,577
Mt Maunganui B	989	1,867	3,432	5,091	6,815	8,771	10,103	11,391
Whakatane C	10311	12,759	15,096	16,253	16,725	14,706	15,491	27,723
Whakatane B	2806	3,777	5,445	7,167	8,637	9,748	11,542	...
Kawerau	0	0	2,740	4,491	5,826	6,687	7,743	8,593
Murupara	0	0	869	1,571	2,670	2,760	2,961	2,964
Opotiki C	4672	4,860	5,152	4,886	4,562	3,948	6,730	7,264
Opotiki B	1571	1,998	2,346	2,582	2,588	2,608	...	...
Waipapu	5982	6,251	6,228	5,694	5,861	4,974	4,606	4,687
Cook C	6715	7,654	8,649	8,876	9,778	9,593	8,245	8,398
Patutahi TD	203	224	254	244	298	326	...	...
Matakaoa C	1850	1,906	1,834	1,827	...	...	...	...
Uawa C	1503	1,636	1,707	1,725	...	...	...	...
Gisborne City	14765	17,302	19,661	21,769	24,939	26,726	29,698	29,986
Waikohu C	2831	3,019	3,343	3,046	3,302	3,247	3,193	2,960
Te Karaka TD	371	384	392	472	...	...	...	...
Wairoa C	7836	7,776	8,000	7,715	6,613	5,869	5,701	5,799
Wairoa B	2857	3,348	3,796	4,303	5,100	5,418	5,466	5,439
Hawkes Bay C	14707	17,203	19,784	21,052	20,909	21,056	21,039	20,705
Hastings City	14623	17,238	19,183	23,383	26,867	29,753	33,960	36,083
Napier City	17243	19,709	21,270	24,579	28,645	40,186	46,994	48,314
Taradale	1765	2,472	3,398	4,846	6,253	...	...	...
Havelock Nth	1458	1,828	2,643	3,622	5,472	7,284	8,348	8,507
Waipawa C	3192	3,655	3,962	4,021	3,787	3,586	3,495	5,080
Waipawa B	1169	1,415	1,607	1,714	1,848	1,725	1,827	...
Woodville C	1762	1,813	1,840	1,735	1,652	1,497	1,476	1,314
Woodville B	1095	1,279	1,439	1,530	1,529	1,517	1,548	1,647
Patangata C	2518	3,055	3,522	3,432	3,343	3,038	...	...
Dannevirke C	4321	4,363	4,838	4,597	4,317	3,886	3,655	4,385
Dannevirke B	4334	4,664	5,294	5,508	5,728	5,610	5,638	5,663
Weber C	317	330	...	...	...	...	...	...
Waipukurau C	1043	1,089	1,291	1,289	1,345	1,200	4,241	7,913
Waipukurau B	2095	2,525	2,886	3,250	3,569	3,598	3,632	...
DIOCESE	173230	209,916	251,525	290,069	321,483	349,692	386,670	404,191

WELLINGTON	1945	1951	1956	1961	1966	1971	1976	1981
Hawera C	5295	5,769	6,125	4,853	4,361	3,970	4,551	12,884
Normanby TD	313	394	478	528	576	552	...	...
Hawera B	4840	5,342	5,620	7,542	8,142	8,134	8,506	...
Eltham C	2947	3,143	3,121	3,102	2,857	2,569	2,899	2,490
Kaponga TD	395	432	510	518	500	496	...	...
Eltham B	1855	1,982	2,192	2,271	2,319	2,321	2,334	2,411
Waimate West C	2814	2,788	2,998	2,885	2,675	2,460	2,074	1,944
Manaia TD	618	660	718	815	907	921	953	992
Egmont C	4453	4,851	6,347	6,240	6,167	5,748	5,605	5,340
Opunake B	935	1,106	...	...	...	...	...	...
Patea C	3490	3,787	4,007	3,836	3,298	2,956	2,888	2,416
Waverley TD	767	780	859	890	1,062	1,085	1,148	1,239
Patea B	1486	1,685	1,898	1,989	2,013	1,950	2,014	1,938
Waitotara C	3382	3,576	3,496	3,301	3,355	2,824	2,942	2,909
Wanganui C	3403	3,763	3,614	3,505	3,168	2,924	2,831	3,205

Wanganui City	23842	27,254	29,671	33,316	35,629	35,782	37,307	37,012
Rangitikei C	8966	9,570	13,207	13,975	15,132	14,515	14,860	13,951
Bulls TD	605	693	793	...	...	...	...	...
Mangaweka TD	290	376	342	333	...	...	...	...
Hunternville TD	524	534	581	598	597	608	...	...
Marton B	2915	3,475	4,001	4,319	4,731	4,700	4,910	4,858
Waimarino C	3108	3,488	2,688	2,321	1,888	1,583	1,398	1,453
Taihape B	2186	2,344	2,464	2,682	2,861	2,793	2,800	2,586
Ohakune B	1411	1,621	1,626	1,542	1,458	1,418	1,399	1,481
Raetihi B	1080	1,153	1,186	1,343	1,376	1,359	1,219	1,247
Oroua C	3722	4,009	4,616	4,559	4,601	4,763	5,182	5,485
Kairanga C	5669	5,666	6,258	6,160	6,446	5,747	6,260	6,385
Feilding B	5001	5,812	6,784	8,172	9,031	9,780	10,893	11,522
Manawatu C	6245	6,114	7,215	7,288	6,852	6,470	6,660	6,710
Palmerston Nth B	25277	30,531	35,632	41,014	46,832	51,893	57,931	60,105
Foxton B	1651	2,226	2,525	2,628	2,819	2,808	2,789	2,719
Shannon B	922	1,042	1,189	1,398	1,544	...	...	...
Horowhenua C	7754	8,683	9,284	10,561	10,143	12,237	14,366	14,920
Levin B	3259	4,736	6,488	7,934	11,402	13,051	14,759	14,652
Kiwitea C	2182	2,298	2,362	2,339	2,215	1,872	1,823	1,707
Pohangina C	1258	1,318	1,297	1,199	1,082	924	1,028	878
Otaki B	2042	2,496	2,722	2,973	3,573	3,774	4,202	4,301
Wairarapa								
Pahiatua C	3596	2,727	2,837	2,740	2,550	2,238	2,178	2,119
Pahiatua B	1749	2,097	2,322	2,578	2,597	2,610	2,618	2,599
Akitio C	1005	1,237	1,189	1,189	1,034	940	934	...
Castlepoint C	522	610	635	...	...	...	...	...
Eketahuna C	1827	1,807	1,906	1,819	1,671	1,437	1,958	1,907
Eketahuna B	682	722	774	771	755	722	...	...
Mauriceville C	583	554	546	515	...	...	...	...
Masterton B	9535	11,545	13,000	15,128	17,596	18,494	19,460	18,785
Carterton B	1918	2,197	2,590	3,077	3,536	3,734	3,985	3,971
Wairarapa Sth	2784	3,003	3,090	3,038	2,729	2,572	2,617	2,477
Masterton C	3105	3,163	3,507	4,132	4,236	4,092	4,112	4,099
Greytown B	1176	1,258	1,429	1,580	1,715	1,725	1,910	1,797
Featherston C	3761	3,742	3,787	3,676	3,453	3,032	3,033	2,848
Featherston B	976	1,069	1,197	1,476	1,857	2,090	2,532	2,458
Martinborough TD	899	970	1,192	1,422	1,462	1,390	1,389	1,347
Wellington City	123771	120,072	122,070	123,969	131,655	135,677	139,566	135,688
Makara C	5005	5,778	10,393	16,962	...	...	...	...
Tawa		2,459	4,015	7,204	9,852	11,244	12,297	12,216
Porirua City			...	...	22,190	30,372	42,833	41,104
Johnsonville TD	2474	3,588	...	...	...	...	...	...
Hutt C	11524	17,522	23,352	29,729	41,284	50,869	25,838	26,830
Kapiti			...	...	...	...	14,973	15,423
Petone B	10877	10,851	10,288	9,891	10,143	9,464	8,883	8,113
Lr Hutt B	31254	44,474	47,813	53,044	57,403	58,561	64,553	63,245
Eastbourne B	2561	2,750	2,724	2,653	4,545	4,727	4,779	4,561
Upper Hutt B	5494	7,449	12,226	16,861	19,084	20,001	30,616	31,405
DIOCESE	373,980	417,141	457,796	502,383	552,959	580,978	619,595	612,732

NELSON	1945	1951	1956	1961	1966	1971	1976	1981
Sounds C	946	946	951	857	...	...	...	...
Marlborough C	7612	8,192	8,482	7,958	8,941	9,316	9,606	12,902
Havelock TD	244	283	286			CT		
Awatere C	1443	1,566	1,692	1,740	1,805	1,669	1,611	...
Picton B	1577	1,924	2,079	2,315	2,560	2,824	3,276	3,220
Blenheim B	5780	7,051	9,219	11,956	13,242	14,859	17,156	17,849

Kaikoura C	3424	3,159	3,243	3,132	3,086	3,070	3,571	3,586
Amuri C	2348	2,643	2,981	2,940	2,940	2,706	2,774	3,060
Cheviot C	1248	1,354	1,466	1,532	1,526	1,520	1,393	1,514
Collingwood C	975	1,013	1,083	...	...	...	...	...
Takaka C	1670	2,215	2,235	...	...	...	...	...
Golden Bay C	0	0	...	3,672	3,585	3,375	3,937	4,212
Takaka TD	512	591	739	...	...	...	...	...
Waimea C	11497	15,367	17,032	14,103	16,888	15,825	16,651	16,878
Nelson City	13030	16,829	17,707	23,971	26,218	29,282	32,793	33,304
Richmond B	1387	1,973	2,515	3,482	4,574	5,707	6,587	6,847
Motueka B	1909	2,464	2,824	3,310	3,748	3,874	4,384	4,693
Tahunanui TD	1146	...	...	...	...	...	...	...
Buller C	4936	4,996	4,568	4,088	3,676	3,259	3,511	3,788
Westport B	4686	5,505	5,522	5,460	5,271	4,985	4,988	4,686
Inangahua C	3242	3,720	3,357	3,081	2,859	2,219	2,271	2,218
Grey C	4706	5,118	5,009	4,767	4,278	4,437	4,758	4,955
Greymouth B	8375	8,865	8,948	8,881	8,654	7,936	8,282	8,103
Runanga B	1798	1,828	1,804	1,735	1,683	1,449	1,465	1,264
Brunner B	1038	1,113	1,144	1,073	932	...	...	...
Murchison C	1270	1,393	1,472	1,448	...	...	...	...
DIOCESE	86799	100,108	106,358	111,501	116,466	118,312	129,014	133,079

CHRISTCHURCH	1945	1951	1956	1961	1966	1971	1976	1981
Westland C	4294	4,544	4,537	4,397	4,733	5,248	6,013	5,750
Hokitika B	2742	2,986	3,032	3,007	3,258	3,332	3,530	3,414
Ross B	446	471	549	503	436	429	...	...
Kumara B	420	478	505	435	379	...	...	...
Ashley C	613	655	692	665	605	2,913	3,506	...
Waipara C	2361	2,476	2,813	2,927	2,962	2,724	2,655	...
Tawera C	622	742	754	751	710	...	...	...
Kowai C	1747	1,937	2,100	2,220	2,239	...	...	...
Hurunui C	0	0	...	...	...	...	...	6,559
Eyre C	1691	1,812	1,626	1,876	2,240	2,524	3,136	3,297
Oxford C	1494	1,580	1,637	1,586	1,521	1,561	1,698	1,771
Rangiora C	2883	3,418	3,644	3,785	4,008	4,020	4,807	5,391
Rangiora B	2384	2,799	3,150	3,540	4,117	4,854	5,991	6385
Kaiapoi B	1723	2,246	2,738	3,110	3,528	3,962	4,746	4,894
Chatham Is	505	471	524	487	529	716	615	751
Ellesmere C	2413	2,474	2,428	3,699	7,151	7,512	8,244	8,676
Leeston TD	612	738	724	...	...	...	...	...
Southbridge TD	375	387	447			CT		
Selwyn C	1466	1,593	1,658	1,703	...	...	...	...
Malvern C	3605	3,123	4,578	4,255	5,667	6,413	6,702	6,242
Christchurch City	112681	123,548	142,711	151,671	161,566	165,637	171,987	164,680
Riccarton B	7632	8,016	7,914	7,372	7,253	7,136	7,280	6,709
Akaroa C	1446	1,494	1,402	1,827	1,620	1,552	1,594	1,783
Akaroa B	487	557	560	...	...	...	...	...
Wairewa C	895	900	915	798	756	687	713	638
Mt Herbert C	488	581	605	627	600	683	869	1,036
Lytelton B	3407	3,681	3,589	3,400	3,493	3,281	3,327	3,184
Waimairi C	17928	25,472	25,297	39,610	52,164	61,490	68,338	70,413
Paparua C	6652	8,858	13,095	15,895	18,362	27,147	31,313	31,836
Heathcote C	5206	7,092	5,228	6,070	7,119	7,582	8,758	8,778
Halswell C	2056	2,476	1,554	2,866	4,314	...	...	...
Springs C	1878	2,202	2,398	2,625	...	...	...	...
Ashburton C	10204	10,349	11,289	11,607	12,672	11,209	11,091	10,774
Ashburton B	7550	8,287	10,176	11,602	11,617	13,312	14,225	14,151
Tinwald TD	671	869	...	...	...	...	...	...

Geraldine B	924	1,080	1,640	1,831	1,876	1,937	2,055	2,128
Geraldine C	5255	5,536	5,336	5,149	5,057	4,469	...	...
Levels C	4257	4,675	5,243	5,731	4,797	4,804	...	...
Strathallan C			...	...	...	...	9,397	9,371
Timaru B	18305	21,209	23,308	24,821	27,314	28,326	29,267	28,412
Temuka B	2081	2,212	2,254	2,431	2,703	3,316	3,711	3,771
Mackenzie C	3161	4,033	3,121	3,310	3,293	5,159	8,762	7,703
Waimate C	6097	6,000	6,399	6,058	5,926	5,346	5,457	5,069
Waimate B	2351	2,907	3,107	3,310	3,300	3,228	3,378	3,393
Pleasant Point TD	483	561	...	...	...	...	...	...
DIOCESE	254491	287,525	313,458	347,557	379,885	402,509	433,165	426,959

DUNEDIN	1945	1951	1956	1961	1966	1971	1976	1981
Waitaki C	9,047	10,121	9,349	11,021	12,027	9,425	9,096	8,739
Oamaru B	7,481	8,119	9,801	12,429	13,186	13,078	13,480	13,043
Hampden B	243	285	307	303	260	...	...	...
Bruce C	3,763	3,830	3,958	3,981	4,001	3,574	3,446	3,285
Milton B	1,472	1,672	1,904	1,922	1,861	2,164	2,218	2,193
Kaitangata B	1,351	1,247	1,286	1,249	1,208	1,099	1,120	1,071
Clutha C	5,584	5,825	6,121	6,118	6,060	5,713	5,635	5,597
Clinton TD	401					CT		
Balclutha B	1,692	2,624	3,323	3,935	4,419	4,601	4,740	4,495
Tuapeka C	4,002	5,941	7,839	4,747	4,445	4,130	4,123	3,845
Lawrence B	573	638	589	594	520	604	585	600
Roxburgh B	516	751	794	771	754	750	773	758
Tapanui B	287	434	409	767	844	854	934	1,042
Maniototo C	2,720	2,661	2,753	2,795	2,775	2,628	2,423	2,430
Naseby B	153	204	189	154	120	109	124	152
Vincent C	3,716	4,198	4,807	4,012	4,240	3,981	4,170	4,293
Cromwell B	716	838	885	942	1,062	988	1,176	2,364
Alexandra B	1,028	1,414	1,823	2,296	2,979	3,551	4,137	4,348
Lake C	1,389	1,654	1,812	1,839	2,458	2,985	4,393	5,022
Arrowtown B	201	200	186	172	186	260	410	540
Queenstown B	854	1,003	1,198	1,321	1,634	2,159	3,133	3,367
Dunedin City	65,771	69,829	71,277	73,245	77,149	82,235	82,546	77,176
St Kilda B	7,353	7,413	6,946	6,626	6,726	6,453	6,542	6,147
West Harbour B	1,995	2,291	2,182	2,292	...	...	...	...
Peninsula C	2,979	3,843	3,677	3,677	3,499	...	...	...
Port Chalmers B	2,165	2,682	3,012	3,120	3,071	3,007	3,123	2,917
Waihemo C	1,030	1,121	1,099	1,003	1,042	1,714	1,753	1,717
Palmerston B	735	894	878	868	826	...	...	...
Waikouaiti C	3,782	3,632	3,898	3,598	3,551	4,029	4,214	...
Waikouaiti B	596	601	631	687	761	...	...	...
Taieri C	4,969	5,930	6,842	7,827	8,271	8,140	8,326	...
Outram TD	347	361	362					
Silverpeaks C								12,262
Green Island B	2,697	3,492	4,482	5,159	5,849	6,149	6,979	6,899
Mosgiel B	2,349	3,134	4,050	6,456	7,488	8,377	9,289	9,264
Invercargill								
Invercargill B	23,470	26,777	29,094	35,605	43,572	47,098	49,738	49,446
Invercargill S	1,161	1,297	1,415	...	...	...	...	...
Bluff	2,059	2,251	2,693	3,042	3,279	3,241	3,016	2,720
Southland C	23,349	24,985	27,313	28,667	26,800	26,237	25,922	26,785
Gore B	5,000	5,551	6,567	7,270	8,104	8,648	9,179	9,185
Mataura B	1,547	1,715	1,850	2,085	2,629	2,549	2,421	2,345
Winton B	987	1,133	1,287	1,473	1,740	2,055	2,004	2,035
Wallace C	8,625	9,196	9,818	10,099	11,176	12,038	12,495	13,281
Riverton B	893	1,018	1,171	1,225	1,258	1,311	1,578	1,479

Fiord C	8	29	11	51	697	135	78	29
Stewart Is	343	576	541	542	332	414	513	600
Wyndham TD	536	579	636	679	780	735	732	
Edendale TD	456	478	561	607	596	610	...	...
Lumsden TD	481	503	592	666	...	...	...	...
Otautau TD	601	737	767	806	823	934	956	...
Nightcaps TD	602	614	650	686	604	...	...	...
DIOCESE	214,075	236,321	253,635	269,429	285,662	288,762	297,520	291,471

NEW ZEALAND								
Total population								
	1945	1951	1956	1961	1966	1971	1976	1981
N Z TOTAL	1697249	1,930,739	2,164,888	2,406,739	2,669,589	2,857,314	3,125,273	3,171,265
	1697249	1,930,739	2,166,707	2,406,739	2,669,589	2,857,314	3,125,273	3,171,265
CENSUS TOTAL	1702298	1,930,739	2,174,062	2,414,984	2,676,919	2,862,631	3,129,383	3,175,737
Total population								
	1945	1951	1956	1961	1966	1971	1976	1981
DIOCESES								
Auckland	408,984	467,807	537,009	613,919	721,420	810,780	925,161	965,306
Waikato	185,690	211,921	245,107	271,881	291,714	306,281	334,148	337,527
Waiapu	173,230	209,916	251,525	290,069	321,483	349,692	386,670	404,191
Wellington	373,980	417,141	457,796	502,383	552,959	580,978	619,595	612,732
Nelson	86,799	100,108	106,358	111,501	116,466	118,312	129,014	133,079
Christchurch	254,491	287,525	313,458	347,557	379,885	402,509	433,165	426,959
Dunedin	214,075	236,321	253,635	269,429	285,662	288,762	297,520	291,471
TOTAL	1,697,249	1,930,739	2,164,888	2,406,739	2,669,589	2,857,314	3,125,273	3,171,265
% OF TOTAL	1945	1951	1956	1961	1966	1971	1976	1981
Auckland	24.1	24.2	24.8	25.5	27.0	28.4	29.6	30.4
Waikato	10.9	11.0	11.3	11.3	10.9	10.7	10.7	10.6
Waiapu	10.2	10.9	11.6	12.1	12.0	12.2	12.4	12.7
Wellington	22.0	21.6	21.1	20.9	20.7	20.3	19.8	19.3
Nelson	5.1	5.2	4.9	4.6	4.4	4.1	4.1	4.2
Christchurch	15.0	14.9	14.5	14.4	14.2	14.1	13.9	13.5
Dunedin	12.6	12.2	11.7	11.2	10.7	10.1	9.5	9.2
TOTAL	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0

Table: Anglican Population

AUCKLAND	1945	1951	1956	1961	1966	1971	1976	1981
Mangonui	3,623	3,736	3,565	3,467	3,091	2,828	2,974	2,715
Kaitaia B	661	883	1,019	1,230	1,313	1,371	1,578	1,671
Whangaroa	900	884	948	821	728	580	596	603
Hokianga	1,883	1,937	1,804	1,445	1,388	1,197	1,129	954
Kohukohu TD	77	99	86	79	...	...	...	...
Rawene TD	157	179	151	183	...	...	...	...
Bay of Islands	4,102	4,542	4,760	4,921	4,748	4,627	5,958	5,640
Russell TD	212	287	299	301	300	289	...	...
Kawakawa TD	284	309	337	430	430	550	...	...
Kaikohe TD	372	637	803	882	1,043	1,027	1,079	948
Hobson	2,239	2,507	2,561	2,289	2,114	1,781	1,714	1,677
Dargaville B	909	1,081	1,139	1,308	1,280	1,392	1,387	1,275
Whangarei C	4,263	4,666	5,081	4,598	4,709	4,288	4,874	4,500
Whangarei City	3,759	4,877	5,150	6,366	9,453	9,827	10,301	9,558
Hikurangi TD	396	349	387	366	389	330	323	297
Kamo TD	240	289	384	569	...	...	...	...
Onerahi TD	199	345	573	...	...	...	...	...
Otamatea	1,909	2,310	2,460	2,412	2,367	2,116	2,055	1,878
Waitemata C	8,091	11,562	12,491	19,880	28,477	34,407	22,776	20,285
Rodney	1,653	2,008	2,117	2,114	2,171	2,110	8,621	9,462
Warkworth TD	268	334	397	409	456	483	488	CT
East Coast Bays	0	0	3,306	4,018	5,191	6,332	8,354	8,802
Birkenhead B	1,688	2,121	2,332	3,059	4,532	5,664	6,276	5,778
Devonport B	5,227	5,262	4,810	4,717	4,582	4,188	3,612	3,144
Northcote B	1,125	1,342	1,516	1,946	3,015	3,315	2,998	2,811
Takapuna B	4,867	6,463	8,760	9,367	10,145	9,623	21,908	19,830
Helensville	454	446	398	377	337	299	309	297
New Lynn B	1,786	2,342	2,807	3,172	3,431	3,136	2,978	2,469
Great Barrier C	71	75	80	81	86	87	83	102
Henderson TD	480	699	789	1,215	1,765	1,756	1,926	1,482
Glen Eden TD	589	1,004	1,527	1,700	2,047	1,970	2,151	2,055
Auckland City	50,686	53,027	52,898	53,087	53,295	48,428	44,002	38,016
Eden C	6,990	3,330	...	...	...	...	...	...
Mt Roskill B		7,661	9,726	10,957	11,460	10,597	9,646	8,022
Newmarket B	1,248	1,106	827	679	460	318	258	219
Onehunga B	5,260	6,340	6,161	5,685	5,455	4,626	4,306	3,396
Mt Albert B	9,635	10,324	9,637	9,079	8,454	7,173	6,708	5,385
Mt Eden B	8,122	7,733	6,783	6,425	6,177	5,698	4,872	3,819
Ellerslie B	1,368	1,396	1,761	1,572	1,439	1,625	1,521	1,290
Mt Wellington B	0	0	4,522	5,721	6,281	5,943	5,480	4,242
One Tree Hill B	5,250	5,507	5,381	5,256	5,233	4,684	4,173	3,450
Waiheke C			...	...	...	836	950	975
Manukau C	5,559	6624	8,509	10,324	23,713	29,946	36,842	34,407
Franklin C	5,425	5751	5,937	5,937	5,921	4,998	4,599	4,905
Mercer TD	142	122	144	108	...	...	...	...
Otahuhu	2,998	3236	3,083	3,096	3,371	3,004	2,877	2,133
Pukekohe	1,184	1314	1,609	1,828	2,114	2,248	2,337	2,010
Papakura	824	1213	1,900	2,664	3,831	5,127	6,051	5,490
Manurewa	673	1102	1,738	3,672	...	...	...	...
Papatoetoe	1,357	3011	3,969	6,266	6,970	6,915	6,580	5,184
Waiuku	386	479	492	550	570	873	997	897
Tuakau	332	408	468	587	608	522	469	465
Howick	693	1110	1,705	2,835	3,950	4,914	5,447	4,803
Coromandel C	932	1138	1,185	1,153	1,195	1,224	...	...
Thames C	919	1125	1,279	1,287	1,399	1,456	...	...
Thames B	1,527	1702	1,811	1,717	1,822	1,859	...	...

Thames-Coro	0	0	...	...	...	...	5,344	5,277
Hauraki Plains C	2,001	2199	2,186	1,959	2,006	1,709	1,539	1,311
DIOCESE	165,995	190533	206,548	226,166	255,312	260,296	271,446	242,954
WAIKATO	1945	1951	1956	1961	1966	1971	1976	1981
Ohinemuri C	1,134	1,214	1,517	1,453	1,416	1,309	1,371	1,320
Waihi	1,259	1,266	972	984	1,022	971	944	891
Paeroa	854	996	1,046	1,131	1,145	1,205	1,224	1,086
Piako C	3,635	3,763	4,010	4,073	2,890	3,412	3,106	2,622
Te Aroha	921	1,049	1,068	1,088	1,166	1,045	985	915
Morrinsville	727	937	1,071	1,265	1,396	1,376	1,383	1,314
Matamata C	4,215	4,683	6,642	7,385	8,452	8,734	3,792	3,135
Matamata B	666	893	1,024	1,287	1,509	1,539	1,961	1,635
Putaruru	438	760	1,036	1,170	1,392	1,383	1,310	1,113
Tokoroa	0	0	...	...	...	...	4,556	3,873
Waikato C	5,114	4,847	5,197	5,952	4,644	4,737	4,844	4,491
Te Kauwhata TD	185	260	234	253	222	...	...	...
Hamilton	7,777	10,597	12,367	13,579	20,147	21,903	24,212	21,843
Cambridge	958	1,167	1,297	1,820	1,920	1,944	2,313	2,265
Leamington TD	190	274	372	...	...	...	...	...
Huntly	910	1,241	1,308	1,385	1,600	1,447	1,343	1,326
Ngaruawahia	579	721	773	902	935	939	989	786
Waipa C	4,996	4,728	5,298	6,214	4,100	3,594	4,083	3,759
Ohaupo TD	94	96	76	88	96	80	...	...
Kihikihi TD	148	174	216	253	326	293	...	...
Raglan C	3,511	3,691	3,852	3,709	3,196	2,799	2,821	2,544
Te Awamutu	1,248	1,475	1,652	1,891	2,256	2,164	2,409	2,259
Waitomo C	2,357	2,626	2,827	2,771	2,426	1,921	1,833	2,835
Te Kuiti B	1,023	1,164	1,275	1,407	1,544	1,456	1,350	...
Kawhia C	365	320	...	...	...	...	...	...
Kawhia TD	98	110						
Otorohanga C	1,828	2,068	2,304	2,517	2,361	2,360	2,670	2,238
Otorohanga B	317	547	670	671	606	579	...	...
Taumarunui C	821	1,049	1,188	2,381	2,204	1,657	1,454	1,392
Taumarunui B	1,034	1,287	1,278	1,829	1,920	1,798	1,926	1,674
Manunui TD	263	251	261	276	293	250	...	...
Ohura C	633	717	717	...	...	...	...	...
Ohura TD	137	147	221	198	185	139	113	...
Kaitieke C	1,156	1,133	1,184	...	...	...	...	...
Clifton C	1,185	1,231	1,198	1,089	1,015	773	736	669
Taranaki C	2,720	3,297	3,704	3,300	3,280	3,201	3,603	3,825
Inglewood C	1,183	1,218	1,138	1,106	1,063	905	899	753
New Plymouth B	7,740	8,963	9,787	11,475	12,169	12,117	12,343	10,692
Stratford C	1,676	1,874	2,192	2,128	1,794	1,664	1,457	1,152
Stratford B	1,399	1,673	1,795	1,826	1,787	1,638	1,636	1,476
Whangamomona C	304	281	...	...	...	...	...	...
Inglewood B	480	591	618	643	701	709	813	747
Waitara B	1,111	1,357	1,524	1,704	1,909	1,875	1,933	1,773
DIOCESE	67,389	76,736	84,909	91,203	95,087	93,916	96,412	86,403
WAIAPU	1945	1951	1956	1961	1966	1971	1976	1981
Taupo C	1,306	2,465	3,243	4,198	3,751	4,059	3,788	3,291
Taupo B	0	563	1,097	1,930	2,579	3,423	4,244	4,077
Rotorua C	3,116	3,967	6,068	5,784	6,286	5,894	6,370	16,665
Rotorua City	3,236	4,532	5,018	7,468	9,792	10,526	11,901	...
Tauranga C	4,285	5,079	6,507	6,414	4,979	4,918	5,541	5,898
Tauranga City	1,939	3,231	3,685	4,795	7,549	8,518	10,021	9,579
Te Puke	445	592	773	862	987	1,152	1,208	1,254

Mt Maunganui B	414	858	1,384	1,988	2,622	3,077	3,217	2,967
Whakatane C	2,883	3,784	4,324	4,519	4,486	3,523	3,706	6,612
Whakatane B	1,092	1,426	1,857	2,435	2,800	3,032	3,444	...
Kawerau	0	0	937	1,490	1,721	1,872	2,066	1,983
Murupara	0	0	242	540	823	791	691	525
Opotiki C	1,547	1,584	1,848	1,684	1,581	1,289	1,983	1,910
Opotiki B	523	644	797	842	845	723	...	...
Waiaapu	4,159	4,299	4,677	4,215	4,226	3,297	2,924	2,400
Cook C	3,432	3,739	4,246	4,314	4,921	4,464	3,851	3,408
Patutahi TD	87	94	97	91	99	134	...	...
Matakaoa C	1,425	1,470	1,465	1,333	...	...	...	...
Uawa C	926	993	1,118	1,145	...	...	...	...
Gisborne City	6,015	7,169	7,833	8,522	9,895	10,068	10,760	9,516
Waikohu C	1,182	1,341	1,523	1,354	1,464	1,326	1,310	1,008
Te Karaka TD	163	209	176	229	...	...	...	...
Wairoa C	3,120	3,145	3,201	3,041	2,612	2,271	2,223	1,908
Wairoa B	1,189	1,417	1,566	1,672	1,927	1,896	1,820	1,602
Hawkes Bay C	5,934	6,937	7,567	7,928	7,653	7,047	6,905	6,435
Hastings City	5,748	6,891	7,185	8,199	9,072	9,162	9,963	8,976
Napier City	7,205	8,317	8,564	9,380	10,651	13,599	15,081	13,791
Taradale	677	947	1,375	1,910	2,211	...	...	...
Havelock Nth	747	794	1,406	1,740	2,330	2,956	3,139	2,853
Waipawa C	1,484	1,735	1,848	1,755	1,556	1,395	1,366	1,875
Waipawa B	511	609	693	673	695	672	713	...
Woodville C	694	713	695	628	575	513	458	366
Woodville B	444	523	523	558	566	510	490	450
Patangata C	1,213	1,445	1,688	1,652	1,599	1,408	...	...
Dannevirke C	1,497	1,459	1,731	1,730	1,609	1,404	1,318	1,473
Dannevirke B	1,767	1,973	2,118	2,039	2,038	1,899	1,843	1,662
Weber C	140	166	...	...	...	...	...	...
Waipukurau C	429	446	589	491	552	537	1,803	2,943
Waipukurau B	879	1,033	1,109	1,207	1,343	1,331	1,329	...
DIOCESE	71,853	86,589	100,773	110,755	118,395	118,686	125,476	115,427
WELLINGTON	1945	1951	1956	1961	1966	1971	1976	1981
Hawera C	1,560	1,842	1,935	1,480	1,332	1,114	1,177	2,931
Normanby TD	85	123	113	116	137	109	...	...
Hawera B	1,698	1,787	1,929	2,485	2,497	2,338	2,256	...
Eltham C	897	1,057	1,086	1,054	960	834	836	669
Kaponga TD	115	120	127	146	156	100	...	...
Eltham B	669	765	817	771	772	755	745	663
Waimate West C	796	777	707	704	647	587	465	417
Manaia TD	217	230	285	286	302	269	237	252
Egmont C	1,369	1,419	1,832	1,792	1,728	1,486	1,352	1,155
Opunake B	357	396	...	...	...	...	...	...
Patea C	1,274	1,314	1,292	1,164	1,035	881	778	681
Waverley TD	243	352	342	347	408	364	336	321
Patea B	648	757	794	780	606	521	495	399
Waitotara C	1,257	1,235	1,191	1,170	1,116	944	949	810
Wanganui C	1,082	1,140	1,126	1,113	1,140	961	936	897
Wanganui City	9,472	10,775	11,314	11,974	12,297	11,959	11,552	9,936
Rangitikei C	3,247	3,672	5,174	5,328	5,724	5,304	5,170	4,437
Bulls TD	256	317	337	...	...	...	...	...
Mangaweka TD	108	179	141	131	...	...	...	...
Hunternville TD	240	245	265	268	235	217	...	...
Marton B	1,185	1,339	1,442	1,510	1,532	1,439	1,390	1,254
Waimarino C	1,122	1,266	884	771	611	533	356	402
Taihape B	815	885	915	980	988	958	867	645

Ohakune B	458	509	474	487	404	360	289	297
Raetihi B	401	394	379	411	502	431	370	342
Oroua C	1,150	1,344	1,609	1,672	1,596	1,644	1,669	1,650
Kairanga C	2,266	2,166	2,458	2,312	2,323	1,976	1,964	1,734
Feilding B	1,955	2,286	2,626	3,006	3,097	3,396	3,617	3,354
Manawatu C	2,487	2,522	2,980	2,868	2,636	2,308	2,324	2,193
Palmerston Nth B	10,117	12,094	13,752	15,341	16,920	17,229	17,939	16,263
Foxton B	787	965	1,056	979	992	908	849	789
Shannon B	377	400	482	584	652	...	...	...
Horowhenua C	3,264	3,638	3,684	3,994	3,857	4,450	5,041	4,776
Levin B	1,276	1,837	2,405	2,856	4,112	4,455	4,918	4,266
Kiwitea C	934	1,037	1,031	1,067	953	715	669	630
Pohangina C	364	435	452	456	369	298	306	270
Otaki B	767	1,078	1,090	1,204	1,539	1,425	1,490	1,272
Pahiatua C	1,208	1,212	1,145	1,145	986	881	806	744
Pahiatua B	794	916	950	929	967	892	777	717
Akitio C	463	627	625	559	460	387	397	...
Castlepoint C	254	320	325	...	...	...	...	...
Eketahuna C	773	837	860	734	681	546	623	582
Eketahuna B	284	276	281	227	219	234	...	...
Mauriceville C	187	160	147	156	...	...	...	...
Masterton B	3,834	4,511	4,736	5,232	5,924	5,899	5,823	5,241
Carterton B	774	846	1,110	1,200	1,290	1,389	1,461	1,236
Wairarapa Sth	1,256	1,313	1,257	1,195	1,133	1,014	1,030	912
Masterton C	1,193	1,210	1,273	1,569	1,688	1,712	1,730	1,677
Greytown B	604	603	604	656	684	647	765	633
Featherston C	1,576	1,560	1,554	1,522	1,457	1,247	1,179	1,041
Featherston B	477	522	497	612	669	680	830	729
Martinborough TD	424	404	408	483	534	488	457	399
Wellington City	47,815	45,887	44,278	43,313	43,803	41,795	38,256	32,253
Makara C	2,075	2,387	3,979	5,834	...	...	...	...
Tawa	0	1,005	1,576	2,666	3,532	3,765	3,760	3,264
Porirua City	0	0	...	...	7,020	8,182	10,852	8,391
Johnsonville TD	862	1,331	...	...	...	...	...	...
Hutt C	5,069	7,532	9,354	11,469	15,328	17,752	7,635	6,672
Kapiti	0	0	...	...	...	...	5,393	4,896
Petone B	4,304	4,177	3,787	3,348	3,139	2,524	2,186	1,665
Lr Hutt B	12,304	17,413	17,497	18,927	19,418	19,036	19,327	16,167
Eastbourne B	1,228	1,358	1,322	1,199	2,009	1,885	1,734	1,434
Upper Hutt B	2,142	2,988	4,776	6,142	6,751	6,634	9,224	8,187
DIOCESE	145,215	162,092	170,867	180,724	191,867	188,857	185,587	160,545
NELSON	1945	1951	1956	1961	1966	1971	1976	1981
Sounds C	432	493	495	400	...	...	...	...
Marlborough C	3,894	3,986	3,980	3,741	4,233	4,005	3,901	4,512
Havelock TD	121	165	144			CT		
Awatere C	601	653	643	597	624	613	613	...
Picton B	680	798	837	893	874	960	1,037	957
Blenheim B	2,735	3,266	3,911	4,809	5,191	5,641	6,174	5,604
Kaikoura C	1,342	1,284	1,214	1,165	1,116	1,067	1,221	1,074
Amuri C	958	1,095	1,135	1,198	1,125	1,025	1,055	993
Cheviot C	520	603	667	689	624	686	568	477
Collingwood C	499	584	577	...	...	...	...	...
Takaka C	764	1,006	936	...	...	...	...	...
Golden Bay C			...	1,734	1,639	1,415	1,487	1,302
Takaka TD	248	300	370	...	...	...	...	...
Waimea C	4,972	6,707	7,221	5,599	6,728	5,783	5,628	4,914
Nelson City	5,467	7,047	7,266	9,846	10,470	10,993	11,640	10,278

Richmond B	623	874	1,086	1,341	1,663	1,933	2,217	2,058
Motueka B	636	859	958	1,140	1,277	1,149	1,270	1,198
Tahunanui TD	528	0	...	...	...	...	...	...
Buller C	1,671	1,746	1,553	1,457	1,291	1,098	1,093	975
Westport B	1,677	2,100	1,994	1,927	1,755	1,592	1,413	1,170
Inangahua C	1,258	1,388	1,267	1,143	1,078	781	711	627
Grey C	1,733	1,935	1,831	1,709	1,570	1,492	1,553	1,344
Greymouth B	2,827	3,013	2,944	2,929	2,792	2,483	2,438	2,145
Runanga B	616	660	602	609	599	534	482	375
Brunner B	340	330	334	318	279	...	...	...
Murchison C	677	738	740	754	...	...	...	...
DIOCESE	35,819	41,630	42,705	43,998	44,928	43,250	44,501	40,003
CHRISTCHURCH	1945	1951	1956	1961	1966	1971	1976	1981
Westland C	1,632	1,828	1,722	1,663	1,707	1,910	1,907	1,710
Hokitika B	954	1,040	1,049	1,044	1,156	1,075	1,128	963
Ross B	163	174	222	164	146	171	...	...
Kumara B	108	132	141	99	96	...	...	...
Ashley C	250	270	318	311	256	1,184	1,382	...
Waipara C	1,006	1,132	1,272	1,335	1,315	1,206	1,136	...
Tawera C	272	313	348	316	278	...	...	...
Kowai C	806	872	936	978	1,049	...	...	...
Hurunui C	0	0	...	...	...	...	...	2,442
Eyre C	596	680	632	708	886	987	1,152	1,119
Oxford C	609	642	678	672	677	666	700	660
Rangiora C	1,356	1,691	1,647	1,666	1,737	1,670	1,793	1,815
Rangiora B	963	1,154	1,249	1,363	1,568	1,867	2,120	2,232
Kaiapoi B	686	817	969	1,046	1,208	1,209	1,560	1,451
Chatham Is	220	227	239	195	206	236	189	222
Ellesmere C	792	852	777	1,321	2,784	2,804	2,987	2,841
Leeston TD	201	288	279	...	...	...	...	...
Southbridge TD	149	166	207			CT		
Selwyn C	689	758	769	743	...	...	...	...
Malvern C	1,369	1,195	1,659	1,571	2,190	2,498	2,454	2,115
Christchurch City	48,713	53,613	59,564	59,892	62,641	59,641	57,225	47,823
Riccarton B	3,157	3,404	3,356	2,890	2,806	2,455	2,257	1,863
Akaroa C	876	928	822	1,019	931	839	798	807
Akaroa B	250	280	296	...	...	...	...	...
Wairewa C	485	518	517	459	422	390	349	321
Mt Herbert C	266	306	336	321	328	350	402	423
Lytelton B	1,763	1,757	1,696	1,610	1,609	1,445	1,317	1,188
Waimairi C	8,314	11,631	11,244	15,900	20,895	22,934	23,640	22,356
Paparua C	2,772	3,774	5,242	6,126	6,728	9,506	10,495	9,660
Heathcote C	2,384	3,260	2,345	2,508	3,135	3,222	3,427	2,955
Halswell C	847	1,080	677	1,188	1,732	...	...	...
Springs C	752	928	981	1,107	...	...	...	...
Ashburton C	3,616	3,498	3,736	3,765	3,765	3,463	3,392	3,374
Ashburton B	2,602	2,881	3,301	3,694	4,012	4,085	4,052	3,771
Tinwald TD	273	309	...	...	...	...	...	...
Geraldine B	330	425	558	613	600	591	628	588
Geraldine C	1,736	1,866	1,759	1,679	1,657	1,447	...	...
Levels C	1,229	1,341	1,448	1,559	1,326	1,254	...	...
Strathallan C							2,744	2,499
Timaru B	5,813	6,704	7,238	7,488	7,947	7,909	7,680	6,549
Temuka B	544	568	526	562	694	759	799	735
Mackenzie C	944	1,201	907	863	907	1,316	1,988	1,470
Waimate C	1,745	874	1,835	1,698	1,633	1,397	1,393	1,155
Waimate B	724	1,765	884	913	886	824	760	711

Pleasant Point TD	124	149	...	...	...	...	...	...
DIOCESE	103,080	117,291	124,381	131,049	141,913	141,310	141,854	125,818
DUNEDIN	1945	1951	1956	1961	1966	1971	1976	1981
Waitaki C	1,664	1,824	1,402	1,915	2,160	1,457	1,457	1,215
Oamaru B	1,721	1,881	2,056	2,296	2,299	2,181	2,094	1,902
Hampden B	75	67	46	75	46	...	...	...
Bruce C	483	544	551	592	602	476	497	381
Milton B	257	265	337	344	331	391	369	336
Kaitangata B	225	194	164	182	165	148	166	132
Clutha C	731	734	797	720	706	647	621	621
Clinton TD	77					CT		
Balclutha B	287	460	555	635	685	607	691	573
Tuapeka C	628	2,223	1,786	877	765	639	613	486
Lawrence B	104	111	100	82	63	110	114	96
Roxburgh B	111	172	198	134	149	152	114	123
Tapanui B	67	103	107	177	217	211	214	213
Maniototo C	582	544	586	568	568	526	443	402
Naseby B	67	94	83	65	40	29	39	30
Vincent C	775	850	995	707	747	713	722	750
Cromwell B	151	167	175	182	206	209	237	426
Alexandra B	247	284	320	421	506	577	696	654
Lake C	340	474	512	525	726	801	1,207	1,107
Arrowtown B	85	37	39	35	40	60	75	75
Queenstown B	240	253	329	419	478	555	845	672
Dunedin City	14,960	15,980	15,461	15,352	15,835	15,767	15,101	12,309
St Kilda B	1,684	1,778	1,551	1,333	1,410	1,159	1,175	942
West Harbour B	366	413	478	441	...	...	...	...
Peninsula C	664	845	841	807	726	...	...	...
Port Chalmers B	574	691	677	662	660	576	494	387
Waihemo C	166	199	202	188	189	323	303	255
Palmerston B	142	145	129	144	165	...	...	...
Waikouaiti C	808	830	919	756	781	850	788	...
Waikouaiti B	145	161	115	154	193	...	...	...
Taieri C	664	944	1,138	1,228	1,199	1,120	1,100	...
Outram TD	26	76	77					...
Silverpeaks C								1734
Green Island B	482	632	762	811	951	937	1,038	888
Mosgiel B	277	445	575	941	1,148	1,213	1,339	1,083
Invercargill C	4,793	5,091	5,127	5,933	7,005	7,493	7,700	6,459
Invercargill S	174	244	223	...	...	...	...	...
Bluff	643	622	695	757	856	695	644	513
Southland C	3,323	3,493	3,765	3,647	3,465	3,248	3,240	3,270
Gore B	872	985	1,096	1,219	1,335	1,406	1,424	1,266
Mataura B	254	300	289	363	426	361	343	315
Winton B	179	194	225	204	283	297	254	228
Wallace C	1,302	1,444	1,475	1,464	1,763	1,910	1,973	1,965
Riverton B	209	232	272	249	247	219	216	198
Fiord C	2	11	2	10	126	20	8	3
Stewart Is	122	254	217	203	106	129	125	147
Wyndham TD	84	103	125	139	189	146	132	...
Edendale TD	69	61	105	99	119	78	...	...
Lumsden TD	141	140	147	180	...	CT	...	...
Otautau TD	80	98	83	105	91	110	117	...
Nightcaps TD	65	71	60	66	62	CT	...	...
DIOCESE	42,187	47,763	47,969	48,406	50,829	48,546	48,728	42,156

NEW ZEALAND								
Anglican population								
	1945	1951	1956	1961	1966	1971	1976	1981
N Z TOTAL	631,538	722,634	778,152	832,301	898,331	894,861	914,004	813,306
CENSUS TOTAL	634,364	726,626	780,999	835,434	901,701	895,839	915,202	814,740
Anglican population								
	1945	1951	1956	1961	1966	1971	1976	1981
DIOCESES								
Auckland	165,995	190,533	206,548	226,166	255,312	260,296	271,446	242,954
Waikato	67,389	76,736	84,909	91,203	95,087	93,916	96,412	86,403
Waiapu	71,853	86,589	100,773	110,755	118,395	118,686	125,476	115,427
Wellington	145,215	162,092	170,867	180,724	191,867	188,857	185,587	160,545
Nelson	35,819	41,630	42,705	43,998	44,928	43,250	44,501	40,003
Christchurch	103,080	117,291	124,381	131,049	141,913	141,310	141,854	125,818
Dunedin	42,187	47,763	47,969	48,406	50,829	48,546	48,728	42,156
TOTAL	631,538	722,634	778,152	832,301	898,331	894,861	914,004	813,306
% OF TOTAL	1945	1951	1956	1961	1966	1971	1976	1981
Auckland	26.3	26.4	26.5	27.2	28.4	29.1	29.7	29.9
Waikato	10.7	10.6	10.9	11.0	10.6	10.5	10.5	10.6
Waiapu	11.4	12.0	13.0	13.3	13.2	13.3	13.7	14.2
Wellington	23.0	22.4	22.0	21.7	21.4	21.1	20.3	19.7
Nelson	5.7	5.8	5.5	5.3	5.0	4.8	4.9	4.9
Christchurch	16.3	16.2	16.0	15.7	15.8	15.8	15.5	15.5
Dunedin	6.7	6.6	6.2	5.8	5.7	5.4	5.3	5.2
TOTAL	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0

Table: Anglican Percentage of Total Population

AUCKLAND	1945	1951	1956	1961	1966	1971	1976	1981
Mangonui	47.8	49.2	46.0	45.8	43.8	39.7	38.5	32.0
Kaitia TD	54.7	49.1	43.2	45.5	43.0	39.2	37.2	35.3
Whangaroa	37.1	36.1	37.9	35.6	35.1	29.7	28.8	26.9
Hokianga	26.3	27.3	27.2	27.1	28.8	27.6	25.9	20.6
Kohukohu TD	32.5	44.6	36.0	40.7	...	...	...	...
Rawene TD	39.2	39.4	32.6	38.9	...	...	...	...
Bay of Islands	43.7	43.0	40.7	40.3	38.4	36.7	35.8	29.7
Russell TD	48.1	49.7	48.5	52.9	48.5	44.4	...	...
Kawakawa TD	48.4	48.4	44.5	45.9	41.7	38.2	...	...
Kaikohe TD	39.3	39.6	37.8	32.3	33.3	30.7	30.1	25.9
Hobson	38.9	40.2	38.2	36.0	36.5	33.0	32.0	31.5
Dargaville B	38.4	38.5	34.5	35.0	32.8	33.9	30.4	26.9
Whangarei C	38.0	36.6	35.3	33.3	33.2	32.0	30.8	26.5
Whangarei B	40.5	41.2	38.5	35.6	34.3	32.0	29.4	26.2
Hikurangi TD	38.4	38.3	38.4	37.8	35.7	32.0	27.5	22.9
Kamo TD	43.2	37.0	37.9	35.6	...	...	...	...
Onerahi TD	40.6	41.5	38.8	...	...	...	...	...
Otamatea	35.9	38.0	36.0	34.8	36.4	34.1	32.9	29.5
Waitemata C	40.5	42.0	38.8	37.4	35.9	33.2	28.5	23.2
Rodney	32.4	35.0	32.4	31.0	30.5	28.5	30.2	26.5
Warkworth TD	43.3	45.6	45.0	41.3	38.0	33.9	30.5	...
East Coast Bays			44.1	42.3	42.0	39.8	35.6	30.5
Birkenhead B	44.4	45.1	41.3	42.0	39.8	35.8	31.9	27.1
Devonport B	44.8	45.3	43.0	43.0	41.3	38.0	32.8	30.2
Northcote B	42.4	43.2	40.1	37.5	37.0	34.6	30.2	27.9
Takapuna B	47.4	47.9	46.8	45.9	43.9	40.0	35.2	30.6
Helensville TD	43.2	40.2	34.6	31.1	25.8	23.2	24.7	21.8
New Lynn TD	41.8	38.9	37.2	36.1	34.5	31.3	28.5	23.6
Great Barrier C	37.2	27.3	29.5	33.3	31.6	32.6	22.3	17.8
Henderson TD	31.9	33.1	30.1	30.7	31.5	29.8	27.2	22.3
Glen Eden TD	37.5	38.9	37.3	32.9	33.9	29.1	25.7	21.8
Auckland City	41.1	41.6	38.7	37.0	35.5	31.9	29.2	26.2
Eden C	41.8	40.0	...	...	...	...	...	...
Mt Wellington	0.0	40.4	38.1	36.6	34.2	31.3	27.8	23.9
Newmarket B	41.9	41.4	37.3	36.5	34.5	25.9	18.9	18.1
Onehunga B	37.9	37.3	36.9	34.8	33.6	29.5	25.9	22.1
Mt Albert B	39.5	39.8	37.6	34.9	32.9	27.4	23.8	20.3
Mt Eden B	40.3	40.0	36.4	35.0	33.6	28.4	24.6	20.9
Ellerslie TD	43.9	40.5	39.1	35.7	33.6	32.1	27.3	23.9
Mt Wellington	0.0	0.0	37.7	35.7	33.3	29.5	26.7	21.7
One Tree Hill B	45.1	44.1	41.7	40.9	40.6	36.1	35.6	31.1
Waiheke C						35.5	30.0	26.5
Manukau C	42.5	42.1	39.2	36.7	32.4	28.8	26.5	21.6
Franklin C	35.8	35.0	33.7	32.7	32.3	29.3	24.9	25.9
Mercer TD	49.0	39.9	44.2	46.2	...	...	...	...
Otahuhu	41.9	40.0	36.0	35.3	34.3	30.3	27.2	20.7
Pukekohe	35.8	36.0	34.3	31.5	32.3	29.6	26.6	22.2
Papakura	36.8	38.0	36.3	33.3	34.0	29.8	28.2	24.4
Manurewa	36.4	36.7	37.8	33.4	...	...	...	...
Papatoetoe	36.8	38.0	36.0	35.0	33.9	31.7	28.8	23.9
Waiuku	40.7	40.2	34.7	34.1	32.4	30.3	28.5	24.5
Tuakau	37.3	38.2	35.3	38.6	36.3	28.8	27.2	23.5
Howick	51.9	52.5	45.0	44.3	43.0	40.9	39.0	34.6
Coromandel C	41.0	43.4	42.9	40.8	39.8	36.3	...	...
Thames C	39.7	38.4	39.9	40.2	39.1	37.8	...	...
Thames B	36.4	37.4	36.2	32.3	32.5	32.2	...	...

Thames-Coro							32.2	29.0
Hauraki Plains C	41.7	42.4	38.0	34.4	35.3	32.2	29.1	25.4
DIOCESE	40.6	40.7	38.5	36.8	35.4	32.1	29.3	25.2
WAIKATO	1945	1951	1956	1961	1966	1971	1976	1981
Ohinemuri C	37.1	35.3	34.5	34.9	34.2	32.1	30.2	26.7
Waihi	33.5	32.5	31.6	31.1	32.2	31.6	27.6	25.2
Paeroa	37.9	38.5	36.4	39.1	36.6	35.1	32.2	29.3
Piako C	33.2	32.8	32.4	32.6	23.9	29.6	27.9	25.2
Te Aroha	38.0	39.3	37.4	35.6	36.3	32.7	30.8	27.5
Morrinsville	33.4	33.2	30.2	30.8	31.0	30.9	28.9	25.9
Matamata C	34.7	35.0	34.4	33.0	32.0	29.4	28.9	25.4
Matamata B	39.3	42.0	37.9	39.0	39.6	37.9	38.8	31.0
Putaruru	42.1	40.6	36.8	32.9	31.4	30.2	29.5	26.4
Tokoroa							24.4	20.7
Waikato C	36.9	35.9	33.4	33.4	31.5	30.4	28.6	26.7
Te Kauwhata TD	41.7	41.9	34.6	33.4	30.1	...	...	...
Hamilton	35.4	35.5	34.4	32.2	32.0	29.3	27.5	24.0
Cambridge	37.3	38.6	38.1	34.4	32.2	30.2	29.5	26.6
Leamington TD	29.5	33.0	31.1	...	...	...	...	...
Huntly	31.7	32.5	31.2	29.9	29.6	27.3	24.2	20.3
Ngaruawahia	36.1	33.9	28.6	27.6	24.8	23.5	22.6	17.7
Waipa C	35.7	34.3	31.9	30.7	29.8	26.6	26.0	23.6
Ohaupo TD	37.8	33.6	23.5	26.7	26.4	23.7	...	...
Kihikihi TD	36.9	38.8	28.9	24.7	26.4	24.1	...	...
Raglan C	33.1	33.5	31.9	30.7	31.3	29.9	28.5	26.0
Waitomo C	35.1	34.8	30.8	31.5	31.3	29.9	28.3	26.0
Te Kuiti B	37.6	35.2	33.7	31.3	32.0	30.1	27.9	...
Kawhia C	21.2	18.9	...	...	...	...	...	...
Kawhia TD	37.5	38.1	...	...	...	...	...	...
Otorohanga C	31.1	33.4	29.2	30.7	29.2	29.4	27.3	23.9
Otorohanga B	33.9	34.9	35.0	33.5	31.1	29.5	...	...
Taumarunui C	26.9	28.6	28.0	26.8	29.5	26.5	26.4	23.3
Taumarunui B	38.2	40.0	38.2	36.9	32.7	30.8	29.7	25.6
Manunui TD	36.4	32.6	29.8	29.1	30.6	29.4	...	...
Ohura C	37.4	38.7	38.1	...	...	...	...	...
Ohura TD	28.9	28.7	38.4	30.3	28.5	24.9	24.1	...
Kaitieke C	35.7	31.8	31.2	...	...	...	...	...
Clifton C	47.6	47.1	43.2	41.9	43.5	37.2	35.1	31.2
Taranaki C	40.8	43.0	40.8	41.6	40.6	36.9	34.3	31.4
Inglewood C	38.7	37.4	34.3	33.8	33.6	30.6	30.9	27.4
New Plymouth B	41.7	41.2	40.7	39.1	38.2	35.3	32.7	29.7
Stratford C	35.3	36.3	35.2	35.3	31.7	31.4	28.7	24.8
Stratford B	36.3	37.6	37.3	34.6	32.8	30.3	30.1	26.7
Whangamomona C	35.7	35.1	...	...	...	...	...	...
Inglewood B	37.1	38.4	36.7	33.8	35.0	34.0	31.3	26.3
Waitara B	48.4	44.4	41.5	39.0	39.9	36.6	32.0	29.5
DIOCESE	36.3	36.2	34.6	33.5	32.6	30.7	28.9	25.6
WAIAPU	1945	1951	1956	1961	1966	1971	1976	1981
Taupo C	30.7	32.6	33.7	32.1	33.1	28.9	27.2	23.6
Taupo B	0.0	41.5	38.5	36.7	35.3	32.4	32.9	29.9
Rotorua C	44.2	42.3	41.8	40.3	38.7	34.2	33.5	28.5
Rotorua City	43.1	42.5	40.8	38.6	37.7	33.7	32.0	...
Tauranga C	36.7	35.6	34.5	32.1	31.9	31.4	29.5	27.3
Tauranga City	41.2	41.3	38.5	35.6	32.3	30.2	29.8	25.8
Te Puke	38.9	40.5	40.2	37.5	37.9	33.8	31.7	27.4
Mt Maunganui B	41.9	46.0	40.3	39.0	38.5	35.1	31.8	26.0

Whakatane C	28.0	29.7	28.6	27.8	26.8	24.0	23.9	23.9
Whakatane B	38.9	37.8	34.1	34.0	32.4	31.1	29.8	...
Kawerau			34.2	33.2	29.5	28.0	26.7	23.1
Murupara			27.8	34.4	30.8	28.7	23.3	17.7
Opotiki C	33.1	32.6	35.9	34.5	34.7	32.6	29.5	26.3
Opotiki B	33.3	32.2	34.0	32.6	32.7	27.7	...	...
Waiapu	69.5	68.8	75.1	74.0	72.1	66.3	63.5	51.2
Cook C	51.1	48.9	49.1	48.6	50.3	46.5	46.7	40.6
Patutahi TD	42.9	42.0	38.2	37.3	33.2	41.1		
Matakaoa C	77.0	77.1	79.9	73.0	...	...	...	...
Uawa C	61.6	60.7	65.5	66.4	...	...	...	...
Gisborne City	40.7	41.4	39.8	39.1	39.7	37.7	36.2	31.7
Waikohu C	41.8	44.4	45.6	44.5	44.3	40.8	41.0	34.1
Te Karaka TD	43.9	54.4	44.9	48.5	...	...	...	...
Wairoa C	39.8	40.4	40.0	39.4	39.5	38.7	39.0	32.9
Wairoa B	41.6	42.3	41.3	38.9	37.8	35.0	33.3	29.5
Hawkes Bay C	40.3	40.3	38.2	37.7	36.6	33.5	32.8	31.1
Hastings City	39.3	40.0	37.5	35.1	33.8	30.8	29.3	24.9
Napier City	41.8	42.2	40.3	38.2	37.2	33.8	32.1	28.5
Taradale	38.4	38.3	40.5	39.4	35.4	...	...	...
Havelock Nth	51.2	43.4	53.2	48.0	42.6	40.6	37.6	33.5
Waipawa C	46.5	47.5	46.6	43.6	41.1	38.9	39.1	36.9
Waipawa B	43.7	43.0	43.1	39.3	37.6	39.0	39.0	...
Woodville C	39.4	39.3	37.8	36.2	34.8	34.3	31.0	27.9
Woodville B	40.5	40.9	36.3	36.5	37.0	33.6	31.7	27.3
Patangata C	48.2	47.3	47.9	48.1	47.8	46.3	...	...
Dannevirke C	34.6	33.4	35.8	37.6	37.3	36.1	36.1	33.6
Dannevirke B	40.8	42.3	40.0	37.0	35.6	33.9	32.7	29.3
Weber C	44.2	50.3	...	...	...	...	...	...
Waipukurau C	41.1	41.0	45.6	38.1	41.0	44.8	42.5	37.2
Waipukurau B	42.0	40.9	38.4	37.1	37.6	37.0	36.6	...
DIOCESE	41.5	41.2	40.1	38.2	36.8	33.9	32.5	28.6
WELLINGTON	1945	1951	1956	1961	1966	1971	1976	1981
Hawera C	29.5	31.9	31.6	30.5	30.5	28.1	25.9	22.7
Normanby TD	27.2	31.2	23.6	22.0	23.8	19.7	...	...
Hawera B	35.1	33.5	34.3	32.9	30.7	28.7	26.5	...
Eltham C	30.4	33.6	34.8	34.0	33.6	32.5	28.8	26.9
Kaponga TD	29.1	27.8	24.9	28.2	31.2	20.2	...	...
Eltham B	36.1	38.6	37.3	33.9	33.3	32.5	31.9	27.5
Waimate West C	28.3	27.9	23.6	24.4	24.2	23.9	22.4	21.5
Manaia TD	35.1	34.8	39.7	35.1	33.3	29.2	24.9	25.4
Egmont C	30.7	29.3	28.9	28.7	28.0	25.9	24.1	21.6
Opunake B	38.2	35.8	...	...	...	...	...	...
Patea C	36.5	34.7	32.2	30.3	31.4	29.8	26.9	28.2
Waverley TD	31.7	45.1	39.8	39.0	38.4	33.5	29.3	25.9
Patea B	43.6	44.9	41.8	39.2	30.1	26.7	24.6	20.6
Waitotara C	37.2	34.5	34.1	35.4	33.3	33.4	32.3	27.8
Wanganui C	31.8	30.3	31.2	31.8	36.0	32.9	33.1	28.0
Wanganui City	39.7	39.5	38.1	35.9	34.5	33.4	31.0	26.8
Rangitikei C	36.2	38.4	39.2	38.1	37.8	36.5	34.8	31.8
Bulls TD	42.3	45.7	42.5	...	...	...	...	...
Mangaweka TD	37.2	47.6	41.2	39.3	...	...	...	...
Hunternville TD	45.8	45.9	45.6	44.8	39.4	35.7	...	...
Marton B	40.7	38.5	36.0	35.0	32.4	30.6	28.3	25.8
Waimarino C	36.1	36.3	32.9	33.2	32.4	33.7	25.5	27.7
Taihape B	37.3	37.8	37.1	36.5	34.5	34.3	31.0	24.9
Ohakune B	32.5	31.4	29.2	31.6	27.7	25.4	20.7	20.1

Raetihi B	37.1	34.2	32.0	30.6	36.5	31.7	30.4	27.4
Oroua C	30.9	33.5	34.9	36.7	34.7	34.5	32.2	30.1
Kairanga C	40.0	38.2	39.3	37.5	36.0	34.4	31.4	27.2
Feilding B	39.1	39.3	38.7	36.8	34.3	34.7	33.2	29.1
Manawatu C	39.8	41.2	41.3	39.4	38.5	35.7	34.9	32.7
Palmerston Nth B	40.0	39.6	38.6	37.4	36.1	33.2	31.0	27.1
Foxton B	47.7	43.4	41.8	37.3	35.2	32.3	30.4	29.0
Shannon B	40.9	38.4	40.5	41.8	42.2	...	...	...
Horowhenua C	42.1	41.9	39.7	37.8	38.0	36.4	35.1	32.0
Levin B	39.2	38.8	37.1	36.0	36.1	34.1	33.3	29.1
Kiwitea C	42.8	45.1	43.6	45.6	43.0	38.2	36.7	36.9
Pohangina C	28.9	33.0	34.8	38.0	34.1	32.3	29.8	30.8
Otaki B	37.6	43.2	40.0	40.5	43.1	37.8	35.5	29.6
Pahiatua C	33.6	44.4	40.4	41.8	38.7	39.4	37.0	35.1
Pahiatua B	45.4	43.7	40.9	36.0	37.2	34.2	29.7	27.6
Akitio C	46.1	50.7	52.6	47.0	44.5	41.2	42.5	...
Castlepoint C	48.7	52.5	51.2	...	...	...	...	...
Eketahuna C	42.3	46.3	45.1	40.4	40.8	38.0	31.8	30.5
Eketahuna B	41.6	38.2	36.3	29.4	29.0	32.4	...	...
Mauriceville C	32.1	28.9	26.9	30.3	...	...	...	...
Masterton B	40.2	39.1	36.4	34.6	33.7	31.9	29.9	27.9
Carterton B	40.4	38.5	42.9	39.0	36.5	37.2	36.7	31.1
Wairarapa Sth	45.1	43.7	40.7	39.3	41.5	39.4	39.4	36.8
Masterton C	38.4	38.3	36.3	38.0	39.8	41.8	42.1	40.9
Greytown B	51.4	47.9	42.3	41.5	39.9	37.5	40.1	35.2
Featherston C	41.9	41.7	41.0	41.4	42.2	41.1	38.9	36.6
Featherston B	48.9	48.8	41.5	41.5	36.0	32.5	32.8	29.7
Martinborough TD	47.2	41.6	34.2	34.0	36.5	35.1	32.9	29.6
Wellington City	38.6	38.2	36.3	34.9	33.3	30.8	27.4	23.8
Makara C	41.5	41.3	38.3	34.4	...	...	...	...
Tawa		40.9	39.3	37.0	35.9	33.5	30.6	26.7
Porirua City					31.6	26.9	25.3	20.4
Johnsonville TD	34.8	37.1	...	...	...	...	...	...
Hutt C	44.0	43.0	40.1	38.6	37.1	34.9	29.5	24.9
Kapiti							36.0	31.7
Petone B	39.6	38.5	36.8	33.8	30.9	26.7	24.6	20.5
Lr Hutt B	39.4	39.2	36.6	35.7	33.8	32.5	29.9	25.6
Eastbourne B	48.0	49.4	48.5	45.2	44.2	39.9	36.3	31.4
Upper Hutt B	39.0	40.1	39.1	36.4	35.4	33.2	30.1	26.1
DIOCESE	38.8	38.9	37.3	36.0	34.7	32.5	30.0	26.2
NELSON	1945	1951	1956	1961	1966	1971	1976	1981
Sounds C	45.7	52.1	52.1	46.7	...	...	...	...
Marlborough C	51.2	48.7	46.9	47.0	47.3	43.0	40.6	35.0
Havelock TD	49.6	58.3	50.3					
Awatere C	41.6	41.7	38.0	34.3	34.6	36.7	38.1	...
Picton B	43.1	41.5	40.3	38.6	34.1	34.0	31.7	29.7
Blenheim B	47.3	46.3	42.4	40.2	39.2	38.0	36.0	31.4
Kaikoura C	39.2	40.6	37.4	37.2	36.2	34.8	34.2	29.9
Amuri C	40.8	41.4	38.1	40.7	38.3	37.9	38.0	32.5
Cheviot C	41.7	44.5	45.5	45.0	40.9	45.1	40.8	31.5
Collingwood C	51.2	57.7	53.3	...	...	...	...	...
Takaka C	45.7	45.4	41.9	...	...	...	...	...
Golden Bay C	0.0			47.2	45.7	41.9	37.8	30.9
Takaka TD	48.4	50.8	50.1	...	...	...	...	...
Waimea C	43.2	43.6	42.4	39.7	39.8	36.5	33.8	29.1
Nelson City	42.0	41.9	41.0	41.1	39.9	37.5	35.5	30.9
Richmond B	44.9	44.3	43.2	38.5	36.4	33.9	33.7	30.1

Motueka B	33.3	34.9	33.9	34.4	34.1	29.7	29.0	25.5
Tahunanui TD	46.1	0.0	...	...	...	...	...	...
Buller C	33.9	34.9	34.0	35.6	35.1	33.7	31.1	25.7
Westport B	35.8	38.1	36.1	35.3	33.3	31.9	28.3	25.0
Inangahua C	38.8	37.3	37.7	37.1	37.7	35.2	31.3	28.3
Grey C	36.8	37.8	36.6	35.9	36.7	33.6	32.6	27.1
Greymouth B	33.8	34.0	32.9	33.0	32.3	31.3	29.4	26.5
Runanga B	34.3	36.1	33.4	35.1	35.6	36.9	32.9	29.7
Brunner B	32.8	29.6	29.2	29.6	29.9	...	...	...
Murchison C	53.3	53.0	50.3	52.1	...	...	...	...
DIOCESE	41.3	41.6	40.2	39.5	38.6	36.6	34.5	30.1
CHRISTCHURCH	1945	1951	1956	1961	1966	1971	1976	1981
Westland C	38.0	40.2	38.0	37.8	36.1	36.4	31.7	29.7
Hokitika B	34.8	34.8	34.6	34.7	35.5	32.3	32.0	28.2
Ross B	36.5	36.9	40.4	32.6	33.5	39.9	...	...
Kumara B	25.7	27.6	27.9	22.8	25.3	...	...	...
Ashley C	40.8	41.2	46.0	46.8	42.3	40.6	39.4	...
Waipara C	42.6	45.7	45.2	45.6	44.4	44.3	42.8	...
Tawera C	43.7	42.2	46.2	42.1	39.2	...	...	...
Kowai C	46.1	45.0	44.6	44.1	46.9	...	...	...
Hurunui C	0.0	0.0						
Eyre C	35.2	37.5	38.9	37.7	39.6	39.1	36.7	33.9
Oxford C	40.8	40.6	41.4	42.4	44.5	42.7	41.2	37.3
Rangiora C	47.0	49.5	45.2	44.0	43.3	41.5	37.3	33.7
Rangiora B	40.4	41.2	39.7	38.5	38.1	38.5	35.4	41.4
Kaiapoi B	39.8	36.4	35.4	33.6	34.2	30.5	32.9	29.6
Chatham Is	43.6	48.2	45.6	40.0	38.9	33.0	30.7	29.6
Ellesmere C	32.8	34.4	32.0	35.7	38.9	37.3	36.2	32.7
Leeston TD	32.8	39.0	38.5	...	...	...	...	...
Southbridge TD	39.7	42.9	46.3					
Selwyn C	47.0	47.6	46.4	43.6	...	...	...	...
Malvern C	38.0	38.3	36.2	36.9	38.6	39.0	36.6	33.9
Christchurch City	43.2	43.4	41.7	39.5	38.8	36.0	33.3	29.0
Riccarton B	41.4	42.5	42.4	39.2	38.7	34.4	31.0	27.8
Akaroa C	60.6	62.1	58.6	55.8	57.5	54.1	50.1	45.3
Akaroa B	51.3	50.3	52.9	...	...	...	...	...
Wairewa C	54.2	57.6	56.5	57.5	55.8	56.8	48.9	50.3
Mt Herbert C	54.5	52.7	55.5	51.2	54.7	51.2	46.3	40.8
Lytelton B	51.7	47.7	47.3	47.4	46.1	44.0	39.6	37.3
Waimairi C	46.4	45.7	44.4	40.1	40.1	37.3	34.6	31.7
Paparua C	41.7	42.6	40.0	38.5	36.6	35.0	33.5	30.3
Heathcote C	45.8	46.0	44.9	41.3	44.0	42.5	39.1	33.7
Halswell C	41.2	43.6	43.6	41.5	40.1	...	...	...
Springs C	40.0	42.1	40.9	42.2	...	...	...	...
Ashburton C	35.4	33.8	33.1	32.4	29.7	30.9	30.6	31.3
Ashburton B	34.5	34.8	32.4	31.8	34.5	30.7	28.5	26.6
Tinwald TD	40.7	35.6	...	...	...	...	...	...
Geraldine B	35.7	39.4	34.0	33.5	32.0	30.5	30.6	27.6
Geraldine C	33.0	33.7	33.0	32.6	32.8	32.4	...	...
Levels C	28.9	28.7	27.6	27.2	27.6	26.1	...	...
Strathallan C							29.2	26.7
Timaru B	31.8	31.6	31.1	30.2	29.1	27.9	26.2	23.1
Temuka B	26.1	25.7	23.3	23.1	25.7	22.9	21.5	19.5
Mackenzie C	29.9	29.8	29.1	26.1	27.5	25.5	22.7	19.1
Waimate C	28.6	14.6	28.7	28.0	27.6	26.1	25.5	22.8
Waimate B	30.8	60.7	28.5	27.6	26.8	25.5	22.5	21.0
Pleasant Point TD	25.7	26.6	...	...	...	...	...	...

DIOCESE	40.5	40.8	39.7	37.7	37.4	35.1	32.7	29.5
DUNEDIN	1945	1951	1956	1961	1966	1971	1976	1981
Waitaki C	18.4	18.0	15.0	17.4	18.0	15.5	16.0	13.9
Oamaru B	23.0	23.2	21.0	18.5	17.4	16.7	15.5	14.6
Hampden B	30.9	23.5	15.0	24.8	17.7	...	...	...
Bruce C	12.8	14.2	13.9	14.9	15.0	13.3	14.4	11.6
Milton B	17.5	15.8	17.7	17.9	17.8	18.1	16.6	15.3
Kaitangata B	16.7	15.6	12.8	14.6	13.7	13.5	14.8	12.3
Clutha C	13.1	12.6	13.0	11.8	11.7	11.3	11.0	11.1
Clinton TD	19.2							
Balclutha B	17.0	17.5	16.7	16.1	15.5	13.2	14.6	12.7
Tuapeka C	15.7	37.4	22.8	18.5	17.2	15.5	14.9	12.6
Lawrence B	18.2	17.4	17.0	13.8	12.1	18.2	19.5	16.0
Roxburgh B	21.5	22.9	24.9	17.4	19.8	20.3	14.7	16.2
Tapanui B	23.3	23.7	26.2	23.1	25.7	24.7	22.9	20.4
Maniototo C	21.4	20.4	21.3	20.3	20.5	20.0	18.3	16.5
Naseby B	43.8	46.1	43.9	42.2	33.3	26.6	31.5	19.7
Vincent C	20.9	20.2	20.7	17.6	17.6	17.9	17.3	17.5
Cromwell B	21.1	19.9	19.8	19.3	19.4	21.2	20.2	18.0
Alexandra B	24.0	20.1	17.6	18.3	17.0	16.2	16.8	15.0
Lake C	24.5	28.7	28.3	28.5	29.5	26.8	27.5	22.0
Arrowtown B	42.3	18.5	21.0	20.3	21.5	23.1	18.3	13.9
Queenstown B	28.1	25.2	27.5	31.7	29.3	25.7	27.0	20.0
Dunedin City	22.7	22.9	21.7	21.0	20.5	19.2	18.3	15.9
St Kilda B	22.9	24.0	22.3	20.1	21.0	18.0	18.0	15.3
West Harbour B	18.3	18.0	21.9	19.2	...	...	...	...
Peninsula C	22.3	22.0	22.9	21.9	20.7	...	...	...
Port Chalmers B	26.5	25.8	22.5	21.2	21.5	19.2	15.8	13.3
Waihemo C	16.1	17.8	18.4	18.7	18.1	18.8	17.3	14.9
Palmerston B	19.3	16.2	14.7	16.6	20.0	...	...	...
Waikouaiti C	21.4	22.9	23.6	21.0	22.0	21.1	18.7	...
Waikouaiti B	24.3	26.8	18.2	22.4	25.4	...	...	...
Taieri C	13.4	15.9	16.6	15.7	14.5	13.8	13.2	...
Outram TD	7.5	21.1	21.3					
Silverpeaks C								14.1
Green Island B	17.9	18.1	17.0	15.7	16.3	15.2	14.9	12.9
Mosgiel B	11.8	14.2	14.2	14.6	15.3	14.5	14.4	11.7
TOTAL	21.7	22.0	21.0	19.9	19.7	18.3	17.4	15.1
Invercargill B	20.4	19.0	17.6	16.7	16.1	15.9	15.5	13.1
Invercargill S	15.0	18.8	15.8	...	...	...	...	...
Bluff	31.2	27.6	25.8	24.9	26.1	21.4	21.4	18.9
Southland C	14.2	14.0	13.8	12.7	12.9	12.4	12.5	12.2
Gore B	17.4	17.7	16.7	16.8	16.5	16.3	15.5	13.8
Mataura B	16.4	17.5	15.6	17.4	16.2	14.2	14.2	13.4
Winton B	18.1	17.1	17.5	13.8	16.3	14.5	12.7	11.2
Wallace C	15.1	15.7	15.0	14.5	15.8	15.9	15.8	14.8
Riverton B	23.4	22.8	23.2	20.3	19.6	16.7	13.7	13.4
Fiord C	25.0	37.9	18.2	19.6	18.1	14.8	10.3	10.3
Stewart Is	35.6	44.1	40.1	37.5	31.9	31.2	24.4	24.5
Wyndham TD	15.7	17.8	19.7	20.5	24.2	19.9	18.0	...
Edendale TD	15.1	12.8	18.7	16.3	20.0	12.8	...	...
Lumsden TD	29.3	27.8	24.8	27.0	...	...	...	...
Otautau TD	13.3	13.3	10.8	13.0	11.1	11.8	12.2	...
Nightcaps TD	10.8	11.6	9.2	9.6	10.3	...	...	...
DIOCESE	19.7	20.2	18.9	18.0	17.8	16.8	16.4	14.5

NEW ZEALAND								
% Anglican								
	1945	1951	1956	1961	1966	1971	1976	1981
N Z TOTAL	37.2	37.4	35.9	34.6	33.7	31.3	29.2	25.6
% Anglican								
	1945	1951	1956	1961	1966	1971	1976	1981
DIOCESES								
Auckland	40.6	40.7	38.5	36.8	35.4	32.1	29.3	25.2
Waikato	36.3	36.2	34.6	33.5	32.6	30.7	28.9	25.6
Waiapu	41.5	41.2	40.1	38.2	36.8	33.9	32.5	28.6
Wellington	38.8	38.9	37.3	36.0	34.7	32.5	30.0	26.2
Nelson	41.3	41.6	40.2	39.5	38.6	36.6	34.5	30.1
Christchurch	40.5	40.8	39.7	37.7	37.4	35.1	32.7	29.5
Dunedin	19.7	20.2	18.9	18.0	17.8	16.8	16.4	14.5
TOTAL	37.2	37.4	35.9	34.6	33.7	31.3	29.2	25.6

APPENDIX 4

Total Population, Anglican Population, and Anglican Percentage of Total by District Councils: Census 1986 to 2006

Table:
Total Population

	1986	1991	1996	2001	2006
AUCKLAND					
Far North	43,877	47,465	52,935	54,576	55,842
Whangarei	61,929	62,256	66,748	68,094	74,460
Kaipara	16,994	17,049	17,369	17,457	18,135
Rodney	45,255	54,816	66,485	76,182	89,562
North Shore	144,808	152,647	172,164	184,821	205,605
Waitakere	123,308	137,001	155,565	168,750	186,444
Auckland	294,163	306,208	345,768	367,734	404,658
Manukau	206,823	225,998	254,278	283,200	326,968
Papakura	33,108	37,150	39,627	40,665	45,183
Franklin	36,821	41,769	47,826	51,669	58,935
Thames-Coro (pt)	17,040	18,749	21,115	21,315	22,383
Hauraki (pt)	5,277	5,300	5,367	5,316	5,559
Total	1,029,403	1,106,408	1,245,247	1,339,779	1,493,734
WAIKATO					
Hauraki (pt)	10,918	11,742	11,953	11,448	11,631
Thames-Coro (part)	2,178	3,000	3,705	3,861	3,555
West BOP (part)	6,489	7,644	9,048	9,558	10,875
Waikato	37,148	37,413	39,139	39,855	43,956
Matamata-Piako	29,604	29,846	29,663	29,472	30,480
Hamilton	94,524	99,414	108,428	114,921	129,249
Waipa	34,488	36,692	38,853	40,293	42,501
Otorohanga	9,289	9,095	9,662	9,282	9,075
Sth Waikato	28,683	26,408	25,010	23,472	22,644
Taupo (small)	1,608	1,550	1,500	1,260	1,020
Waitomo	10,539	10,092	9,731	9,456	9,441
Ruapehu (pt)	11,454	10,539	10,296	8,933	8,709
New Plymouth	66,975	67,193	68,111	66,603	68,901
Stratford	10,215	9,883	9,544	8,883	8,889
Sth Taranaki	..	..	..	27,537	26,484
Total	354,112	360,511	374,643	404,834	427,410
WAIAPU					
Taupo	26,974	27,979	30,691	31,521	32,418
W BOP (pt)	20,131	22,227	25,923	28,674	31,200
Tauranga	59,314	66,737	77,775	90,906	103,632
Rotorua	59,315	61,559	64,509	64,473	65,898
Whakatane	31,254	32,093	33,125	32,814	33,300
Kawerau	8,564	8,339	7,829	6,975	6,921

Opotiki	7,916	8,667	9,375	9,201	8,973
Gisborne	45,672	44,264	45,780	43,971	44,463
Wairoa	10,766	10,126	9,900	8,913	8,481
Hastings	63,541	64,029	66,280	67,425	70,842
Napier	51,764	51,286	53,462	53,661	55,359
C HawkesBay	13,195	12,824	13,037	12,828	12,957
Tararua (pt)	13,431	13,237	12,711	11,906	11,973
Total	411,837	423,367	450,397	463,268	486,417
	1986	1991	1996	2001	2006
WGTN					
Ruapehu (pt)	7,398	6,324	6,447	5,359	4,857
Sth Taranaki	31,555	30,230	29,135	..	..
Wanganui	43,863	44,701	45,042	43,266	42,636
Rangitikei	17,553	16,576	16,356	15,102	14,712
Manawatu	25,829	27,133	28,078	27,507	28,251
Palmerston North	66,382	69,537	73,095	72,033	75,540
Horowhenua	29,015	29,813	30,148	29,820	29,865
Kapiti Coast	29,398	34,941	38,584	42,447	46,197
Porirua	45,929	46,543	46,626	47,370	48,546
Upper Hutt	36,756	36,881	36,716	36,369	38,415
Lower Hutt	95,230	94,882	95,872	95,478	97,701
Wellington	147,711	148,439	157,646	163,824	179,463
Tararua (pt)	6,888	6,619	6,360	5,953	5,661
Masterton	22,008	22,566	22,756	22,614	22,623
Carterton	6,433	6,868	6,812	6,849	7,098
S Wairarapa	8,843	9,155	8,938	8,742	8,889
Total	620,791	631,208	648,611	622,733	650,454
NELSON					
Tasman	32,404	34,027	37,973	41,352	44,628
Nelson	35,160	36,457	40,240	41,568	42,888
Marlborough	33,409	35,141	38,397	39,555	42,549
Kaikoura	3,359	3,273	3,516	3,483	3,624
Buller	10,819	10,479	10,513	9,624	9,702
Grey	13,697	13,074	13,700	12,894	13,221
Total	128,848	132,451	144,339	148,476	156,612
CHCH					
Westland	8,476	8,009	8,280	7,776	8,403
Hurunui	8,764	8,919	9,403	9,885	10,476
Waimakariri	25,610	27,874	32,347	36,903	42,834
Chch	282,216	289,077	309,028	316,227	348,435
Banks Pen	6,732	6,984	7,581	7,833	...
Selwyn	20,683	21,322	24,783	27,312	33,666
Ashburton	24,841	24,703	25,177	25,443	27,372
Timaru	43,367	42,581	42,631	41,967	42,870
Mackenzie	4,138	3,665	4,077	3,717	3,801
Waimate	8,125	7,743	7,619	7,101	7,206
Chatham Is	836	727	730	720	612
Total	433,788	441,604	471,656	484,884	525,675

	1986	1991	1996	2001	2006
DUNEDIN					
Waitaki	22,375	21,887	21,573	20,085	20,220
Central Otago	16,358	14,967	14,954	14,466	16,647
Queenstown-Lakes	8,316	9,985	14,285	17,040	22,959
Dunedin	114,092	114,503	118,143	114,342	118,683
Clutha	19,546	18,213	18,006	17,172	16,839
Southland	33,035	30,703	30,562	28,716	28,440
Gore	14,028	13,541	13,279	12,459	12,108
Invercargill	57,206	55,708	53,209	49,830	50,328
Total	284,956	279,507	284,011	274,110	286,224
TOTAL	1986	1991	1996	2001	2006
Auckland	1,029,403	1,106,408	1,245,247	1,339,779	1,493,734
Waikato	354,112	360,511	374,643	404,834	427,410
Waiaapu	411,837	423,367	450,397	463,268	486,417
Wellington	620,791	631,208	648,611	622,733	650,454
Nelson	128,848	132,451	144,339	148,476	156,612
Chch	433,788	441,604	471,656	484,884	525,675
Dunedin	284,956	279,507	284,011	274,110	286,224
TOTAL	3,263,735	3,375,056	3,618,904	3,738,084	4,026,526
% OF TOTAL					
Auckland	31.5	32.8	34.4	35.8	37.1
Waikato	10.8	10.7	10.4	10.8	10.6
Waiaapu	12.6	12.5	12.4	12.4	12.1
Wellington	19.0	18.7	17.9	16.7	16.2
Nelson	3.9	3.9	4.0	4.0	3.9
Chch	13.3	13.1	13.0	13.0	13.1
Dunedin	8.7	8.3	7.8	7.3	7.1
TOTAL	100.0	100.0	100.0	100.0	100.0

Table:
Anglican Population and Anglican Percentage of Total Population

	1986	1991	1996	2001	2006	1986	1991	1996	2001	2006
AUCKLAND										
Far North	12,738	12,375	10,764	10,677	9,978	29.0	26.1	20.3	19.6	17.9
Whangarei	15,432	14,190	12,384	11,418	10,899	24.9	22.8	18.6	16.8	14.6
Kaipara	4,542	4,023	3,438	3,252	2,868	26.7	23.6	19.8	18.6	15.8
Rodney	11,070	12,123	12,285	12,516	13,653	24.5	22.1	18.5	16.4	15.2
North Shore	39,735	36,468	31,797	29,178	27,420	27.4	23.9	18.5	15.8	13.3
Waitakere	24,786	23,127	19,887	17,862	16,209	20.1	16.9	12.8	10.6	8.7
Auckland	65,154	58,609	50,742	47,691	45,519	22.1	19.1	14.7	13.0	11.2
Manukau	41,649	37,638	32,052	29,214	27,351	20.1	16.7	12.6	10.3	8.4
Papakura	7,629	7,338	6,177	5,553	5,259	23.0	19.8	15.6	13.7	11.6
Franklin	8,700	8,811	8,244	7,857	7,971	23.6	21.1	17.2	15.2	13.5
Thames-Coro (pt)	4,710	4,704	4,176	3,900	3,891	27.6	25.1	19.8	18.3	17.4
Hauraki (pt)	1,266	1,113	897	855	795	24.0	21.0	16.7	16.1	14.3
Total	237,411	220,519	192,843	179,973	171,813	23.1	19.9	15.5	13.4	11.5
WAIKATO										
Hauraki (pt)	2,712	2,526	2,052	1,833	1,737	24.8	21.5	17.2	16.0	14.9
Thames-Coro (pt)	579	750	807	783	669	26.6	25.0	21.8	20.3	18.8
W BOP (pt)	1,800	1,806	1,806	1,871	1,884	27.7	23.6	20.0	19.6	17.3
Waikato	8,127	7,452	6,225	5,817	5,838	21.9	19.9	15.9	14.6	13.3
Matamata	7,716	7,059	5,910	5,343	4,923	26.1	23.7	19.9	18.1	16.2
Hamilton	20,856	19,179	16,371	15,714	14,814	22.1	19.3	15.1	13.7	11.5
Waipa	8,988	8,685	7,563	7,383	7,323	26.1	23.7	19.5	18.3	17.2
Otorohanga	2,130	1,953	1,728	1,464	1,284	22.9	21.5	17.9	15.8	14.1
Sth Waikato	5,859	4,740	3,777	3,258	2,955	20.4	17.9	15.1	13.9	13.0
Taupo(small)	345	300	183	153	123	21.5	19.4	12.2	12.1	12.1
Waitomo	2,616	2,268	1,794	1,605	1,383	24.8	22.5	18.4	17.0	14.6
Ruapehu (pt)	2,655	2,372	1,701	1,464	1,143	23.2	22.5	16.5	16.4	13.1
N Plymouth	18,606	16,632	13,740	12,291	11,121	27.8	24.8	20.2	18.5	16.1
Stratford	2,484	2,271	1,788	1,569	1,404	24.3	23.0	18.7	17.7	15.8
Sth Taranaki	..	..	..	4,467	3,642	..	..	..	16.2	13.8
Total	85,473	77,993	65,445	65,015	60,243	24.1	21.6	17.5	16.1	14.1
WAIAPU										
Taupo	6,783	6,435	5,721	5,490	5,316	25.1	23.0	18.6	17.4	16.4
W BOP (pt)	5,409	5,418	4,938	4,900	4,800	26.9	24.4	19.0	17.1	15.4
Tauranga	14,493	15,180	14,301	15,057	15,510	24.4	22.7	18.4	16.6	15.0
Rotorua	15,765	14,481	11,514	10,437	9,846	26.6	23.5	17.8	16.2	14.9
Whakatane	7,008	6,510	5,325	4,956	4,437	22.4	20.3	16.1	15.1	13.3
Kawerau	1,878	1,539	1,167	957	837	21.9	18.5	14.9	13.7	12.1
Opotiki	1,959	1,962	1,701	1,722	1,488	24.7	22.6	18.1	18.7	16.6
Gisborne	16,377	14,562	12,096	10,893	12,192	35.9	32.9	26.4	24.8	27.4
Wairoa	3,516	3,102	2,676	2,397	2,295	32.7	30.6	27.0	26.9	27.1
Hastings	17,145	15,645	13,260	12,393	12,120	27.0	24.4	20.0	18.4	17.1
Napier	14,277	12,921	11,052	10,218	9,411	27.6	25.2	20.7	19.0	17.0
C Hawkes B	4,983	4,650	4,002	3,612	3,153	37.8	36.3	30.7	28.2	24.3
Tararua (pt)	3,990	3,672	2,940	2,530	2,334	29.7	27.7	23.1	21.2	19.5
Total	113,583	106,077	90,693	85,562	83,739	27.6	25.1	20.1	18.5	17.2

WELLINGTON										
Ruapehu (pt)	1,851	1,423	1,302	879	774	25.0	22.5	20.2	16.4	15.9
Sth Taranaki	7,257	6,495	5,256	..	..	23.0	21.5	18.0		
Wanganui	10,872	9,912	8,142	7,062	6,369	24.8	22.2	18.1	16.3	14.9
Rangitikei	5,058	4,551	3,918	3,267	2,892	28.8	27.5	24.0	21.6	19.7
Manawatu	7,632	7,326	6,747	5,574	5,247	29.5	27.0	24.0	20.3	18.6
Palm N	16,779	15,687	13,365	11,889	10,908	25.3	22.6	18.3	16.5	14.4
Horowhenua	8,229	7,725	6,456	5,814	5,193	28.4	25.9	21.4	19.5	17.4
Kapiti Coast	9,432	9,684	9,135	9,267	9,054	32.1	27.7	23.7	21.8	19.6
Porirua	8,952	7,896	6,327	5,829	5,193	19.5	17.0	13.6	12.3	10.7
Upper Hutt	9,258	8,346	6,777	5,967	5,658	25.2	22.6	18.5	16.4	14.7
Lower Hutt	22,698	19,356	16,056	14,148	12,639	23.8	20.4	16.7	14.8	12.9
Wellington	33,513	29,376	25,329	23,379	22,071	22.7	19.8	16.1	14.3	12.3
Tararua (pt)	2,157	1,836	1,491	1,265	1,113	31.3	27.7	23.4	21.2	19.7
Masterton	6,543	6,075	5,208	4,836	4,509	29.7	26.9	22.9	21.4	19.9
Carterton	2,067	2,136	1,743	1,566	1,470	32.1	31.1	25.6	22.9	20.7
S Wairarapa	2,901	2,700	2,220	2,091	1,980	32.8	29.5	24.8	23.9	22.3
Total	155,199	140,524	119,472	102,833	95,070	25.0	22.3	18.4	16.5	14.6
NELSON										
Tasman	8,820	8,571	7,695	7,287	6,996	27.2	25.2	20.3	17.6	15.7
Nelson	10,047	9,117	7,968	7,452	6,612	28.6	25.0	19.8	17.9	15.4
Marlborough	10,521	10,128	9,531	9,189	8,814	31.5	28.8	24.8	23.2	20.7
Kaikoura	1,014	891	795	681	624	30.2	27.2	22.6	19.6	17.2
Buller	2,547	2,187	1,860	1,557	1,344	23.5	20.9	17.7	16.2	13.9
Grey	3,678	3,357	2,760	2,526	2,343	26.9	25.7	20.1	19.6	17.7
Total	36,627	34,251	30,609	28,692	26,733	28.4	25.9	21.2	19.3	17.1
CHCH										
Westland	2,466	2,274	1,827	1,545	1,350	29.1	28.4	22.1	19.9	16.1
Hurunui	3,321	3,180	2,838	2,769	2,610	37.9	35.7	30.2	28.0	24.9
Waimakariri	8,241	8,565	8,067	8,076	8,547	32.2	30.7	24.9	21.9	20.0
Chch	79,980	74,700	64,158	59,004	57,720	28.3	25.8	20.8	18.7	16.6
Banks Pen	2,574	2,460	2,190	2,040	...	38.2	35.2	28.9	26.0	...
Selwyn	6,906	6,672	6,516	6,564	7,077	33.4	31.3	26.3	24.0	21.0
Ashburton	6,996	6,519	5,898	5,655	5,229	28.2	26.4	23.4	22.2	19.1
Timaru	10,029	9,219	7,833	7,038	6,705	23.1	21.7	18.4	16.8	15.6
Mackenzie	831	762	714	651	594	20.1	20.8	17.5	17.5	15.6
Waimate	1,899	1,746	1,464	1,236	1,140	23.4	22.5	19.2	17.4	15.8
Chatham Is	255	210	183	168	129	30.5	28.9	25.1	23.3	21.1
Total	123,498	116,307	101,688	94,746	91,101	28.5	26.3	21.6	19.5	17.3
DUNEDIN										
Waitaki	3,159	2,865	2,502	2,259	2,163	14.1	13.1	11.6	11.2	10.7
Central Otago	2,616	2,295	1,908	1,899	1,878	16.0	15.3	12.8	13.1	11.3
Queenstown-Lakes	1,725	1,956	2,208	2,397	2,691	20.7	19.6	15.5	14.1	11.7
Dunedin	16,518	15,162	13,017	11,283	10,518	14.5	13.2	11.0	9.9	8.9
Clutha	2,388	2,106	1,770	1,620	1,440	12.2	11.6	9.8	9.4	8.6
Southland	4,170	3,534	3,183	2,802	2,535	12.6	11.5	10.4	9.8	8.9
Gore	1,863	1,725	1,542	1,266	1,107	13.3	12.7	11.6	10.2	9.1
Invercargill	7,443	6,453	5,106	4,404	3,861	13.0	11.6	9.6	8.8	7.7
Total	39,882	36,096	31,236	27,930	26,193	14.0	12.9	11.0	10.2	9.2

	1986	1991	1996	2001	2006	1986	1991	1996	2001	2006
TOTAL										
Auckland	237,411	220,519	192,843	179,973	171,813	23.1	19.9	15.5	13.4	11.5
Waikato	85,473	77,993	65,445	65,015	60,243	24.1	21.6	17.5	16.1	14.1
Waiaapu	113,583	106,077	90,693	85,562	83,739	27.6	25.1	20.1	18.5	17.2
Wellington	155,199	140,524	119,472	102,833	95,070	25.0	22.3	18.4	16.5	14.6
Nelson	36,627	34,251	30,609	28,692	26,733	28.4	25.9	21.2	19.3	17.1
Chch	123,498	116,307	101,688	94,746	91,101	28.5	26.3	21.6	19.5	17.3
Dunedin	39,882	36,096	31,236	27,930	26,193	14.0	12.9	11.0	10.2	9.2
TOTAL	791,673	731,767	631,986	584,751	554,892	24.3	21.7	17.5	15.6	13.8
% OF TOTAL										
Auckland	30.0	30.1	30.5	30.8	31.0					
Waikato	10.8	10.7	10.4	11.1	10.9					
Waiaapu	14.3	14.5	14.4	14.6	15.1					
Wellington	19.6	19.2	18.9	17.6	17.1					
Nelson	4.6	4.7	4.8	4.9	4.8					
Chch	15.6	15.9	16.1	16.2	16.4					
Dunedin	5.0	4.9	4.9	4.8	4.7					
TOTAL	100.0	100.0	100.0	100.0	100.0					

APPENDIX 5

Parishes: Acts of Communion 1945 to 2010

Annual Acts of Communion: Parish Totals

Auckland	from 1945-46
Christchurch	from 1961
Dunedin	from 1959-60
Nelson	from 1949
Waiapu	from 1959-60
Waikato and Taranaki	from 1945-46
Wellington	from 1945-46

Auckland

Acts of Communion: 1945-46 to 1955

	1945-46	1946-47	1947-48	1948-49	1949-50	1950-51	1951-52	1952-53	1953-54	1954*	1955
AUCKLAND											
Cathedral	6,816	6,320	6,280	6,219	7,586	8,401	7,304	7,758	8,856	9,599	9,726
St Paul	4,019	4,265	4,065	4,013	4,029	4,775	4,985	5,023	5,163	4,216	6,049
St Matthew	4,157	3,466	4,049	4,672	5,182	5,280	6,056	5,317	5,449	5,084	5,117
St Thomas	1,982	1,700	1,813	1,538	1,844	3,089	2,930	3,528	3,474	2,240	3,466
Holy Sepulchre	5,509	6,196	5,944	3,860	4,001	3,229	3,016	5,291	5,365	4,011	4,864
Arch Hill	3,222	3,746	4,338	4,126	4,385	4,889	5,411	5,501	6,224	6,351	5,456
Ponsonby	6,157	6,181	5,851	6,525	6,697	6,938	6,059	6,380	6,596	6,420	6,164
Pt Chevalier	2,683	2,302	2,295	2,630	2,174	2,390	2,611	1,921	3,104	3,925	4,466
Grey Lynn	3,674	3,037	3,311	3,207	2,530	4,435	4,811	4,840	4,418	5,035	4,491
Mt Eden	5,987	5,706	6,005	6,011	5,763	5,975	6,725	6,760	7,381	7,506	7,302
Remuera St Mark	6,012	5,801	6,152	5,953	7,214	8,688	8,632	9,738	11,200	12,006	13,057
Remuera St Aidan	9,397	6,301	9,715	9,143	6,717	7,729	9,432	9,704	10,626	12,408	13,262
Epsom St George	4,063	2,992	3,928	3,941	4,256	4,132	3,985	4,190	4,090	4,129	3,675
Islands	192	57	423	372	461	786	803	1,087	575	1,161	1,441
	63,870	55,078	64,169	62,210	62,839	70,736	72,760	77,038	82,521	84,091	88,536
TAMAKI											
Epsom St Andrew	6,100	5,932	6,548	7,236	7,587	8,370	9,093	8,933	9,573	10,588	10,452
Ellerslie	5,223	4,531	4,864	4,942	6,152	6,012	5,687	6,079	5,927	6,636	6,704
Tamaki West	4,419	4,366	4,337	4,863	4,978	4,850	5,405	7,818	10,287	12,442	
St Heliers											6,923
Kohimarama											6,448
Royal Oak	2,400	1,958									3,726
Onehunga	3,879	3,300	5,903	6,376	6,233	5,812	6,133	6,559	6,904	8,076	5,398
Panmure										308	3,970
	22,021	20,087	21,652	23,417	24,950	25,044	26,318	29,389	32,691	38,050	43,621
WAITEMATA											
Avondale	1,531	1,821	2,451	2,377	2,299	2,393	2,539	3,238	3,527	2,720	3,947
New Lynn	1,715	1,634	1,633	1,812	2,425	1,141	3,047	3,469	4,099	3,200	3,800
Henderson	1,166	1,110	1,244	1,106	1,200	1,154	1,781	1,936	2,092	2,584	3,394
Mt Albert	7,000	7,000	7,347	8,351	8,431	8,778	7,460	7,606	7,493	7,388	7,372
Balmoral	3,993	3,697	3,945	3,779	3,830	3,919	4,140	3,719	3,510	2,816	3,955
Mt Roskill	4,594	5,350	5,633	5,461	6,451	7,946	7,512	7,463	7,401	8,929	10,416
	19,999	20,612	22,253	22,886	24,636	25,331	26,479	27,431	28,122	27,637	32,884
MANUKAU											
Otahuhu	7,376	9,631	10,213	7,173	6,711	7,179	7,773	8,655	10,217	10,181	9,454
Howick	1,500	1,500	1,200	1,550	1,500	1,878	3,414	3,626	3,815	3,435	4,228
Papatoetoe	4,227	4,041	4,521	4,859	6,019	7,312	5,211	5,439	5,516	6,499	6,598
Manurewa							2,789	3,065	3,140	3,861	3,720
Papakura	2,034	2,382	1,867	1,795	2,775	2,137	2,500	3,193	2,915	3,757	4,453
Clevedon	1,457	1,376	1,429	1,719	1,676	1,834	2,052	1,982	2,062	2,100	2,723
	16,594	18,930	19,230	17,096	18,681	20,340	23,739	25,960	27,665	29,833	31,176
HUNUA											
Pukekohe	5,038	5,018	3,490	3,210	3,264	3,555	3,808	3,849	4,083	4,789	3,490
Bombay											1,892
Tuakau	116	1,030	1,575	1,420	1,528	1,684	1,709	1,887	2,160	2,148	2,113
Waiuku	2,803	2,528	2,683	2,556	2,624	2,361	2,396	2,389	2,632	2,723	2,884

Thames	4,123	3,794	4,125	3,051	3,075	3,303	3,271	3,505	3,919	4,016	4,313
Coromandel	0	4	17	3	70	28	40	38	58	70	94
Hauraki Plns	1,003	1,317	1,294	418	977	1,864	1,862	1,705	2,061	2,222	1,931
	13,083	13,691	13,184	10,658	11,538	12,795	13,086	13,373	14,913	15,968	16,717
HAURAKI											
Helensville	1,526	1,143	1,650	1,869	1,727	2,055	1,826	2,357	1,915	1,938	2,450
Orewa									1,063	1,325	1,803
Warkworth	1,000	855	1,610	1,499	1,491	1,573	1,379	1,778	2,301	2,386	2,457
Devonport	5,612	5,111	5,220	6,705	7,058	7,257	7,413	8,066	7,680	10,065	9,983
Stanley Bay	850	782	878								
Takapuna	9,784	10,017	10,334	11,382	10,507	9,566	11,447	14,166	11,440	12,454	12,479
E C Bays									4,601	4,963	4,868
Northcote	2,843	2,500	2,111	2,507	3,170	2,872	2,939	2,947	2,865	2,701	3,797
Birkenhead	1,680	1,744	1,118	2,103	2,335	2,135	2,398	2,213	2,258	2,272	2,596
	23,295	22,152	22,921	26,065	26,288	25,458	27,402	31,527	34,123	38,104	40,433
WAIMATE											
Whangarei	10,542	9,666	10,525	11,045	11,350	12,384	12,785	13,880	13,644	10,162	12,058
Kamo	1,100	1,139	1,443	1,311	1,296	1,390	1,560	1,635	1,661	1,426	1,400
Nth Wairoa	4,195	3,238	3,307	3,014	3,664	3,613	3,740	3,676	3,230	4,969	5,726
Paparoa	1,525	1,540	1,450	1,464	1,552	1,570	1,451	1,350	2,185	2,778	3,607
Bay of Islands	1,489	1,515	2,060	2,271	1,766	2,238	2,260	2,451	2,465	2,159	1,865
Kawakawa									1,266	1,384	1,546
Waimate Nth	1,654	1,765	1,966	1,439	1,805	1,500	1,306	1,360	1,604	1,526	1,864
Hokianga	1,200	537	634	478	474	587	388	308	209	1,122	1,295
Hokianga Sth						1,362	1,594	1,594	803	908	367
Kaitiaa	2,090	2,049	2,750	2,519	2,625	2,829	3,187	2,797	2,883	2,520	2,473
	23,795	21,449	24,135	23,541	24,532	27,473	28,271	29,051	29,950	28,954	32,201
DIOCESE	182,657	174,991	187,544	185,873	193,464	207,177	218,055	233,769	249,985	262,637	285,568

Auckland

Acts of Communion: 1956 to 1966

	1956	1957	1958	1959	1960	1961	1962	1963	1964	1965	1966
AUCKLAND											
Cathedral	10,913	10,844	11,550	11,173	13,186	16,129	15,597	14,466	14,965	14,871	12,975
St Paul	6,974	7,542	7,486	7,864	8,524	9,424	9,498	9,321	8,910	10,477	11,038
St Matthew	5,170	4,658	3,991	3,984	3,161	3,334	2,878	2,583	2,784	3,793	3,150
St Thomas	2,047	2,071	1,344	1,541	1,167	1,298	753	2,735	2,683	2,427	1,776
Holy Sepulchre	4,978	3,185	2,843	2,925	3,096	3,595	3,309	2,353			5,047
Arch Hill	6,312	6,022	5,811	5,814	4,686	5,593	5,078	4,022	1,587		
Ponsonby	6,303	6,251	9,425	10,667	10,216	10,528	10,042	9,790	9,149	8,712	9,323
Pt Chevalier	4,581	4,640	4,435	4,222	4,622	5,000	4,528	4,812	4,821	4,657	4,732
Grey Lynn	5,792	5,732	5,650	6,006	6,089	6,560	5,887	5,956	5,818	5,916	6,470
Mt Eden	7,520	7,675	7,832	8,175	7,577	8,117	7,585	8,738	8,908	9,013	8,223
Remuera St Mark	13,048	12,927	12,728	12,267	13,198	13,283	12,929	14,846	16,032	15,201	14,638
Remuera St Aidan	14,884	15,723	16,959	19,040	12,243	12,571	12,961	13,839	12,931	12,598	11,816
Epsom St George	3,923	4,708	5,207	5,584	5,223	5,955	5,966	5,965	5,744	6,151	6,328
Islands	1,629	1,273	1,063	2,078	3,472	3,868	3,479	3,911	3,879	3,585	3,236
	94,074	93,251	96,324	101,340	96,460	105,255	100,490	103,337	98,211	97,401	98,752
TAMAKI											
Meadowbank					7,491	7,995	8,273	8,443	8,400	8,172	8,067

Epsom St Andrew	10,658	10,700	10,708	10,939	11,279	12,764	14,252	14,795	15,223	12,063	12,311
Ellerslie	7,363	7,729	7,549	9,210	9,115	9,016	9,275	3,484	2,977	3,010	3,205
OneTreeHill								5,846	6,103	5,914	5,883
St Heliers	7,249	7,711	9,602	10,266	12,739	13,858	13,827	16,072	17,902	19,538	11,624
Tamaki StThos											8,851
Kohimarama	7,778	7,916	8,879	9,935	10,863	11,458	11,388	11,516	10,923	10,574	9,487
Royal Oak	4,831	4,904	3,674	4,073	4,163	3,892	3,927	3,669	3,757	3,570	3,577
Onehunga	5,584	5,008	4,671	4,817	4,697	4,765	5,316	5,493	6,455	5,746	6,316
Panmure	4,328	2,938	6,532	6,851	6,892	7,826	7,201	5,823	5,867	5,600	6,376
GlenInnes								1,027	3,295	3,571	4,193
	47,791	46,906	51,615	56,091	67,239	71,574	73,459	76,168	80,902	77,758	79,890
WAITEMATA											
Avondale	3,737	4,054	4,356	4,262	4,320	7,447	8,281	9,463	9,634	9,987	4,654
Blockhouse Bay											3,537
New Lynn	5,055	6,644	8,926	9,168	10,347	12,678	14,011	14,952	15,114	10,353	9,669
Glen Eden										3,354	3,682
Henderson	3,791	3,836	3,901	4,679	4,873	5,935	7,007	6,305	6,422	7,178	7,646
Te Atatu								2,396	2,843	2,957	3,337
Mt Albert	8,151	7,946	8,483	9,972	10,009	7,882	7,386	9,823	10,701	11,143	9,078
Mt Roskill (old)	13,900	13,092	12,113	13,836	12,613						
Mt Roskill						4,483	5,305	6,474	6,138	6,526	6,865
Hillsborough						4,370	5,749	7,023	7,233	7,084	7,205
Balmoral	3,943	4,219	4,714	5,099	5,001	4,883	4,832	4,745	4,347	4,973	5,172
Sandringham						6,560	7,980	9,116	9,366	8,382	7,484
	38,577	39,791	42,493	47,016	47,163	54,238	60,551	70,297	71,798	71,937	68,329
MANUKAU-											
Otahuhu	10,643	9,492	9,533	11,029	11,585	12,431	9,106	8,837	7,588	7,782	6,772
Mangere E							3,769	4,584	5,675	5,540	6,020
Howick	4,561	4,449	6,898	6,676	6,433	7,669	8,486	8,858	8,950	8,683	8,348
Otara										2,778	3,001
Papatoetoe	7,254	7,469	7,516	8,208	9,431	11,376	11,672	12,722	12,722	11,783	14,057
Manurewa	3,775	3,541	4,113	5,096	5,259	6,302	7,721	8,336	8,050	8,695	9,109
Papakura	6,304	6,717	6,873	7,783	9,168	9,982	11,756	10,666	10,670	11,311	10,378
Clevedon	2,695	2,565	2,610	2,473	3,011	3,726	3,919	3,559	3,703	3,661	4,005
	35,232	34,233	37,543	41,265	44,887	51,486	56,429	57,562	57,358	60,233	61,690
HUNUA											
Pukekohe	3,647	4,114	4,004	4,566	4,938	5,164	6,633	7,894	7,947	7,828	7,716
Bombay	2,440	2,400	2,250	2,240	1,417	1,731	1,668	1,552	1,677	1,589	1,829
Tuakau	1,871	1,875	1,921	1,938	2,159	1,535	2,055	2,329	2,484	2,396	2,667
Waiuku	3,070	3,503	3,724	3,803	3,794	4,015	3,963	4,492	4,350	4,199	4,255
Thames	3,838	4,555	5,461	5,852	6,599	5,777	5,804	6,053	6,535	6,242	6,096
Coromandel	7	19	412	1,206	1,296	1,608	1,673	2,768	2,962	2,954	2,809
Hauraki Plns	1,550	1,503	1,608	1,590	2,051	2,135	1,900	2,285	2,539	2,936	2,942
	16,423	17,969	19,380	21,195	22,254	21,965	23,696	27,373	28,494	28,144	28,314
HAURAKI											
Helensville	2,905	2,650	2,625	2,216	2,719	2,877	2,943	2,777	2,980	3,176	3,592
Orewa	1,975	2,196	2,363	2,518	2,735	3,561	3,290	3,484	3,704	3,707	4,296
Warkworth	2,683	2,944	3,609	3,748	4,711	5,674	5,328	5,466	2,688	2,647	2,825
Wellsford									2,812	2,779	2,688
Devonport	12,273	12,100	11,909	11,014	10,815	11,213	10,812	10,478	10,690	10,541	10,301
Takapuna	13,143	14,032	15,295	15,314	15,324	16,321	17,192	20,249	22,458	27,922	28,505

E C Bays	5,501	5,690	6,026	6,541	7,368	7,261	7,298	7,646	7,406	8,059	8,308
Northcote	4,473	4,615	4,770	5,025	5,204	5,919	7,209	6,500	8,896	10,100	9,492
Glenfield											3,432
Birkenhead	2,928	3,000	2,951	3,177	3,690	4,555	4,569	4,825	4,608	6,382	6,438
	45,881	47,227	49,548	49,553	52,566	57,381	58,641	61,425	66,242	75,313	79,877
WAIMATE											
Whangarei	13,886	13,624	15,417	17,308	19,571	20,329	23,020	24,575	27,141	25,664	23,881
Kamo	392	1,430	1,615	1,626	2,258	2,782	2,586	2,851	3,033	2,450	2,550
Marsden											857
Nth Wairoa	6,303	6,885	5,894	5,700	4,615	6,620	6,533	6,424	6,900	6,586	6,454
Paparoa	3,107	3,249	3,488	3,726	4,152	5,049	5,519	6,118	4,721	4,111	3,571
Ruawai				483	3,444	3,664	4,167	4,033	3,522	3,355	3,035
Bay of Islands	2,307	2,380	2,538	2,453	2,527	2,710	3,143	3,641	3,839	3,888	4,339
Kawakawa	1,652	2,168	1,909	2,445	2,215	1,872	2,520	3,199	2,940	3,799	4,271
Waimate Nth	1,797	1,815	2,000	2,194	3,228	3,645	3,694	4,742	4,030	3,749	3,567
Hokianga	1,395	1,195	1,536	1,950	1,666	2,928	2,509	2,233	2,240	2,100	2,484
Hokianga Sth	1,130	599									
Kaitaia	2,500	2,908	4,946	5,915	5,877	6,031	8,158	8,852	9,384	10,879	11,164
	34,469	36,253	39,343	43,800	49,553	55,630	61,849	66,668	67,750	66,581	66,173
TOTAL	312,447	315,630	336,246	360,260	380,122	417,529	435,115	462,830	470,755	477,367	483,025

Auckland

Acts of Communion: 1967 to 1977

	1967	1968	1969	1970	1971	1972	1973	1974	1975	1976	1977
AUCKLAND											
Cathedral	14,454	13,292	12,582	12,576	12,253	12,349	12,688	14,283	13,987	14,684	14,580
St Paul	10,986	9,597	9,270	10,321	11,440	14,227	12,679	12,858	16,108	13,602	16,748
St Matthew	4,500	4,795	4,800	4,600	5,342	7,200	5,700	5,000	5,400	3,032	6,000
St Thomas	653										
Holy Sepulchre	3,986	4,560									
Ponsonby	9,687	9,902	8,554	7,481	7,293	4,837	6,350	6,550	6,829	7,245	6,964
Pt Chevalier	4,800	4,725	4,257	4,304	4,110	4,028	3,886	3,495	3,638	3,544	3,552
Grey Lynn	6,165	6,281	6,096	5,707	5,147	5,634	4,897	4,608	4,044	3,725	3,724
Mt Eden	8,366	7,239	6,841	7,098	7,263	6,040	5,632	7,201	6,741	4,672	4,818
Remuera St Mark	14,098	14,045	14,279	12,502	12,607	11,811	10,340	10,080	11,096	11,429	10,619
Remuera St Aidan	11,627	11,531	13,582	14,455	14,972	13,598	13,242	12,421	11,638	11,964	11,375
Epsom St George	6658	6481	6340	5906	5973	5300	6582	6536	6397	5668	5732
Islands	3221	2217	1960	1690	1843	3268	3831	3857	3147	2418	1771
	99,201	94,665	88,561	86,640	88,243	88,292	85,827	86,889	89,025	81,983	85,883
TAMAKI											
Meadowbank	7,647	7,471	7,776	7,588	7,215	7,781	7,856	6,218	6,366	7,030	6,028
Epsom St Andrew	12,341	11,427	11,274	11,194	11,444	11,157	10,210	10,363	7,993	7,771	7,882
Ellerslie	2,977	2,816	2,710	2,547	2,977	2,841	2,510	2,554	2,789	2,687	2,305
OneTree Hill	5,722	5,405	5,122	5,352	5,017	4,595	4,081	4,512	4,516	4,439	4,329
St Heliers	11,900	9,431	10,014	11,384	10,668	9,257	8,579	8,136	8,155	8,037	8,272
Tamaki St Thos	8,733	9,262	9,047	9,155	9,024	8,427	7,146	7,633	7,536	6,890	6,416
Kohimarama	10,871	9,200	9,392	9,958	9,632	8,995	8,887	8,531	8,973	8,562	8,550
Royal Oak	3,699	3,414	3,202	3,916	4,271	4,600	5,117	5,007	4,751	4,612	4,423
Onehunga	6,184	4,961	5,547	3,343	3,234	2,986	2,960	4,064	3,830	4,318	4,371
Mangere Bridge				3,156							

Panmure	7,163	6,936	7,230	6,874	4,158	3,840	3,099	2,844	2,523	2,893	2,747
Glen Innes	4,124	3,703	3,295	2,737	2,473	2,429	5,550	5,210	3,714	2,914	2,846
	81,361	74,026	74,609	77,204	70,113	66,908	65,995	65,072	61,146	60,153	58,169
WAITEMATA											
Avondale	4,303	4,585	5,359	5,000	4,463	4,834	4,918	5,216	4,662	4,304	4,757
Blockhouse B	3,523	3,081	3,753	4,272	4,156	4,126	4,179	3,365	2,692	3,470	4,301
Lynfield					1,093	1,276	1,243	1,201	1,225	1,328	1,328
New Lynn	8,453	8,007	7,631	4,235	4,760	6,064	6,354	6,493	5,779	5,425	4,816
Glen Eden	3,789	3,890	3,774	3,913	3,393	3,452	3,580	3,588	3,388	3,456	3,362
Titirangi				3,524	3,793	3,265	3,397	2,384	3,243	4,684	4,872
Henderson	7,965	6,757	6,912	6,757	7,009	6,881	7,593	8,976	10,048	9,776	9,391
Te Atatu	3,543	3,690	3,142	3,142	3,622	3,354	3,745	3,620	2,919	3,162	2,728
Mt Albert	8,250	10,366	11,403	10,150	9,087	9,855	9,899	13,789	13,577	13,577	11,950
Mt Roskill	7,458	7,748	7,472	7,465	5,878	6,707	7,049	7,014	7,534	6,861	5,749
Hillsborough	7,955	7,672	7,235	6,473	6,058	6,197	5,882	6,266	6,861	8,451	9,815
Balmoral	4,880	4,736	4,535	4,535	4,311	3,956	4,166	4,080	4,392	3,879	3,693
Sandringham	7,170	5,593	5,109	5,126	4,690	4,276	3,913	4,459	4,222	4,770	4,327
	67,289	66,125	66,325	64,592	62,313	64,243	65,918	70,451	70,542	73,143	71,089
MANUKAU											
Otahuhu	6,914	6,358	5,830	5,896	5,633	5,557	5,587	5,388	5,183	5,075	5,139
Mangere E	6,129	6,149	6,235	6,235					2,889	3,864	3,681
Pakuranga					3,768	3,889	4,015	5,312	5,796	6,430	7,075
Howick	12,439	13,473	13,720	13,291	14,134	14,269	12,806	13,446	14,058	11,940	13,303
Bucklands										2,774	3,850
Otara	3,600	3,827	3,922	2,657	2,131	1,481	2,107	2,062	2,384	2,467	2,491
Papatoetoe	15,615	15,243	14,231	15,128	13,804	14,485	13,037	10,844	9,858	10,016	9,342
Manurewa	9,638	9,363	9,244	9,677	10,188	9,996	9,518	9,886	9,464	9,893	9,792
Papakura	10,189	10,578	10,202	9,847	9,886	9,380	8,733	9,181	9,019	9,301	9,880
Clevedon	3,673	3,804	3,280	3,098	3,501	4,218	4,058	3,929	4,061	3,930	4,636
	68,197	68,795	66,664	65,829	63,045	63,275	59,861	60,048	62,712	65,690	69,189
HUNUA											
Pukekohe	8,370	8,381	8,549	7,867	8,182	7,202	7,334	6,408	6,433	6,362	5,871
Bombay	1,680	1,505	1,557	1,812	1,766	1,519	1,202	2,129	2,503	2,243	2,239
Tuakau	2,573	2,166	2,282	2,466	2,678	2,543	2,713	2,887	3,008	2,860	2,860
Waiuku	3,941	5,403	5,049	5,129	4,835	4,961	5,920	5,342	5,032	5,375	5,165
Thames	6,081	6,951	6,775	6,287	8,102	8,366	7,314	8,220	7,898	8,732	8,409
Coromandel	2,826	2,361	2,332	2,140	2,000	2,075	2,403	3,742	4,784	5,438	6,535
Hauraki Plns	3,048	3,087	3,132	3,256	3,164	2,921	2,467	2,001	1,826	1,784	1,889
	28,519	29,854	29,676	28,957	30,727	29,587	29,353	30,729	31,484	32,794	32,968
HAURAKI											
Helensville	3,533	3,593	3,369	3,417	3,127	2,340	2,067	2,430	2,000	2,000	2,000
Hibiscus	4,854	4,700	4,425	5,127	5,311	5,333	5,159	5,056	5,264	5,614	5,776
Warkworth	2,855	3,382	2,961	2,622	3,080	3,445	3,390	2,994	3,275	4,237	3,805
Wellsford	3,115	2,803	2,692	2,646	2,096	2,056	1,759	2,518	3,528	2,599	2,362
Devonport	10,153	9,663	9,617	9,899	10,121	10,045	9,988	10,109	9,711	10,220	9,786
Takapuna	24,967	24,005	24,883	17,201	14,772	14,137	12,217	11,623	13,461	10,634	13,819
E C Bays	8,766	9,198	9,398	9,496	9,650	9,097					
Campbells Bay							5,711	5,208	5,410	5,644	6,538
Torbay							5,928	6,584	7,299	7,530	8,317
Milford				6,647	6,941	6,796	6,429	7,430	8,037	7,627	7,637
Northcote	9,726	8,006	7,752	7,124	7,147	7,700	7,004	7,335	7,297	7,461	7,367
Glenfield	3,852	3,724	3,205	3,920	4,110	4,470	4,247	5,384	5,946	5,151	5,342

Birkenhead	7,900	7,832	7,435	7,526	6,950	7,677	5,446	5,609	5,312	5,285	5,665
Birkdale							3,303	3,550	3,796	3,790	4,403
	79,721	76,906	75,737	75,625	73,305	73,096	72,648	75,830	80,336	77,792	82,817
WAIMATE											
Whangarei	24,046	24,778	21,103	19,196	18,041	17,878	17,564	16,393	15,271	15,834	16,739
Kamo	4,186	4,132	4,374	4,501	4,519	3,570	3,449	3,694	3,541	3,503	3,390
Bream Bay	585	483	1,686	1,686	1,818	2,201	2,306	2,379	1,533	1,096	1,143
Nth Wairoa	7,826	8,103	8,583	8,305	6,370	6,397	5,315	5,356	4,437	4,756	5,275
Paparoa	3,569	3,160	2,607	3,043	3,097	2,903	2,720	2,403	2,356	2,678	2,037
Ruawai	3,342	3,462	3,025	2,430	2,389	2,054	1,958	2,138	867	867	960
Bay of Islands	4,423	4,487	4,520	4,117	4,621	4,641	5,832	5,264	4,901	5,260	5,743
Kawakawa	4,649	5,798	3,587	3,601	3,690	1,350	1,492	2,670	1,250	1,250	1,250
Waimate Nth	4,118	2,999	3,243	2,954	3,091	2,143	2,647	3,151	2,976	2,895	3,163
Hokianga	2,409										
Hokianga Sth		1,400	1,311	1,286	1,107	1,000	670	1,415	1,000	1,000	1,000
Hokianga Nth		1,801	1,182	1,171	995	900	788	846	958	613	943
Kaitaia	13,334	9,492	7,654	7,539	7,250	7,874	8,006	9,214	8,444	7,814	7,418
	72,487	70,095	62,875	59,829	56,988	52,911	52,747	54,923	47,534	47,566	49,061
	496,775	480,466	464,447	458,676	444,734	438,312	432,349	443,942	442,779	439,121	449,176

Auckland

Acts of Communion: 1978 to 1987 (1988 and 1989 not available)

	1978	1979	1980	1981	1982	1983	1984	1985	1986	1987
AUCKLAND-										
Cathedral	15,972	14,106	13,212	12,413	12,457	13,014	14,355	16,356	13,642	14,161
St Paul	14,659	11,973	11,700	13,442	14,331	13,917	14,084	12,857	10,925	10,063
St Matthew	5,500	5,322	6,303	5,507	6,541	6,500	7,045	5,995	7,411	6,087
Ponsonby	6,535	6,712	6,942	6,556	6,265	6,155	5,653	5,276	5,319	5,706
Pt Chevalier	3,637	3,223	3,209	3,155	3,415	3,300	2,820	2,795	2,644	2,504
Grey Lynn	3,594	3,510	3,906	4,036	4,148	3,887	3,783	3,322	3,887	6,317
Mt Eden	4,915	6,713	6,040	5,310	5,095	4,928	5,074	4,575	4,529	4,246
Remuera	11,162	9,957	11,001	9,880	8,720	7,961	7,457	7,500	6,223	5,765
St Mark										
Remuera	11,614	11,261	11,374	10,852	10,876	9,811	10,935	11,207	16,963	13,427
St Aidan										
Epsom	5,980	5,976	5,866	5,869	5,973	5,386	5,557	7,502	9,805	10,546
St George										
Islands	2,133	1,986	1,992	4,515	2,417	3,147	3,248	3,082	2,558	4,031
	85,701	80,739	81,545	81,535	80,238	78,006	80,011	80,467	83,906	82,853
TAMAKI										
Meadowbank	6,655	6,437	6,105	5,730	5,161	5,178	5,202	5,200	5,454	5,748
Epsom	8,000	8,502	7,795	7,710	8,925	6,352	6,997	6,421	7,665	7,704
St Andrew										
Ellerslie	2,057	2,001	2,142	2,086	2,415	2,751	3,503	3,706	2,957	2,842
OneTree Hill	5,116	4,835	4,441	4,139	4,273	3,469	3,487	3,500	3,871	3,750
St Heliers	8,187	8,362	9,211	7,507	8,681	7,958	8,277	7,682	7,619	7,094
Tamaki StThos	6,058	6,166	5,820	5,380	6,065	5,297	5,378	4,943	5,037	5,070
Kohimarama	8,550	8,459	8,179	7,813	7,414	7,604	6,681	7,740	7,461	7,000
Orakei										3,102
Royal Oak	4,481	4,220	4,172	4,320	3,919	3,257	3,139	2,526	2,493	2,805
Onehunga	4,958	4,772	5,054	6,174	5,519	5,785	6,172	5,884	5,885	7,009
Panmure	2,954	2,825	2,986	3,684	3,484	3,023	3,139	3,423	3,832	3,712
Glen Innes	2,783	2,273	3,047	2,925	2,543	2,401	2,464	2,560	2,734	2,515

	59,799	58,852	58,952	57,468	58,399	53,075	54,439	53,585	55,008	58,351
WAITEMATA										
Avondale	4,642	4,800	5,016	5,082	5,117	5,683	4,847	5,209	5,049	5,000
Blockhouse Bay	5,230	6,181	7,179	7,835	9,353	11,592	12,711	12,533	13,380	13,790
Lynfield	1,300	1,300	1,300	1,300	1,300	1,300	1,300	1,300	1,400	1,400
New Lynn	5,050	4,705	4,898	5,335	5,947	4,579	4,702	4,762	5,046	5,306
Glen Eden	3,609	3,448	3,489	3,535	3,344	3,377	3,440	3,206	3,265	3,285
Titirangi	4,590	4,508	4,143	4,677	4,921	4,324	3,880	3,483	2,735	2,783
Henderson	9,758	9,385	11,413	12,264	10,041	9,400	8,723	7,265	7,264	6,842
Te Atatu	2,473	3,902	4,098	3,936	5,138	7,251	6,688	6,608	5,619	7,385
Massey	1,044	1,197	3,328	3,057	3,059	3,000	2,714	3,365	3,433	3,500
Mt Albert	13,073	11,300	10,652	10,133	9,710	10,060	8,866	7,933	8,663	9,602
Mt Roskill	7,603	6,272	6,025	6,081	6,390	4,599	4,215	4,399	3,663	3,267
Hillsboro	9,063	8,778	9,385	8,577	8,437	8,672	8,074	7,272	7,052	6,683
Balmoral	3,339	2,378	2,099	3,350	4,484	4,728	5,120	5,402	3,818	3,841
Sandringham	4,009	3,456	4,014	3,716	3,821	3,625	4,713	4,129	3,524	3,480
	74,783	71,610	77,039	78,878	81,062	82,190	79,993	76,866	73,911	76,164
MANUKAU										
Otahuhu	5,139	4,941	4,768	5,101	5,449	4,889	4,872	4,454	5,192	3,994
Mangere E	3,671	3,393	3,255	2,867	2,901	2,770	2,848	2,887	3,189	3,733
Pakuranga	7,941	8,555	8,465	8,858	8,449	9,095	12,125	11,005	9,991	9,503
Howick	13,075	12,154	13,846	14,691	15,118	15,855	16,484	14,622	15,369	14,141
Bucklands	4,100	3,900	4,000	4,000	2,747	3,929	3,493	3,741	4,416	3,044
Otara	2,412	2,234	2,133	1,854	1,904	1,800	1,685	1,545	1,509	1,361
Papatoetoe	8,038	7,978	7,092	7,408	7,496	9,003	9,213	9,547	9,292	9,305
Manurewa	11,327	11,545	11,836	12,489	12,204	11,888	13,087	13,539	13,972	14,292
Papakura	10,198	10,505	10,828	9,556	9,455	11,606	11,706	11,328	11,312	10,717
Clevedon	4,661	4,808	4,347	4,304	4,239	3,642	3,685	3,376	3,618	3,608
	70,562	70,013	70,570	71,128	69,962	74,477	79,198	76,044	77,860	73,698
HUNUA										
Pukekohe	6,312	6,000	5,666	7,454	7,273	7,513	8,689	7,722	7,654	6,765
Bombay	2,236	1,971	1,783	1,910	1,945	1,898	1,797	1,450	1,693	1,724
Tuakau	2,860	2,900	2,900	3,072	2,746	2,803	2,745	2,591	3,180	3,001
Waiuku	5,730	5,507	5,341	5,112	4,755	5,077	5,221	5,789	4,338	5,278
Thames	8,088	9,011	7,285	6,735	7,379	7,447	8,056	6,401	6,343	6,291
Coromandel	8,036	8,195	8,024	6,036	6,536	6,948	6,500	6,500	4,750	5,565
Hauraki Plns	2,041	2,127	1,779	1,759	1,784	2,802	2,511	1,910	2,150	2,625
	35,303	35,711	32,778	32,078	32,418	34,488	35,519	32,363	30,108	31,249
HAURAKI										
Helensville	2,000	2,000	2,000	2,000	2,000	2,000	2,000	2,000	2,000	2,000
Hibiscus	6,056	6,331	7,058	7,170	7,083	7,297	10,190	10,105	10,805	11,949
Warkworth	3,502	4,377	4,400	4,380	3,468	3,684	3,709	4,565	3,909	4,571
Wellsford	2,605	1,827	2,453	2,115	1,977	1,731	1,587	1,624	1,941	2,105
Devonport	10,933	11,435	10,846	11,327	10,852	9,987	9,391	9,077	7,178	8,741
Takapuna	16,137	17,850	18,517	18,089	17,716	18,405	18,098	16,884	15,980	16,040
Campbells B	5,703	4,787	5,756	5,983	5,547	5,365	5,433	4,603	4,674	4,775
Torbay	8,454	9,277	10,439	11,488	11,162	11,762	11,500	11,276	10,048	10,000
Milford	7,134	7,655	7,621	7,117	7,172	6,705	7,115	6,923	6,836	7,789
Northcote	7,071	6,913	6,638	7,439	7,843	7,408	7,963	9,036	7,500	5,473
Glenfield	4,640	4,511	3,940	3,959	4,682	4,449	4,758	5,005	4,309	3,755
Birkenhead	5,116	4,837	4,977	4,506	4,506	3,941	5,436	4,275	4,941	4,503
Birkdale	5,190	5,248	4,405	4,523	4,400	3,590	4,685	4,270	5,333	5,084

	84,541	87,048	89,050	90,096	88,408	86,324	91,865	89,643	85,454	86,785
WAIMATE										
Whangarei	16,641	17,223	16,734	19,332	21,334	23,610	22,560	21,319	21,417	23,477
Kamo	3,897	3,661	4,185	4,050	3,894	3,617	3,406	3,364	2,997	2,906
Bream Bay	1,114	1,032	1,089	1,812	1,900	1,399	2,255	2,223	2,221	2,190
Nth Wairoa	5,721	5,068	5,445	4,810	4,780	4,451	4,248	4,010	4,160	2,949
Paparoa	2,084	2,089	1,891	1,848	1,700	1,643	1,700	1,757	1,798	1,373
Ruawai	1,180	1,680	1,560	2,460	3,301	3,291	2,998	3,117	3,219	3,229
Bay of Islands	6,072	4,908	4,957	6,103	6,385	6,287	6,342	7,703	8,046	7,803
Kawakawa	1,244	1,372	1,479	1,000	1,000	...	757	903	500	500
Waimate Nth	2,793	3,449	3,449	4,080	3,916	4,124	3,915	4,383	4,036	4,000
Hokianga Sth	1,000	1,000	4,935	2,500	2,700	220	190	272	2,067	250
Hokianga Nth	735	539	458	698	551	550	550	1,220	1,011	987
Kaitaia	6,864	6,970	5,453	6,229	5,801	5,516	6,161	6,000	7,336	7,847
	49,345	48,991	51,635	54,922	57,262	54,708	55,082	56,271	58,808	57,511
DIOCESE	460,034	452,964	461,569	466,105	467,749	463,268	476,107	465,239	465,055	466,611

Auckland

Acts of Communion: 1990 to 1999

		1990	1991	1992	1993	1994	1995	1996	1997	1998	1999
AUCKLAND											
Cathedral		15,906	14,564	13,640	14,826	13,806	16,450	17,789	15,879	15,703	14,053
St Paul		8,052	8,472	9,304	7,479	8,170	7,847	7,796	7,785	5,871	5,814
St Matthew		6,758	6,337	5,794	8,016	9,057	6,021	7,000	7,150	7,957	6,500
Ponsonby		5,957	5,710	4,743	4,983	4,919	5,166	5,639	6,776	7,258	6,486
Pt Chevalier		2,196	2,856	3,332	3,787	3,030	2,850	2,710	2,594	2,215	2,155
Grey Lynn		3,812	4,140	5,098	5,323	5,238	4,290	2,605	4,152	1,883	2,734
Mt Eden		3,715	4,674	4,970	4,936	4,319	4,372	3,832	4,180	4,218	4,024
Remuera St Mk		6,391	6,508	6,636	6,511	6,250	6,268	6,165	6,570	6,052	6,140
Remuera St Aid		14,857	14,621	13,759	12,742	12,486	12,642	11,852	12,469	12,625	14,798
Epsom St Geo		5,962	6,504	7,177	7,644	7,505	8,567	9,657	10,679	12,559	13,319
Islands		4,561	3,224	4,140	4,470	4,500	4,862	3,918	5,248	4,693	4,500
		78,167	77,610	78,593	80,717	79,280	79,335	78,963	83,482	81,034	80,523
TAMAKI											
Meadowbank		5,239	5,000	3,578	5,500	5,750	5,513	5,948	7,187	6,730	6,652
Epsom St And		7,107	7,230	7,116	7,605	7,776	8,210	7,485	7,209	9,298	7,235
Ellerslie		2,617	2,161	2,278	2,300	2,438	2,975	3,470	3,140	4,432	4,067
OneTree Hill		3,790	2,929	3,028	3,201	3,027	2,683	2,697	2,809	2,756	3,553
St Heliers		6,948	8,808	6,413	6,511	5,672	5,179	4,771	6,469	5,697	5,030
Tamaki St Thos		6,066	6,167	5,957	5,205	5,507	3,800	4,204	3,950	4,241	4,013
Kohimarama		5,770	5,767	5,677	4,465	5,500	5,861	5,272	5,208	4,873	5,005
Orakei		2,872	3,555	3,289	3,529	3,564	3,409	3,742	3,220	3,262	3,237
Royal Oak		2,614	2,779	2,643	2,398	2,302	2,220	2,400	2,543	3,187	3,966
Onehunga		5,814	5,745	4,723	4,623	4,705	4,530	4,531	4,212	3,701	3,068
Panmure		3,531	3,501	3,174	3,238	3,360	3,154	2,882	3,312	3,348	3,382
Glen Innes		2,730	2,880	2,794	2,200	2,274	2,017	2,055	2,062	2,060	2,050
Hillsborough		7,363	7,843	7,748	7,457	7,307	7,693	7,456	7,619	7,496	8,201
		62,461	64,365	58,418	58,232	59,182	57,244	56,913	58,940	61,081	59,459
WAITEMATA											
Avondale		3,590	3,709	4,019	4,774	4,368	4,519	4,835	4,587	4,331	4,142
Blockhouse Bay		15,566	14,598	14,117	12,833	12,710	12,982	13,102	13,028	12,959	12,048

Lynfield		1,400	1,400	1,400	1,500	1,500	1,500	1,716	1,675	1,419	1,535
New Lynn		5,009	4,854	3,664	3,505	3,387	3,570	2,932	3,605	3,423	3,459
Glen Eden		3,052	4,994	4,655	4,900	4,381	4,588	3,539	2,909	2,423	2,656
Titirangi		2,209	2,500	2,762	2,908	2,812	2,895	2,825	2,600	2,762	2,630
Henderson		6,801	7,154	7,873	7,121	7,411	8,244	7,368	7,236	7,108	6,250
Te Atatu		4,594	4,181	4,247	5,704	3,430	4,307	4,120	4,176	4,313	3,327
Massey		4,362	5,148	4,035	3,767	3,297	3,285	3,620	3,899	4,238	4,006
Mt Albert		8,481	8,804	9,511	8,343	7,772	7,076	7,397	6,980	6,372	6,063
Mt Roskill		2,600	2,589	2,708	3,134	3,260	2,611	2,463	3,332	3,676	4,089
Balmoral		4,244	3,397	4,147	3,067	4,664	3,049	2,604	2,535	2,704	2,000
Sandringham		3,553	3,610	3,622	2,500	2,500	2,461	2,000	1,871	1,724	1,515
		65,461	66,938	66,760	64,056	61,492	61,087	58,521	58,433	57,452	53,720
MANUKAU											
Otahuhu		3,563	2,948	2,827	2,939	2,624	2,662	2,687	2,660	2,358	1,764
Mangere E		2,546	2,941	3,504	3,572	3,831	2,234	2,732	1,970	2,004	1,569
Pakuranga		6,094	5,669	5,151	5,105	5,105	5,918	6,040	5,750	5,202	5,389
Howick		15,092	15,614	13,285	12,685	12,501	13,064	12,635	12,561	11,511	12,304
Bucklands		3,500	3,702	3,712	3,000	2,504	2,500	2,500	2,382	2,885	2,827
Turanga		1,307	2,993	2,971	2,813	2,891	3,430	2,563	3,292	1,497	2,809
Papatoetoe		9,826	10,018	9,844	9,225	7,805	7,015	7,585	7,647	8,179	7,646
Manurewa		12,467	12,288	12,866	12,500	12,667	13,558	14,057	7,783	7,880	6,943
Clendon									6,511	7,035	6,384
Papakura		10,323	10,084	10,312	9,496	9,774	9,934	9,352	9,065	9,140	9,648
Clevedon		4,410	4,181	4,385	3,763	3,423	4,535	4,498	5,158	4,803	4,490
		69,128	70,438	68,857	65,098	63,125	64,850	64,649	64,779	62,494	61,773
HUNUA											
Pukekohe		5,943	5,859	5,873	5,248	6,588	7,601	6,972	7,586	7,887	7,395
Bombay		2,013	2,005	2,300	2,275	2,062	2,819	3,023	2,600	2,526	2,599
Tuakau		2,923	2,914	2,861	2,442	1,887	1,474	812	1,015	804	1,450
Waiuku		4,503	4,558	4,846	4,301	4,150	4,106	4,386	4,495	4,819	5,118
Thames		5,837	5,635	5,807	5,873	5,749	6,027	5,340	4,991	5,163	5,311
Coromandel		6,698	6,924	6,620	6,000	5,781	5,385	3,973	4,142	912	1,144
Mercury Bay										2,136	2,159
Tairua										1,537	1,637
Hauraki Plns		2,021	1,698	2,094	2,027	2,000	2,000	1,940	2,584	2,045	1,859
		29,938	29,593	30,401	28,166	28,217	29,412	26,446	27,413	27,829	28,672
HAURAKI											
Sth Kaipara		2,000	2,000	2,048	2,618	1,641	1,950	1,968	1,998	2,155	2,618
Hibiscus		13,162	13,325	13,484	12,896	12,216	13,212	13,429	15,655	14,941	13,761
Warkworth		5,601	5,901	5,707	5,891	5,950	6,283	6,215	6,347	6,488	6,475
Wellsford		1,889	1,703	1,608	1,415	1,394	1,687	1,364	1,489	1,251	1,299
Devonport		8,110	7,752	6,599	6,600	6,788	7,839	8,081	8,360	8,748	8,661
Takapuna		15,681	16,559	17,246	16,864	15,759	14,513	14,563	13,915	13,781	12,985
Campbells B		4,614	4,412	3,949	3,926	4,516	6,594	7,988	7,575	7,710	7,663
Torbay		7,632	7,099	7,071	7,271	6,928	7,908	7,627	7,704	7,961	8,660
Milford		7,284	5,462	6,462	5,746	5,250	5,103	4,006	3,878	5,097	5,033
Northcote		5,524	5,872	6,078	5,634	5,652	5,271	5,951	5,607	4,718	5,635
Glenfield		2,973	2,784	1,245	1,500	2,100	2,549	2,749	2,677	2,817	2,481
Albany				756	1,730	1,614	2,199	2,840	2,305	2,342	1,617
Birkenhead		5,095	5,143	4,987	4,509	4,562	3,901	4,221	4,486	4,107	3,947
Birkdale		6,267	7,134	6,760	5,863	6,020	5,858	6,445	5,052	6,175	5,582
		85,832	85,146	84,000	82,463	80,390	84,867	87,447	87,048	88,291	86,417

WAIMATE											
Whangarei		22,673	20,500	19,078	16,544	18,231	18,162	15,314	11,974	20,340	17,369
Kamo		3,231	3,647	3,004	3,384	3,449	3,279	3,198	3,165	2,978	2,593
Tutukaka											424
Bream Bay		2,122	1,823	1,664	2,149	2,298	2,376	2,341	2,477	2,688	2,094
Nth Wairoa		3,855	4,100	4,782	5,000	5,167	4,673	3,888	4,266	4,397	4,122
Paparoa		1,360	1,668	1,686	1,980	1,828	1,939	2,378	1,850	2,392	2,154
Ruawai		1,045	1,000	1,000	1,056	1,200	1,000	1,978	1,215	1,024	888
Bay of Is		6,891	7,391	7,643	7,384	7,423	9,281	9,835	9,291	8,518	8,351
Kawakawa		676	723	692	529	600	770	511	480	557	600
Waimate Nth		4,208	3,476	3,625	2,443	2,915	1,902	2,281	2,372	2,197	1,730
Hokianga Sth		150	125	161	140	138	1,508	1,968	1,470	1,283	1,115
Hokianga Nth		350	348	357	350	350	361	360	350	350	270
Kaitaia		8,661	9,521	6,026	6,222	5,500	5,500	5,227	6,927	9,422	9,582
		55,222	54,322	49,718	47,181	49,099	50,751	49,279	45,837	56,146	51,292
DIOCESE		446,209	448,412	436,747	425,913	420,785	427,546	422,218	425,932	434,327	421,856

Auckland

Acts of Communion: 2000 to 2010

	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010
AUCKLAND											
Cathedral	13,482	16,156	15,849	16,386	13,089	19,134	19,670	13,398	12,319	14,201	14,057
St Paul	4,369	4,229	3,223	3,367	5,350	5,138	5,000	9,578	7,784	4,071	4,874
St Matthew	7,052	7,000	6,800	4,030	4,169	5,160	5,160	5,954	5,606	6,198	5,686
Ponsonby	7,747	6,595	6,812	5,828	5,593	6,789	8,042	7,017	5,725	6,072	6,690
Pt Chevalier	2,147	1,936	2,607	2,570	1,816	1,571	1,233	1,148	1,089	976	873
Grey Lynn	2,977	2,540	2,146	1,761	2,278	2,136	1,690	1,870	1,973	2,802	2,623
Mt Eden	3,956	3,721	3,959	3,824	3,356	3,223	3,315	3,391	3,131	2,518	2,246
Epsom	13,561	14,204	13,592	13,481	16,623	18,171	18,844	18,106	17,503	18,000	16,745
St George											
Asian MD			687	588	479	346	621		40		12
Telugu MD											960
Remuera	6,392	6,482	6,430	6,844	6,763	6,534	6,396	6,089	6,309	6,448	7,067
St Mark											
Remuera	12,276	14,327	15,624	14,000	11,831	12,346	11,533	11,304	10,938	11,000	9,952
St Aidan											
Islands	4,477	4,207	4,087	3,763	3,143	3,603	2,663	2,805	2,727	2,812	2,765
	78,436	81,397	81,816	76,442	74,490	84,151	84,167	80,660	75,144	75,098	74,550
TAMAKI											
Meadowbank	6,652	6,651	7,547	6,830	6,350	5,794	5,710	5,421	5,260	4,332	5,917
Epsom	7,044	7,019	7,596	7,361	6,865	6,197	6,370	6,002	5,906	6,360	6,425
St Andrew											
Ellerslie	4,886	4,560	3,000	3,174	2,519	2,655	2,626	2,377	2,625	3,031	2,708
OneTree Hill	3,973	3,556	3,475	3,522	3,311	3,106	2,600	3,396	3,112	3,000	2,262
St Heliers	5,469	4,903	4,859	4,212	4,972	5,567	5,685	5,890	5,920	6,004	6,209
Tamaki St Thos	3,579	3,975	3,982	3,754	3,797	3,656	3,796	2,991	2,920	2,740	2,840
Kohimarama	4,753	4,747	4,357	4,391	4,456	4,472	4,289	3,997	4,106	4,156	4,048
Orakei	3,109	3,183	3,308	3,143	2,768	2,129	1,920	1,913	1,813	1,503	1,610
Royal Oak	3,677	4,664	4,292	4,222	4,525	4,652	4,263	4,082	3,748	3,122	3,001
Onehunga	2,447	2,774	2,367	2,143	2,968	3,331	4,089	4,535	4,940	4,696	4,726
Panmure	3,531	3,374	3,890	4,593	3,620	3,226	2,864	2,692	2,648	2,705	2,389
Glen Innes	2,000	2,129	2,210	2,063	1,859	1,883	1,963	2,000	1,894	5,000	2000
Hillsborough	9,082	9,225	10,291	10,006	10,231	10,550	9,492	8,010	8,087	8,205	8,393

	60,202	60,760	61,174	59,414	58,241	57,218	55,667	53,306	52,979	54,854	52,528
WAITEMATA											
Avondale	3,798	3,985	4,000	4,438	4,318	4,455	4,493	4,267	4,133	3,818	3,570
Blockhouse B	12,034	12,404	11,765	12,307	12,106	12,316	11,916	11,558	11,753	11,713	12,314
Lynfield	1,592	1,425	1,438	1,267	1,200	1,232	1,200	1,200	1,200	1,200	1,200
New Lynn	3,459	3,255	3,536	3,907	4,259	3,000	2,389	3,114	3,251	3,638	3,281
Glen Eden	2,954	2,202	2,784	2,134	2,126	2,080	1,923	1,785	1,752	1,832	1,895
Titirangi	2,661	2,618	2,559	2,577	2,581	2,015	2,371	2,302	1,760	2,248	2,109
Henderson	5,977	8,756	10,148	8,991	8,882	9,929	9,781	9,789	10,491	10,000	10,703
Te Atatu	2,846	3,373	3,850	3,526	3,584	2,200	3,555	3,509	2,834	2,527	2,492
Massey	4,195	3,565	7,074	4,283	4,418	5,725	6,115	6,147	5,305	5,056	5,407
Mt Albert	6,239	6,084	5,869	5,615	5,363	5,224	5,350	4,868	4,717	4,468	4,390
Mt Roskill	3,286	3,535	4,213	4,565	4,524	2,774	2,844	2,501	2,135	2,396	2,802
Balmoral	1,750	1,500	1,210	2,114	1,927	2,564	2,491	2,976	2,750	3,000	2,485
Sandringham	1,357	1,139									
	52,148	53,841	58,446	55,724	55,288	53,514	54,428	54,016	52,081	51,896	52,648
MANUKAU											
Otahuhu	2,482	2,237	2,273	2,537	2,738	2,990	3,432	3,987	3,732	4,243	4300
Mangere E	1,223	1,402	1,249	1,413	862	705	892	800	853	866	559
Pakuranga	5,266	4,851	4,639	4,500	4,782	4,300	3,702	4,102	4,777	4,798	4773
Howick	13,807	14,780	14,528	14,316	13,949	14,150	14,147	13,762	15,031	15,228	14920
Bucklands	2,734	4,027	4,588	4,229	3,627	2,826	2,500	2,500	2,500	2,500	1860
Turanga	1,524										
East Tamaki	1,861	1,499	1,545	1,392	2,758	3,133	3,396	3,455	3,540	2,572	2,531
Pohutukawa		1,425	1,186	1,428	1,444	1,304	1,347	2,226	1,799	1,522	1,659
Papatoetoe	7,855	6,807	7,190	6,968	7,393	6,864	7,037	6,710	6,357	6,600	5,967
Manurewa	6,338	6,166	5,974	5,589	5,296	4,738	4,356	4,181	3,821	4,467	5,182
Clendon	6,683	7,178	7,316	7,886	9,071	8,900	8,760	7,639	7,876	10,010	10,186
Papakura	10,044	8,313	8,104	7,783	8,622	8,338	8,338	7,659	7,039	6,514	6,182
Clevedon	5,770	4,104	3,817	4,041	3,967	2,383	3,675	2,542	3,391	3,699	3,308
	65,587	62,789	62,409	62,082	64,509	60,631	61,582	59,563	60,716	63,019	61,427
HUNUA											
Pukekohe	7,613	7,871	7,426	7,264	5,866	6,800	6,680	6,283	6,190	7,926	6,097
Bombay	2,601	2,033	2,170	1,441	1,682	1,716	1,936	1,836	1,864	2,356	2,310
Tuakau	718	1,253	1,000	817	1,000	1,010	1,136	894	810	1,056	1,061
Waiuku	4,844	4,689	3,098	3,960	4,365	4,228	3,998	3,684	3,068	3,503	2,058
Mauku											818
Thames	5,023	4,757	4,838	4,358	3,622	3,758	3,777	3,669	3,615	3,421	3,699
Coromandel	349	396	300	265	340	404	403	368	333	302	325
Mercury Bay	2,184	1,903	1,872	1,825	1,871	1,800	1,740	1,533	1,611	1,525	1,589
Tairua	1,871	1,851	1,837	1,779	1,634	1,464	1,808	1,683	1,311	2,006	1,796
Hauraki Plns	1,865	2,144	1,914	2,053	1,970	1,696	2,326	2,390	2,324	2,082	2,151
	27,068	26,897	24,455	23,762	22,350	22,876	23,804	22,340	21,126	24,177	21,904
HAURAKI											
South Kaipara	3,251	3,316	2,919	3,320	3,078	2,987	3,063	3,000	3,265		
Helensville										1,625	1,402
Huapai											1,404
Hibiscus Coast	13,315	12,209	14,049	13,627							
Orewa					7,676	9,195	8,148	7,761	7,742	7,811	7,372
Whangaparaoa					6,446	6,183	6,170	6,317	6,720	7,204	7,004
Warkworth	7,638	6,691	6,108	6,094	6,017	6,040	6,900	5,808	6,203	6,021	5,820
Wellsford	1,279	788	570	614	468	681	530	400	346	330	1,039

Devonport	8,353	8,546	9,482	9,146	8,565	8,895	9,173	9,493	10,248	10,601	10,482
Takapuna	12,884	11,844	10,800	10,000	9,725	9,116	10,270	8,687	8,379	7,673	8,249
Campbells B	8,389	8,479	8,604	8,919	7,253	7,546	7,445	6,944	6,916	7,118	7,233
Torbay	7,544	8,152	6,980	6,929	7,392	7,262	6,451	7,920	8,533	8,019	7,536
Milford	4,855	4,645	5,020	5,175	4,836	4,647	4,301	4,462	4,277	4,415	3,943
Northcote	4,960	5,149	5,275	4,981	4,679	4,363	5,082	4,835	4,685	3,870	3,952
Glenfield	1,940	2,013	1,659	1,569	2,044	1,883	2,140	1,679	1,728	1,800	1,568
Glenfield LEP	414	402	511		10	12					
Albany	1,989	2,467	2,668	2,650	2,744	3,320	3,155	3,882	3,329	3,333	2,950
Birkenhead	4,067	3,586	4,142	4,087	4,047	4,386	3,777	3,754	3,394	3,342	3,038
Birkdale	6,709	7,295	8,159	8,083	8,333	7,784	7,931	6,911	6,096	4,559	4,653
	87,587	85,582	86,946	85,194	83,313	84,300	84,536	81,853	81,861	77,721	77,645
WAIMATE											
Whangarei	15,378	14,680	16,135	15,365	14,358	14,271					
Whangarei Central							8,070	8,069	9,251	10,013	10,079
Onerahi							2,000	1,992	2,186	1,950	2,146
Maunu							1,000	1,031	1,921	1,663	1,742
Kamo	3,137	2,590	2,271	2,471	2,567	2,086	2,090	2,395	2,209	2,112	2,220
Tutukaka	426	432	424	426	426	426	426	428	426	690	484
Bream Bay	1,991	1,803	1,973	1,734	1,814	1,811	1,891	1,644	1,468	1,376	1,173
Nth Wairoa	4,181	3,984	4,222	4,141	3,774	4,000	4,081	4,744	4,682	4,950	4,005
Paparoa	1,545	1,938	1,899	1,431	1,772	1,852	1,644	1,389	1,429	1,699	2,010
Ruawai	510	415	480	482	720	787	800	800	800		n/s
Kerikeri	4,468	4,264	4,104	4,095	4,153	4,424	4,643	4,548	4,293	3,974	3,877
Paihia	1,206	1,901	1,923	1,923	1,421	1,551	1,655	1,598	1,534	1,594	1,291
Russell	1,677	2,051	2,275	1,934	2,247	1,706	1,789	1,892	1,957	1,694	1,512
Kawakawa	695	740	742	750	970	974	888	900	863	736	737
Waimate Nth	1,949	2,025	1,530	1,231	1,508	688	1,627	1,397	1,392	1,303	1,115
Hokianga Sth	81	72	105	82	71	80	80	80	80	2,090	250
Hokianga Nth	192	300	337	409	350	350	350	350	332		224
Kaitaia	10,631	12,791	12,180	13,655	10,899	10,000	8,000	6,129	7,766	8,675	8,453
	48,067	49,986	50,600	50,129	47,050	45,006	41,034	39,386	42,589	44,519	41,318
DIOCESE	419,095	421,252	425,846	412,747	405,241	407,696	405,218	391,124	386,496	391,284	382,020

Christchurch

Acts of Communion: 1961 to 1970

	1960-61	1961-62	1962-63	1963-64	1964-65	1965-66	1966-67	1967-68	1968-69	1969-70
CHRISTCHURCH										
Cathedral	10,164	8,607	9,206	11,304	13,288	11,413	9,747	11,196	11,006	8,432
St John's	3,015	2,562	3,164	3,724	3,876	2,928	3,682	3,215	2,977	2,958
St Luke's	5,092	4,650	4,746	4,336	4,826	4,947	5,169	5,381	5,381	5,017
St Michael's	5,495	5,951	6,021	7,189	8,550	10,229	10,949	11,047	11,258	11,426
Addington	4,895	5,110	4,876	4,809	4,439	4,520	4,267	4,040	3,301	3,542
Fendalton	11,038	10,470	14,750	15,623	13,704	14,888	16,327	18,263	18,640	19,640
Merivale	18,433	18,072	19,790	20,952	19,760	20,718	20,509	19,399	17,802	17,760
Papanui	4,518	4,199	4,314	4,237	5,710	7,020	8,849	8,752	8,458	8,913
St Albans	8,983	8,627	10,496	11,425	10,360	10,200	10,577	10,041	10,619	11,633
Sydenham	7,444	6,997	6,747	7,081	6,056	5,893	5,884	5,686	6,891	6,898
Phillipstown	2,813	3,206	3,016	2,275	1,641	1,804	1,808	1,642	1,402	2,599
	81,890	78,451	87,126	92,955	92,210	94,560	97,768	98,662	97,735	98,818
PEGASUS										
Avonside	10,812	9,917	10,762	10,762	11,311	9,635	9,788	9,355	8,914	8,229
Aranui-Wainoni							1,917	2, 236	2,196	2,750
Burwood	1,539	2,573	3,266	3,393	3,036	3,404	3,781	3,956	4,534	4,881
Linwood	5,274	5,026	4,756	5,747	5,120	5,651	5,114	4,882	5,011	4,679
New Brighton	5,455	5,738	7,001	7,202	6,686	5,645	5,013	5,358	3,843	4,735
Nth Brighton							297	1,933	2,254	2,442
Opawa				7,269	6,591	7,193	6,946	6,979	7,435	6,262
St Martins				3,389	3,297	3,314	3,863	3,330	3,075	3,215
Opawa-St Martins	9,054	9,173	9,414							
Shirley	6,332	6,902	8,318	7,991	9,461	9,666	9,201	8,249	7,812	7,789
Sumner-Heathcote	6,637	3,341	6,534	6,300	7,787	8,759	8,750	9,458	9,428	10,154
Woolston	3,237	4,498	4,512	5,418	4,917	4,903	3,940	3,861	3,997	5,740
Lytelton	2,524	2,047	2,353	2,882	2,815	2,961	2,795	2,784	2,537	3,094
	50,864	49,215	56,916	60,353	31,021	61,131	61,405	60,145	61,036	63,970
SELWYN-TAWERA										
Riccarton St Jas	5,659	5,697	6,270	6,787	6,222	5,596	5,835	5,243	5,348	4,658
Riccarton St Peter	6,706	8,496	9,398	11,262	8,200	7,873	8,223	9,074	8,796	8,806
Avonhead					2,120	2,952	5,071	5,338	5,384	5,600
Belfast-Redwood	2,535	2,963	2,727	3,100	3,278	3,420	3,628	2,705	2,463	3,190
Bishopdale-Harewd									1,126	1,401
Bryndwr	4,611	4,353	4,128	5,031	5,374	5,612	5,700	5,955	4,572	5,459
Hornby	3,133	3,370	3,679	3,414	4,418	5,055	5,900	5,867	4,572	4,012
Hororata	1,003	1,304	1,212	1,444	1,422	1,759	1,799	1,263	1,360	1,568
Malvern	2,018	1,972	1,290	2,361	2,436	2,033	2,387	1,792	1,776	1,887
	25,665	28,155	28,704	33,399	33,470	34,300	38,543	37,237	30,830	36,581
IRAKEHU										
Akaroa	2,760	2,445	2,524	2,146	1,905	1,941	2,099	1,593	1,825	2,806
Banks Peninsula	1,001	1,009	928	841	709	729	972	1,371	1,127	1,361
Leeston	1,857	1,489	1,732	1,916	2,201	1,980	2,012	1,832	1,446	1,728
Southbridge	1,743	1,694	1,530	1,713	1,556	1,301	1,701	1,396	1,199	1,501
Lincoln	1,302	1,478	1,423	1,659	1,240	1,474	1,329	1,329	2,000	2,030
Halswell	2,028	2,039	2,190	2,490	2,303	2,669	3,089	3,985	2,819	2,388
Little River	1,183	1,015	1,204							

Lyttelton West	2,101	2,279	2,213	...						
Mt Herbert				2,377	1,719	2,250	2,134	1,952	1,930	1,959
Spreydon-H Hay	7,419	5,468	5,491	5,927	6,318	7,160	7,683	6,450	6,685	
Spreydon										4,808
Hoon Hay										2,962
Barrington St	6,498	6,562	6,934	6,505	6,065	6,790	5,599	5,836	5,124	4,598
Cashmere Hills	5,662	6,072	6,013	5,742	5,621	5,566	5,671	5,655	6,166	5,807
	33,554	31,550	32,182	31,316	29,637	31,860	32,289	31,399	30,321	31,948
NORTH CANTERBURY										
Amberley	1,405	1,565	1,365	1,363	1,829	2,290	2,250	2,059	2,006	1,641
Glenmark	685	632	652	658	694	804	992	988	869	879
Waikari	1,389	1,387	1,752	1,756	1,807	3,196	2,800	2,426	2,245	2,022
Kaiapoi	3,173	3,083	3,381	3,705	2,746	2,643	2,594	3,131	2,911	2,967
Oxford-Cust	1,791	2,499	2,181	2,169	2,723	2,969	2,804	2,556	2,340	2,609
Rangiora	4,199	4,224	4,834	5,326	5,448	5,664	5,004	5,874	5,392	7,013
Woodend	2,506	2,711	3,594	3,863	2,433	3,867	2,180	3,149	2,086	2,519
	15,148	16,101	17,759	18,840	17,680	21,433	18,624	20,183	17,849	19,650
WESTLAND-CHATHAM ISLANDS										
Hokitika	3,861	4,937	5,205	5,622	4,823	4,812	5,660	6,801	5,845	5,681
Kumara	1,086	483	738	1,060	766	724	611	676	814	614
Ross & South Westland	1,171	1,301	1,702	1,410	872	1,090	1,098	846	864	807
Chatham Islands	n/a	n/a	72	n/a	76	54	60	60	90	100
	6,118	6,721	7,717	8,092	6,537	6,680	7,429	8,383	7,613	7,202
MID-CANTERBURY										
Ashburton	11,772	11,904	12,531	13,870	12,574	12,461	12,897	11,607	10,627	10,924
Tinwald	2,136	1,885	1,762	1,813	1,856	1,826	1,667	1,485	1,619	1,590
Hinds	928	1,058	1,307	1,985	2,009	1,740	1,603	1,726	1,486	1,463
Mt Somers	797	916	902	896	697	943	878	1,302	1,923	1,638
Methven	1,238	1,318	1,110	1,395	1,008	976	1,053	1,008	1,079	1,074
Rakaia	1,666	1,601	1,680	1,904	1,685	1,648	1,707	1,961	1,724	1,917
	18,537	18,682	19,292	21,863	19,829	19,594	19,805	19,089	18,458	18,606
SOUTH CANTERBURY										
Timaru	8,854	7,883	11,009	11,001	10,047	8,969	9,356	9,848	9,614	8,536
Highfield	6,375	5,681	6,577	6,221	5,561	5,905	6,797	5,508	6,206	6,789
Marchwiell				1,036	2,346	3,020	3,595	3,055	3,462	4,465
Kensington-Otipua	4,316	5,445	5,649	5,397	4,757	5,579	5,173	5,497	6,386	4,826
Te Ngawai	2,189	1,850	1,824	1,991	1,711	1,901	1,742	1,602	2,025	1,723
Temuka	2,835	2,874	3,187	3,342	2,948	3,410	3,492	3,302	3,458	3,491
Geraldine	8,240	7,419	7,448	7,579	6,614	7,453	7,778	7,128	6,966	6,328
Fairlie	1,324	1,928	2,151	2,355	1,851	2,239	2,298	2,426	1,945	2,450
Waimate	2,925	2,883	3,278	2,655	3,249	3,997	4,270	4,341	4,251	4,139
Otaio-Bluecliffs	1,326	1,764	1,715	1,623	1,246	905	1,185	1,132	2,047	1,983
Waihao Downs	1,077	1,045	1,143	1,342	1,074	1,077	1,193	1,220	1,659	1,807
	39,461	38,772	43,981	44,542	41,404	44,455	46,879	45,059	48,019	46,537
TOTAL	247,471	245,877	270,540	284,807	271,248	284,496	293,195	291,554	287,287	295,479

Christchurch

Acts of Communion: 1971 to 1979-80

	1970-71	1971-72	1972-73	1973-74	1974-75	1975-76	1976-77	1977-78	1978-79	1979-80
CHRISTCHURCH										
Cathedral	9,491	10,877	10,000	10,000	10,005	8,332	9,963	8,754	5,806	8,483
St John's	3,427	3,446	2,786	3,959	3,614	3,859	3,769	3,554	2,607	2,630
St Luke's	5,194	5,154	5,414	5,253	5,253	5,398	5,078	6,279	4,764	5,219
St Michael's	10,655	11,604	11,521	12,293	12,204	11,858	10,817	10,979	10,614	11,422
Addington	2,406	2,200	1,794	1,700	1,533	1,397	590	1,721	2,182	2,391
Fendalton	18,840	17,617	16,724	19,210	17,088	18,242	19,602	20,182	20,006	19,721
Merivale	15,235	15,573	12,988	12,178	13,093	11,850	13,948	14,962	12,731	12,851
Papanui	8,736	9,177	9,000	8,905	10,225	9,157	8,451	10,787	8,232	8,984
St Albans	12,014	12,563	10,735	10,610	10,395	9,510	9,416	10,712	10,031	10,031
Sydenham	6,927	7,477	6,966	6,962	6,802	7,500	8,619	9,269	8,427	9,031
Phillipstown	2,186	1,979	1,434	1,388	2,154	1,475	1,262	1,098	1,653	1,280
	95,111	97,667	89,362	92,458	92,366	88,578	91,515	98,297	87,053	92,043
PEGASUS										
Avonside	7,222	7,710	7,433	6,860	7,197	6,780	6,731	6,775	7,413	8,535
Aranui-Wainoni	3,100	3,697	3,145	2,624	2,944	2,842	2,776	2,554	2,189	2,048
Burwood	3,423	3,958	4,004	5,704	4,833	3,039	3,395	3,610	3,200	4,759
Linwood	4,369	4,520	4,779	4,690	5,104	4,405	3,668	3,781	3,832	3,979
New Brighton	4,511	4,366	4,411	4,728	5,094	4,989	5,154	6,123	5,278	6,256
North New Brighton	2,110	2,166	2,190	1,984	1,963	1,930	1,959	1,830	1,495	1,723
Parklands									346	447
Opawa	5,471	6,408	5,288	5,491	5,287	5,643	5,016	4,730	4,637	5,345
St Martins	2,777	2,785	2,740	2,799	3,110	2,983	2,843	2,919	2,859	3,742
Shirley	6,176	5,793	5,370	5,928	5,812	5,904	6,690	7,271	8,813	8,721
Sumner-Redcliffs	6,038	6,879	6,863	6,766	6,623	6,640	6,751	7,529	7,956	7,991
Heathcote-Mt P	3,318	3,493	2,747	2,683	2,651	3,381	6,344	4,662	4,905	4,527
Woolston	3,812	3,747	3,688	3,209	3,676	3,484	3,505	3,428	3,304	3,398
Lyttelton	2,428	2,785	2,697	3,013	4,107	4,283	3,632	3,309	3,211	3,509
	54,755	58,307	55,355	56,479	58,401	56,303	58,464	58,521	59,438	64,980
SELWYN-TAWERA										
Riccarton St James	4,289	4,136	4,013	3,888	3,986	3,811	3,996	3,991	3,685	4,867
Riccarton St Peter's	7,662	7,806	6,359	7,143	7,224	6,763	7,235	8,953	8,316	9,084
Avonhead	5,910	5,673	5,332	5,602	6,145	6,415	6,079	6,372	6,205	6,918
Belfast-Redwood	3,399	3,889	3,643	4,081	4,293	4,399	4,288	4,545	4,505	4,384
Bishopdal-	1,526	1,842	2,041	2,968	3,510	3,726	3,892	4,425	3,410	3,144
Bryndwr-Burnside	5,111	5,966	5,332							
Bryndwr				2,814	3,000	2,664	2,734	3,031	3,524	4,007
Burnside				3,130	3,459	3,358	3,908	4,505	4,356	4,953
Hornby	3,564	3,840	3,295	3,257	2,895	3,078	3,354	3,513	3,372	3,604
Hororata	1,088	1,233	1,340	929	929	1,247	1,238	1,291	1,302	2,103
Malvern	1,813	1,702	1,627	1,810	1,599	1,492	1,867	1,615	1,597	2,066
	34,362	36,087	32,982	35,622	37,040	36,953	38,591	42,241	40,272	45,130
IRAKEHU										
Akaroa	1,885	2,441	1,901	1,974	2,597	1,771	2,449	3,415	2,927	2,650
Banks Peninsula	1,049	1,220	1,248	1,018	1,262	924	927	1,280	1,211	1,388
Akaroa-Banks Peninsula										
Leeston	1,488	1,488	1,899	2,141	2,041	1,495	1,530			
Southbridge	1,085	1,085	1,134	1,163	1,281	1,038	1,128			

Ellesmere								2,620	3,558	4,378
Lincoln	2,104	2,014	1,980	2,000	2,870	2,442	2,922	3,240	2,696	3,176
Halswell	2,676	2,347	3,407	4,848	4,203	4,948	6,312	6,487	5,015	4,920
Mt Herbert	1,521	1,701	1,795	1,912	1,971	1,610	1,967	2,214	2,372	2,403
Spreydon	4,212	3,938	4,255	4,399	4,457	4,184	4,149	4,174	4,151	4,230
Hoon Hay	2,127	1,795	2,086	2,126	3,125	3,428	3,703	3,842	3,393	4,390
Barrington St	3,905	4,280	3,601	4,090	3,766	3,501	3,343	3,380	3,008	2,799
Cashmere Hills	5,912	6,303	5,865	5,985	4,848	5,213	5,646	5,392	4,309	5,099
	27,964	28,612	29,171	31,656	32,421	30,554	34,076	36,044	32,640	35,433
NORTH CANTERBURY										
Amberley	1,886	2,012	2,036	1,772	1,589	2,591	2,391	2,958	2,768	2,772
Glenmark	862	643								
Waikari	1,719	1,926								
Glenmark-Waikari			2,211	1,773	3,165	2,886	3,094	3,720	3,323	2,887
Kaiapoi	2,700	2,635	2,457	3,074	3,818	3,927	3,632	3,798	4,489	4,811
Oxford-Cust	2,094	2,434	3,118	2,923	2,504	2,583	2,755	3,249	3,373	3,231
Rangiora	6,979	7,721	7,023	7,255	6,768	6,602	6,595	8,088	7,452	8,601
Woodend	1,394	1,358	1,405	1,608	1,608	1,302	1,224	1,708	1,708	1,780
	17,634	18,729	18,250	18,405	19,452	19,891	19,691	23,521	23,113	24,082
WESTLAND-CHATHAM ISLANDS										
Hokitika	4,596	4,524	3,598	3,446	3,459	3,409	3,695	3,723	4,306	4,577
Kumara	523	497	1,203	1,254	807	224	574	355	215	201
Ross & South Westland	927	1,003	734	717	732	622	710	1,250	1,659	1,846
Chatham Islands	32	109	164	219	163	274	201	202	206	337
	6,078	6,133	5,699	5,636	5,161	4,529	5,180	5,530	6,386	6,961
MID-CANTERBURY										
Ashburton	10,125	10,365	10,576	10,534	10,889	9,220	11,086	13,176	11,993	12,436
Tinwald	1,921	1,866	1,590	1,606	1,633	1,520	1,547	1,505	1,869	2,524
Hinds	1,422	1,265	1,233	1,056	1,115	996	926	1,138	1,418	1,390
Mt Somers	1,078									
Mayfield-Mt Somers		1,153	1,067	1,054	1,323	1,834	1,416	1,725	1,558	1,642
Methven	1,477	1,655	2,458	1,214	1,511	1,502	1,410	1,837	1,720	1,541
Rakaia	1,800	1,696	1,756	1,883	1,843	1,557	1,899	2,686	2,454	2,381
	17,823	18,000	18,680	17,347	18,314	16,629	18,284	22,067	21,012	21,914
SOUTH CANTERBURY										
Timaru	8,680	8,609	8,774	7,671	7,251	8,236	8,574	8,432	7,199	5,596
Highfield	7,754	7,939	7,443	7,459	8,283	7,432	6,814	7,999	7,330	7,860
Marchwiell	4,096	3,879	3,491	3,900	3,488	2,704	2,815	3,243	2,385	2,615
Kensington-Otipua	5,482	5,031	5,185	5,280	5,480	5,170	4,631	4,579	2,622	3,545
Te Ngawai	1,783	1,823	2,544	2,881	2,097	2,011	2,686	2,265	2,555	2,221
Temuka	2,767	3,110	2,726	3,105	3,628	4,045	4,087	4,232	4,510	3,600
Geraldine	6,761	7,073	6,846	7,926	9,010	7,585	7,903	8,311	7,983	7,800
Fairlie	2,187	1,785	2,216	1,825	2,702	2,298	2,307	2,607	2,711	2,532
Waimate	3,559	4,151	4,425	4,385	4,453	3,903	3,995	3,696	3,528	3,513
Otaio-Bluecliffs	1,612	1,626	1,404	1,276	1,959	2,100	1,000	913	1,534	1,656
Waihao Downs	1,719	1,696	1,466	1,317	1,072	551	768	840	886	836
	46,400	46,722	46,520	47,025	49,423	46,035	45,580	47,117	43,243	41,774
	271,360	279,176	266,298	273,123	281,502	270,025	281,754	303,772	290,236	305,136

Christchurch

Acts of Communion: 1980 to 1990

	1980	1981	1982	1983	1984	1985	1986	1987	1988	1989	1990
Cathedral	8,642	10,691	10,846	11,120	10,384	12,817	12,415	11,998	11,478	12,935	12,926
St John's	1,725	2,274	2,635	2,941	3,891	3,166	2,391	3,975	3,164	2,959	3,635
St Luke's	4,056	5,314	5,426	5,487	6,194	7,168	7,561	8,836	8,322	7,395	6,813
St Michael's	11,235	11,766	11,505	11,356	12,257	11,432	12,260	11,863	11,363	9,869	8,569
Addington	2,795	2,385	3,240	3,253	3,584	3,293	2,883	3,047	2,900	2,969	2,955
Fendalton	18,707	19,620	19,840	21,033	24,511	21,607	24,467	16,565	25,789	19,424	19,352
Merivale	15,055	14,500	13,728	13,754	14,807	14,332	15,691	14,776	14,776	14,339	11,768
Papanui	7,894	10,118	10,045	10,153	12,313	11,043	11,272	10,514	10,771	10,581	9,368
St Albans	9,917	10,190	10,313	9,670	10,045	9,504	10,969	7,335	7,005	9,739	6,098
Sydenham	6,376	7,532	8,689	6,385	4,873	4,556	5,150	4,679	4,322	4,563	4,019
Phillipstown	1,095	1,467	1,783	1,395	1,400	1,479	928	1,214	1,010	1,390	1,200
	87,497	95,857	98,050	96,547	104,259	100,397	105,987	94,802	100,900	96,163	86,703
PEGASUS											
Avonside	9,256	9,203	10,053	10,162	9,807	8,931	7,136	6,133	4,710	5,032	5,925
Aranui-Wainoni	1,950	2,779	2,250	3,427	3,581	3,505	3,657	3,620	3,080	3,250	3,131
Burwood	3,968	4,024	4,467	3,764	4,514	4,047	4,631	4,310	4,207	3,629	3,421
Linwood	3,976	4,998	5,791	5,289	5,703	5,832	6,118	5,842	5,610	5,739	4,944
New Brighton	5,451	4,852	4,700	4,987	4,665	4,401	4,524	4,421	5193	4,018	4,781
Nth Brighton	1,504	1,439	1,466	1,338	1,393	1,132	1,629	1,605	2,432	2,558	2,011
Parklands	410	n/a	n/a	n/a	n/a	n/a	948	180	384	419	249
Opawa	4,113	5,819	5,374	5,248	5,203	4,909	5,073	5,288	5,332	4,875	5,594
St Martins	2,873	3,453	3,233	3,881	3,512	3,385	3,742	4,060	4,156	4,425	3,993
Shirley	8,956	8,545	9,761	8,759	8,691	7,953	7,363	8,364	7,570	7,346	5,821
Sumner	6,102	7,627	7,611	7,035	7,533	7,119	9,182	10,229	11,213	10,941	9,645
Heathcote-Mt P	4,972	5,483	4,601	4,002	4,533	4,400	5,389	4,089	3,967	4,379	3,905
Woolston	3,514	3,230	3,424	2,876	3,327	3,031	4,464	4,157	3,562	3,470	1,693
Lytelton	3,367	3,582	3,923	3,764	4,186	4,560	4063	3,681	2,779	2,403	2,277
	60,412	65,034	66,654	64,532	66,648	63,205	67,919	65,979	64,195	62,484	57,390
SELWYN-TAWERA											
Riccarton St James	2,969	3,794	4,507	3,927	4,518	3,611	3,722	3,658	3,459	3,847	3,648
Riccarton St Peter's	8,228	8,460	8,659	8,718	8,971	8,785	8,918	9,498	10,328	9,082	9,536
Avonhead	6,263	8,384	8,749	9,198	9,848	9,332	9,300	9,178	10,390	11,678	11,921
Belfast	4,847	4,414	4,687	4,669	4,393	4,187	4,287	4,479	4,433	4,316	4,271
Bishopdale	2,853	3,065	2,786								
Bryndwr	3,559	4,439	4,594	4,166	4,406	4,281	3,599	3,741	4,635	5,006	4,588
Burnside	5,883	5,889	5,553	5,980	5,659	5,791	5,829	6,667	6,574	6,493	7,091
Hornby	3,810	4,274	4,385	3,832	4,199	5,661	6,437	7,045	4,214	4,341	5,514
Hororata	1,362	1,808	1,858	1,830	2,012	1,871	2,022	2,099	2,092	2,273	1,714
Malvern	1,679	2,229	2,000	1,986	1,959	2,413	2,302	2,071	1,974	2,421	1,966
	41,453	46,756	47,778	44,306	45,965	45,932	46,416	48,436	48,099	49,457	50,249
IRAKEHU											
Akaroa	1,977	2,091	2,175	2,495	1,946	2,676					
Banks Pen	1,127	1,223	818	973	1,103	1,185					
Akaroa-B Pen							3,111	3,311	3,753	3,862	3,703
Ellesmere	3,420	3,969	4,224	3,875	3,949	3,704	3,775	2,931	2,340	2,271	2,606
Lincoln	4,297	4,501	4,791	5,038	4,210	4,510	5,280	5,120	4,054	3,698	3,683
Halswell	3,527	4,976	4,841	5,115	5,010	5,158	5,196	4,254	5,387	5,532	6,013

Mt Herbert	1,959	2,598	2,561	2,636	2,721	2,332	2,278	2,647	2,799	2,653	2,597
Spreydon	3,289	4,055	4,345	4,356	4,924	4,280	4,562	5,036	4,532	3,791	4,448
Hoon Hay	3,837	4,106	4,182	5,014	3,830	3,590	3,422	4,033	4,089	1,938	2,753
Barrington St	2,359	3,161	3,631	3,851	3,724	3,560	3,625	3,816	4,561	4,842	4,616
Cashmere Hills	3,939	5,188	5,305	5,876	6,033	5,720	5,191	5,157	5,169	5,149	4,869
	29,731	35,868	36,873	39,229	37,450	36,715	36,440	36,305	36,684	33,736	35,288
NORTH CANTERBURY											
Amberley	2,655	2,606	2,558	2,335	2,820	2,360	2,176	2,141	2,471	2,055	2,664
Glenmark-Waikari	2,621	2,863	2,372	2,858	2,798	3,000	3,268	3,939	3,697	3,425	3,269
Kaiapoi	3,368	4,075	4,110	3,716	3,285	3,238	3,078	2,952	2,761	2,992	2,738
Oxford-Cust	2,074	3,553	6,194	5,820	4,543	3,731	3,291	3,002	2,432	2,090	2,402
Rangiora	9,641	11,133	10,884	11,051	13,346	13,667	13,071	12,383	11,835	14,256	12,979
Woodend	1,885	1,943	2,409	2,597							
Amuri									882	1,135	727
Cheviot									1,275	1,140	1,221
Hanmer Spgs									1,473	1,409	1,553
	22,244	26,173	28,527	28,377	26,792	25,996	24,884	24,417	26,826	28,502	27,553
WESTLAND-CHATHAM ISLANDS											
Hokitika	3,705	5,069	4,614	4,215	5,138	4,533	4,717	4,652	3,821	3,821	4,302
Kumara	159	317	259	201	159	143	178	150	186	241	322
Ross & SW	1,327	1,318	1,663	1,724	1,726	1,355	1,661	1,348	1,243	1,442	1,665
Chatham Is	162	138	319	131	185	157	109	44	50	49	48
	5,353	6,842	6,855	6,271	7,208	6,188	6,665	6,194	5,300	5,553	6,337
MID-CANTERBURY											
Ashburton	12,691	11,938	11,000	10,796	10,802	9,783	9,804	9,366	9,559	9,474	9,765
Tinwald	1,763	1,963	1,782	1,689	1,528	1,536	1,444	1,508	1,639	1,593	1,339
Hinds	1,003	1,241	916	1,832	846	1,055	701	1,028	598	702	598
Mayfield-	1,434	1,476	1,422	942	914	941	835	400	365	444	597
Methven	1,450	1,651	1,442	1,557	1,497	1,240	881	1,165	1,133	1,064	1,297
Rakaia	1,866	2,122	2,239	2,078	2,351	1,791	985	1,038	796	1,012	1,025
	20,207	20,391	18,801	18,894	17,938	16,346	14,650	14,505	14,090	14,289	14,621
SOUTH CANTERBURY											
Timaru	7,145	7,213	7,419	6,789	6,385	6,573	7,227	6,802	6,246	6,268	5,492
Highfield	6,263	7,678	9,065						7,805	8,799	7,193
Marchwiell	2,412	3,796	3,775						2,880	2,962	3,060
Highfield-Marchwiell				12,500	10,080	10,592	11,205	12,045			
Kensington	2,923	3,727	3,806	3,598	4,117	4,000	4,000	4,712	4,629	5,754	5,438
Te Ngawai	2,182	2,272	2,350	2,738	2,225	2,163	2,417	2,526	1,626	1,795	1,586
Temuka	3,450	5,250	3,400	3,000	4,346	3,816	3,631	4,409	3,860	3,401	3,254
Geraldine	5,188	6,932	7,237	7,070	7,428	6,573	5,948	6,192	6,062	6,196	5,412
Fairlie	2,739	2,826	2,468	3,160	2,204	2,503	1,781	2,500	2,500		
Mackenzie										1,500	1,500
Twizel	1,263	376	...								
Waimate	2,993	2,959	3,206	2,676	3,446	4,115	3,880	4,916	3,881	3,887	3,680
Otaio-Bluecliffs	1,684	1,693	1,611	1,139	1,337	1,253	1,075	974	951	...	
St Andrews										1,271	1,055
Waihao Downs	972	1,050	644	726	1,223	675	583	372	1,625	1,720	1,500
	39,214	45,772	44,981	43,396	42,791	42,263	41,747	45,448	42,065	43,553	39,170
TOTAL	280,453	312,648	318,107	310,648	316,325	302,459	310,081	299,414	303,832	300,579	285,368

Christchurch

Acts of Communion: 1991 to 2000

	1991	1992	1993-94	1994-95	1995-96	1996	1997	1998	1999	2000
CHRISTCHURCH										
Cathedral	13,350	12,872	11,058	12,000	18,897	14,815	23,505	20,000	12,491	13,638
St John's	3,747	3,432	3,533	3,852	4,508	4,707	4,248	4,273	4,002	3,016
St Luke's	7,390	5,377	6,044	5,041	5,004	4,730	5,088	4,142	4,933	4,627
St Michael's	8,896	11,170	12,796	13,327	13,657	12,969	12,254	12,446	12,846	12,918
Addington	3,188	2,733	2,833	2,820	2,366	2,247	2,163	2,000	1,877	1,983
Fendalton	17,699	20,274	20,142	17,208	21,000	22,000	22,500	18,400	21,145	23,019
Merivale	12,184	11,483	11,218	7,929	10,869	10,196	9,991	10,039	6,797	7,291
Papanui	9,813	10,114	9,738	11,893	10,322	10,027	8,366	8,368	8,447	8,020
St Albans	6,463	7,293	5,521	6,434	6,108	5,930	5,548	5,058	5,756	5,750
Sydenham	3,276	3,021	2,462	2,584	2,584	1,805	1,896	1,749	1,865	1,814
Phillipstown	1,168									
	87,174	87,769	85,345	83,088	95,315	89,426	95,559	86,475	80,159	82,076
PEGASUS										
Avonside	6,099	6,184	6,405	6,610	5,269	5,220	5,495	6,691	5,846	5,163
Aranui-Wainoni	2,695	2,500	2,034	1,408	1,255	1,421	1,351	1,147	1,500	1,500
Burwood	3,650	4,048	3,780	5,022	6,153	5,790	6,311	6,035	5,749	5,880
Linwood	5,031	5,502	5,495	5,158	5,000	3,929	4,299	4,023	4,342	3,063
New Brighton	5,009	4,764	4,612	4,141	4,501	4,375	4,520	4,460	4,592	4,663
North New Brighton	2,679	2,942	2,320	2,459	2,497	2,289	2,288	3,010	2,759	2,252
Parklands	886	800	490	353	246	400	468	463	448	450
Opawa	5,720	6,034	6,562	6,424	6,648	7,334	7,560	6,969	7,730	7,044
St Martins	3,986	3,662	3,491	3,157	2,796	2,238	2,516	2,500	3,552	2,885
Shirley	5,361	5,178	5,091	4,750	5,271	6,093	5,945	6,576	6,230	6,011
Sumner	8,579	7,517	7,169	7,308	6,339	7,573	7,397	7,817	8,089	7,678
Heathcote-Mt Pleasant	4,021	3,703	3,496	3,783	3,198	3,720	4,269	4,563	4,369	4,405
Woolston	2,772	3,286	3,072	2,154	2,782	3,369	3,500	4,540	3,434	3,934
Lyttelton	2,295	2,392	2,382	2,366	2,563	2,000	2,146	2,012	2,000	1,708
	58,783	58,512	56,399	55,093	54,518	55,751	58,065	60,806	60,640	56,636
SELWYN-TAWERA										
Riccarton St James	3,592	2,944	2,526	2,868	2,258	2,563	2,385	2,194	2,390	2,093
Riccarton St Peter's	10,403	12,492	11,906	12,919	13,438	12,587	12,835	13,587	11,829	12,862
Avonhead	13,069	16,358	15,594	16,842	16,615	26,677	21,056	20,000	15,000	21,868
Belfast-Redwood	4,346	3,775	6,480	3,672	3,381	3,501	3,515	3,500	3,996	4,273
Bishopdale								1,669	1,211	1,695
Bryndwr	3,920	4,846	6,419	7,710	7,690	4,789	3,971	4,414	3,240	3,253
Burnside	7,209	7,376	6,990	7,947	6,311	7,829	7,642	7,661	7,450	6,559
Hornby	4,797	7,443	7,970	6,420	5,190	6,083	5,801	6,208	5,818	5,716
Hororata	1,855	1,826	1,887	2,062	1,654	1,477	1,370	1,304	1,314	1,300
Malvern	1,939	2,000	1,739	2,071	2,051	2,276	2,477	2,359	2,575	2,249
	51,130	59,060	61,511	62,511	58,588	67,782	61,052	62,896	54,823	61,868
IRAKEHU										
Akaroa-Banks Pen	3,600	3,500	2,704	2,641	2,759	2,671	3,073	3,587	3,163	3,000
Ellesmere	2,675	3,445	4,875	4,571	4,200	4,289	4,282	2,584	3,109	3,422
Lincoln	4,070	3,801	4,639	5,807	6,372	4,599	5,599	4,602	5,956	5,771
Halswell	6,633	6,190	6,569	6,248	6,500	6,245	7,115	8,286	7,466	7,625
Mt Herbert	2,468	2,500	2,502	2,500	2,756	1,016	3,189	3,557	3,579	3,740
Spreydon	5,084	6,885	7,539	8,053	9,343	8,775	7,135	7,019	6,349	7,217

Hoon Hay	2,326	2,775	2,550	3,119	2,791	1,316				
Barrington St	5,547	4,674	5,095	4,572	3,574	4,253				
SW Christchurch							4,769	5,628	5,058	4,633
Cashmere Hills	5,185	4,928	6,062	5,341	5,128	5,148	5,899	7,411	6,290	7,045
	37,588	38,698	42,535	42,852	43,423	38,312	41,061	42,674	40,970	42,453
NORTH CANTERBURY										
Amberley	2,939	2,871	2,715	2,240	1,498	1,526	1,334	1,290	1,456	1,498
Glenmark-Waikari	3,812	4,176	5,640	2,144	2,189	2,074	2,194	1,507	1,829	2,018
Kaiapoi	2,965	3,015	3,135	3,209	3,205	2,905	3,728	3,627	3,500	3,246
Oxford-Cust	2,282	2,693	3,138	2,961	2,909	2,713	2,625	2,315	2,774	2,975
Rangiora	11,449	6,963	9,567	10,644	8,055	11,426	11,748	9,760	9,441	10,525
Amuri	772	759	929	750	750	750	750	755	880	724
Cheviot	797	851	1,271	1,500	2,172	1,738	1,406	1,316	1,243	1,250
Hanmer Springs	1,433	1,415	1,457	1,176	1,288	880	1,409	1,054	1,500	1,481
	26,449	22,743	27,852	24,624	22,066	24,012	25,194	21,624	22,623	23,717
WESTLAND- CHATHAM ISLANDS										
Hokitika	3,767	3,932	3,982	3,982	3,937	4,278	2,694	2,969	2,773	2,611
Kumara	379	395	317	402	368	416	343	384	389	
Ross S Westland	2,035	1,498	1,217	1,045	1,135	1,397	865	1,329	1,266	1,231
Chatham Islands	50	48	43	43	266	305	200	200	519	400
	6,231	5,873	5,559	5,472	5,706	6,396	4,102	4,882	4,947	4,242
MID-CANTERBURY										
Ashburton	9,000	8,916	8,719	8,568	8,458	8,811	8,450	8,324	8,393	7,632
Tinwald	1,139	1,164	1,313	1,036	1,048	969	1,005	1,000	1,000	1,000
Hinds	500	549	388	2,148	2,402	1,487	1,557	1,285	380	350
Mayfield-Mt Somers	402	265	250	250	250	250	557	500	500	500
Methven	1,253	1,624	1,827	1,625	1,759	1,500	1,123	1,178	1,661	1,823
Rakaia	1,223	1,439	1,313	1,502	1,366	1,272	1,121	995	1,141	1,179
	13,517	13,957	1,3810	15,129	15,283	14,289	13,813	13,282	13,075	12,484
SOUTH CANTERBURY										
Timaru	5,474	4,373	3,532	4,620	4,783	4,879	3,852	4,880	5,733	5,469
Highfield	7,251	7,686	7,016	6,954	7,153	6,558	7,037	6,748	5,904	6,274
Marchwiell	3,538	3,071	2,988	3,452	3,859	3,239	3,174	2,768	3,362	2,861
Kensington-Otipua	5,896	4,538	4,854	5,014	3,918	4,193	4,170	4,267	4,248	4,055
Te Ngawai	1,583	1,750	2,148	2,243	1,447	991	911	805	800	1,075
Temuka	3,531	3,500	3,024	3,838	3,317	2,000	2,000	1,910	1,976	2,000
Geraldine	5,852	5,383	5,180	4,802	4,111	6,547	7,894	6,958	6,933	6,008
Mackenzie	1,500	1,218	1,196	1,250	1,453	1,765	1,671	1,770	1,449	1,400
Pukaki	781	640	729	750	1,667	1,660	1,323	1,300	1,300	54
Waimate	3,320	3,580	3,462	2,973	3,836	3,000	2,865	3,176	2,709	2,724
St Andrews	1,000	1,000	500	500	500	500	500	301	150	276
Waihao Downs	1,500	1,500	1,000	1,000	1,000	1,500	1,000	1,000	1,000	1,000
	41,226	38,239	35,629	37,396	37,044	36,832	36,397	35,883	35,564	33,196
TOTAL	288,715	292,000	295,209	291,945	289,877	295,579	290,148	287,661	278,529	282,473

Christchurch

Acts of Communion: 2001 to 2010

	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010
CHRISTCHURCH										
Cathedral	13,122	14,181	13,384	15,490	16,573	16,315	15,417	17,932	16292	17,150
St John's	3,726	3,218	3,054	2,760	3,327	2,946	3,704	3,380	3250	3,500
St Luke's	4,093	4,474	5,205	4,725	5,137	5,050	5,527	5,399	5,551	5,818
St Michael's	13,152	12,254	12,599	11,772	11,976	14,229	14,388	12,935	12,379	12,355
Addington	2,104	1,901	1,851	1,781	1,928	1,903	1,889	2,039	1977	1,867
Fendalton	20,822	18,185	16,003	19,163	17,256	19,088	17,690	15,228	14,751	16,174
Merivale	8,847	10,651	11,263	9,908	9,552	10,331	9,460	9,255	9,293	7,083
Papanui	8,433	8,076	8,787	7,975	8,194	8,154	6,926	7,597	6,841	6,686
St Albans	5,832	6,343	6,801	6,883	6,397	6,055	4,180	5,000	4,350	4,500
Sydenham	1,862	2,353	2,379	1,990	2,091	1,420	942	1,170	1,408	1,433
	81,993	81,636	81,326	82,447	82,431	85,491	80,123	79,935	76,092	76,566
PEGASUS										
Avonside	5,909	6,616	6,075	6,361	5,551	6,982	6,068	5,812	5408	5,184
Aranui-Wainoni	1,500	1,500	1,964	2,164	2,225	2,136	1,872	2,110	1847	2,002
Burwood	8,483	6,073	6,035	5,963	5,717	5,644	5,224	5,096	4807	4,361
Linwood	4,238	3,468	2,864	3,091	2,617	2,345	2,071	2,219	2,786	3,378
New Brighton	4,319	4,109	3,892	4,303	3,460	3,756	3,418	4,030	4,012	3,789
North New Brighton	2,282	2,099	1,997	1,887	1,948	2,465	1,534	1,500	1,538	1,344
Opawa	7,262	5,553	6,580	6,616	6,313	7,076	8,629	8,451	8,750	9,028
St Martins	2,491	2,520	2,444	2,138	2,117	2,307				
Shirley	5,960	5,555	5,304	4,746	5,000	4,668	3,830	4,174	4,230	3,836
Sumner	8,034	8,776	7,148	7,084	6,731	5,654	6,359	5,784	6,021	6,120
Heathcote-Mt Pleas	4,084	4,173	4,106	4,237	4,221	3,856	3,061	2,359	2,451	2,500
Woolston	3,302	3,912	3,356	3,206	3,138	2,854	3,047	2,887	2,874	2,624
Lyttelton	1,518	1,500	1,500	1,500	1,500	2,038	2,209	2,868	2,557	2,344
	59,382	55,854	53,265	53,296	50,538	51,781	47,322	47,290	47,281	46,510
SELWYN-TAWERA										
Riccarton St James	2,040	2,139	2,228	2,000	2,057	1,421	1,265	1,134	999	1,306
Riccarton St Peter's	12,367	12,843	12,463	11,462	11,418	12,464	12,716	11,569	13,175	11,630
Avonhead	15,188	16,285	19,386	18,942	24,641	25,526	25,497	25,497	23530	22,483
Belfast-Redwood	5,084	4,567	4,633	4,966	3,406	4,729	4,649	4,551	3550	4,308
Bishopdale	1,590	1,620	1,549	1,478	1,466	1,368	1,426	1,463	1458	1,504
Bryndwr	3,783	3,746	3,760	3,500	3,500	3,500	3,500	3,860	2746	3,398
Burnside	7,563	6,447	6,491	4,281	4,409	6,107	6,563	5,486	4764	4,829
Hornby	6,145	6,058	5,599	5,333	5,957	5,235	5,295	4,914	4,586	4,149
Hororata	1,346	1,389	1,171	1,093	1,196	1,303	1,540	835	1,395	1,117
Malvern	1,986	1,910	2,000	2,371	2,438	2,744	2,929	2,233	2,272	2,324
	57,092	57,004	59,280	55,426	60,488	64,397	65,380	61,542	58,475	57,048
IRAKEHU										
Akaroa-Banks Pen	2,884	2,581	3,063	3,143	2,479	2,648	2,210	2,258	2357	2,147
Ellesmere	3,126	3,644	3,014	2,791	3,516	2,944	3,390	3,748	3,012	3,117
Lincoln	5,758	5,157	6,361	6,794	4,659	5,980	6,402	6,997	7,032	6,080
Halswell	6,117	6,415	6,269	6,001	5,931	6,424	6,093	5,701	5,619	5,957
Mt Herbert	3,188	3,426	4,855	2,889	2,656	2,846	2,904	3,016	3,057	3,246
Spreydon	6,695	5,813	5,590	4,285	4,000	4,538	4,748	4,178	6,857	5,730
SW Christchurch	4,413	4,185	4,167	3,905	4,000	3,791	3,515	3,587	3,722	3,748
Cashmere Hills	5,894	5,792	6,017	5,901	6,369	6,550	5,989	5,894	6360	5,269
	38,075	37,013	39,336	35,709	33,610	35,721	35,251	35,379	38,016	35,294

NORTH CANTERBURY										
Amberley	1,650	1,710	1,517	1,722	1,856	1,911	1,878	1,968	1038	1,057
Glenmark-Waikari	1,827	1,249	1,488	1,330	1,433	1,373	1,464	1,086	1,341	1,081
Kaiapoi	3,264	3,072	3,420	3,010	3,201	3,030	2,898	2,128	2,704	3,177
Oxford-Cust	3,603	2,884	2,721	2,707	2,320	2,991	2,532	2,425	2,368	2,260
Rangiora	8,535	11,887	9,584	9,457	10,832	9,339	9,800	10,581	9,236	8,565
Woodend									492	2,276
Tuahiwi						188	0	0	0	0
Amuri	800	800	800	700	672	700	600	600	573	706
Cheviot	1,371	1,036	1,066	976	1,335	1,492	1,296	1,114	564	918
Hanmer Springs	1,339	1,729	1,347	1,210	1,105	1,043	1,122	1,309	921	922
	22,389	24,367	21,943	21,112	22,754	22,067	21,590	21,211	19,237	20,962
WESTLAND-CHATHAMS										
Hokitika	2,497	2,346	2,186	2,783	2,997	3,229	2,788	2,906	2,725	2,738
Ross & S Westland	1,114	586	527	397	397	354	431	492	300	319
Chatham Islands	308	500	348	400	486	400	400	470	500	456
	3,919	3,432	3,061	3,580	3,880	3,983	3,619	3,868	3,525	3,513
MID-CANTERBURY										
Ashburton	7,425	7,140	7,529	8,323	7,568	6,316	7,160	7,188	7244	6,137
Tinwald	1,196	1,235	985	1,008	939	1,084	1,125	1,067	932	994
Hinds	350	370	336	240	360	350	282	282	320	305
Mayfield-Mt Somers		-		-	-	400	400	400	312	436
Methven	1,578	1,245	1,343	1,963	1,557	1,416	1,144	1,292	1,138	956
Rakaia	934	1,206	792	1,017	878	816	989	841	921	809
	11,483	11,196	10,985	12,551	11,302	10,382	11,100	11,070	10,867	9,637
SOUTH CANTERBURY										
Timaru	5,338	6,092	5,814	5,921	5,291	5,341	5,255	5,215	5,215	4,094
Highfield	5,723	6,338	6,736	6,333	6,465	6,504	6,370	5,930	5,824	5,179
Marchwiell	3,115	2,563	2,609	1,859	1,706	1,603	1,738	1,663	1,588	1,324
Kensington-Otipua	4,404	3,885	4,114	4,196	3,887	3,478	3,588	3,549	3,183	2,857
Te Ngawai	820	800	1,000	1,223	1,128	1,200	1,000	534	912	1,250
Temuka	1,279	1,022	977	1,453	1,534	1,782	1,883	2,225	2,010	2,367
Geraldine	5,814	6,055	5,907	5,412	5,037	6,252	5,547	3,983	4,185	3,995
Mackenzie	1,410	1,390	1,253	1,010	932	1,199	1,063	800	716	893
Pukaki	52	149	-	52		2,689	1,884	2,156	0	2,220
Waimate	3,203	2,174	2,257	2,117	2,273	2,679	2,330	2,201	2,500	1,362
St Andrews	257	185	182	328	335	243	237	209	232	200
Waihao Downs	500	500	376	500	500	500	500	500	500	500
	31,915	31,153	31,225	30,404	29,088	33,470	31,395	28,965	26,865	26,241
TOTAL	272,155	267,528	266,179	259,778	257,078	268,752	256,744	249,614	242,886	236,948

Dunedin

Acts of Communion: 1959-60 to 1969-70

DUNEDIN	1959-60	1960-61	1961-62	1962-63	1963-64	1964-65	1965-66	1966-67	1967-68	1968-69	1969-70
Cathedral	9,000	8,721	9,838	9,661	11,770	12,629	13,551	15,747	13,870	13,454	11,709
All Saints	5,028	6,387	6,116	5,932	7,670	7,140	7,212	6,294	6,032	5,584	5,520
Pt Chas-Wgtn	3,178	3,120	3,921	3,243	3,272	3,270	3,262	2,738	2,449	2,632	2,171
Warrington		405		988	1,252	1,228	1,179	1,351	1,068	1,006	790
St Matthew's	3,376	3,275	3,560	3,735	3,821	4,050	3,556	3,852	4,073	4,321	4,698
Roslyn	12,672	11,905	12,785	11,429	11,639	9,813	8,698	8,426	8,041	6,965	7,382
Flagstaff						2,989	3,314	3,567	3,009	3,063	2,524
Caversham	10,735	10,875	10,878	10,762	10,992	9,717	9,645	9,196	9,204	8,807	8,238
St Kilda	4,417	5,227	6,000	6,137	6,621	6,739	6,212	6,412	6,937	6,612	6,016
NE Valley	6,750	6,437	6,255	6,878	7,180	7,285	7,306	7,876	7,684	6,779	6,356
Mornington	4,663	4,591	5,500	6,162	6,004	5,901	6,266	5,503	5,627	6,052	5,680
Otago Peninsula	6,574	7,834	9,804	8,674	9,575	9,518	9,115	9,523	9,639	9,387	7,770
Taieri-Gl	6,043										
Taieri		2,900	3,451	3,710	3,806	3,653	4,000	4,165	3,621	3,824	3,708
Green Island		3,104	3,201	3,497	3,906	4,128	3,473	3,012	3,624	3,936	4,046
	72,436	74,781	81,309	80,808	87,508	88,060	86,789	87,662	84,878	82,422	76,608
OTAGO											
Oamaru	9,698	9,523	11,244	12,642	11,333	10,992	10,351	13,205	12,418	11,072	11,443
Waitaki	1,158	1,205	1,263	1,185	1,949	3,301	3,038	2,989	2,680	2,172	1,432
Waik-Palm	2,417	1,660	2,523	2,078	2,633	2,223	2,233	1,949	1,811	2,023	2,002
Hampden-Maheno	1,663	2,029	2,008	1,896	2,202	1,857	1,346	1,572	1,438	1,483	1,486
Dunstan	2,930	3,285	2,807	3,914	4,357	4,217	3,569	4,256	5,159	5,304	4,881
Uppr Clutha	1,181	1,248	1,522	2,643	2,792	2,984	2,434	2,278	2,603	2,548	2,723
Milton	3,066	3,535	3,407	3,115	3,168	2,749	3,029	2,601	2,221	2,090	1,974
Tuapeka	1,816	1,966	1,523	1,845	2,498	2,250	1,929	1,718	1,650	1,810	1,498
Maniototo	1,468	1,444	1,485	1,629	2,062	2,236	2,081	2,186	2,305	1,680	1,249
Wakatipu	2,364	3,174	3,773	3,913	3,063	3,506	3,867	3,817	3,322	3,201	3,089
Balclutha	3,211	3,100	3,890	3,479	3,768	3,876	4,035	4,115	4,145	3,680	4,125
	30,972	32,169	35,445	38,339	39,825	40,191	37,912	40,686	39,752	37,063	35,902
SOUTHLAND											
Invercargill	8,038	7,895	8,091	7,192	7,243	7,197	9,459	11,530	12,389	11,412	9,491
Nth Invgill			5,050	7,421	8,622	8,302	8,342	8,329	8,459	8,296	7,632
Gladstone	10,419	9,198	4,424	4,841	5,176	5,442	4,861	5,267	5,582	5,416	5,771
Bluff-Stewart Is	1,751	1,465	1,465	1,181	1,087	1,837	1,897	1,572	1,475	1,660	1,300
Gore	5,232	5,457	5,320	5,509	5,670	6,230	5,735	5,762	6,350	6,524	7,007
Tapanui	2,615	2,487	2,290	3,098	2,274	2,335	2,007	2,050	2,091	2,020	1,974
Wyndham	1,584	1,161	2,264	1,804	1,046	2,011	2,074	2,058	1,979	1,712	1,826
Winton Otautau	2,157	2,027	1,968	1,939	1,990	2,049	1,868	2,161	2,206	2,137	1,930
Waimea Plns	2,176	2,507	2,565	2,842	3,226	2,878	3,080	3,164	3,079	2,974	3,035
Riverton	1,323	1,737	1,662	1,662	1,662	2,218	2,117	2,279	2,215	2,106	2,126
	35,295	33,934	35,099	37,489	37,996	40,499	41,440	44,172	45,825	44,257	42,092
DIOCESE	138,703	140,884	151,853	156,636	165,329	168,750	166,141	172,520	170,455	163,742	154,602

Dunedin

Acts of Communion: 1970-71 to 1979-80

DUNEDIN	1970-71*	1971-72	1972-73	1973-74	1974-75	1975-76	1976-77	1977-78	1978-79	1979-80
Cathedral	7,523	11,169	10,046	9,376	7,791	8,363	7,665	8,762	8,332	8,420
All Saints	3,354	4,444	3,822	4,082	4,324	4,637	4,602			
All SS-PtChas								4,900	5,781	5,877
Pt Chas-Wgtn	1,812	2,212	1,753	2,019	1,936	1,560	1,550			
Warrington	130	172	222	..		804	1,012	110	556	1,163
St Matthew's	3,000	4,272	3,466	3,489	3,893	5,503	5,031	4,888	5,617	5,067
Roslyn	7,445	6,659	5,627	6,502	9,145	6,164	5,488	5,159	4,646	4,104
Flagstaff	1,972	3,224	2,716	1,601	...	1,972	2,763	3,723	3,764	3,718
Caversham	5,278	7,640	6,988	6,345	6,263	6,469	6,971	6,669	6,888	7,126
St Kilda	4,067	5,390	4,684	4,530	4,839	4,767	4,709	4,552	4,902	4,695
NE Valley	4,637	6,469	5,996	6,116	6,671	5,758	5,687	5,278	5,203	5,673
Mornington	4,480	5,418	5,840	6,117	6,076	6,301	6,537	6,054	5,824	5,404
Otago Peninsula	6,979	12,814	8,485	9,675	11,585	10,762	9,967	9,426	9,051	8,960
Taieri	2,426	4,566	4,674	4,506	5,610	5,289	4,256	4,436	4,379	4,644
Green Island	3,207	4,178	3,752	3,727	3,574	3,702	3,311	4,128	4,590	5,439
	56,310	78,627	68,071	68,085	71,707	72,051	69,549	68,085	69,533	70,290
OTAGO										
Oamaru	5,347	7,344	6,851	6,583	5,918	5,290	6,408	6,096	6,680	6,749
Waitaki-Nth Oamaru	3,651	5,669	5,413	5,627	5,566	4,967	5,311	5,172	4,698	4,897
Waikouaiti	1,140	1,697	1,657	1,890	2,130	1,743	1,810	2,049		
H-M-P	1,217	1,647	1,541	1,563	3,056	2,502	2,161	2,099		
East Otago									3,814	3,620
Dunstan	3,388	3,452	4,171	4,959	5,949	5,672	5,896	6,369	6,602	6,403
Uppr Clutha	1,943	2,757	2,745	2,724	2,931	2,991	3,345	3,836	3,458	3,386
Milton	1,443	1,996	1,848							
Tuapeka	1,208	1,726	1,606							
Milton-Tuapeka				2,577	2,211	2,216	2,373	2,478	2,092	2,389
Maniototo	1,593	1,755	987	1,490	1,498	1,504	1,501	1,281	1,533	1,788
Wakatipu	3,167	3,760	3,374	3,402	3,328	3,697	3,952	3,764	4,969	5,120
Balclutha	2,955	3,450	2,893	2,634	2,844	3,270	3,446	3,890	3,825	4,109
	27,052	35,253	33,086	33,449	35,431	33,852	36,203	37,034	37,671	38,461
SOUTHLAND										
Invercargill	8,200	11,584	11,524	13,234	12,680	13,496	12,147	11,546	11,680	12,971
Nth Invgill	4,910	7,382	7,821	7,889	7,698	7,631	8,298	9,017	9,549	8,977
Gladstone	3,985	5,160	4,746	3,804	4,138	4,079	4,224	3,994	5,243	6,262
Bluff-Stewart Is	1,003	1,190	1,295	1,259	1,252	931	771	896	...	
Gore	4,143	7,458	7,339	7,315	7,138	6,906	6,812	6,745	6,765	6,551
Tapanui	1,556	2,323	2,319	2,312	2,290	2,304	2,178	2,433	2,464	2,154
Wyndham	1,271	1,680	1,629	1,543	2,649	2,176	2,208	2,211	1,938	2,169
Winton Otautau	1,373	2,288	2,131	2,216	2,186	2,042	1,943	2,044	2,103	1,958
Waimea Plns	2,228	3,251	2,748	3,524	3,505	4,039	3,601	3,672	3,359	3,368
Riverton	1,511	2,327	2,154	2,292	1,754	1,684	1,624	1,508	1,601	1,866
	30,180	44,643	43,706	45,388	45,290	45,288	43,806	44,066	44,702	46,276
DIOCESE	113,542	158,523	144,863	146,922	152,428	151,191	149,558	149,185	151,906	155,027

Dunedin

Acts of Communion: 1980-81 to 1989-90

DUNEDIN	1980-81	1981-82	1982-83	1983-84	1984-85	1985-86	1986-87	1987-88	1988-89	1989-90
Cathedral	8,062	8,452	8,360	9,495	8,976	8,526	6,949	8,863	8,366	8,043
All Saints				4,224	4,716	5,125	5,280	5,571	5,710	4,000
All SS-Pt Chalmers	5,404	5,679	5,319							
Pt Chas-Wgtn				2,537	2,487	2,351	2,298	1,748	1,734	1,530
Warrington	480	561	435							
St Matthew's	5,800	4,928	4,513	4,565	4,470	5,091	5,396	4,697	3,951	4,006
Roslyn	5,240	6,187	5,951	6,754	6,848	6,186	5,817	5,767	5,742	5,841
Flagstaff	2,948	2,571	624							
Brockville					440	388	410			
Caversham	6,062	6,665	7,316	7,641	6,615	6,003	5,827	5,618	5,707	5,780
St Kilda	4,601	4,715	4,472	4,212	4,104	3,766	3,071	3,360	3,639	3,397
NE Valley	5,481	4,671	3,565	3,670	3,522	3,450	3,225	2,705	2,675	2,989
Mornington	5,451	5,516	5,525	5,271	4,750	5,077	4,445	4,577	4,573	4,496
Otago Peninsula	9,018	8,956	9,065	8,288	8,180	7,235	6,811	7,507	6,544	6,061
Taieri	4,257	4,048	4,360	4,384	4,891	4,059	5,189	5,537	5,195	5,273
Green Island	5,391	5,013	5,693	5,295	5,285	4,689	3,646	2,964	2,363	2,169
	68,195	67,962	65,198	66,336	65,284	61,946	58,364	58,914	56,199	53,585
OTAGO										
Oamaru	5,389	5,901	5,634	5,371	4,726	5,587	4,657	5,077	5,067	5,438
Waitaki-Nth Oamaru	4,955	3,830	3,397	4,839	4,113	3,985	4,649	4,653	4,689	4,125
East Otago	3,289	3,188	3,150	2,843	2,658	2,753	2,597	2,418	2,168	2,345
Dunstan	6,326	5,935	5,598	5,278	6,057	5,580	4,770	4,851	4,723	4,028
Uppr Clutha	3,540	3,787	3,889	4,150	3,659	3,414	3,527	3,389	3,233	2,793
Milton-Tuapeka	2,155	2,171	1,978	2,411	2,127	1,973	1,727	1,936	1,450	1,518
Maniototo	1,765	1,356	1,145	1,056	948	985	1,023	748	756	914
Wakatipu	4,547	4,567	4,350	4,209	4,585	4,325	4,302	3,963	3,656	2,897
Balclutha	3,570	4,047	3,694	4,038	4,319	4,080	4,079	4,711	3,575	3,803
	35,536	34,782	32,835	34,195	33,192	32,682	31,331	31,746	29,317	27,861
SOUTHLAND										
Invercargill	11,055	11,585	11,047	8,460	10,246	9,946	9,737	9,166	8,400	7,723
Nth Invgill	8,682	9,404	7,530	7,705	9,139	8,775	8,661	9,274	8,671	8,859
Gladstone	5,704	5,998	5,364	5,795	5,327	4,810	4,995	4,266	4,238	4,601
Bluff-Stewart Is			12	200	245	411	14	15	244	271
Stewart Is				136	243	176	171	164	36	
Gore	6,636	6,926	6,116	6,896	7,149	5,683	5,780	6,067	5,341	5,432
Tapanui	1,990	2,043	1,880			2,415	1,792	1,717	1,250	1,718
Wyndham	1,969	2,008	1,608	1,758	1,787	1,543	1,485	1,372	1,323	969
Winton Otautau	2,677	2,382	2,611	2,626	2,642	2,642	2,447	2,482	2,579	1,985
Waimea Plns	3,095	3,013	3,489	2,484	2,070	2,257	2,734	2,239	2,257	2,793
Fiordland				2,218	2,577	2,405	1,744	1,372	1,811	2,063
Riverton	1,790	1,611	1,527	1,587	1,731	2,045	1,647	1,359	1,622	1,305
	43,598	44,970	41,184	39,865	43,156	43,108	41,207	39,493	37,772	37,719
DIOCESE	147,329	147,714	139,217	140,396	141,632	137,736	130,902	130,153	123,288	119,165

Dunedin

Acts of Communion: 1990-91 to 2000

DUNEDIN	1990-91	1991-92	*1992	1993	1994	1995	1996	1997	1998	1999	2000
Cathedral	9,359	8,106	6,952	8,217	7,395	7,301	7,680	8,228	6,136	6,798	7,469
All Saints	3,821	3,856	4,301	4,167	5,298	3,913	5,592	3,091	2,920	2,750	2,680
Pt Chas-Wgtn	1,425	2,007	2,105	2,105	2,155	2,409	2,380	2,391	1,910	2,365	2,014
St Matthew's	4,144	4,257	3,461	4,365	2,794	4,255	4,582	4,009	3,138	2,901	3,023
Roslyn	5,990	5,099	5,602	5,694	5,710	5,920	5,707	5,827	5,863	6,540	6,890
Brockville					400	14	390	13	n/a	396	
Caversham	5,351	5,362	4,796	4,996	5,381	4,154	5,131	5,093	4,836	4,723	4,169
St Kilda	3,718	3,914	4,038	3,611	3,726	3,099	3,138	3,315	1,154	2,618	2,477
NE Valley	2,812	2,553	2,165	2,060	1,899	2,799	2,582	2,000	2,000	2,000	2,000
Mornington	5,039	4,512	4,452	3,911	3,837	3,414	3,798	3,752	4,006	3,440	3,511
Otago Peninsula	6,777	5,786	6,750	6,129	6,574	6,338	5,485	5,332	4,424	3,900	3,948
Taieri	5,487	5,653	4,893	6,919	6,427	6,072	4,715	5,656	4,752	4,330	4,473
Green Island	2,004	1,913	2,010	1,687	2,192	2,499	2,201	2,045	1,583	1,628	1,871
	55,927	53,018	51,525	53,861	53,788	52,187	53,381	50,752	42,722	44,389	44,525
OTAGO											
Oamaru	4,668	5,100	4,854	6,846	6,191	6,104	5,769	5,967	5,129	4,709	4,672
Waitaki-Nth Oamaru	3,882	3,792	3,280	2,850	3,645	2,706	3,493	2,986	3,402	2,841	3,127
East Otago	2,381	2,263	2,073	2,091	2,087	1,789	1,444	1,409	876	1,362	1,310
Dunstan	3,555	4,055	4,033	4,515	4,229	4,104	4,121	4,493	4,103	3,765	3,194
Uppr Clutha	3,881	4,219	3,711	4,232	3,613	4,000	4,421	4,660	4,309	3,499	3,638
Milton-Tuapeka	1,507	1,118	779	1,588	1,299	1,134	1,431	1,291	1,286	964	1,000
Maniototo	648	1,524	736	1,008	717	700	612	424	415	131	668
Wakatipu	4,437	4,425	4,174	4,143	4,151	4,083	4,286	4,397	4,544	4,618	4,467
Balclutha	4,644	5,262	4,772	6,194	6,523	6,131	6,185	6,802	7,846	7,988	5,661
	29,603	31,758	28,412	33,467	32,455	30,751	31,762	32,429	31,910	29,877	27,737
SOUTHLAND											
Invercargill	7,806	9,601	8,401	8,902	7,453	7,228	6,699	6,652	5,734	5,585	5,208
Nth Invgill	8,828	7,980	8,600	7,354	7,014	6,496	6,322	5,810	5,431	4,436	5,055
Gladstone	3,763	3,173	3,161	3,160	4,084	2,740	2,622	2,472	2,520	4,000	4,000
Bluff-	n/a	247	201	n/a	n/a	n/a	12	12	n/a	848	n/a
Stewart Is	27	30	26	21	27	26	27	31	272	290	172
Gore	5,239	5,399	5,473	5,195	4,620	4,772	4,518	4,089	3,945	3,880	3,477
Tapanui	1,358	1,303				444	482	414	306	310	220
Tapanui-Mataura			2,479	1,928	2,286						
Wyndham	1,084	983	602	712	554	575	465	904	431	455	626
WintonOtautau	1,296	1,321	1,784	1,575	1,837	2,480	2,426	2,148	2,204	1,555	1,918
Waimea Plns	3,218	3,615	3,532	3,263	3,380	3,729	3,240	3,220	2,316	2,400	2,674
Fiordland	1,957	1,992	1,894	1,658	1,674	1,363	1,574	2,083	1,495	1,049	890
Riverton	1,197	1,226	1,368	1,388	1,925	1,179	1,183	1,121			
West Southland									598	1,041	876
	35,773	36,870	37,521	35,156	34,854	31,032	29,570	28,956	25,252	25,849	25,116
DIOCESE	121,303	121,646	117,458	122,484	121,097	113,970	114,713	112,137	99,884	100,115	97,378

Dunedin

Acts of Communion: 2001 to 2010

DUNEDIN	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010
Cathedral	7,468	7,663	11,312	9,181	10,191	7,878	8,048	4,710	6,000	6,651
All Saints	2,267	2,370	2,079	1,955	1,860	1,860	1,626	1,927	1,603	2,283
Pt Chas-Wgtn	2,161	2,212	2,242	2,456	2,342	2,314	2,078	2,037	2,000	966
St Matthew's	2,709	3,639	3,710	3,254	3,372	2,751	3,000	3,000	3,118	2,864
Roslyn	7,218	7,553	7,771	7,363	7,287	7,461	7,500	6,740	6,779	6,736
Brockville	264	240	240	240	210	240	250	260	200	260
Caversham	4,386	3,767	3,500	3,401	4,170	4,315	4,000	4,255	4,906	5,067
St Kilda	2,549	2,462	2,106	2,257	2,162	2,314	2,402	2,232	2,055	2,317
NE Valley	2,028	2,000	1,500	1,477	1239	1,136	1,118	1,233	1,353	860
Mornington	3,893	3,454	2,618	2,684	2651	2,559	2,787	3,026	2,742	2,701
Otago Peninsula	4,423	3,663	3,365	3,391	3,326	3,323	3,488	3,465	3,470	3,555
Taieri	4,000	3,570	3,997	3,941	3882	4,614	4,618	4,322	4,077	4,057
Green Island	1,657	1,338	1,314	1,199	1356	1,241	1,077	1,191	1,102	1,077
	45,023	43,931	45,754	42,799	44,048	42,006	41,992	38,398	39,405	39,394
OTAGO										
Oamaru	5,105	4,902	4,994	4,609	4785	4,448	4,121	4,446	4,228	4,228
Waitaki-Nth Oam	3,138	2,860	2,624	2,529	2586	2,288	2,407	2,337	1,912	1,929
East Otago	1,455	1,466	1,429	1,380	852	1,400	1,358	1,945	883	2,119
Dunstan	3,301	3,923	3,521	3,649	3465	3,329	3,153	2,801	2,219	1,945
Uppr Clutha	3,631	4,586	5043	5,278	4550	5,586	5,437	5,427	5,467	5,294
Milton-Tuapeka	848	800	716	817	909	887	954	947	957	943
Maniototo	622	176	525	553	458	400	293	370	207	202
Wakatipu	4,593	4,297	4140	4,279	3837	3,921	4,000	4,346	4,770	4,993
Balclutha	6,437	6,235	5,676	5,965	6,519	6,702	6,305	6,186	5,570	6,170
	29,130	29,245	28,668	29,059	27,961	28,961	28,028	28,805	26,213	27,823
SOUTHLAND										
Invercargill	5,002	4,761	4,339	4,489	3851				2,591	2576
Nth Invgill	4,432	3,949	3,752	3,639	3570				2,390	2377
Inv-Ninv						5,821	4,501	5,510		
Gladstone	3,966	3,583	3,701	2,948	3911	4,212	3,839	3,656	3,545	3,609
Bluff	54	136		26	12	0	0	0	0	0
Stewart Is	18	21	16	15	0	14	0	0	19	16
Gore	3,500	3,524	3,660	3,363	3142	3,098	3,020	3,271	3,071	3,153
Tapanui		349	407	205	189	86	0			
Wyndham	472	306	428	333	297	289	205	265	250	234
WintonOtautau	1,371	1,770	1,593	1,656	1326	1,324	1,255	1,032	1,028	663
Waimea Plns	2,426	2,681	2,268	2,398	2313	2,194	2,175	1,614	1,380	1,048
Fiordland	956	916	1,036	1,166	1116	707	855	816	811	1,060
West Southland	1,080	1,252	193	1,199	1036	1,169	1,200	1,080	1,007	1,071
	23,277	23,248	21,393	21,437	20,763	18,914	17,050	17,244	16,092	15,807
DIOCESE	97,430	96,424	95,815	93,295	92,772	89,881	87,070	84,447	81,710	83,024

Nelson

Acts of Communion: 1949 to 1959

	1949	1950	1951	1952	1953	1954	1955	1956	1957	1958	1959
NELSON											
Cathedral	5,239	4,447	5,443	5,990	6,932	8,328	9,070	9,792	9,026	8,071	8,518
All Saints	2,392	3,902	4,640	4,796	5,707	4,978	4,961	5,570	5,569	4,841	5,380
Suburban Nth	461	433	483	483	214	316	298	336	604	408	189
Stoke	1,479	1,469	1,765	1,680	2,263	2,141	2,369	2,658	2,636	2,756	3,166
	9,571	10,251	12,331	12,949	15,116	15,763	16,698	18,356	17,835	16,076	17,253
TASMAN											
Richmond	1,143	1,564	1,618	1,789	1,924	2,100	2,231	2,495	2,573	2,052	2,370
Waimea	608	583	893	801	829	936	893	849	804	1,109	1,104
Wakefield	844	922	878	1,015	1,113	1,098	1,249	1,303	1,254	1,042	983
Motueka	1,269	1,386	1,533	1,356	1,722	1,815	2,043	1,833	2,138	2,465	2,496
Takaka	617	589	652	652	836	829	961	864	1,308	1,498	1,452
Collingwood	150	177	247	163	190	227	292	413	373	320	320
Murchison	131	235	278	258	293	236	205	204	443	371	239
Motupiko-Tapawera	344	762	665	383	341	389	469	445	415	684	536
	5,106	6,218	6,764	6,417	7,248	7,630	8,343	8,406	9,308	9,541	9,500
MARLBOROUGH											
Blenheim	5,258	5,196	6,078	5,283	5,563	5,790	5,434	5,546	6,191	6,765	6,789
Picton	1,997	1,821	2,467	2,087	2,389	2,045	2,237	1,885	2,112	2,697	2,697
Havelock Sounds	273	321	305	325	388	488	523	589	791	1,033	905
Awatere	586	558	504	444	486	585	554	570	626	727	907
Kaikoura	1,124	1,160	1,132	1,072	1,080	1,271	902	1,132	1,132	932	1,420
Spring Creek	758	854	848	825	749	838	839	655	653	886	849
Wairau Vall	439	608	544	463	495	503	507	604	756	993	1,110
Amuri	591	569	609	446	563	675	571	672	678	908	1,141
Cheviot	883	897	715	723	897	824	1,235	776	835	1,004	914
Hanmer Springs	884	813	818	818	717	717	300	765	884	1,228	1,256
	12,793	12,797	14,020	12,486	13,327	13,736	13,102	13,194	14,658	17,173	17,988
WEST COAST											
Greymouth	2,541	2,849	3,077	2,646	3,014	3,150	2,937	2,945	3,194	3,172	3,624
Cobden-Runanga	508	564	485	781	1,201	1,080	600	850	1,423	1,513	1,927
Ahaura	423	615	733	744	815	617	730	730	866	835	768
Reefton	462	634	756	540	575	554	379	490	548	680	550
Westport	1,469	1,616	1,871	1,582	1,446	1,150	1,144	1,183	1,505	1,650	1,424
Granity Karamea	430	358	593	547	412	412	...	202	289	289	250
	5,833	6,636	7,515	6,840	7,463	6,963	5,790	6,400	7,825	8,139	8,543
DIOCESE	33,303	35,902	40,630	38,692	43,154	44,092	43,933	46,356	49,626	50,929	53,284

Nelson

Acts of Communion: 1960 to 1969

	1960	1961	1962	1963	1964	1965	1966	1967	1968	1969
NELSON										
Cathedral	7,942	8,949	9,918	9,881	8,256	7,092	8,308	8,051	9,065	12,430
All Saints	5,990	6,676	6,591	8,170	8,107	7,240	7,532	8,596	9,428	9,389
Atawhai-Hira	242	532	605	944	1,243	1,308	1,400	1,479	1,421	1,438
Stoke	3,050	3,134	3,316	3,673	3,673	3,486	3,728	4,219	5,109	5,575
	17,224	19,291	20,430	22,668	21,279	19,126	20,968	22,345	25,023	28,832
TASMAN										
Richmond	2,377	2,519	2,234	2,434	2,688	2,462	2,670	2,467	2,466	2,773
Waimea	679	862	1,574	2,078	2,067	1,781	1,799	1,828	1,342	1,820
Wakefield	978	1,106	1,014	1,002	903	980	948	1,550	1,439	1,303
Motueka	2,371	3,035	2,743	3,673	4,382	3,466	3,620	3,724	3,459	4,793
Takaka	1,091	1,254	1,301	1,515	1,372	1,357	1,411	1,337	1,679	1,238
Collingwood	50	526	120	130	247	132	185	321	224	206
Murchison	273	341	317	393	441	335	398	276	296	260
Motupiko-Tapawera	511	519	706	949	669	404	725	781	787	756
	8,330	10,162	10,009	12,174	12,769	10,917	11,756	12,284	11,692	13,149
MARLBOROUGH										
Blenheim	6,939	7,080	7,463	8,424	8,595	7,559	8,011	10,485	11,346	12,006
Picton	2,033	1,780	1,882	2,065	2,109	1,701	1,843	1,976	1,614	1,816
Havelock Sounds	873	697	954	857	923	1,045	1,080	1,485	1,261	1,130
Awatere	700	941	847	957	1,038	636	986	1,049	669	957
Kaikoura	1,022	1,211	1,396	1,341	1,478	1,617	1,965	2,359	1,995	1,727
Spring Creek	770	941	1,095	1,026	1,134	987	1,075	1,141	1,063	1,342
Wairau Vall	1,211	1,104	821	1,024	1,322	1,052	1,431	1,584	1,279	1,310
Amuri	1,174	1,092	1,152	1,014	1,330	1,150	1,032	948	845	977
Cheviot	742	954	767	827	1,021	1,081	830	1,185	970	1,251
Hanmer Springs	1,198	1,231	1,349	1,561	1,657	1,101	1,079	1,205	727	1,134
	16,662	17,031	17,726	19,096	20,607	17,929	19,332	23,417	21,769	23,650
WEST COAST										
Greymouth	3,316	3,882	3,488	3,836	4,126	3,088	3,660	4,183	3,349	3,455
Cobden-Runanga	1,672	1,061	1,644	1,655	1,533	1,449	1,863	1,783	2,002	2,653
Ahaura	364	838	828	968	1,014	730	881	1,018	657	720
Reefton	338	561	533	782	718	687	642	779	1,425	1,289
Westport	1,852	1,865	1,849	1,829	1,759	1,357	1,373	1,942	2,892	3,501
Granity Karamea	259	247	337	377	488	443	492	440	330	347
	7,801	8,454	8,679	9,447	9,638	7,754	8,911	10,145	10,655	11,965
DIOCESE	50,017	54,938	56,844	63,385	64,293	55,726	60,967	68,191	69,140	77,596

Nelson

Acts of Communion: 1970 to 1979

	1970	1971	1972	1973	1974	1975	1976	1977	1978	1979
NELSON										
Cathedral	10,715	8,861	9,911	9,231	9,925	10,999	9,695	9,761	7,874	6,709
All Saints	9,583	8,547	9,969	9,487	9,487	8,154	7,815	6,022	7,205	7,774
Atawhai-Hira	1,371	1,483	2,036	2003	2128	2493	2450	2793	2466	2078
Tahunanui	***	***	***	***	***	***	***	3036	3583	3573
Stoke	6,083	5,856	6,664	6,877	7,400	7,822	7,953	7,497	7,489	7,214
	27,752	24,747	25,580	27,598	28,940	29,468	27,913	29,109	28,617	27,348
TASMAN										
Richmond	2,487	2,171	3,366	4,391	4,200	5,128	5,356	5,336	5,545	5,560
Waimea	1,994	1,990	1,929	1,803	1,737	1,701	1,626	1,765	2,499	1,798
Wakefield	1,243	1,057	1,195	1,053	986	1,194	958	1,170	1,224	1,228
Motueka	4,906	4,902	4,324	4,011	3,537	4,099	3,594	3,721	4,278	5,540
Takaka	1,326	***	***	***	***	***	***	***	***	***
Collingwood	430	***	***	***	***	***	***	***	***	***
Golden Bay	***	1531	1638	1643	1618	1716	1667	3693	4260	3881
Murchison	362	209	345	303	416	576	508	483	701	596
Motupiko-Tapawera	729	570	703	644	702	652	573	731	787	532
	13,477	12,430	13,500	13,848	13,196	15,066	14,282	16,899	19,294	19,135
MARLBOROUGH										
Blenheim	10,887	10,123	10,358	11,148	10,348	10,757	11,000	10,697	11,536	10,335
Picton	2,420	1,892	2,425	2,390	2,390	2,890	2,813	2,873	3,933	3,643
Havelock Sounds	968	791	721	648	877	815	708	1,385	1,687	1,265
Awatere	926	729	931	871	944	917	904	794	802	812
Kaikoura	1,846	1,419	1,700	1,692	1,582	1,678	1,802	1,938	2,624	1,991
Spring Creek	1,385	1,276	1,338	1,322	1,312	1,295	1,163	710	1,075	1,129
Wairau Valley	1,414	1,338	1,435	1,437	1,430	1,194	1,203	1,303	1,352	1,831
Amuri	1,146	784	837	822	1,208	1,771	1,662	1,326	1,334	839
Cheviot	1,177	1,103	1,091	1,178	1,483	1,840	1,286	1,408	1,447	1,300
Hanmer Springs	1,277	927	1,027	1,047	829	1,194	953	1,082	1,269	1,238
	23,446	20,382	21,863	22,555	22,403	24,351	23,494	23,516	27,059	24,383
WEST COAST										
Greymouth	4,502	4,746	5,232	5,269	5,605	5,768	5,101	4,301	4,001	4,537
Cobden-Runanga	1,942	1,438	2,189	3,246	3,333	3,228	3,062	2,636	2,678	2,980
Ahaura	468	496	544	573	699	772	726	868	1,066	828
Reefton	1,256	1,022	1,051	1,087	925	1,182	955	960	693	677
Westport	3,476	2,842	3,100	2,500	2,359	2,163	2,177	2,020	1,841	1,903
Granity-Karamea	468	441	494	369	461	436	520	522	855	667
	12,112	10,985	12,610	13,044	13,382	13,549	12,541	11,307	11,134	11,592
DIOCESE	76,787	68,544	76,553	77,045	77,921	82,434	78,230	80,831	86,104	82,458

Nelson

Acts of Communion: 1983 to 1990

(1980 to 1982 not available)

	1983	1984	1985	1985-86	1986*	1987	1988	1989	1990
NELSON									
Cathedral	10,378	11,510	10,225	10,323	7,433	10,375	9,536	10,343	10,963
All Saints	6,481	6,310	6,772	6,607	4,230	5,914	5,409	5,459	4,837
Atawhai-Hira	3247	2201	2600	2601	1788	2324	2283	2129	2733
Tahunanui	3329	3406	4022	4077	3429	4742	4099	4,200	4,465
Stoke	9,480	8,266	8,217	8,281	6,622	9,224	10,024	10,756	10,782
	32,915	31,703	31,836	31,889	23,502	32,579	31,351	32,887	33,780
TASMAN									
Richmond	4,834	4,525	4,529	4,881	3,328	4,863	5,101	5,412	5,310
Waimea	3,238	2,711	2,487	2,503	2,014	2,678	2,179	2,147	1,969
Wakefield	1,117	1,208	2,573	1,755	1,189	1,640	1,395	1,002	804
Motueka	5,561	5,384	6,216	6,171	4,475	5,389	6,560	5,601	6,364
Golden Bay	3408	2736	2901	2961	1895	2277	1942	2,066	1,567
Murchison	420	245	185	183	130	176	129	158	160
Motupiko-Tapawera	901	882	847	731	424	786	591	655	408
	19,479	17,691	19,738	19,185	13,455	17,809	17,897	17,041	16,582
MARLBOROUGH									
Blenheim	10,615	10,322	11,194	10,112	7,952	10,514	11,650	7,706	7,692
Blenheim Sth	***	***	***	***	***	***	***	4,410	4,567
Picton	2,910	3,179	3,593	3,597	2,200	3,345	3,085	3,100	3,467
Havelock	1,008	1,510	1,374	1,930	1,183	1,512	1,253	1,538	1,595
Awatere	1,122	941	1,101	992	726	864	810	850	761
Kaikoura	3,061	2,856	3,237	3,368	2,194	2,616	3,225	3,165	2,800
Spring Creek	1,043	955	917	965	669	943	1,001	895	921
Wairau Valley	1,235	986	1,062	988	765	934	834	905	940
Amuri	729	934	683	879	688	882			
Cheviot	1,606	1,493	1,600	1,755	1,048	1,410			
Hanmer Springs	1,046	1,138	1,172	1,313	961	1,340			
	24,375	24,314	25,933	25,899	18,386	24,360	21,858	22,569	22,743
WEST COAST									
Greymouth	3,698	3,798	4,101	4,458	4,002	5,960	6,312	6,360	6,264
Cobden-Runanga	2,925	2,185	2,437	2,220	1,579	2,428	2,238	2,051	2,031
Ahaura	330	382	465	340	190	397	359	***	***
Reefton	720	1,175	1,482	1,520	987	1,126	884	***	***
Reefton-Grey Valley	***	***	***	***	***	***	***	1338	1444
Westport	2,489	2,673	2,934	2,670	2,036	2,691	2,373	2,372	2,127
Granity-Karamea	435	558	441	514	382	470	503	428	364
	10,597	10,771	11,860	11,722	9,176	13,072	12,669	12,549	12,230
DIOCESE	87,366	84,469	89,367	88,695	64,519	87,820	84,034	85,046	85,335

Nelson

Acts of Communion: 1991 to 2000

	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000
NELSON										
Cathedral	10,675	11,674	11,406	12,337	12,561	11,540	10,638	11,204	11,217	11,962
All Saints	4,491	5,042	5,047	4,101	4,983	4,512	4,571	4,121	5,406	6,416
Atawhai-Hira	3210	3311	2943	2880	2698	2716	3141	3398	3825	4671
Bishopdale	***	***	***	3387	4162	2913	3518	2645	3027	3077
Tahunanui	4,644	4,229	4,236	4536	4369	4822	4434	4154	4045	4453
Stoke	11,116	8,583	7,626	7,352	7,324	6,410	6,394	6,957	9,853	9,371
	34,136	32,839	31,258	34,593	36,097	32,913	32,696	32,479	37,373	39,950
TASMAN										
Richmond	6,931	6,361	5,774	5,383	5,529	5,602	5,344	5,447	5,500	5,461
Waimea	2,079	1,725	2,400	1,976	2,609	2,766	2,860	2,500	2,500	2,500
Wakefield	1,584	1,105	1,510	2,065	1,580	1,681	1,600	1,809	2,017	1,321
Mapua	***	***	***	n/a	n/a	146	3,000	3,000	3255	3,000
Motueka	6,596	6,842	7,092	6,332	7,616	8,134	8,506	8,587	7,729	8,434
Golden Bay	1,621	2,148	2,802	2,750	1,768	2,000	2,000	2,160	1,378	3,283
Murchison	220	230	320	300	300	169	147	150	90	119
Motupiko-Tapawera	689	600	638	2,541	600	1,146	740	750	798	615
	19,720	19,011	20,536	21,347	20,002	21,644	24,197	24,403	23,267	24,733
MARLBOROUGH										
Blenheim	7,484	9,494	15,458	14,853	14,279	16,694	10,935	11,988	9,763	11,917
Blenheim Sth	4,871	7,781	5,165	5,907	6,857	7,292	7,258	7,017	6,759	7,080
Picton	3,374	3,363	3,582	3,500	3,837	3,553	3,466	3,412	3,355	4,420
Havelock	1,742	1,029	1,870	1,847	1,897	2,240	1,950	1,624	1,688	1,792
Awatere	758	842	1,146	874	860	754	956	818	783	783
Kaikoura	2,805	2,342	2,326	2,070	2,549	2,240	2,374	2,393	2,203	2,000
Spring Creek	882	859	987	913	996	853	825	1,000	1,333	1,758
Wairau Vall	1,051	1,339	1,572	1,407	2,730	3,238	3,526	2,739	3,180	2,759
	22,967	27,049	32,106	31,371	34,005	36,864	31,290	30,991	29,064	32,509
WEST COAST										
Greymouth	7,233	6,964	7,438	7,347	7,626	7,180	8,555	9,053	8,805	9,169
Cobden-Runanga	1,571	2,174	2,869	3,324	3,200	3,494	2,500	2,684	2,771	2,895
Reefton-Grey Vall	154	1766	1373	1142	992	1240	1271	1318	2002	1873
Westport	4,529	5,829	***	***	***	***	***	***	***	***
Granity Karamea	379	477	***	***	***	***	***	***	***	***
Buller	***	***	6,345	5,362	4,161	3,941	4,900	4,174	4,072	3,936
	13,866	17,210	18,025	17,175	15,979	15,855	17,226	17,229	17,650	17,873
DIOCESE	90,689	96,109	101,925	104,486	106,083	107,276	105,409	105,102	107,354	115,065

Nelson

Acts of Communion: 2001 to 2010

	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010
NELSON										
Cathedral	12,056	12,697	11,885	11,660	11,342	11,833	11,265	10,448	10,668	9897
All Saints	7,177	5,164	4,441	4,498	4,702	4,596	5,499	6,687	6,764	6663
Atawhai-Hira	4730	4377	3888	3352	3796	4,623	2,298	2,975	3,000	2275
Victory	3,000	4,000	4,000	4,000	6138	5,141	4,094	4,398	3,889	4432
Tahunanui	4210	4460	4057	3953	3648	3,297	2,829	3,000	2,518	2225
Stoke	8,600	9,080	9,282	9,057	7,258	7,000	8,580	10,064	8,893	6754
	39,773	39,778	37,553	36,520	36,884	36,490	34,565	37,572	35,732	32,246
TASMAN										
Richmond	5,361	5,477	5,120	4,134	3,185	6,324	4,545	3,595	5,089	3097
Waimea	2,500	2,604	3,752	3,887	3,000	2,000	2,000	1,800	1,800	1800
Wakefield	1,029	1,283	958	1,099	1,057	2,043	2,176	2,238	2,023	1564
Mapua	3431	3307	3,000	4391	3,000	2,888	2,912	1,889	3,276	4196
Motueka	8,900	8,071	6,772	6,347	5,082	4,239	4,750	4,308	5,575	6045
Golden Bay	3,000	4,031	3,539	3,366	1,472	1,499	1,452	1,740	1,894	1368
Murchison	135	309	312	421	676	125	162	233	200	219
Motupiko-Tapawera	741	592	616	618	578	524	616	579	723	750
	25,097	25,674	24,069	24,263	18,050	19,642	18,613	16,382	20,580	19,039
MARLBOROUGH										
Blenheim	16,854	16,487	17,074	17,937	18,000	18,000	15,000	14,000	13,497	12717
Blenheim Sth	4,716	6,960	7,656	8,886	4,823	4,825	5,962	6,390	6,241	5984
Picton	4,105	4,499	4,000	4,151	4,149	3,207	3,894	3,681	3,886	4005
Havelock Sounds	1,803	1,687	1,795	1,499	1,691	1,562	1,075	1,536	1,500	1560
Awatere	750	800	800	3,126	800	800	800	800	800	750
Kaikoura	2,805	1,695	2,894	2,133	2,100	2,153	2,128	2,000	2,603	2538
Spring Creek	1,708	560	2,253	286	2,381	2,386	2,408	2,486	1,982	1572
Wairau Vall	3,126	2,137	2,000	1,404	1,749	2,084	1,845	2,072	1,569	2689
	35,867	34,825	38,472	39,422	35,693	35,017	33,112	32,965	32,078	31,815
WEST COAST										
Greymouth	9,473	8,975	8,725	8,608	8,670	8,236	8,572	8,377	8,457	7447
Cobden-Runanga	2,769	2,850	2,607	2,634	2,799	2,800	2,700	2,653	2,664	2641
Reefton-Grey Vall	1861	1426	1337	1276	976	730	792	1,066	1,126	1010
Buller	4,732	5,075	5,722	4,939	4,706	4,903	5,270	3,897	3,609	3809
	18,835	18,326	18,391	17,457	17,151	16,669	17,334	15,993	15,856	14,907
DIOCESE	119,572	118,603	118,485	117,662	107,778	107,818	103,624	102,912	104,246	98,007

Waiapu

Acts of Communion: 1959-60 to 1969

	1959-60	1960	1961	1962	1963	1964	1965	1966	1967	1968	1969
NAPIER-HASTINGS											
Cathedral	13,367	13,571	13,762	14,190	12,912	11,768	13,356	12,509	12,593	10,104	11,511
Clive	360	472	551	479	450	400	516	418	466	1,269	1,334
Hastings	16,243	16,263	18,032	13,121	9,381	9,225	9,252	9,080	8,353	8,464	10,398
Havelock Nth	7,921	9,398	8,856	9,009	9,122	10,251	10,062	9,628	9,894	9,896	10,120
Mahora				5,456	7,042	7,250	7,509	8,150	7,349	7,391	7,740
Puketapu	629	637	690	654	629	501	599	624	676	608	679
Riverslea					3,609	3,737	4,055	3,714	4,218	3,711	3,023
St Augustine's	7,333	7,747	8,439	8,523	9,501	10,689	11,109	10,264	10,208	9,482	9,427
Taradale	3,826	3,908	4,412	4,353	4,633	4,622	4,175	4,688	4,930	4,609	4,466
Port Ahuriri	3,623	3,678	4,638	4,695	4,687	4,849	4,398	3,307	3,205	2,932	2,512
	53,302	55,674	59,380	60,480	61,966	63,292	65,031	62,382	61,892	58,466	61,210
HAWKE'S BAY											
Dannevirke	5,293	5,296	6,706	7,011	7,940	8,683	8,663	9,188	9,091	8,949	8,558
Waipukurau	3,428	3,426	3,761	3,856	3,796	4,428	4,023	4,191	4,356	4,520	4,534
Waipawa	4,932	4,185	4,179	4,430	3,571	3,074	2,834	2,758	2,755	3,153	3,795
Takapau	1,458	1,481	1,603	1,521	1,480	1,383	1,463	1,512	1,624	1,389	993
Otane	1,135	1,691	1,627	1,589	1,576	975	2,460	2,252	2,055	1,812	1,731
Woodville	2,156	1,904	1,847	1,905	2,016	1,720	2,176	2,343	2,193	2,694	2,311
Porangahau	702	729	762	944	799	888	850	859	970	847	1,047
	19,104	18,712	20,485	21,256	21,178	21,151	22,469	23,103	23,044	23,364	22,969
BAY OF PLENTY											
Edgecumbe-Kawerau	2,129	2,313	2,309	4,751	4,844	4,368	4,428	4,237	4,007	4,093	3,666
Gate Pa				1,940	4,659	5,096	4,934	4,955	4,659	3,556	3,893
Mt Maunganui	4,790	5,171	6,060	5,967	5,516	6,021	6,030	6,294	6,891	6,198	6,201
Murupara		1,253	1,338	1,638	1,884	1,724	2,350	2,521	3,326	3,129	2,376
Omokoroa											
Opotiki	3,687	3,489	4,193	4,739	5,203	2,884	6,346	6,853	6,485	5,454	5,501
Otumoetai									3,704	5,257	6,177
Rotorua	15,666	16,835	16,814	12,640	13,953	12,549	12,975	12,750	11,245	11,144	11,476
Taupo	2,737	3,641	4,420	4,425	4,871	5,087	5,030	5,740	6,320	5,421	5,236
Tauranga	14,302	15,043	16,494	15,076	14,172	16,364	15,589	15,095	12,114	10,733	10,952
Te Puke	2,234	2,612	2,987	3,674	3,478	3,578	3,676	3,553	3,557	3,111	2,965
Turangi									1,231	2,308	2,569
Whakatane	7,283	6,647	6,982	6,391	6,376	5,853	5,942	6,708	6,897	6,425	6,066
	52,828	57,004	61,597	61,241	64,956	63,524	67,300	68,706	70,436	66,829	67,078
EASTLAND											
Gisborne	20,738	19,748	22,779	23,717	21,249	19,652	20,419	18,417	17,555	16,462	16,320
Patutahi	1,334	1,345	1,511	1,647	1,062	1,281	1,164	1,508	1,743	1,228	1,433
Te Hapara					1,653	4,444	3,914	4,082	4,802	4,199	4,010
Tolaga Bay	834	799	1,105	1,412	1,313	1,399	1,382	1,212	1,203	771	1,101
Waerenga-hika	1,614	1,534	1,729	1,144	883	1,046	2,326	2,629	2,446	1,786	2,269
Waikohu	1,206	942	728	1,151	1,147	1,071	809	1,217	1,101	1,111	1,160
Waipiro Bay	972	896	943	920	963	860	918	1,021	1,122	968	1,838
Wairoa	5,252	5,410	5,715	5,817	5,710	5,333	5,366	5,139	5,238	4,875	4,376
	31,950	30,674	34,510	35,808	33,980	35,086	36,298	35,225	35,210	31,400	32,507
DIOCESE	157,184	162,064	175,972	178,785	182,080	183,053	191,098	189,416	190,582	180,059	183,764

Waiapu

Acts of Communion: 1970 to 1980

	1970	1971	1972	1973	1974	1975	1976	1977	1978	1979	1980
NAPIER-HASTINGS											
Cathedral	10,740	11,773	10,523	12,162	11,922	12,089	12,672	12,954	13,261	14,592	13,355
Clive	1,173	1,152	1,131	976	892	1,118	1,118	992	1,000	526	655
Flaxmere							n/a	190	56	n/a	
Hastings	10,487	10,104	10,565	9,489	10,325	9,924	7,298	9,018	9,722	9,221	8,210
Havelock Nth	11,416	11,054	12,192	12,204	12,967	12,798	12,973	12,021	13,002	12,255	12,794
Mahora	6,671	7,343	5,831	5,590	4,898	4,674	4,877	4,359	4,545	5,572	5,252
Puketapu	825	848	894	875	872	786	835	891	861	909	856
Riverslea	3,324	3,347	3,124	4,845	3,757	3,786	3,317	3,563	3,780	3,376	5,052
St Augustine's	9,471	9,613	10,218	9,137	9,442	10,439	10,095	9,834	9,946	9,454	9,175
Taradale	4,934	4,105	4,273	5,531	4,365	4,406	6,148	6,397	6,880	7,453	7,804
Port Ahuriri	2,565	2,612	2,701	2,619	2,221	2,018	2,147	2,012	2,151	2,012	2,103
	61,606	61,951	61,452	63,428	61,661	62,038	61,480	62,041	65,338	65,426	65,256
HAWKE'S BAY											
Dannevirke	8,455	8,201	8,494	7,893	7,059	8,150	7,943	7,438	7,779	7,532	6,880
Waipukurau	4,794	5,127	5,348	4,744	5,269	5,231	5,019	5,103	6,252	6,531	5,417
Waipawa	4,056	4,214	4,187	3,783	3,111	3,175	2,930	2,903	2,954	3,037	3,446
Takapau	1,406	3,096	3,449	3,400	3,400	2,564	3,804	3,495	3,401	2,660	1,911
Otane	1,500	2,166	2,278	2,196	1,770	2,000	2,150	1,989	1,696	1,221	1,380
Woodville	2,053	1,733	2,248	2,006	1,763	1,753	2,347	1,780	2,196	2,070	2,050
Porangahau	818	732	1,204	1,526	1,399	1,488	1,281	1,167	1,080	1,384	1,893
	23,082	25,269	27,208	25,548	23,771	24,361	25,474	23,875	25,358	24,435	22,977
BAY OF PLENTY											
Edgecumbe	3,344	3,399	3,272	3,327	2,890	3,929	3,921	4,008	3,581	4,409	4,285
Gate Pa	4,875	4,816	5,201	4,864	4,921	4,852	4,609	3,903	3,807	3,423	3,610
Mt Maunganui	6,143	5,678	5,773	5,944	6,000	6,436	7,497	7,269	7,362	6,735	6,956
Murupara	1,729	1,450	1,088	680	1,340	1,693	1,748	1,916	2,046	1,760	2,000
Opotiki	4,455	5,000	5,905	6,251	5,581	5,291	5,698	5,575	6,045	6,511	6,004
Otumoetai	6,432	7,451	7,730	7,510	8,090	10,121	10,549	10,442	10,581	10,718	9,640
Rotorua	10,217	10,636	10,389	9,755	8,985	9,712	10,733	10,336	10,813	11,220	11,159
Taupo	5,820	6,520	6,746	7,169	7,106	8,204	8,544	8,277	8,143	8,806	10,290
Tauranga	9,785	10,006	9,555	11,385	13,539	13,437	15,050	16,944	16,633	17,333	16,786
Te Puke	2,962	2,803	3,038	2,871	3,740	4,488	5,267	6,901	7,450	7,896	7,503
Turangi	2,686	2,243	2,437	2,308	2,103	2,000	900	1,000	1,191	1,500	1,113
Whakatane	5,764	6,151	7,198	7,007	2,598	7,899	8,049	8,512	8,780	9,351	9,829
	64,212	66,153	68,332	69,071	66,893	78,062	82,565	85,083	86,432	89,662	89,175
EASTLAND											
Gisborne	15,335	15,860	16,508	15,329	18,156	16,483	17,209	16,133	17,951	17,411	15,020
Patutahi	1,309	1,000	500	286	...						
Te Hapara	3,241	2,995	4,718	4,666	4,206	4,453	5,187	5,477	5,291	5,673	5,908
Tolaga Bay	1,002	1,069	1,044	856	1,090	1,000	309	215	1,514	914	1,528
Waerenga-hika	2,539	2,921	2,083	2,042	...						
Waikohu	637	1,019	1,258	848	1,134	1,737	1,189	1,457	1,301	1,289	1,250
Waipaoa					1,553	2,122	1,563	1,422	1,556	1,578	2,249
Waipiro Bay	1,614	1,626	1,180	1,600	1,412	573	353	547	559	552	500
Wairoa	4,454	4,220	4,425	4,383	4,244	4,247	3,361	4,409	4,349	4,554	4,283
	30,131	30,710	31,716	30,010	31,795	30,615	29,171	29,660	32,521	31,971	30,738
DIOCESE	179,031	184,083	188,708	188,057	184,120	195,076	198,690	200,659	209,649	211,494	208,146

Waiapu

Acts of Communion: 1981 to 1990

	1981	1982	1983	1984	1985	1986	1987	1988	1989	1990
NAPIER-HASTINGS										
Cathedral	13,191	14,264	15,339	12,789	14,450	13,217	11,747	11,544	10,136	12,211
Clive	903	853	936	928	853	800	850	790	550	550
Flaxmere	n/a	280	66	n/a	685	1,083	448	817	1,048	1,154
Hastings	7,316	7,195	7,410	8,128	8,073	8,189	8,019	6,936	7,123	6,323
Havelock Nth	12,370	14,281	11,756	14,602	14,683	12,776	12,299	11,431	10,868	9,345
Mahora	5,200	5,770	5,383	5,464	4,270	5,000	5,680	4,555	4,872	5,916
Puketapu	940	890	919	981	1,105	1,009	951	857	765	888
Riverslea	6,182	6,150	6,106	6,460	6,226	6,509	6,800	6,466	6,051	6,204
St Augustine's	10,750	9,798	10,649	9,292	9,197	8,541	8,304	4,238	7,180	7,354
Tamatea					14		120			
Taradale	8,100	8,936	9,532	10,873	10,440	11,319	11,245	11,683	12,716	11,862
Port Ahuriri	2,004	2,159	2,185	1,260	2,264	2,277	2,558	2,563	2,194	2,540
	66,956	70,576	70,281	70,777	72,260	70,720	69,021	61,880	63,503	64,347
HAWKE'S BAY										
Dannevirke	7,270	7,887	6,807	7,455	7,304	6,217	6,097	5,864	6,177	4,753
Waipukurau	4,007	4,910	4,341	4,597	3,888	4,410	4,225	4,517	5,429	5,236
Waipawa	3,067	3,112	3,933	4,700	4,285	4,124	4,141	4,253	4,678	3,825
Takapau	2,060	3,131	2,621	3,773	3,437	3,077	3,002	2,431	2,087	1,267
Otane	1,343	952								
Woodville	1,869	1,924	1,377	1,449	1,581	1,492	1,542	1,519	1,526	1,374
Porangahau	1,724	1,859	1,256	1,576	996	1,076	1,185	1,245	676	840
	21,340	23,775	20,335	23,550	21,491	20,396	20,192	19,829	20,573	17,295
BAY OF PLENTY										
Edgecumbe	4,963	5,037	3,917	5,049	5,250	5,157	4,213	3,943	3,485	3,240
Gate Pa	4,435	6,294	6,297	6,865	6,065	6,118	5,612	5,645	5,838	5,981
Mt Maunganui	5,889	7,121	8,453	8,178	8,457	8,508	8,843	8,698	8,238	6,546
Murupara	749	537	478	974	673					
Omokoroa						380	1,329	1,334	1,453	1,591
Opotiki	5,735	5,523	5,314	5,600	6,160	6,400	4,880	4,188	4,846	4,760
Otumoetai	11,057	10,379	10,688	9,836	9,126	8,518	8,976	8,633	8,873	9,250
Rotorua	10,456	11,822	12,402	12,686	12,771	12,402	12,159	12,450	11,997	12,090
Taupo	9,325	9,039	8,118	8,621	7,213	10,775	8,718	9,601	9,300	8,865
Tauranga	18,537	13,021	11,037	10,140	12,000	10,160	10,890	11,532	12,518	14,829
Te Puke	6,942	6,534	7,372	7,394	8,440	6,580	5,888	6,194	7,353	6,439
Turangi	908	1,000	...	68	78	80	...	81	n/a	1,852
West Rotorua										1,657
Whakatane	10,062	10,417	9,755	9,999	8,036	8,000	7,923	9,215	8,996	8,738
	89,058	86,724	83,831	85,410	84,269	83,078	79,431	81,514	82,897	85,838
EASTLAND										
Gisborne	13,036	11,598	11,699	12,559	12,418	11,074	10,475	10,927	10,912	10,796
Te Hapara	5,689	5,591	4,512	4,429	4,519	3,851	3,037	2,816	3,434	3,435
Tolaga Bay	1,047	500			3,153					
Waikohu	1,172	1,402	1,295		98	81	...	...	1,331	1,680
Waipaoa	2,049	1,500	1,411	2,077	2,345	2,398	2,182	3,047	2,876	2,578
Waipiro Bay					...	..	328			
Wairoa	3,844	5,540	5,543	5,803	5,941	5,945	4,486	4,323	4,226	4,376
	26,837	26,131	24,460	24,868	28,474	23,349	20,508	21,113	22,779	22,865
DIOCESE	204,191	207,206	198,907	204,605	206,494	197,543	189,152	184,336	189,752	190,345

Waiapu

Acts of Communion: 1991 to 2000

	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000
NAPIER-HASTINGS										
Cathedral	12,316	10,837	10,843	10,573	10,919	11,125	10,047	9,382	9,799	9,394
Clive	1,035	1,271	1,271	700		702	628	612	583	750
Flaxmere	1,509	1,613	1,560	1,272	1,095	861	1,010	1,009	876	916
Hastings	5,294	5,290	5,188	5,319	6,072	5,680	7,292	7,387	7,108	7,835
Havelock Nth	9,266	10,104	10,104	8,262	7,897	7,517	7,341	7,032	7,165	7,441
Mahora	5,071	5,219	4,965	4,909	4,783	5,097	4,410	5,333	4,366	4,352
Puketapu	706		38	1,000	...	1,000				
Riverslea	6,131	6,123	5,790	5,289	5,771	5,055	5,301	4,955	3,906	3,579
St Augustine's	8,073	7,965	8,047	7,876	8,105	7,557	7,533	6,419	6,011	5,937
Taradale	12,700	12,676	12,510	10,549	9,319	9,701	9,661	9,552	9,153	9,326
Westshore	2,111	1,847	1,560	1284	984	868	792	1075	810	892
	64,212	62,945	61,876	57,033	54,865	55,163	54,015	52,756	49,777	50,422
HAWKE'S BAY										
Dannevirke	5,669	6,772	7,194	6,940	6,769	6,280	6,108	5,755	5,865	6,194
Waipukurau	4,968	5,026	4,778	5,056	5,042	5,220	4,882	5,584	4,371	4,271
Waipawa	3,971	4,239	3,606	3,144	3,470	4,185	3,925	3,318	2,857	2,461
Takapau	2,345	2,299	2,387	2,289	1,871	1,725	1,905	1,085	1,392	1,247
Woodville	1,331	1,636	1,300	1,287	1,250	1,250	902	814	854	697
Porangahau	1,716	1,349	1,434	597	882	929	372	243	298	181
Weber MD							6	257		305
	20,000	21,321	20,699	19,313	19,284	19,589	18,100	17,056	15,637	15,356
BAY OF PLENTY										
Edgecumbe	3,293	3,236	3,121	3,241	3,248	2,892	2,061	1,830	2,170	1,873
Gate Pa	6,045	6,227	6,456	6,838	7,191	6,484	6,425	5,619	5,610	6,133
Mt Maunganui	8,107	9,207	9,984	9,374	9,470	9,891	10,227	10,928	10,924	11,010
Omokoroa	1,674	1,717	1,553	2,500	1,600	2,391	2,585	2,891	2,761	2,542
Opotiki	4,572	4,555	4,360	4,116	4,433	4,027	4,956	4,767	5,384	6,022
Otumoetai	9,470	7,586	8,561	8,771	9,263	11,190	9,445	9,569	8,589	8,909
Papamoa						810	800		650	660
Reporoa						...	400			
Rotorua	9,572	11,796	13,819	13,113	11,810	11,452	11,504	11,426	10,661	12,079
Taupo	9,114	9,176	7,903	7,829	7,664	8,045	9,445	8,980	9,530	10,212
Tauranga	13,307	14,315	15,251	14,680	17,441	17,518	17,421	22,989	17,558	16,564
Te Puke	6,388	6,060	6,008	5,582	4,771	5,883	5,843	6,173	5,847	5,438
Turangi	1,947	2,341	2,782	3,310	3,406	4,231	3,010	3,287	3,011	2,669
Welcome Bay				...	1,835	1,835	...			
West Rotorua	2,361	2,219	2,665	2,746	2,952	2,905	2,420	2,449	2,419	2,364
Whakatane	9,155	9,065	8,785	8,723	8,560	8,003	8,884	7,327	7,609	7,412
	85,005	87,500	91,248	90,823	93,644	97,557	95,426	98,235	92,723	93,887
EASTLAND										
Gisborne	11,489	10,459	9,989	9,712	9,330	8,390	12,873	11,373	10,844	9,408
Te Hapara	3,346	3,364	3,174	3,227	3,299	3,574	3,341	3,605	3,165	3,000
Tolaga Bay					352	352	279	315	318	270
Waikohu	1,500	1,779	1,406	1,392	1,052	959	1,053	692	655	673
Waipaoa	2,775	2,417	2,353	2,607	2,761	2,981	2,515	2,581	2,453	2,394
Wairoa	4,572	3,271	2,799	2,042	2,237	1,261	2,777	2,581	2,448	2,235
	23,682	21,290	19,721	18,980	19,031	17,517	22,838	21,147	19,883	17,980
DIOCESE	192,899	193,056	193,544	186,149	186,824	189,826	190,379	189,194	178,020	177,645

Waiapu

Acts of Communion: 2001 to 2010

	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010
NAPIER-HASTINGS										
Cathedral	9,692	10,790	9,117	8,606	8,215	8,929	8,371	8,977	8,542	7,289
Clive	748	331	695	33	631	486	518	591	567	414
Flaxmere	1,020	880	763	397	866	856		712	717	324
Hastings	7,123	7,388	7,574	6,912	6,685	6,625	6,937	7,073	6,838	5,674
Havelock Nth	6,742	6,601	7,702	8,375	8,521	7,283	8,459	8,481	8,640	7,574
Mahora	4,534	3,555	3,485	3,280	2,716	2,807	2,549	2,318	1,919	1,542
Puketapu	17	262	354	700	748	852	967	950	955	700
Riverslea	3,127	2,515	2,793	2,789	2,526	2,548	2,479	2,486	2,124	2,177
St Augustine's	5,405	4,981	4,801	4,735	4,325	4,192	4,208	3,943	3,857	3,666
Tamatea		12	12	276	592	261	14	9	13	208
Taradale	8,884	8,464	8,610	9,767	11,197	10,283	8,900	8,791	10,177	10,708
Westshore	881	843	865	903	1,142	966	1,118	1,830	1,099	1,074
	48,173	46,622	46,771	46,773	48,164	46,088	44,520	46,161	45,448	41,350
HAWKE'S BAY										
Dannevirke	6,063	5,549	4,816	5,104	4,466	4,520	4,787	5,040	5,189	4,768
Waipukurau	4,396	4,089	4,093	3,921	3,836	3,705	3,682	3,592	2,840	2,884
Waipawa	2,365	2,412	2,031	1,856	1,958	1,212	1,425	1,413	1,466	1,512
Takapau	23	669	46	587	310	273	1,371	718	827	750
Woodville	902	762	857	661	769	965	864	877	806	900
Porangahau	158	78	95		5	10	347	78	64	125
Weber MD	339	259	363	252	344	258	286	307	356	239
	14,246	13,818	12,301	12,381	11,688	10,943	12,762	12,025	11,548	11,178
BAY OF PLENTY										
Edgecumbe	2,551	2,345	1,928	1,705	1,716	1,822	1,470	1,878	1,210	1,286
Gate Pa	5,463	4,810	4,578	5,220	4,530	4,126	4,514	4,082	3,534	3,192
Mt Maunganui	10,092	9,120	8,555	9,446	6,396	7,424	8,464	6,122	7,092	6,969
Omokoroa	2,850	2,948	2,732	2,757	3,390	3,648	3,794	4,620	2,820	2,700
Opotiki	4,862	4,368	3,946	3,683	3,087	3,390	3,851	3,797	3,815	3,707
Otumoetai	8,383	8,680	7,842	7,332	6,546	6,353	5,811	5,847	5,699	5,141
Papamoa	60	792	842			793	945	1,130	1,073	870
Reporoa	560		14				153	0	n/a	16
Rotorua	11,732	11,188	11,167	10,645	11,128	9,840	9,060	8,930	8,431	7,920
Taupo	10,007	10,248	9,310	8,849	9,445	10,287	9,752	9,639	8,960	8,727
Tauranga	17,010	16,281	18,968	22,449	20,258	19,413	18,548	20,134	18,543	19,144
Te Puke	5,249	5,870	4,534	6,181	6,128	5,963	6,385	7,629	5,709	5,385
Turangi	2,441	1,966	1,238	1,105	1,735	970	745	1,653	853	1,518
West Rotorua	2,406	2,136	2,647	2,670	2,947	3,442	3,295	3,221	2,946	3,016
Whakatane	7,831	7,438	7,892	6,898	7,324	6,304	6,522	6,310	5,612	6,444
	91,497	88,190	86,193	88,940	84,630	83,775	83,309	84,992	76,297	76,035
EASTLAND										
Gisborne	7,200	8,251	9,338	7,937	6,304	6,723	6,547	5,985	5,845	5,369
Te Hapara	2,946	3,283	2,760	2,417	2,185	2,030	1,774	1,928	1,542	1,278
Tolaga Bay	415	392		455	510	633	532	579	459	524
Waikohu	798	751	1,107	854	919	871	778	633	448	550
Waipaoa	2,359	2,123	1,869	1,915	1,721	1,733	1,894	1,591	1,667	1,480
Wairoa	2,245	1,886	2,207	2,127	2,390	2,347	2,360	2,310	2,006	2,116
	15,963	16,686	17,281	15,705	14,029	14,337	13,885	13,026	11,967	11,317
DIOCESE	169,879	165,316	162,546	163,799	158,511	155,143	154,476	156,204	145,260	139,880

Waikato

Acts of Communion: 1945-46 to 1954-55

	1945-46	1946-47	1947-48	1948-49	1949-50	1950-51	1951-52	1952-53	1953-54	1954-55
HAMILTON										
Hamilton	8,650	8,896	9,092	9,124	8,402	9,683	8,968	10,285	10,956	10,625
Frankton	5,756	5,051	5,012	5,077	3,513	5,005	4,702	4,813	4,461	3,627
Claudeland	2,500	1,679	1,931	3,217	3,224	3,356	3,664	3,817	3,704	4,103
Forest Lake		1,076	1,268	1,657	1,460	1,637	840	2,828	3,841	4,968
	16,906	16,702	17,303	19,075	16,599	19,681	18,174	21,743	22,962	23,323
WAIKATO										
Huntly	1,200	1,441	1,676	1,960	2,633	2,638	3,103	3,304	2,753	2,903
Ngaruawahia	1,525	1,526	1,631	1,471	1,522	1,527	1,638	1,656	1,082	1,821
Raglan	1,207	1,173	1,300	1,228	1,269	1,360	1,197	1,070	1,361	1,612
Te Kauwhata		899	1,113	1,105	1,236	1,035	1,041	1,310	1,396	1,536
	3,932	5,039	5,720	5,764	6,660	6,560	6,979	7,340	6,592	7,872
PIAKO										
Cambridge	4,246	4,300	5,047	3,621	5,410	6,377	5,951	5,868	6,262	7,273
Tamahere										
Matamata	2,513	3,684	4,917	4,686	4,063	3,998	4,062	4,175	4,235	4,235
Morrinsville	1,888	1,781	1,641	443	1,721	1,659	1,434	1,823	2,020	2,555
Te Aroha	2,334	2,882	3,430	3,512	4,011	2,990	2,818	2,938	3,114	4,493
Paeroa	1,758	1,555	1,607	1,135	1,639	1,876	1,720	1,728	2,004	2,279
Katikati	1,141	1,041	888	685	720	718	731	729	1,172	1,398
Waihi	4,253	2,937	2,621	2,544	2,568	2,809	2,019	2,287	1,895	2,671
Tokoroa								953	1,385	1,095
Putaruru	927	1,191	1,549	2,052	3,520	3,461	2,475	2,608	2,128	2,708
	19,060	19,371	21,700	18,678	23,652	23,888	21,210	23,109	24,215	28,707
WAITOMO										
Te Awamutu	1,716	1,858	2,571	2,226	2,794	3,365	3,171	3,698	3,827	4,318
Otorohanga	1,170	1,019	1,278	918	1,164	1,000	1,436	1,182	1,404	1,916
Te Kuiti	1,651	1,632	1,287	1,744	1,714	2,165	1,743	1,769	1,615	1,666
Piopia	226	416	420	535	572	629	512	594	587	459
Uruti/Mokau	179	210	370	413	453	391	163	284	293	147
Taumarunui	1,534	1,706	1,780	1,443	1,649	1,624	1,212	1,652	1,727	1,628
Manunui	701	599	532	533	509					
Ohura	411	353	381	399	327	346	412	406	605	687
	7,588	7,793	8,619	8,211	9,182	9,520	8,649	9,585	10,058	10,821
NEW PLYMOUTH										
New Plymouth	7,903	7,256	7,649	6,583	8,559	11,115	10,381	11,316	12,636	13,119
Fitzroy	1,956	1,207	2,012	2,178	1,867	2,410	3,200	3,688	3,725	3,976
	9,859	8,463	9,661	8,761	10,426	13,525	13,581	15,004	16,361	17,095
NORTH EAST TARANAKI										
Waitara	2,205	2,177	2,147	2,069	2,541	2,296	1,817	1,794	1,898	1,403
Inglewood	2,253	1,441	1,602	1,487	1,661	1,513	1,944	2,130	1,932	2,024
Okato	2,366	2,009	1,797	1,777	1,622	1,919	2,123	1,873	1,622	1,560
	6,824	5,627	5,546	5,333	5,824	5,728	5,884	5,797	5,452	4,987
CENTRAL TARANAKI										
Stratford	3,728	3,686	3,590	3,775	4,245	5,193	4,647	5,400	5,898	6,353
Taranaki East	515	450	446	343	267	114				
	4,243	4,136	4,036	4,118	4,512	5,307	4,647	5,400	5,898	6,353
DIOCESE	68,412	67,131	72,585	69,940	76,855	84,209	79,124	87,978	91,538	99,158

Waikato

Acts of Communion: 1955-56 to 1964-65

	1956*	1957	1958	1959	1960	1961	1962	1963	1964	1965
HAMILTON										
Hamilton	11,299	11,557	11,135	12,786	13,329	14,201	15,228	13,467	13,517	12,073
Frankton	4,010	4,307	4,537	4,170	5,321	5,546	5,017	5,488	5,539	5,354
Claudelands	5,034	6,510	6,207	7,089	6,559	7,478	7,709	9,845	10,213	10,066
Forest Lake	4,611	5,762	5,357	6,010	5,991	6,804	6,804	7,337	7,611	8,235
Hillcrest							167	2,679	3,421	3,730
Melville									1,036	2,854
	24,954	28,136	27,236	30,055	31,200	34,029	34,925	38,816	41,337	42,312
WAIKATO										
Huntly	3,002	2,829	2,356	2,058	2,240	2,457	2,875	3,063	3,088	3,280
Ngaruawahia	1,798	1,647	2,098	2,113	2,265	2,171	2,340	2,296	2,297	3,057
Raglan	1,622	2,142	2,225	2,520	2,356	2,370	2,332	2,423	2,362	2,367
Te Kauwhata	1,486	1,249	1,153	1,195	1,257	1,557	1,951	2,097	2,029	1,937
	7,908	7,867	7,832	7,886	8,118	8,555	9,498	9,879	9,776	10,641
PIAKO										
Cambridge	7,085	7,315	7,701	7,894	7,708	7,002	8,360	8,351	7,489	6,988
Matamata	4,080	3,781	5,182	5,296	5,273	5,611	6,250	7,055	7,868	7,583
Morrinsville	2,875	3,059	3,570	3,185	3,958	4,995	5,527	5,679	6,034	6,257
Te Aroha	4,701	5,438	5,450	5,543	5,569	6,174	6,088	5,361	4,592	5,113
Paeroa	2,923	2,601	4,046	4,137	4,387	5,050	4,775	5,258	5,202	4,982
Katikati	1,585	1,498	1,452	1,374	1,789	1,575	1,652	2,457	2,563	2,943
Waihi	2,550	2,650	2,760	2,654	2,500	2,967	3,504	3,903	5,053	5,015
Tokoroa	1,418	2,285	2,357	2,328	3,058	3,408	3,833	4,174	3,966	3,547
Mangakino	644	648	716	696	1,491	1,493	1,668	1,381	1,584	1,575
Putaruru	3,860	4,515	4,758	4,511	4,924	4,912	3,172	4,030	4,110	3,878
	31,721	33,790	37,992	37,618	40,657	43,187	44,829	47,649	48,461	47,881
WAITOMO										
Te Awamutu	4,249	5,151	5,532	5,500	6,099	6,304	6,550	8,802	7,634	7,036
Orakau									1,163	2,094
Otorohanga	2,166	2,011	2,147	1,875	1,990	2,522	2,537	2,757	2,365	2,723
Te Kuiti	3,208	3,424	2,992	3,259	3,864	3,595	4,539	4,662	4,792	5,000
Piopio	510	548	430	772	834	1,031	1,205	1,031	925	935
Kawhia	...	501	519	605	844	1,009	958	1,155	1,054	923
Mokau	339	533	418	475	524	576	604	596	562	583
Taumarunui	1,600	1,531	1,592	1,686	2,554	3,287	4,399	4,343	4,332	4,376
Ohura	514	639	733	655	778	947	937	994	1,218	1,036
	12,586	14,338	14,363	14,827	17,487	19,271	21,729	24,340	24,045	24,706
TARANAKI										
New Plymouth	12,651	12,265	13,508	16,241	16,124	17,264	18,169	20,168	20,472	18,493
Fitzroy	3,439	3,499	3,598	3,662	4,042	4,108	4,101	5,267	5,625	7,429
W New Plym		2,433	2,201	2,836	3,532	3,674	3,549	3,822	3,920	3,907
Waitara	2,283	2,276	2,861	3,485	3,395	2,857	2,964	3,159	3,146	2,743
Inglewood	2,265	3,080	2,170	3,165	3,193	2,469	2,945	3,457	3,197	3,145
Okato	1,765	1,723	1,707	1,880	2,157	2,404	2,346	2,477	2,281	2,719
Stratford	6,050	4,456	5,281	4,864	5,286	5,876	5,949	6,146	5,364	5,591
	28,453	29,732	31,326	36,133	37,729	38,652	40,023	44,496	44,005	44,027
DIOCESE	105,622	113,863	118,749	126,519	135,191	143,694	151,004	165,180	167,624	169,567

Waikato

Acts of Communion 1965-66 to 1973-74

	1965-66	1966-67	1967-68	1968-69	1969-70	1970-71	1971-72	1972-73	1973-74
HAMILTON									
Hamilton	12,515	12,352	12,347	11,435	10,969	10,494	10,244	9,811	10,292
Frankton	5,334	5,367	5,189	4,993	4,646	4,124	4,124	4,592	4,162
Claudelands	9,871	8,904	9,686	8,858	8,924	8,053	7,125	6,151	5,615
Forest Lake	8,651	7,618	5,649	6,459	6,003	4,832	6,130	6,193	6,037
Hillcrest	4,400	4,642	4,485	4,538	5,458	4,857	4,556	4,771	4,487
Melville	2,718	3,121	3,212	3,691	3,885	3,709	2,836	2,477	3,028
Chartwell				1,275	1,386	1,488	2,820	3,200	2,955
	43,489	42,004	40,568	41,249	41,271	37,557	37,835	37,195	36,576
WAIKATO									
Huntly	3,969	4,307	4,194	4,250	4,102	4,302	4,179	3,773	3,361
Ngaruawahia	2,942	3,351	4,086	3,658	3,458	2,745	2,663	2,442	3,241
Raglan	2,227	2,277	2,343	2,260	2,749	2,762	2,438	2,275	2,649
Te Kauwhata	2,016	1,878	1,791	1,770	1,576	1,741	1,697	1,597	1,549
	11,154	11,813	12,414	11,938	11,885	11,550	10,977	10,087	10,800
PIAKO									
Cambridge	6,956	7,402	7,338	7,464	8,175	7,670	7,211	6,701	7,470
Matamata	7,895	8,130	8,241	9,050	8,950	9,120	9,283	8,883	8,255
Morrinsville	6,461	6,736	6,636	5,386	5,432	5,678	5,463	6,934	5,370
Te Aroha	5,494	5,262	5,184	5,181	4,934	5,810	4,682	4,530	4,114
Paeroa	4,150	4,766	4,434	4,588	4,403	4,476	3,836	3,817	3,618
Katikati	2,601	2,231	2,233	2,038	1,918	1,820	1,999	2,185	1,835
Waihi	5,026	4,981	5,321	5,248	4,923	3,637	4,421	4,627	5,083
Tokoroa	3,593	3,472	3,881	3,600	3,438	3,257	3,352	3,407	3,604
Mangakino	1,737	1,607	1,421	1,319	1,121	1,179	1,579	1,177	1,146
Putaruru	4,414	4,917	4,222	3,526	3,576	3,512	3,304	2,813	2,389
Tirau		700	2,409	2,647	2,679	1,539	1,852	2,098	2,050
	48,327	50,204	51,320	50,047	49,549	47,698	46,982	47,172	44,934
WAITOMO									
Te Awamutu	7,524	6,802	7,432	7,074	7,067	7,100	7,212	7,465	7,169
Orakau	1,949	1,798	1,321	1,591	1,951	1,868	1,560	1,487	1,402
Otorohanga	3,136	3,482	3,495	3,519	3,338	3,080	3,426	3,312	3,076
Te Kuiti	4,547	4,369	4,024	3,551	2,881	2,450	2,618	2,793	2,890
Piopio	1,214	976	1,401	1,475	1,630	1,608	1,886	1,891	1,834
Kawhia	884	642	559	626	338	559	693	616	516
Mokau	740	667	447	270	374	432	432	377	401
Taumarunui	3,508	3,641	3,575	4,126	3,941	3,700	3,192	4,086	4,563
Ohura	892	558	824	598	648	600	194		
	24,394	22,935	23,078	22,830	22,168	21,397	21,213	22,027	21,851
NEW PLYMOUTH									
New Plymouth	18,521	16,300	12,715	11,500	14,871	15,808	14,442	13,330	12,452
Fitzroy	7,032	6,662	8,371	8,599	7,928	7,197	8,401	8,188	8,224
W New Plymouth	3,554	3,594	3,497	3,832	4,910	5,106	5,359	5,050	4,507
Brooklands		1,098	3,613	3,690	3,725	3,693	3,390	2,963	2,857
	29,107	27,654	28,196	27,621	31,434	31,804	31,592	29,531	28,040

NORTH EAST TARANAKI									
Waitara	2,758	3,175	2,915	3,495	3,024	2,437	2,388	2,490	2,695
Inglewood	2,907	3,020	2,274	2,273	2,255	2,033	3,019	3,234	3,414
Okato	3,357	2,589	2,140	1,973	2,221	1,866	2,310	1,719	1,869
	9,022	8,784	7,329	7,741	7,500	6,336	7,717	7,443	7,978
CENTRAL TARANAKI									
Stratford	6,316	6,248	6,541	6,971	5,670	5,494	6,350	5,250	5,572
	6,316	6,248	6,541	6,971	5,670	5,494	6,350	5,250	5,572
DIOCESE	171,809	169,642	169,446	168,397	169,477	161,836	162,666	158,705	155,751

Waikato

Acts of Communion: 1974-75 to 1982-83

	1974-75	1975-76	1976-77	1977-78	1978-79	1979-80	1980-81	1981-82	1982-83
HAMILTON									
Hamilton	10,578	11,113	11,769	10,668	10,161	10,660	10,777	10,254	8,617
Frankton	3,916	3,473	4,006	3,678	3,331	2,882	3,419	5,430	6,120
Claudelands	5,710	5,763	6,035	8,289	9,323	9,663	9,753	11,072	10,014
Forest Lake	6,971	6,803	6,801	6,702	7,083	7,258	7,067	7,669	7,669
Hillcrest	5,706	5,867	5,684	4,967	5,171	5,255	5,271	4,302	4,801
Melville	2,756	2,375	2,700	2,637	2,438	2,575	2,989	3,297	3,682
Chartwell	3,171	2,996	4,924	3,678	2,662	4,165	4,165	3,650	5,440
	38,808	38,390	41,919	40,619	40,169	42,458	43,441	45,674	46,343
WAIKATO									
Huntly	3,496	3,912	3,539	3,628	3,619	3,412	3,775	3,679	3,060
Ngaruawahia	3,092	2,948	2,827	2,307	2,577	2,860	2,859	3,069	3,398
Raglan	2,403	1,942	2,006	2,021	2,077	2,065	1,949	2,239	1,831
Te Kauwhata	1,974	1,960	2,514	2,679	2,664	2,836	2,212	3,529	3,191
	10,965	10,762	10,886	10,635	10,937	11,173	10,795	12,516	11,480
PIAKO									
Cambridge	6,797	7,376	7,543	7,715	7,848	9,747	8,469	8,194	8,170
Matamata	8,458	8,429	8,587	8,361	8,097	8,023	7,300	7,183	7,224
Morrinsville	5,192	5,345	5,504	5,515	5,221	5,191	4,628	5,210	5,780
Te Aroha	4,128	3,808	4,514	4,650	5,265	5,270	4,952	5,483	5,445
Paeroa	3,391	3,042	2,849	2,843	3,598	5,008	4,189	3,818	3,178
Katikati	2,207	2,125	1,859	1,958	2,092	2,441	2,601	2,797	1,975
Waihi	5,830	5,406	5,383	6,059	5,484	5,629	5,106	5,012	5,054
Tokoroa	3,526	3,563	3,241	3,795	4,317	4,192	4,104	4,084	3,928
Mangakino	1,419	1,485	395	654	1,029	936	1,557	981	1,229
Putaruru	2,780	2,233	2,488	2,798	2,375	2,632	2,548	2,632	1,987
Tirau	2,172	2,227	2,226	1,747	1,850	1,613	1,564	1,687	560
	45,900	45,039	44,589	46,095	47,176	50,682	47,018	47,081	44,530
WAITOMO									
Te Awamutu	7,481	7,762	7,342	6,995	6,575	6,505	6,231	5,941	5,784
Orakau	1,521	1,191	1,448	1,806	1,727	1,565	1,899	2,071	2,057
Otorohanga	2,971	2,717	2,439	2,555	2,389	2,495	2,079	2,442	2,349
Te Kuiti	3,298	2,816	3,149	3,285	3,006	2,835	3,071	2,645	2,764
Piopio	1,946	1,767	1,737	1,784	1,817	1,662	1,582	1,643	1,625
Kawhia	633	648	517	458	519	546	...	380	384
Mokau	399	432							
Taumarunui	4,646	4,147	3,892	3,574	4,181	4,242	3,950	4,372	4,387
	22,895	21,480	20,524	20,457	20,214	19,850	18,812	19,494	19,350

NEW PLYMOUTH									
New Plymouth	13,926	13,158	13,429	15,451	16,288	15,891	16,004	15,366	15,842
Fitzroy	8,570	8,703	11,140	12,913	14,638	14,455	12,944	10,364	8,847
West New Plymouth	4,417	4,625	4,143	6,540	6,627	6,621	6,626	6,481	7,042
Brooklands	2,983	2,476	3338	3,763	4,359	4,377	4,877	4,653	3,354
	29,896	28,962	32,050	38,667	41,912	41,344	40,451	36,864	35,085
NORTH EAST TARANAKI									
Waitara	4,227	3,613	4,246	5,115	5,038	5,357	5,669	6,136	5,735
Inglewood	3,891	3,343	3,030	3,156	2,947	3,046	3,164	4,231	3,977
Okato	1,588	1,605	1,792	1,947	2,098	1,883	1,904	2,190	1,946
Bell Block								1,966	1,349
	9,706	8,561	9,068	10,218	10,083	10,286	10,737	14,523	13,007
CENTRAL TARANAKI									
Stratford	5,296	4,603	4,092	4,147	4,453	4,613	4,322	5,446	5,510
Taranaki East			177	614	734	712	1,171	859	785
	5,296	4,603	4,269	4,761	5,187	5,325	5,493	6,305	6,295
DIOCESE	163,466	157,797	163,305	171,452	175,678	181,118	176,747	182,457	176,090

Waikato

Acts of Communion: 1983-84 to 1992

	1983-84	1984-85	1985-86	1986-87	1987-88	1988-89	1989-90	1991	1992
HAMILTON									
Hamilton	10,605	10,903	11,106	18,959	11,293	11,450	10,742	10,540	12,983
Frankton	7,557	10,627	10,862	9,945	11,650	8,506	8,156	7,531	7,285
Claudeland	10,224	9,981	9,232	8,487	6,419	6,432	6,749	3,709	
Forest Lake	6,797	7,971	8,757	6,192	6,654	6,278	5,167	5,749	6,829
Hillcrest	4,978	4,585	3,682	4,826	5,363	4,591	5,480	..	6,680
Melville	4,351	4,727	4,683	5,119	4,916	4,629	4,431	4,407	4,259
Chartwell	4,816	3,370	4,251	4,424	4,640	5,285	4,961	5,575	5,370
Bryant Park				2,466	3,640	4,962	6,551	6,158	4,982
	49,328	52,164	52,573	60,418	54,575	52,133	52,237	43,669	48,388
WAIKATO									
Huntly	3,187	2,704	3,158	3,255	3,586	3,764	2,804	2,528	3,074
Ngaruawahia	2,994	3,246	3,235	4,034	3,398	3,569	3,895	3,155	3,035
Raglan	1,154	2,117	2,264	2,217	2,197	2,008	1,900	2,326	2,464
Te Kauwhata	3,241	3,323	3,077	3,417	4,075	3,759	3,530	4,202	4,130
	10,576	11,390	11,734	12,923	13,256	13,100	12,129	12,211	12,703
PIAKO									
Cambridge	9,499	8,877	9,450	10,537	11,264	11,344	11,209	11,934	13,088
Matamata	7,446	6,589	6,588	6,786	6,696	7,912	6,909	6,602	6,547
Morrinsville	4,675	5,247	4,931	4,584	4,962	5,639	5,218	4,989	4,750
Te Aroha	5,769	5,500	5,500	6,756	6,818	5,730	5,061	5,236	5,432
Paeroa	3,472	3,440	3,318	2,834	2,999	3,324	3,271	3,046	3,289
Katikati	3,108	3,070	3,063	2,702	2,962	2,546	3,004	2,331	2,737
Waihi	4,764	4,907	4,803	5,638	5,917	5,399	5,507	4,173	5,105
Tokoroa	4,208	3,804	3,139	2,539	2,917	2,496	3,161	3,760	5,242
Mangakino	1,106	1,300	2,071	1,628	1,322	1,438	1,111	...	418
Putaruru	2,485	2,784	3,262	3,180	3,698	2,549	3,835		
Tirau	1,895	2,214	2,415	2,409	2,338	2,576	2,463	52	
	48,427	47,732	48,540	49,593	51,893	50,953	50,749	42,123	46,608

WAITOMO									
Te Awamutu	5,541	9,240	9,418	8,260	7,933	7,444	6,613	7,744	9,265
Orakau	1,455	1,780	2,128	1,573	2,130	2,059	1,814	1,589	1,665
Otorohanga	2,995	3,210	3,491	3,405	3,308	3,552	3,342	2,813	3,115
Te Kuiti	2,537	5,675	2,971	2,896	2,916	2,794	2,807	2,795	3,378
Piopio	818	1,882	853	1,334	1,129	1,302	1,509	1,425	596
Taumarunui	4,739	5,315	4,629	4,761	4,701	4,220	4,179	2,983	
	18,085	27,102	23,490	22,229	22,117	21,371	20,264	19,349	18,019
NEW PLYMOUTH									
New Plymouth	15,559	15,184	14,250	15,630	15,390	14,995	15,473	13,426	15,781
Fitzroy	8,334	8,272	7,982	8,688	10,005	9,452	8,771	..	
West New Plymouth	6,997	6,175	6,467	6,577	6,018	6,521	6,191	6,284	6,952
Brooklands	3,529	3,493	2,871	2,174	2,086	2,266	2,172	2,019	2,185
	34,419	33,124	31,570	33,069	33,499	33,234	32,607	21,729	24,918
NORTH EAST TARANAKI									
Waitara	5,995	6,282	6,183	4,855	5,461	5,035	5,133	3,555	5,167
Inglewood	3,301	3,447	3,171	3,744	4,028	4,327	3,738	4,510	4,720
Okato	1,820	2,118	2,250	2,312	2,100	2,445	2,445	935	
Bell Block		211	683	900	968	807	1,092	71	180
	11,116	12,058	12,287	11,811	12,557	12,614	12,408	9,071	10,067
CENTRAL TARANAKI									
Stratford	4,733	5,079	5,284	5,862	6,628	6,349	6,586	7,284	6,353
Taranaki East	711	502	537	444	450	...			
	5,444	5,581	5,821	6,306	7,078	6,349	6,586	7,284	6,353
DIOCESE	177,395	189,151	186,015	196,349	194,975	189,754	186,980	155,436	167,056

Waikato

Acts of Communion: 1993 to 2001

	1993	1994	1995	1996	1997	1998	1999	2000	2001
HAMILTON									
Hamilton	12,916	13,414	16,351	16,582	16,998	13,892	11,000	11,222	11,567
Frankton	6,598	6,013	4,747	4,583	3,993	3,431	3,767	3,763	4,419
Claudeland	6,167	6,116	6,512	6,313	7,691	5,958	5,091	6,591	5,446
Forest Lake	6,727	6,761	7,287	7,654	6,521	7,165	7,149	7,639	8,451
Hillcrest	7,010	6,820	7,420	6,852	6,852		5,695	5,427	5,470
Melville	4,460	3,915	5,155	4,776	4,794	4,514	4,346	4,349	4,432
Chartwell	5,600		5,216	4,624	4,624		5,541	6,100	6,531
Bryant Park	5,598	2,880	3,000	3,000	2,946		3,067	2,684	2,611
Hamilton East		2,419	2,590	2,000	2,061	1,917	1,698	1,047	1,010
Nawton					1,014	833	1,079	966	906
	55,076	48,338	58,278	56,384	57,494	37,710	48,433	49,788	50,843
WAIKATO									
Huntly	2,885	2,773	2,908	3,138	2,771	2,785	2,702	3,107	2,515
Ngaruawahia	2,628	3,088	3,000	3,000	3,000	3,102	2,240	2,430	3,402
Raglan	2,240	122	2,500	2,869	2,488	2,977	2,093	2,581	2,826
Te Kauwhata	4,019	3,951	4,108	4,085	4,317	4,900	4,623	4,257	4,320
	11,772	9,934	12,516	13,092	12,576	13,764	11,658	12,375	13,063

PIAKO									
Cambridge	10,680	10,467	11,000	11,253	10,520	11,658	12,912	10,483	10,378
Tamahere								3,204	3,099
Matamata	5,628	5,992	6,358	6,193	5,697	5,910	6,514	5,978	6,700
Morrinsville	4,641	5,086	5,522	5,580	4,785	5,881	5,489	5,689	5,646
Te Aroha	5,027	4,807	4,743	4,687	4,369	4,018	3,335	3,267	3,360
Paeroa	2,767	2,930	3,000	3,000	3,143	3,222	2,500	2,587	2,424
Katikati	3,465	4,011	4,889	5,512	5,500	5,358	5,177	5,542	5,332
Waihi	6,479	5,579	7,027	6,000	6,073	1,892	1,643	1,431	1,931
Waihi Beach						1,894	1,670	2,192	2,417
Whangamata						2,754	2,470	2,714	2,578
Tokoroa	4,239	3,710	3,563	3,437	4,631	4,779	4,000	4,568	4,282
Mangakino	408	408	401	291	291		341	337	329
Putaruru	3,015	2,562	2,491	2,625	2,625		2,500	2,412	2,752
Tirau	54	58	4,052	1,000	1,000		1,300	1,300	1,342
	46,403	45,610	53,046	49,578	48,634	47,366	49,851	51,704	52,570
WAITOMO									
Te Awamutu	9,080	8,512	9,080	7,669	6,666	7,778	6,887	5,963	5,336
Orakau	1,680	1,715	1,661	1,700	1,722	3,336	1,400	1,400	1,261
Otorohanga	3,488	3,381	3,081	3,988	3,000	2,389	2,882	3,200	3,420
Te Kuiti	3,423	3,337	3,000	3,026	2,761	3,010	2,941	2,394	2,445
Piopio	38	46	1,200	1,200	1,200		1,035	1,237	1,192
Kawhia							256	217	252
Taumarunui	3,938	4,011	4,547	4,346	4,073	4,373	3,943	3,168	3,792
	21,647	21,002	22,569	21,929	19,422	20,886	19,344	17,579	17,698
NEW PLYMOUTH									
New Plymouth	16,413	16,850	16,811	15,954	16,448	16,790	17,560	16,000	15,295
Fitzroy	5,406		6,000	5,102	6,041	6,293	5,843	5,640	6,723
W N Plymouth	6,391	6,500	6,883	6,000	5,685	5,778	5,981	5,848	6,299
Brooklands	2,098		2,216	2,271	2,271		2,494	2,134	2,097
	30,308	23,350	31,910	29,327	30,445	28,861	31,878	29,622	30,414
NORTH EAST TARANAKI									
Waitara	5,089	4,485	4,152	6,356	4,647	3,028	2,919	3,335	3,363
Inglewood	4,754	4,186	4,483	4,023	3,698	3,636	3,584	3,630	3,822
Okato	816	987	879	1,539	1,504	1,055	600	600	600
Bell Block	1,454		1,000	1,000	1,000		1,267	1,100	1,158
	12,113	9,658	10,514	12,918	10,849	7,719	8,370	8,665	8,943
CENTRAL TARANAKI									
Stratford	8,403	7,573	6,000	6,317	5,758	4,700	4,421	4,490	4,863
Eltham							3,575	3,548	3,723
Manaia							1,200	1,463	1,214
Opunake							795	570	877
	8,403	7,573	6,000	6,317	5,758	4,700	9,991	10,071	10,677
SOUTH TARANAKI									
Hawera							5,308	5,093	6,771
Patea							775	759	991
Waverley-Waitotara							608	600	297
	0	0	0	0	0	0	6,691	6,452	8,059
DIOCESE	185,722	165,465	194,833	189,545	185,178	161,006	186,216	186,256	192,267

Waikato and Taranaki

Acts of Communion: 2002 to 2010

	2002	2003	2004	2005	2006	2007	2008	2009	2010
HAMILTON									
Hamilton	13,018	13,352	12,399	12,430	13,027	12,112	13,269	13,134	13,745
Frankton	5,246	4,451	4,982	6,098	7,019	5,815	7,259	6,764	5,766
Claudelands	5,017	4,972	4,972	4,994	4,434	4,158	3,650	4,212	3,834
Forest Lake	9,164	8,200	8,547	9,131	8,557	7,678	7,725	8,635	8,755
Hillcrest	4,527	4,236	3,886	4,367	3,845	4,800	6,714	7,328	5,975
Melville	4,357	4,461	4,732	4,363	4,428	4,087	3,460	2,515	2,833
Chartwell	7,493	7,200	7,310	7,350	3,113	7,515	8,366	9,855	5,713
Bryant Park	2,674	3,851	3,514	2,959	3,272	2,698	3,063	3,226	3,171
Hamilton East	1,159	1,104	1,104	897	555	470	530	439	409
Nawton	763	853	972	1,127	..	0	0	0	1,381
Gordonton							366	450	567
	53,418	52,680	52,418	53,716	48,250	49,333	54,402	56,558	52,149
WAIKATO									
Huntly	2,420	2,490	2,659	2,848	2,566	2,316	2,174	2,429	2,314
Ngaruawahia	3,422	3,399	3,004	2,647	2,785	2,803	1,823	1,510	2,031
Raglan	2,761	2,364	3,398	2,337	1,958	2,232	2,160	2,228	2,335
Te Kauwhata	4,022	4,096	3,492	3,027	3,160	2,857	3,059	2,608	3,302
	12,625	12,349	12,553	10,859	10,469	10,208	9,216	8,775	9,982
PIAKO									
Cambridge	9,821	10,254	9,092	10,003	10,191	9,166	9,620	8,206	8,457
Tamahere	2,834	2,927	2,988	2,697	2,900	3,097	2,655	2,995	2,416
Matamata	6,461	7,251	5,768	5,690	5,541	5,773	5,069	5,193	5,701
Morrinsville	5,361	5,150	4,731	4,853	4,838	4,602	4,382	4,373	3,280
Te Aroha	3,487	3,723	4,413	4,246	4,096	3,842	3,597	4,062	3,432
Paeroa	2,301	2,346	2,346	2,210	1,722	1,546	1,615	1,586	1,241
Katikati	5,328	6,054	6,497	6,327	5,915	6,183	6,821	6,778	6,711
Waihi	2,162	2,425	2,244	2,342	2,628	2,094	2,159	2,109	2,251
Waihi Beach	1,471	1,704	1,396	1,562	1,199	1,168	1,030	2,556	860
Whangamata	2,220	2,685	2,089	2,309	2,142	1,439	1,732	1,260	1,940
Tokoroa	3,869	3,608	3,581	3,137	2,842	2,505	3,189	2,673	2,023
Mangakino	474	292	330	226	242	242	230	212	295
Putaruru	2,792	2,964	2,779	2,603	2,958	2,842	2,743	2,671	2,373
Tirau	2,592	1,676	1,676	1,350	1,697	1,649	1,816	1,826	2,240
	51,173	53,059	49,930	49,555	48,911	46,148	46,658	46,500	43,220
WAITOMO									
Te Awamutu	5,486	5,478	5,943	4,875	5,287	5,913	4,857	5,199	4,305
Orakau	1,357	1,160	1,435	1,403	1,262	1,187	1,236	1,265	1,120
Otorohanga	2,987	3,124	2,647	2,389	2,192	2,117	2,039	1,698	1,845
Te Kuiti	2,308	2,250	2,320	2,032	1,974	2,252	1,811	1,653	1,839
Piopio	1,614	1,318	1,504	1,586	1,801	1,579	1,579	821	934
Kawhia	342	384	372	353	397	277	248	226	250
Taumarunui	3,247	2,879	3,161	3,053	2,901	2,732	3,017	2,690	2,400
	17,341	16,593	17,382	15,691	15,814	16,057	14,787	13,552	12,693

NEW PLYMOUTH									
New Plymouth	16,009	15,250	14,779	11,600	13,222	13,883	13,721	15,488	12,637
Fitzroy	6,693	6,053	5,770	5,573	6,678	4,770	4,000	4,100	5,408
West New Plymouth	6,232	5,576	5,251	4,572	5,135	4,882	4,800	4,775	4,495
Brooklands	2,320	1,872	1,831	1,746	1,748	1,518	1,564	1,508	1,467
	31,254	28,751	27,631	23,491	26,783	25,053	24,085	25,871	24,007
NORTH EAST TARANAKI									
Waitara	3,917	3,559	3,089	3,319	3,071	3,114	3,920	1,977	1,832
Inglewood	2,986	3,491	3,293	3,023	2,580	2,462	2,093	2,286	1,684
Okato	600	692	674	752	700	741	690	660	700
Bell Block	1,388	840	840	1,025	2,759	1,591	1,214	951	1,036
	8,891	8,582	7,896	8,119	9,110	7,908	7,917	5,874	5,252
CENTRAL TARANAKI									
Stratford	4,652	4,758	4,945	4,556	4,796	4,926	4,623	5,912	3,716
Eltham	3,409	3,803	3,507	2,641	1,871	1,593	1,762	1,586	1,500
Manaia	636	902	1,093	1,134	1,134	1,160	965	837	619
Opunake	842	695	750	667	545	263	1,004	667	548
	9,539	10,158	10,295	8,998	8,346	7,942	8,354	9,002	6,383
SOUTH TARANAKI									
Hawera	5,291	6,166	4,709	5,897	4,413	4,910	4,309	4,445	4,871
Patea	859	773	414	396	339	378	373	448	776
Waverley	398	373	431	353	383	391	400	427	509
	6,548	7,312	5,554	6,646	5,135	5,679	5,082	5,320	6,156
DIOCESE	190,789	189,484	183,659	177,075	172,818	168,328	170,501	171,452	159,842

Wellington

Acts of Communion: 1945-46 to 1954-55

WELLINGTON	1945-46	1946-47	1947-48	1948-49	1949-50	1950-51	1951-52	1952-53	1953-54	1954-55
Cathedral	4,805	3,850	5,129	4,566	4,654	5,059	4,388	4,223	5,441	4,830
St Mark	3,297	3,144	3,156	2,914	3,304	3,416	3,260	3,104	3,283	3,898
St Peter	5,057	5,290	5,343	5,493	6,020	5,955	5,032	5,374	5,262	5,392
St Thomas	4,181	3,899	5,055	4,967	4,265	4,704	4,504	5,167	4,515	4,722
Berhampore	2,604	2,527	2,838	2,405	2,515	1,855	1,767	2,179	2,306	2,840
Brooklyn	2,657	2,352	2,655	3,028	3,105	3,411	3,824	3,053	2,661	2,479
Roseneath	4,095	3,898	3,977	4,248	4,528	4,528	4,235	3,048	2,850	2,648
Hataitai-Kilbirnie	3,728	3,284	3,192	2,882	3,428	3,797	3,294	3,883	4,157	4,378
Miramar	2,432	2,424	3,152	2,911	3,308	3,783	4,028	4,338	4,350	4,436
Seatoun-Strathmore	1,565	2,947	3,095	2,450	2,566	2,878	2,527	2,562	2,589	3,134
Lyal Bay	2,430	2,130	2,140	2,000	1,848	1,887	1,908	2,757	3,096	3,119
Island Bay	2,011	2,250	3,000	2,500	2,530	2,670	2,000	2,120	2,000	2,622
Kelburn	3,278	2,893	3,321	2,761	2,896	2,907	2,472	2,901	2,843	2,754
	42,140	40,888	46,053	43,125	44,967	46,850	43,239	44,709	45,353	47,252
OHARIU										
Johnsonville	975	965	1,781	1,683	1,986	2,069	2,098	1,654	1,439	1,500
Karori	5,544	5,547	5,662	4,407	5,391	5,624	6,464	7,226	7,907	8,806
Khandallah	4,600	2,766	2,824	2,630	2,497	3,212	3,084	3,110	2,842	2,938
Ngaio		2,670	2,614	2,336	2,361	2,934	2,375	2,505	2,643	2,732
Wadestown	3,759	3,636	4,285	3,575	4,130	3,813	2,710	3,775	3,617	4,024
	14,878	15,584	17,166	14,631	16,365	17,652	16,731	18,270	18,448	20,000
BELMONT										
Lower Hutt	6,879	6,026	6,000	5,906	5,987	8,051	7,292	7,416	7,723	8,490
Naenae			515	1,031	1,713	2,142	2,817	3,220	3,248	3,522
Taita					398	1,543	2,288	1,807	2,643	1,369
Waiwhetu		2,409	2,889	2,370	2,726	3,182	3,400	4,264	3,966	5,011
Petone	5,063	4,564	5,431	5,398	5,287	3,809	2,887	2,750	4,051	3,665
Eastbourne	2,500	3,086	3,386	3,216	3,227	3,415	3,512	3,632	3,979	3,892
Upper Hutt	3,026	3,026	2,894	3,302	3,391	4,019	4,301	4,397	4,421	5,011
	17,468	19,111	21,115	21,223	22,729	26,161	26,497	27,486	30,031	30,960
KAPITI										
Pauatahanui	1,400	1,573	1,440	1,225	2,802	1,177	1,006	1,271	1,258	1,729
Porirua						2,063	2,231	2,494	2,762	3,151
Paraparaumu	1,556	1,881	2,375	2,500	2,906	3,283	3,484	3,652	5,303	3,906
Otaki	2,575	2,633	2,631	1,903	2,111	2,693	3,033	3,698	3,539	3,846
	5,531	6,087	6,446	5,628	7,819	9,216	9,754	11,115	12,862	12,632
WAIRARAPA										
Masterton	6,439	7,136	7,957	7,273	7,937	8,447	7,631	7,422	8,881	9,755
Featherston	1,228	1,053	966	993	854	1,037	920	1,064	1,185	1,237
Martinborough	605	483	576	460	613	762	538	674	731	1,075
Greytown	713	768	960	921	909	884	1,058	1,507	1,805	1,560
Carterton	1,154	1,003	1,383	1,024	1,148	1,344	1,432	1,130	1,180	1,503
Pahiatua	2,103	2,174	2,546	2,476	2,577	2,597	2,886	3,204	3,175	2,532
Eketahuna	692	791	1,079	1,169	934	1,519	1,308	1,398	928	1,234
Tinui	614	606	689	589	608	624	645	768	939	1,019
Pongaroa	921	887	503	379	409	474	267	469	732	950
	14,469	14,901	16,659	15,284	15,989	17,688	16,685	17,636	19,556	20,865

MANAWATU										
PN All SS	9,036	9,083	9,584	8,802	9,052	7,686	9,516	10,674	11,909	13,922
PN St Peter's	4,153	4,035	3,995	4,057	4,780	5,596	5,074	6,748	6,564	6,742
Levin	2,267	2,192	2,059	2,001	2,381	2,805	2,354	3,898	5,380	6,903
Feilding	3,750	3,809	4,208	3,502	3,870	4,177	3,574	4,344	4,064	4,418
Kiwitea	494	604	789	925	853	1,071	876	1,183	1,151	1,145
Foxton	1,071	1,005	794	1,260	1,463	1,689	1,571	2,169	2,410	2,743
Shannon	370	390	265	617	915	1,155	850	879	1,067	960
Pohangina	599	585	665	716	719	919	921	1,237	1,172	1,071
	21,740	21,703	22,359	21,880	24,033	25,098	24,736	31,132	33,717	37,904
WANGANUI										
Wanganui CC	9,553	9,222	9,482	9,873	10,222	6,363	5,489	6,118	5,924	7,443
Wanganui PD	874	850	830	680	630	805	806	861	870	1,096
Wanganui East						4,047	3,432	4,258	4,846	5,042
Aramoho	2,433	2,087	2,311	2,186	2,180	2,342	2,144	2,189	2,361	2,437
Gonville	3,426	3,828	4,196	4,233	4,240	4,448	4,335	4,754	4,769	5,531
Marton	3,572	4,767	4,450	5,258	5,532	6,273	6,288	6,882	7,439	8,176
Bulls	1,250	1,254	1,328	1,318	1,560	1,690	1,854	1,984	1,428	1,520
Hunterville	830	904	1,005	913	1,112	1,035	783	856	1,413	2,005
Taihape	2,012	2,004	1,471	1,416	1,436	1,408	1,069	1,109	1,225	1,947
Mangaweka	504	490	575	581	574	807	697	779	643	478
Ohakune	544	360	565	400	440	460	455	835	886	787
Raetihi	524	449	545	443	321	258	243	380	387	511
	25,522	26,215	26,758	27,301	28,247	29,936	27,595	31,005	32,191	36,973
SOUTH TARANAKI										
Hawera	4,662	4,482	4,847	3,740	3,830	4,261	3,552	5,516	6,730	7,479
Waverley	829	748	775	750	750	1,227	1,147	1,311	1,296	1,514
Patea	1,650	2,005	2,102	2,122	2,287	1,960	1,514	1,359	1,775	2,046
Opunake	2,374	2,494	2,978	2,661	2,682	2,748	2,598	2,512	2,168	2,528
Manaia	1,060	1,377	1,632	1,442	1,504	1,649	1,790	1,499	1,479	1,602
Eltham	3,000	3,254	3,868	3,163	3,083	3,666	3,812	3,529	3,777	3,407
	13,575	14,360	16,202	13,878	14,136	15,511	14,413	15,726	17,225	18,576
DIOCESE	155,323	158,849	172,758	162,950	174,285	188,112	179,650	197,079	209,383	225,162

Wellington

Acts of Communion: 1955-56 to 1964-65

WELLINGTON	1955-56	1956-57	1957-58	1958-59	1959-60	1960-61	1961-62	1962-63	1963-64	1964-65
Cathedral	4,874	4,298	5,402	6,344	6,285	6,374	6,420	7,545	9,013	13,822
St Mark	4,827	6,355	6,077	5,337	6,264	6,619	6,482	7,722	8,379	8,597
St Peter	5,052	4,796	5,263	5,251	8,002	7,901	8,507	8,118	9,720	9,575
St Thomas	4,812	5,009	4,614	4,686	5,218	5,370	5,746	5,354	6,670	6,531
Berhampore	2,815	2,936	2,685	2,271	2,373	2,392	2,197	2,258	1,998	1,645
Brooklyn	2,773	3,003	3,199	2,398	2,540	2,867	2,387	1,980	3,256	4,670
Roseneath	2,266	2,496	2,534	2,057	2,270	2,974	1,718	1,851	2,000	1,884
Hataitai	4,222	4,207	4,252	4,258	3,798	3,845	3,947	4,827	4,613	5,404
Miramar	4,827	6,006	5,320	4,399	4,816	5,082	5,023	5,213	5,034	4,680
Seatoun	3,510	3,546	3,887	3,455	3,679	3,549	3,903	4,011	4,132	4,360
Lyll Bay	3,756	3,889	3,778	3,221	3,656	3,640	4,005	4,204	4,349	4,656
Island Bay	3,617	3,693	3,507	3,424	3,902	3,550	3,562	3,273	3,766	3,561
Kelburn	2,932	3,122	2,926	2,507	2,779	2,830	2,860	3,110	3,093	3,090
	50,283	53,356	53,444	49,608	55,582	56,993	56,757	59,466	66,023	72,475

OHARIU										
Johnsonville	1,750	2,600	1,890	2,413	3,117	3,253	3,802	4,132	5,093	6,095
Karori	11,751	11,278	11,045	10,502	12,644	12,917	14,000	15,541	17,845	15,252
Karori West										2,724
Khandallah	2,971	2,917	3,081	4,111	5,507	5,688	6,077	7,293	7,579	7,402
Ngaio	3,020	3,287	3,043	3,227	3,066	3,555	3,532	3,859	3,922	4,805
Wadestown	3,638	4,052	2,595	2,366	2,923	3,766	4,556	5,109	5,384	5,329
Northland			2,484	4,015	4,924	4,489	4,559	3,577	4,027	3,985
	23,130	24,134	24,138	26,634	32,181	33,668	36,526	39,511	43,850	45,592
BELMONT										
Lower Hutt	9,476	9,059	9,809	8,991	11,000	12,377	10,047	11,867	13,039	14,947
Naenae	4,525	4,386	3,977	4,144	5,081	5,491	6,041	6,329	6,360	6,427
Taita	1,565	1,712	2,421	2,223	2,419	2,559	2,940	5,026	6,211	2,234
Stokes Valley										3,379
Waiwhetu	6,987	6,948	8,662	7,319	6,592	7,250	7,206	7,301	7,644	8,097
Wainuiomata					2,407	2,844	3,478	5,024	5,296	4,653
Petone	4,052	4,357	4,406	3,829	4,388	4,476	4,629	5,136	5,745	5,770
Eastbourne	3,802	4,566	4,998	4,930	5,665	6,071	6,025	6,725	6,723	7,194
Trentham	4,028	4,539	5,749	5,997	6,398	7,008	7,242	8,442	9,143	7,039
Upper Hutt	2,767	3,030	3,211	2,773	3,164	3,971	4,050	4,387	4,491	4,305
	37,202	38,597	43,233	40,206	47,114	52,047	51,658	60,237	64,652	64,045
KAPITI										
Pauatahanui	1,879	1,817	2,014	1,672	2,305	2,152	2,163	2,408	2,416	2,605
Porirua	3,284	3,378	2,181	1,879	2,354	2,629	1,614	2,556	2,852	3,278
Tawa-Linden			2,045	1,713	1,792	2,188	2,236	2,573	2,970	2,745
Titahi Bay							1,328	1,449	1,964	2,217
Paraparaumu	3,500	3,513	3,912	4,287	4,430	5,761	6,744	6,926	5,892	5,944
Otaki	4,163	4,299	4,574	4,171	4,601	4,817	5,007	5,220	5,538	5,782
	12,826	13,007	14,726	13,722	15,482	17,547	19,092	21,132	21,632	25,027
WAIRARAPA										
Masterton	10,047	10,743	10,971	10,028	11,982	12,868	12,802	13,020	14,311	14,999
Featherston	1,301	1,365	1,234	1,164	1,238	1,411	1,668	2,182	2,454	2,955
Martinborough	1,131	1,207	1,181	1,018	1,191	1,383	1,935	2,251	2,183	1,740
Greytown	2,008	1,882	1,948	2,167	2,374	2,114	2,144	2,375	3,072	3,003
Carterton	1,408	1,730	1,888	1,884	2,883	3,377	3,154	4,608	4,614	5,023
Pahiatua	3,643	3,886	3,924	4,193	4,083	4,147	2,932	3,226	3,147	3,185
Eketahuna	1,349	1,359	1,430	1,379	1,418	1,602	1,649	1,549	1,648	1,519
Tinui	838	1,011	1,154	1,277	1,254	1,385	1,452	1,298	1,277	1,096
Pongaroa	916	669	884	813	894	1,002	991	917	993	788
	22,641	23,852	24,614	23,923	27,317	29,289	28,727	31,426	33,699	34,308
MANAWATU										
PN All SS	13,200	13,563	13,260	13,572	14,170	15,803	14,260	15,106	17,014	16,158
PN St Matthew							3,367	3,936	4,089	4,863
PN St Peter's	7,608	8,216	8,236	7,920	9,329	10,616	10,688	11,511	12,017	11,886
Levin	6,582	8,335	8,511	9,318	9,782	9,968	10,286	11,210	11,326	11,032
Feilding	5,155	4,536	4,367	4,369	5,918	5,748	5,615	5,930	5,632	8,234
Kiwitea	1,177	1,525	1,560	1,584	1,611	1,512	1,537	1,549	1,482	1,427
Foxton	3,102	2,544	2,196	2,251	2,452	2,737	2,628	2,412	3,726	4,192
Shannon	1,627	1,943	2,129	1,656	1,786	1,512	1,589	2,029	1,763	1,659
Pohangina	1,249	1,793	1,779	1,692	2,406	2,473	2,168	2,362	2,090	1,895
	39,700	42,455	42,038	42,362	47,454	50,369	52,138	56,045	59,139	61,346

WANGANUI										
Wanganui CC	7,272	8,116	11,039	10,520	11,512	7,749	8,316	8,365	7,874	8,562
Wanganui PD	1,096	1,470	1,542	1,506	1,566	1,818	1,930	2,286	2,210	2,333
Wanganui E	5,101	4,938	4,572	2,140	5,230	5,765	5,957	5,806	5,249	4,504
Aramoho	2,539	2,753	2,838	2,646	3,606	3,765	3,722	4,660	5,035	4,881
Gonville	6,221	6,227	6,088	6,126	6,956	7,307	6,991	6,408	6,805	7,379
Marton	8,598	9,409	8,391	7,472	8,628	7,858	7,015	8,308	6,999	8,831
Bulls	1,602	1,833	1,890	1,695	1,861	2,030	2,409	2,468	2,832	2,458
Hunterville	2,071	1,864	1,654	1,340	1,375	1,574	1,613	1,574	2,259	1,435
Taihape	2,020	1,588	1,792	1,704	1,913	1,928	1,772	2,054	2,720	2,854
Mangaweka	703	687	592	516	657	838	740	893	689	736
Ohakune	1,056	983	991	859	982	874	1,284	1,617	951	
Raetihi	483	608	637	652	1,263	1,334	950	1,089	950	
Ruapehu										1,690
	38,762	40,476	42,026	37,176	45,549	42,840	42,699	45,528	44,573	45,663
SOUTH TARANAKI										
Hawera	7,513	8,970	8,493	7,374	7,184	7,780	6,943	7,574	6,627	7,056
Waverley	1,501	1,721	1,669	1,469	1,101	1,510	1,403	1,685	2,035	2,220
Patea	2,003	2,161	2,078	2,081	2,034	2,434	2,420	2,658	1,659	1,600
Opunake	2,837	2,016	2,536	2,602	2,806	2,465	2,679	2,653	2,524	2,200
Manaia	1,771	1,705	1,835	1,346	1,332	1,084	1,098	1,239	1,166	2,460
Eltham	3,430	3,146	3,602	3,240	3,457	3,380	3,774	3,399	3,569	3,361
	19,055	19,719	20,213	18,112	17,914	18,653	18,317	19,208	17,580	18,897
DIOCESE	243,599	255,596	264,432	251,743	288,593	301,406	305,914	332,553	351,148	367,353

Wellington

Acts of Communion: 1965-66 to 1974-75

WELLINGTON	1965-66	1966-67	1967-68	1968-69	1969-70	1970-71	1971-72	1972-73	1973-74	1974-75
Cathedral	13,937	13,213	11,544	10,721	10,185	9,741	8,665	8,971	9,356	9,668
St Mark	9,861	9,173	7,946	7,113	7,349	7,265	7,442	6,763	6,420	7,031
St Peter	9,565	10,160	9,676	9,331	8,926	8,540	8,647	7,733	8,092	7,386
St Thomas	5,876	5,435	5,305	5,032	4,483					
Berhampore	1,758	1,903	2,109	2,206	2,320					
Wellington South						5,488	4,181	4,003	3,804	2,502
Brooklyn	4,210	3,857	3,495	3,080	1,200	1,398	1,676	1,825	1,952	1,546
Roseneath	2,059	2,362	2,130	1,694	1,810	2,067	2,337	1,749	1,402	1,779
Hataitai-Kilbirnie	4,624	4,832	4,832	4,371	4,329	4,444	4,189	4,018	4,217	3,917
Miramar	5,335	4,496	4,632	4,600	3,763	3,496	3,832	3,915	3,702	3,480
Seatoun	3,714	3,741	3,903	4,505	4,655	4,430	4,414	4,294	4,185	3,785
Lyal Bay	4,253	4,411	4,474	4,494	3,490	3,357	3,257	2,788	3,183	3,196
Island Bay	3,075	2,955	2,982	2,818	2,771	2,588	2,355	3,009	3,376	3,411
Kelburn	2,539	3,854	4,050	4,448	4,872	4,970	3,982	3,594	3,639	3,781
	70,806	70,392	67,078	64,413	60,153	57,784	54,977	52,662	53,328	51,482

OHARIU										
Johnsonville	6,062	6,682	6,905	6,344	6,681	6,418	6,232	6,267	6,458	7,017
Karori-Makara	14,090	13,320	14,135	13,652	13,168	13,527	14,715	14,170	13,806	13,859
Karori West	2,990	2,955	2,341	2,397	2,275	2,350	2,425	1,974	3,183	3,645
Khandallah	7,161	6,675	6,891	6,921	6,639	6,757	6,209	5,708	5,176	5,125
Ngaio	3,892	4,918	4,646	4,106	3,876	2,641	4,381	4,475	5,272	4,428
Wadestown	5,362	5,358	5,167	5,257	5,517	5,630	4,875	5,051	4,313	4,178
Northland	3,885	4,188	4,057	4,584	4,615	4,236	3,919	2,935	3,340	3,762
	43,442	44,096	44,142	43,261	42,771	41,559	42,756	40,580	41,548	42,014
BELMONT										
Lower Hutt	16,228	16,511	16,446	18,164	16,939	14,259	13,998	13,255	13,432	13,745
Naenae	7,687	7,925	8,249	7,188	6,596	6,051	6,127	5,919	5,529	4,680
Taita	2,227	2,113	1,916	1,816	1,887	2,168	2,449	2,116	1,643	2,954
Stokes Valley	3,657	3,729	3,706	3,639	3,333	3,376	3,414	3,422	3,373	3,146
Waiwhetu	8,525	7,486	7,219	6,824	6,711	6,101	6,377	6,024	6,393	5,860
Wainuiomata	4,355	4,422								
Wainui HT			1,742	1,601	1,689	1,746	1,524	1,892	1,728	1,848
Wainui St Jn			2,627	2,123	2,227	2,439	2,253	1,793	1,540	1,981
Petone	5,708	5,567	4,812	5,371	5,653	4,863	4,760	5,462	4,693	4,232
Eastbourne	7,616	8,061	7,601	7,537	7,151	6,594	6,406	6,030	6,385	6,686
Trentham	10,256	10,496	9,794	9,610	6,456	6,347	6,494	6,904	7,062	7,329
Upper Hutt	3,921	3,593	3,663	4,012	3,600	3,173	3,088	2,612	2,699	3,278
Silverstream				656	4,421	3,819	3,245	3,238	3,308	2,985
	70,180	69,903	67,775	68,541	66,663	60,936	60,135	58,667	57,785	58,724
KAPITI										
Pauatahanui	2,081	2,577	2,662	2,598	2,400	2,420	2,482	2,651	3,494	3,961
Porirua	2,936	2,656	1,954	1,987	1,801	1,541	1,742	1,468	1,787	2,239
Tawa-Linden	2,823	2,682	3,800	4,574	4,801	5,655	5,274	4,420	4,243	6,140
Titahi Bay	2,254	3,709	3,184	3,797	2,743	2,403	2,652	2,853	2,682	2,332
Kapiti	6,731	7,633	7,382	7,160	7,202	7,868	8,551	9,130	10,165	8,976
Waikanae	2,860	3,019	2,972	3,273	3,509	3,270	3,572	3,498	4,020	4,814
Otaki	5,640	5,062	3,615	3,315	3,422	3,163	3,244	3,678	4,049	4,032
	25,325	27,338	25,569	26,704	25,878	26,320	27,517	27,698	30,440	32,494
WAIRARAPA										
Masterton	15,421	14,732	15,144	14,143	13,710	10,403	9,318	8,470	8,403	7,533
Masterton Sth						4,013	5,157	4,880	5,504	5,627
Featherston	3,655	3,268	2,671	2,906	2,065	1,586	1,468	1,420	1,881	1,732
Martinborough	1,727	1,716	1,620	2,096	2,146	1,936	1,826	1,938	1,803	1,863
Greytown	3,037	2,662	2,852	2,681	2,638	3,009	3,166	3,428	2,652	2,487
Carterton	4,981	4,905	5,006	4,870	4,497	4,978	4,708	4,767	5,208	5,172
Pahiatua	3,165	3,031	3,439	3,357	3,001	3,001	3,310	2,928	2,475	2,400
Eketahuna	1,425	1,413	1,023	1,274	1,143	1,241	1,328	1,390	1,195	1,226
Tinui	1,240	1,174	1,052	1,011	753	1,077	1,210	1,200	1,411	1,313
Pongaroa	866	793	594	634	810	796	671	885	709	663
	35,517	33,694	33,401	32,972	30,763	32,040	32,162	31,306	31,241	30,016

MANAWATU										
PN All SS	16,292	17,249	16,460	16,375	14,558	14,040	14,677	16,043	16,797	18,575
PN St Matthew	5,568	5,692	5,895	5,943	3,776	4,858	5,440	5,889	5,197	4,735
PN St Peter's	11,598	11,426	11,030	10,037	10,627	9,850	10,072	9,658	9,701	9,566
Levin	11,126	11,727	11,670	12,083	11,903	11,965	11,676	10,551	11,518	10,757
Feilding	8,893	9,443	9,451	9,961	9,642	9,207	8,356	8,398	8,210	8,517
Kiwitea	1,420	1,303	1,332	1,181	1,195	1,188	1,174	1,121	957	978
Foxton	4,101	3,763	3,303	3,303	3,920	3,642	3,682	4,235	3,949	3,289
Shannon	1,448	1,480	1,534	1,640	1,345	1,431	1,285	1,496	1,451	1,223
Pohangina	1,584	1,460	1,682	1,673	1,767	1,584	1,575	1,751	1,645	1,504
	62,030	63,543	62,357	62,196	58,733	57,765	57,937	59,142	59,425	59,144
WANGANUI										
Wanganui CC	9,162	10,272	10,081	10,479	9,711	7,180	8,881	12,052	14,380	16,947
Wanganui PD	2,416	2,445	2,330	3,075	2,960	2,909	2,956	2,593	2,508	2,362
Wanganui East	4,478	4,378	4,269	4,160	4,179	4,488	4,315	4,015	3,895	4,186
Aramoho	4,738	4,709	2,577	2,806	2,601	2,565	2,568			
Gonville	7,599	7,503	7,831	7,607	3,919	4,600	4,550	4,000	3,943	4,399
Castlecliff					3,250	3,616	3,463	3,554	3,488	2,928
Marton	9,142	9,102	7,541	5,497	5,016	5,049	6,122	5,270	6,370	6,078
Bulls-Rongotea	2,250	2,181	1,933	2,116	1,972	2,348	2,360	2,372	2,485	2,546
Hunterville	1,385	1,769	2,043	1,554	1,297	1,790	1,881	1,811	1,643	1,404
Taihape	2,614	2,477	2,380	2,574	2,971	2,678	2,606	2,584	2,389	2,320
Mangaweka	956	939	940	483						
Ruapehu	2,520	2,167	1,647	1,651	1,664	1,805	1,668	1,636	1,081	2,275
	47,260	47,942	43,572	42,002	39,540	39,028	41,370	39,887	42,182	45,445
SOUTH TARANAKI										
Hawera	6,813	6,456	5,556	5,022	7,012	8,696	8,453	7,573	7,532	7,492
Waverley-Waitotara	2,601	2,274	2,360	2,354	2,261	1,713	1,943	1,506	1,272	957
Patea	1,491	1,403	1,421	2,291	2,431	2,922	3,502	2,895	2,627	2,593
Opunake	2,423	2,571	2,721	2,441	2,202	2,200	2,174	2,415	2,454	2,093
Manaia	2,499	2,172	2,262	1,881	1,641	1,689	2,135	2,121	1,856	1,842
Eltham	3,701	3,321	3,040	3,023	3,187	4,009	4,220	4,202	4,036	3,155
	19,528	18,197	17,360	17,012	18,734	21,229	22,427	20,712	19,777	18,132
DIOCESE	374,088	375,105	361,254	357,101	343,235	336,661	339,281	330,654	335,726	337,451

Wellington

Acts of Communion: 1975-76 to 1986-87

(1982-83 and 1983-84 not available)

WELLINGTON	1975-76	1976-77	1977-78	1978-79	1979-80	1980-81	1981-82	1984-85	1985-86	1986-87
Cathedral	11,130	11,647	11,759	10,845	11,953	11,815	11,649	10,143	13,271	13,994
St Mark	6,232	6,066	5,551	5,397	5,006	5,274	4,928	4,787	4,105	3,953
St Peter	6,033	6,380	6,958	6,629	7,614	6,696	6,825	7,725	6,758	6,477
Wellington Sth	3,898	3,953	2,532	3,654	3,686	2,881	2,590	2,696	2,775	2,401
Brooklyn	2,281	1,970	2,071	2,147	2,305	2,495	2,938	2,939	2,606	2,507
Roseneath	1,868	2,573	3,184	2,894	3,565	4,174	5,247	5,180	4,625	3,500
Hataitai	3,939	3,855	4,553	4,659	4,576	4,300	4,998	5,730	6,056	5,670
Miramar	3,041	3,432	3,949	3,897	3,313	3,441	3,910	4,278	4,061	3,887
Seatoun	3,824	3,645	3,301	4,385	4,303	5,321	5,901	4,552	4,365	3,929
Lyal Bay	2,766	2,562	2,893	2,802	3,963	4,042	4,923	4,952	4,296	4,077
Island Bay	3,470	3,265	4,259	4,169	4,290	4,130	4,540	4,254	4,092	3,719
Kelburn	3,455	3,571	3,537	3,335	3,676	3,754	3,590	3,498	3,184	3,397

	51,937	52,919	54,547	54,813	58,250	58,323	62,039	60,734	60,194	57,511
OHARIU										
Johnsonville	7,746	8,341	6,879	4,871	5,219	5,037	5,629	5,933	5,651	6,000
Newlands			1,665	3,133	2,856	3,777	3,184	2,400	2,908	3,163
Karori-Makara	14,077	15,062	16,185	16,034	15,027	16,339	15,287	15,862	15,001	14,314
Karori West	3,456	3,187	3,398	3,452	3,311	3,140	2,691	2,585	2,305	3,204
Khandallah	5,197	5,422	5,391	5,126	5,050	5,170	5,418	6,851	6,834	6,800
Ngaio	4,254	4,337	6,151	5,794	4,308	4,639	4,898	5,493	5,147	4,105
Wadestown	4,080	4,276	4,553	4,421	4,138	4,555	4,790	3,927	4,305	4,061
Northland	4,175	3,994	4,125	3,694	3,536	2,719	2,662	2,353	2,109	1,823
	42,985	44,619	48,347	46,525	43,445	45,376	44,559	45,404	44,260	43,470
BELMONT										
Lower Hutt	16,200	16,057	18,642	20,018	16,201	15,784	17,358	17,341	16,628	14,631
Naenae	4,963	5,150	5,282	4,945	5,127	4,748	5,205	4,730	4,500	4,179
Taita	3,718	4,484	4,893	5,678	7,523	8,280	9,337	9,402	8,446	6,398
Stokes Valley	3,139	3,165	3,301	3,334	3,182	2,869	2,902	3,319	3,745	3,500
Avalon					3,113	3,912	4,448	3,323	3,118	2,810
Waiwhetu	6,346	6,290	6,733	6,391	7,165	6,727	6,709	7,033	6,592	6,212
Wainui HT	1,118	2,495	2,583	2,114	2,338	2,518	3,190	2,855	2,695	1,085
Wainui St Jn	1,919	2,492	3,162	4,090	4,376	4,282	5,084	5,601	5,847	5,000
Petone	3,614	4,668	6,248	5,891	6,522	5,959	5,590	4,788	4,203	3,317
Eastbourne	7,509	6,989	6,852	6,580	5,959	6,418	6,823	7,841	6,745	5,884
Trentham	7,267	8,871	10,375	9,614	8,110	8,229	7,326	6,967	6,605	6,767
Upper Hutt	3,500	3,468	3,903	3,589	3,331	3,431	3,924	6,661	6,634	7,465
Silverstream	3,282	3,731	4,288	5,872	5,727	5,641	5,767	5,873	5,222	5,671
	62,575	67,860	76,262	78,116	78,674	78,798	83,663	85,734	80,980	72,919
KAPITI										
Pauatahanui	4,001	4,524	5,115	5,136	5,777	5,649	5,177	6,387	7,463	7,883
Porirua	2,202	2,294	2,042	1,661	2,167	1,904	1,981	2,148	2,278	1,939
Tawa-Linden	9,876	11,586	11,331	11,260	12,224	11,777	11,408	13,065	11,475	12,152
Titahi Bay	2,351	3,361	2,727	3,073	2,500	2,350	2,425	775	1,719	2,180
Kapiti/Paraparaumu	11,031	10,449	10,853	10,002	11,315	10,464	12,730	12,811	11,954	11,661
Waikanae	5,402	6,304	7,583	8,206	8,883	9,032	9,111	10,325	10,207	9,724
Otaki	4,147	3,990	4,667	4,522	5,148	5,283	5,165	4,568	4,345	4,059
	39,010	42,508	44,318	43,860	48,014	46,459	47,997	50,079	49,441	49,598
WAIRARAPA										
Masterton	10,238	10,307	12,274	11,136	11,078	10,043	11,609	9,514	9,774	10,471
Masterton Sth	5,227	4,329	4,331	4,355	4,249	4,394	4,449	4,321	5,153	4,878
Featherston	1,894	2,219	1,906	2,419	2,597	2,046	2,283	1,204		
Martinborough	2,001	2,276	2,218	2,117	1,987	2,124	1,907	2,521	3,253	
Sth Wairarapa										2,842
Greytown	2,634	3,506	4,627	4,571	4,590	3,636	4,116	3,288	2,905	2,570
Carterton	5,578	5,580	6,021	5,460	5,469	5,409	5,398	4,999	5,645	5,904
Pahiatua	2,448	3,234	3,628	6,014	5,982	5,952	4,836	5,653	5,205	4,743
Eketahuna	1,434	1,333	1,609	2,118	1,695	2,619	3,024	2,690	2,602	2,492
Tinui	1,321	1,475	2,728	2,141	1,700	1,231	1,425	1,959	1,500	1,721
Pongaroa	624	541	786	642	509	473	423	488	327	524
	33,399	34,800	40,128	40,973	39,856	37,927	39,470	36,637	36,364	36,145

MANAWATU										
PN All SS	17,722	19,233	19,588	19,348	21,174	22,743	20,591	21,433	19,516	18,684
PN St Matthew	4,727	4,739	4,805	4,390	4,465	4,292	4,512	5,325	5,346	4,585
PN St Peter's	9,147	9,314	10,749	10,394	10,214	10,076	10,597	10,992	10,012	10,192
Levin	10,518	11,333	10,893	12,344	12,264	10,763	12,647	11,421	10,835	10,222
Feilding	8,424	9,391	9,558	9,337	10,027	9,652	10,801	9,198	9,231	9,261
Kiwitea	937	1,737	2,197	1,907	1,376	1,175	1,102	1,630	1,417	1,176
Foxton	3,404	3,582	3,436	3,115	3,192	2,558	3,118	3,139	2,916	3,087
Shannon	1,018	1,299	1,311	1,237	1,136	1,206	1,247	2,129	2,234	2,378
Pohangina	1,422	1,437	2,875	3,318	4,104	3,841	4,203	2,328	2,000	1,746
	57,319	62,065	65,412	65,390	67,952	66,306	68,818	67,595	63,507	61,331
WANGANUI										
Wanganui CC	17,410	18,565	19,592	18,361	24,376	15,413	13,310	13,602	16,986	18,715
Wanganui PD	2,485	3,016	3,059	3,780	3,057	2,873	2,825	2,874	2,618	2,162
Wanganui East	4,402	3,780	4,107	4,193	4,202	4,123	4,021	4,265	4,799	4,162
Gonville	4,524	4,827	5,025	3,986	3,469	3,527	3,577	4,313	4,900	4,251
Castlecliff	3,224	3,290	2,974	3,361	3,414	3,188	3,345	3,521	3,233	2,870
Marton	6,296	6,645	7,068	6,164	5,732	6,376	6,216	4,374	4,611	4,313
Bulls-Rongotea	2,546	3,602	4,130	3,664	3,654	3,416	4,388	3,899	3,454	3,043
Hunterville	1,218	1,546	1,417	1,420	1,654	1,825	1,887	1,783	1,846	1,744
Taihape	2,255	1,371	2,159	2,075	2,780	2,723	3,005	2,480	2,832	2,646
Ruapehu	2,778	2,321	2,438	2,352	2,010	2,195	2,183	2,110	1,594	1,916
	47,138	48,963	51,969	49,356	54,348	45,659	44,757	43,221	46,873	45,822
SOUTH TARANAKI										
Hawera	7,853	7,587	5,672	5,791	5,662	6,831	5,973	7,418	8,051	8,077
Waverley-Waitotara	843	733	1,575	1,845	1,544	1,700	1,750	1,878	1,750	1,500
Patea	2,284	2,265	2,229	2,185	2,218	2,439	2,416	2,290	2,114	2,141
Opunake	2,189	1,867	1,555	1,944	2,114	2,354	1,927	3,278	2,965	2,330
Manaia	2,513	2,330	2,078	2,080	2,166	2,163	2,587	2,837	2,738	2,273
Eltham	4,113	3,856	4,120	3,800	3,960	3,991	3,413	2,776	2,129	2,415
	19,795	18,638	17,229	17,645	17,664	19,478	18,066	20,477	19,747	18,736
DIOCESE	354,158	372,372	398,212	396,678	408,203	398,326	409,369	409,881	401,366	385,532

Wellington

Acts of Communion: 1987-88 to 1997

WELLINGTON	1987-88	1988-89	1989	1991	1992	1993	1994	1995	1996	1997
Cathedral	10,894	13,440	22,093	15,855	15,815	15,830	16,949	14,109	13,810	13,923
St Mark	4,111	4,936	4,175	3,852	3,818	2,458	3,901	4,248	4,032	3,777
St Peter	7,250	6,521	5,418	7,433	5,922	5,311	4,247	3,736	3,707	3,870
Wellington Sth	2,336	1,247	2,594	3,992	4,613	1,808	1,525	1,288	862	991
Brooklyn	2,317	2,464	2,266	2,456	2,449	2,623	2,597	2,352	2,794	2,736
Roseneath	3,638	3,504	3,197	3,740	4,224	3,866	4,036	4,597	3,515	2,739
Hataitai-Kilbirnie	5,569	6,098	4,598	5,496	5,084	6,111	4,982	5,099	5,638	6,030
Miramar	4,203	3,921	3,600	4,006	3,581	3,357	4,304	4,472	4,772	4,893
Seatoun	3,781	3,425	2,683	2,005	3,191	3,048	2,910	2,882	3,865	2,328
Lyal Bay	3,272	3,100	2,203	2,602	2,787	3,102	2,879	2,065	3,043	3,623
Island Bay	4,033	3,867	3,536	3,928	3,938	3,851	3,168	4,083	4,676	5,700
Kelburn	3,982	3,995	4,239	4,000	4,882	4,297	4,537	5,100	5,064	4,171
	55,386	56,518	60,602	59,365	60,304	55,662	56,035	54,031	55,778	54,781

OHARIU										
Johnsonville	6,137	7,019	5,672	7,069	7,562	8,280	10,136	10,144	6,093	6,873
Newlands	3,957	3,647	3,520	3,484	3,237	2,994	2,768	2,930	2,888	3,021
Churton Park									3,645	3,592
Karori-Makara	13,745	15,200	10,899	12,586	10,036	10,496	12,137	11,809	10,829	12,640
Karori West	3,916	4,486	3,665	4,352	4,582	4,198	3,981	4,384	4,030	3,920
Khandallah	7,340	6,997	5,882	4,294	4,305	3,751	4,301	5,059	4,348	4,386
Ngaio	4,006	4,102	3,820	4,841	4,752	4,354	3,712	4,465	4,614	4,491
Wadestown	4,206	4,527	4,550	5,416	4,769	4,316	3,466	3,681	3,261	3,402
Northland	2,637	2,829	2,432	3,283	2,552	2,928	2,871	2,528	2,721	2,598
	45,944	48,807	40,440	45,325	41,795	41,317	43,372	45,000	42,429	44,923
BELMONT										
Lower Hutt	15,566	15,154	13,584	15,872	17,644	16,200	16,159	17,732	16,613	15,104
Naenae	4,109	3,510	2,852	3,301	2,866	3,021	3,008	2,589	2,789	2,110
Taita	5,260	5,157	3,817	3,340	2,642	3,064	3,000	3,214	3,201	3,095
Stokes Valley	4,188	3,769	3,568	3,767	3,153	3,153	2,256	2,111	1,613	1,868
Avalon	2,806	2,580	3,027	3,344	3,784	4,809	4,717	4,921	4,653	4,684
Waiwhetu	6,369	5,863	5,441	7,091	7,056	7,283	7,078	7,786	7,036	6,800
Wainuiomata						6,712	5,853	5,415	5,341	5,380
Wainui HT	2,081	2,211	1,743	2,403	2,682	...	...	...		
Wainui St John	5,397	4,185	3,347	3,653	3,585	...	...	...		
Petone	4,131	3,594	2,835	3,597	3,591	3,523	3,324	3,422	3,400	3,717
Eastbourne	5,751	5,741	4,422	5,319	5,309	5,427	4,977	5,143	5,143	4,634
Trentham	6,882	6,241	5,084	5,199	5,527	5,214	5,070	6,094	7,079	6,960
Upper Hutt	8,008	7,200	6,122	6,989	6,822	6,173	6,848	7,103	7,019	7,035
Silverstream	4,778	4,392	3,605	4,664	4,277	3,686	5,038	4,776	4,851	4,950
	75,326	69,597	59,447	68,539	68,938	68,265	67,328	70,306	68,738	66,337
KAPITI										
Pauatahanui	8,074	7,853	6,888	7,346	4,752	4,074	4,366	4,231	4,121	4,303
Porirua	3,218	1,983	1,658	2,296	2,039	1,793	1,538	1,513	1,602	1,908
Tawa-Linden	10,622	10,600	11,603	12,975	11,934	11,122	11,000	12,717	10,883	10,427
Titahi Bay	2,389	2,153	1,626	1,880	1,216	2,069	648	921	972	966
Whitby					1,913	2,780	2,725	2,180	3,680	2,341
Kapiti	12,239	11,543	9,543	12,783	13,421	14,387	15,318	16,004	15,244	14,728
Waikanae	10,497	11,719	9,950	12,481	12,969	14,296	13,457	16,472	20,342	18,310
Otaki	4,046	3,435	4,088	4,843	4,808	4,344	3,655	4,075	5,436	4,684
	51,085	49,286	45,356	54,604	53,052	54,865	52,707	58,113	62,280	57,667
WAIRARAPA										
Masterton	8,671	8,672	7,389	7,895	7,611	7,342	6,594	7,762	7,720	7,137
Masterton Sth	5,859	6,744	6,140	6,719	6,497	6,567	6,051	4,446	5,421	5,944
Sth Wairarapa	3,420	3,606	3,500	3,070	3,094	3,067	2,987	3,027	2,034	2,597
Greytown	2,872	2,971	2,955	3,051	3,289	3,311	2,815	3,258	3,102	2,929
Carterton	6,958	7,379	6,967	7,477	7,152	7,283	7,625	6,686	6,377	6,155
Pahiatua	4,232	4,016	3,753	3,752	3,143	2,961	2,796	2,277	2,784	2,331
Eketahuna	2,138	1,894	1,537	2,650	2,339	1,688	2,175	2,503	2,376	2,438
Tinui	1,272	1,730	1,363	1,425	1,091	1,167	1,200	755	737	630
Pongaroa	433	362	120	117	...	...	...			
	35,855	37,374	33,724	36,156	34,216	33,386	32,243	30,714	30,551	30,161

MANAWATU										
PN All SS	19,963	19,801	15,820	17,164	22,090	21,671	21,677	22,606	23,726	23,398
PN St Matthew	5,692	5,806	5,062	7,312	6,865	7,185	7,135	5,765	6,171	6,032
PN St Peter's	10,172	9,140	8,166	9,466	9,376	9,204	8,671	9,956	9,298	9,452
Milson				390	461	473	618	596	574	672
Levin	9,968	10,062	8,920	10,727	10,929	10,453	10,206	10,450	10,151	10,437
Feilding	9,513	9,134	8,183	10,179	12,730	10,008	8,845	9,184	9,896	8,293
Foxton	2,738	3,908	3,305	4,044	4,045	4,126	3,047	2,993	2,823	2,678
Shannon	2,389	2,224	1,360	952	859	1,383	1,216	1,071	1,319	1,194
Pohangina	1,440	1,458	1,596	1,791	1,797	2,611	2,469	2,253	2,896	2,835
	61,875	61,533	52,412	62,025	69,152	67,114	63,884	64,874	66,854	64,991
WANGANUI										
Wanganui CC	17,384	15,812	12,240	14,500	12,555	16,024	12,081	12,416	11,588	11,880
Wanganui PD	2,666	2,939	2,428	2,683	2,516	1,999	2,248			
Wanganui East	4,569	5,309	3,599	3,661	3,747	3,174	3,540			
Eastern Wanganui								5,595	5,644	5,898
Gonville	4,679	4,734	4,018	4,430	4,240	4,477	4,477	4,786	4,502	4,043
Castlecliff	2,544	2,456	2,350	2,942	3,013	3,181	3,295	2,933	2,934	2,999
Marton	4,152	4,801	3,858	5,849	5,231	5,265	4,976	4,839	5,071	4,988
Bulls-Rongotea	2,951	2,814	2,301	2,772	2,509	2,526	2,444	2,681	2,361	2,315
Hunterville	1,797	2,366	1,804	1,987	1,777	2,715	1,987	1,443	1,655	1,561
Taihape	3,075	2,898	2,144	2,084	2,410	2,606	2,500	2,485	2,745	2,397
Ruapehu	2,347	2,056	1,470	921	1,393	1,336	1,492	1,598	1,503	1,532
	46,164	46,185	36,212	41,829	39,391	43,303	39,040	38,776	38,003	37,613
SOUTH TARANAKI										
Hawera	7,813	6,596	4,968	7,788	8,310	9,710	8,966	8,115	7,321	7,684
Waverley-Waitotara	1,500	1,500	1,500	750	727	1,572	1,490	1,172	912	556
Patea	2,286	2,187	1,646	1,527	1,366	1,417	1,344	1,448	775	663
Opunake	2,176	1,925	...	...	...	...	...		1,093	943
Manaia	3,171	2,609	...	...	...	...	...		771	1,123
Manaia-Opunake			3,030	1,283	3,249	2,573	3,440	3,158	...	...
Eltham	3,259	3,501	3,372	4,306	4,015	4,084	4,872	4,549	4,372	4,154
	20,205	18,318	14,516	15,654	17,667	19,356	20,112	18,442	15,244	15,123
DIOCESE	391,840	387,618	342,709	383,497	384,515	383,268	374,721	380,256	379,877	371,596

Wellington

Acts of Communion: 1998 to 2004

WELLINGTON	1998	1999	2000	2001	2002	2003	2004
Cathedral	15,297	15,712	16,530	15,724	14,667	15,578	13,906
St Mark	4,491	2,698	3,174	3,309	3,405	3,257	2,924
St Peter	4,399	3,996	4,054	4,453	4,526	4,212	4,033
Wellington Sth	1,215	1,215	1,005	1,115	1,186	1,188	1,173
Brooklyn	2,426	2,711	2,587	2,516	2,021	1,751	1,554
Roseneath	3,072	3,365	4,135	2,813	2,921	2,903	2,977
Hataitai	6,008	6,729	7,289	6,615	6,671	7,699	6,815
Miramar	4,903	5,472	5,540	5,595	5,702	5,118	4,931
Seatoun	3,410	2,952	2,748	2,189	1,941	1,832	1,766
Lyall Bay	3,977	4,187	4,545	3,708	3,870	3,708	3,417
Island Bay	4,596	4,247	4,240	5,131	5,647	6,427	5,384
Kelburn	4,045	3,652	3,085	3,479	3,428	3,524	3,589
	57,839	56,936	58,932	56,647	55,985	57,197	52,469

OHARIU							
Johnsonville	6,829	6,455	6,469	6,208	5,574	5,530	6,215
Newlands	2,993	3,997	3,304	3,041	4,044	3,331	3,233
Churton Park	3,416	3,267	3,195	3,784	4,046	3,340	3,000
Karori-Makara	9,248	7,514	8,198	8,442	7,451	7,373	10,403
Karori West	3,586	3,177	2,867	2,531	2,302	2,500	
Khandallah	3,707	3,291	3,130	3,110	3,938	3,736	3,679
Ngaio	3,846	3,643	3,564	2,541	2,298	2,291	1,591
Onslow							
Wadestown	3,177	2,650	3,533	3,500	3,758	3,193	3,168
Northland	2,627	2,387	2,157	2,227	2,146	2,036	1,717
	39,429	36,381	36,417	35,384	35,557	33,330	33,006
BELMONT							
Lower Hutt	15,505	14,591	13,264	14,512	13,895	13,636	13,829
Naenae	2,869	2,415	2,036	1,509	1,699	2,006	2,060
Taita	2,698	2,738	1,594	1,500	1,340	1,465	1,160
Stokes Valley	2,356	2,155	2,312	2,234	2,033	2,158	2,376
Avalon	5,243	5,070	5,008	4,700	5,016	5,148	4,509
Waiwhetu	6,522	7,859	6,331	9,860	9,860	8,562	7,602
Wainuiomata	5,426	5,518	5,367	5,042	5,045	5,077	4,556
Petone	4,033	4,319	4,202	4,490	4,290	3,769	3,579
Eastbourne	4,537	4,495	4,152	4,392	4,638	4,858	4,570
Trentham	4,219	7,674	8,001	7,302	6,893	6,376	6,533
Upper Hutt	7,352	6,244	7,190	6,921	7,483	6,728	6,404
Silverstream	5,012	5,272	5,238	4,882	4,435	5,700	5,375
	65,772	68,350	64,695	67,344	66,627	65,483	62,553
KAPITI							
Pauatahanui	4,632	4,863	4,562	4,774	4,798	4,613	4,502
Porirua	1,872	1,921	1,998	1,938	1,836	1,891	1,844
Tawa-Linden	10,974	10,077	9,320	10,244	8,896	11,888	13,434
Titahi Bay	1,086	1,014	1,000	958	787	855	759
Whitby	1,836	1,569	1,908	2,146	2,119	2,186	2,507
Kapiti	14,620	14,453	15,158	14,874	14,627	15,808	15,426
Waikanae	19,252	19,345	19,958	17,967	16,718	17,109	17,302
Otaki	4,589	4,398	4,824	4,703	4,536	4,719	3,599
	58,861	57,640	58,728	57,604	54,317	59,069	59,373
WAIRARAPA							
Masterton	6,462	5,995	5,515	5,493	5,439	6,321	6,342
Masterton Sth	5,421	5,276	5,626	5,950	5,880	6,327	5,866
Sth Wairarapa	2,587	2,529	2,323	2,154	2,268	2,379	2,587
Greytown	3,218	3,372	2,995	2,942	2,516	3,039	2,677
Carterton	5,991	6,276	6,381	6,912	6,863	6,996	6,877
Pahiatua	2,012	2,135	2,227	2,012	2,262	2,442	2,515
Eketahuna	2,173	1,531	1,268	1,181	1,044	930	664
Tinui	570	536	560	620	623	601	580
	28,434	27,650	26,895	27,264	26,895	29,035	28,108
MANAWATU							
PN All SS	25,754	25,141	23,425	23,805	23,320	22,931	23,026
PN St Matthew	6,197	5,393	5,444	5,531	6,205	6,424	6,895
PN St Peter's	7,711	7,482	7,472	7,363	9,467	7,383	7,565
Milson	...			402	457	516	640
Levin	10,776	10,122	10,284	9,527	9,495	9,657	9,284

Feilding	9,739						
Oroua		9,451	9,397	9,000	8,501	8,497	8,524
Shannon-Foxton	3,781	3,092	3,451	3,204	3,168	3,303	2,586
Pohangina	2,525	2,772	2,806	2,937	3,321	3,093	3,072
	66,483	63,453	62,279	61,769	63,934	61,804	61,592
WANGANUI							
Wanganui CC	12,747	10,772	11,320	10,967	10,219	10,613	12,941
Eastern Wanganui	6,558	6,830	6,737	6,549	6,827	6,266	6,182
Gonville	4,501	5,118	5,362	4,789	4,909	4,128	3,490
Castlecliff	2,561	2,946	2,855	2,700	2,333	1,284	1,663
Rangitikei	7,479	6,191	5,855	4,926	6,043	5,825	5,908
Taihape	2,346	2,132	1,969	1,546	1,454	1,501	1,260
Ruapehu	1,400	1,380	1,319	1,441	1,307	1,148	895
	37,592	35,369	35,417	32,918	33,092	30,765	32,339
DIOCESE	354,410	345,779	343,363	338,930	336,407	336,683	329,440

Wellington

Acts of Communion: 2005 to 2010

WELLINGTON	2005	2006	2007	2008	2009	2010
Cathedral	12,305	12,447	12,938	12,500	12,754	12,500
St Mark	2,889	2,519	2,500	2,506	2,606	2,075
St Peter	3,549	3,803	3,469	3,354	2,988	3,307
Wellington Sth	1,272	1,867	2,173	2,214	2,603	2,703
Brooklyn	1,323	1,449	1,567	1,575	1,098	1,361
Roseneath	3,000	3,000	2,419	2,271	2,974	2,905
Hataitai	7,190	7,122	7,798	7,620	5,956	5,993
Miramar	4,360	4,992	4,392	2,996	3,854	4,459
Seatoun	1,572	1,776	1,558	1,299		
Lyall Bay	3,636	3,563	3,191	2,446	2,529	2,354
Island Bay	5,106	4,781	4,226	4,089	4,010	3,720
Kelburn	3,500	3,943	4,724	4,623	4,537	4,043
	49,702	51,262	50,955	47,493	45,909	45,420
OHARIU						
Johnsonville	5,880	5,517	5,163	5,233	4,771	4,741
Newlands	3,453	3,184	3,277	3,041	3,056	2,878
Churton Park	3,056	3,466	3,000	4,378	4,378	4,085
Karori	11,778	10,952	9,848	8,807	10,072	8,782
Onslow	5,031	4,992	4,300	4,560	4,087	4,217
Wadestown	3,782	3,878	4,263	4,126	3,730	3,075
Northland	2,018	2,175	2,019	2,488	2,802	2,837
	34,998	34,164	31,870	32,633	32,896	30,615
BELMONT						
Lower Hutt	12,416	12,500	13,020	12,479	12,467	11,818
Naenae	1,694	1,778	2,117	1,882	1,527	1,504
Taita	1,500	1,591	142	716		
Stokes Valley	2,215	2,456	2,563	2,963	2,893	2,976
Avalon	4,669	5,105	5,078	5,592	5,749	5,635
Waiwhetu	7,288	5,701	5,909	6,116	6,494	6,042
Wainuiomata	4,470	4,136	3,401	3,771	3,612	3,269
Petone	3,812	3,569	3,594	3,627	3,942	3,675
Eastbourne	4,830	4,763	4,959	5,369	5,273	5,510

Trentham	6,159	5,518	6,101	6,136	6,624	6,744
Upper Hutt	6,193	6,329	6,062	6,045	5,402	5,576
Silverstream	5,187	5,415	4,541	3,998	3,491	3,193
	60,433	58,861	57,487	58,694	57,474	55,942
KAPITI						
Pauatahanui	6,584	6,860	6,252	5,531	5,893	5,460
Porirua	1,800	1,500	1,336	1,837	1,675	1,650
Tawa-Linden	13,247	13,000	10,727	10,484	9,509	9,817
Titahi Bay	750	742	670	679	679	701
Whitby	2,200	2,223	2,067	2,222	2,740	3,398
Kapiti	14,995	14,781	15,634	15,002	15,502	15,722
Waikanae	18,300	15,123	15,000	14,173	13,954	13,479
Otaki	3,575	3,479	3,773	3,505	3,400	3,347
	61,451	57,708	55,459	53,433	53,352	53,574
WAIRARAPA						
Masterton	6,440	6,699	6,250	6,482	6,903	6,657
Masterton Sth	5,696	6,072	6,268	6,744	5,902	5,187
Sth Wairarapa	2,817	3,066	3,000	3,608	3,244	3,197
Greytown	2,682	2,933	3,602	3,133	3,349	3,880
Carterton	7,114	6,450	6,500	6,179	6,150	5,247
Pahiatua	2,543	2,535	2,667	3,129	3,881	3,899
Eketahuna	1,000	1,162	900	690	729	671
Tinui	600	610	654	920	950	810
	28,892	29,527	29,841	30,885	31,108	29,548
MANAWATU						
PN All SS	23,416	23,858	21,216	19,768	16,374	13,446
PN St Matthew	5,906	5,327	6,028	6,530	4,868	5,461
PN St Peter's	7,164	6,996	7,067	7,423	6,482	6,673
Milson	556	659	666	1,326	999	939
Levin	9,921	10,949	11,312	10,883	10,329	9,680
Oroua	8,000	7,490	8,262	8,421	7,579	8,025
Shannon-Foxton	2,406	2,464	2,422	2,329	2,314	2,350
Pohangina	3,002	2,942	3,000	3,096	2,616	2,571
	60,371	60,685	59,973	59,776	51,561	49,145
WANGANUI						
Wanganui CC	13,000	14,018	1,125	11,302	12,145	12,099
Eastern Wanganui	5,243	4,327	4,011	3,714	3,772	3,777
Gonville	3,125	3,184	2,556	1,631	3,061	2,378
Castlecliff	1,398	2,921	1,584	1,584	1,500	1,500
Rangitikei	5,500	4,902	5,740	5,398	5,434	6,183
Taihape	1,727	1,404	1,370	1,631	1,514	1,345
Ruapehu	783	870	947	371	767	587
	30,776	31,626	17,333	25,631	28,193	27,869
DIOCESE	326,623	323,833	302,918	308,545	300,493	292,113

APPENDIX 6

Parishes: Offerings 1945 to 2010

Note:

Amounts shown up to 1966 are expressed in pounds ((£) prior to the introduction of decimal currency.

Auckland	from 1945-46 to 2010
Christchurch	from 1945-46 to 2010
Dunedin	from 1945-46 to 1984-85
Nelson	not available
Waiapu	from 1959-60 to 1992-93
Waikato and Taranaki	from 1945-46 to 2010
Wellington	from 1945-46 to 2010

Auckland

Offerings (£): 1945-46 to 1953-54

	1945-46	1946-47	1947-48	1948-49	1949-50	1950-51	1951-52	1952-53	1953-54
All Saints, Ponsonby	790	722	715	743	754	690	995	1,105	1,039
Arch Hill	450	502	561	553	605	687	854	915	916
Avondale	313	404	488	560	585	578	563	686	909
Bay of Islands	351	339	410	426	597	723	768	922	777
Birkenhead	297	313	268	324	397	417	436	522	562
Clevedon	392	234	350	449	562	555	590	388	425
Coromandel	41	40	36	40	78	50	34	35	37
Devonport	1,044	1,005	999	1,358	1,412	1,454	1,726	1,751	1,772
East Coast Bays	...	...	...	...	...	...	...	...	374
Ellerslie	631	683	655	707	801	931	1,080	1,081	1,119
Hauraki Plains	153	215	205	112	141	202	379	317	185
Helensville	445	358	510	466	525	737	715	478	330
Henderson	184	173	174	181	188	213	370	370	417
Holy Sepulchre	518	533	556	517	581	544	638	649	639
Hokianga	368	254	329	154	177	158	242	263	223
Hokianga South	...	...	...	...	...	...	281	347	41
Howick	378	389	458	468	580	570	702	739	757
Islands	22	7	64	25	86	129	163	195	187
Kaitia	404	405	277	481	441	569	548	610	681
Kamo-Hikurangi	228	429	619	570	472	540	544	656	524
Kawakawa	...	...	...	...	...	...	...	...	220
Manurewa	...	...	...	...	...	...	625	623	677
Mt Roskill	408	496	550	671	824	896	890	916	1,176
New Lynn	287	288	238	463	459	498	508	526	532
Northcote	736	577	640	675	672	672	705	750	803
Northern Wairoa	1,050	833	1,061	1,140	1,110	1,418	1,482	1,535	1,704
Onehunga	507	555	970	1,246	1,118	1,091	1,374	1,258	1,477
Orewa	...	...	...	...	...	...	...	...	208
Otahuhu	957	1,098	1,186	1,169	1,102	1,315	1,446	1,575	1,663
Papakura	419	448	574	591	566	366	503	527	634
Paparoa	477	485	608	597	574	663	720	775	737
Papatoetoe	331	521	540	734	907	1,175	692	750	771
Pt Chevalier	352	336	302	296	339	383	488	480	514
Pukekohe	687	633	457	496	356	399	861	901	644
Royal Oak	266	259	...	...	...	...	...	...	...
St Aidan Remuera	1,242	1,114	1,139	1,208	1,321	1,154	1,180	1,404	1,463
St Alban Balmoral	506	533	573	552	553	592	675	683	734
St Andrew Epsom	1,083	1,055	934	1,073	1,517	1,454	1,651	1,681	1,849
St Barnabas Mt Eden	1,096	963	966	1,066	989	1,088	1,207	1,237	1,400
St Columba Grey Lynn	420	363	362	408	400	458	498	490	527
St George Epsom	513	463	569	634	783	705	763	624	692

St Luke Mt Albert	1,075	903	935	1,397	1,378	1,314	1,501	1,482	1,542
St Mark Remuera	1,206	1,274	1,393	1,386	1,549	1,721	1,839	2,319	2,230
St Mary Parnell	1,477	1,201	1,247	1,227	1,370	1,650	1,504	1,440	2,223
St Matthew	768	867	850	886	883	895	949	897	950
St Paul	511	505	485	594	581	623	703	837	902
St Thomas Freemans Bay	427	349	323	336	330	380	338	314	376
Stanley Bay	174	195	179	...	...	...	...	...	...
Takapuna	1,303	1,351	1,252	1,522	1,721	1,834	2,286	2,456	2,153
Tamaki West	791	889	1,014	1,263	1,367	1,263	1,283	2,109	2,677
Thames	497	427	437	392	498	594	603	646	623
Tuakau	273	422	491	657	758	737	706	647	935
Waimate North	377	559	757	214	674	581	893	993	698
Waiuku	313	256	249	338	359	227	238	535	582
Warkworth	533	562	611	759	326	753	812	994	988
Whangarei	1,183	1,181	1,090	1,286	1,500	1,804	2,275	1,606	2,412
TOTAL	29,254	28,966	30,656	33,410	35,866	38,450	43,826	46,039	49,630

Auckland

Offerings (£): 1954 (part) to 1960

	1954*	1955	1956	1957	1958	1959	1960
All Saints, Ponsonby	952	1,225	2,190	2,299	2,845	3,350	3,556
Arch Hill	720	845	1,650	1,771	2,375	1,886	1,078
Avondale	666	924	869	2,632	2,726	2,308	1,747
Bay of Islands	494	1,154	1,175	1,437	1,539	2,947	2,559
Birkenhead	489	669	875	1,232	1,665	1,696	1,879
Bombay	...	234	371	1,053	1,192	1,099	1,131
Clevedon	459	818	571	2,734	1,902	2,311	1,720
Coromandel	48	53	42	36	319	435	724
Devonport	1,473	1,666	1,353	4,153	3,836	3,784	4,071
East Coast Bays	383	570	659	712	2,723	2,263	2,857
Ellerslie	914	1,446	2,708	4,714	5,264	4,840	4,148
Hauraki Plains	202	270	895	1,591	2,484	2,057	1,635
Helensville	377	409	782	3,171	2,307	1,653	1,525
Henderson	465	996	550	2,543	3,051	1,374	1,451
Holy Sepulchre	399	554	657	460	513	666	1,030
Hokianga	434	665	652	758	1,006	1,166	1,220
Hokianga South	14	33	30	13	...	...	...
Howick	798	1,344	1,039	2,834	2,998	2,589	2,534
Islands	137	233	395	172	494	541	726
Kaitaia	481	469	1,124	3,636	1,135	2,913	3,086
Kamo-Hikurangi	402	436	127	459	1,623	2,222	2,077
Kawakawa	467	519	667	893	954	931	727
Kohimarama	...	1,134	1,550	2,188	2,125	2,259	4,632
Manurewa	579	878	1,100	602	1,079	2,695	2,269

Mt Roskill	1,033	1,561	1,321	5,888	5,461	5,621	5,398
New Lynn	443	1,170	1,188	3,976	2,265	4,060	4,053
Northcote	578	868	1,004	1,937	2,486	2,724	3,154
Northern Wairoa	1,401	1,888	1,878	2,536	4,473	3,636	3,882
Onehunga	1,336	877	2,510	3,287	3,246	2,594	2,322
Orewa	178	406	353	969	1,356	1,048	1,010
Otahuhu	1,089	1,305	881	4,432	2,831	1,829	2,572
Panmure	1	543	635	1,815	1,385	1,787	1,697
Papakura	614	1,031	1,257	2,652	1,147	3,807	1,188
Paparoa	723	1,017	1,428	5,232	1,578	2,758	3,405
Papatoetoe	639	795	1,503	4,323	2,495	2,218	3,003
Pt Chevalier	493	642	1,090	2,012	1,638	1,383	1,937
Pukekohe	774	764	1,178	2,707	3,202	2,270	1,736
Royal Oak	...	946	1,132	1,194	1,118	1,521	1,479
Ruawai			...	...	...	871	2,163
St Aidan Remuera	1,273	2,039	2,969	1,309	5,363	5,488	4,765
St Alban Balmoral	568	747	1,228	1,125	1,673	1,912	1,669
St Andrew Epsom	1,444	1,957	5,517	5,950	3,371	4,443	4,149
St Barnabas Mt Eden	1,052	1,424	1,424	3,643	2,540	2,309	2,477
St Chad Meadowbank							1,663
St Columba Grey Lynn	411	466	790	1,348	1,134	1,416	1,608
St George Epsom	506	954	979	1,095	1,151	2,510	2,735
St Heliers Bay	...	1,220	1,556	3,779	2,178	5,806	4,141
St Luke Mt Albert	1,170	1,654	1,119	3,042	2,907	3,438	3,495
St Mark Remuera	2,031	2,668	4,150	5,010	5,694	5,666	5,024
St Mary Parnell	1,505	2,051	2,443	4,649	2,775	4,541	4,803
St Matthew	673	879	1,001	1,117	797	830	1,163
St Paul	818	1,252	2,190	2,949	3,224	2,965	2,661
St Thomas Freemans Bay	327	301	439	678	587	394	315
Takapuna	1,739	2,536	2,131	2,411	2,843	2,765	4,848
Tamaki West	2,273	...					
Thames	441	683	761	2,432	4,684	4,185	3,440
Tuakau	852	993	1,021	1,218	1,882	2,284	2,035
Waimate North	295	525	565	2,676	1,928	1,754	1,214
Waiuku	371	525	596	1,773	1,789	1,791	2,834
Warkworth	806	1,122	825	2,730	1,694	1,855	2,969
Whangarei	1,609	2,457	1,678	5,303	5,586	5,007	7,245
TOTAL	40,819	57,810	72,771	139,290	134,636	147,471	152,634

Auckland

Offerings (£): 1961 to 1966

	1961	1962	1963	1964	1965	1966
All Saints, Ponsonby	3,130	3,846	3,400	3,880	2,864	3,709
Arch Hill	1,552	1,533	1,404	547	...	...
Avondale	2,943	2,765	3,187	3,156	3,038	2,477
Bay of Islands	2,336	2,206	2,488	2,550	2,386	2,617
Birkenhead	1,957	1,689	1,850	1,671	1,966	3,370
Blockhouse Bay	...	...	...	...	...	588
Bombay	1,150	1,289	1,247	1,453	1,042	1,741
Clevedon	2,173	2,547	2,522	2,201	2,026	1,995
Coromandel	914	767	901	1,024	1,264	1,531
Devonport	4,131	4,375	4,478	4,091	4,643	4,540
East Coast Bays	2,768	3,144	3,799	3,622	3,500	3,835
Ellerslie	4,105	3,913	1,838	1,971	1,773	1,973
Glen Eden	...	...	...	...	2,115	2,423
Glen Innes	...	...	312	645	855	1,496
Glenfield	...	...	...	...	...	1,096
Hauraki Plains	1,850	1,465	1,582	1,627	1,936	1,775
Helensville	2,265	2,254	2,210	2,137	2,576	2,603
Henderson	2,429	2,607	2,109	2,336	2,608	3,078
Holy Sepulchre	1,107	1,112	865	...	...	...
Hokianga	1,400	1,303	1,978	1,861	1,894	2,810
Howick	3,239	3,605	2,921	3,673	2,634	4,063
Islands	788	854	1,219	996	957	1,066
Kaitia	2,759	2,979	2,986	3,445	3,442	3,543
Kamo-Hikurangi	2,087	1,823	1,849	1,877	1,759	1,753
Kawakawa	1,065	842	1,102	1,456	1,336	1,217
Kohimarama	3,029	2,634	4,560	4,403	3,760	4,827
Mangere East	...	934	1,255	1,550	1,701	2,006
Manurewa	2,791	2,019	2,667	3,035	3,998	4,319
Marsden	...	...	...	...	...	260
New Lynn	4,301	5,096	5,860	5,225	4,474	4,328
Northcote	2,963	3,550	3,273	3,135	3,295	2,908
Northern Wairoa	3,333	3,591	3,382	2,973	2,983	3,645
Onehunga	2,360	2,700	2,556	2,211	2,237	2,123
One Tree Hill	...	...	1,900	1,922	2,451	2,228
Orewa	1,152	1,289	1,647	1,474	1,562	1,577
Otahuhu	3,110	2,500	2,459	2,370	2,113	2,282
Otara	...	...	...	...	568	877
Panmure	1,972	1,714	1,536	1,486	1,679	2,495
Papakura	4,963	4,772	3,875	3,361	3,488	5,560
Paparoa	3,189	3,478	3,564	2,405	3,123	3,212
Papatoetoe	4,018	3,391	3,878	4,569	4,084	4,847

Pt Chevalier	1,875	1,594	1,434	1,441	1,595	1,666
Pukekohe	2,368	3,273	2,818	2,819	2,911	3,865
Royal Oak	1,663	1,624	1,354	1,362	1,290	1,383
Ruawai	1,989	1,900	1,711	1,687	1,909	1,925
St Aidan Remuera	4,703	5,595	5,672	4,876	7,151	5,019
St Alban Balmoral	1,559	1,892	1,684	1,553	1,540	1,669
St Andrew Epsom	5,481	6,712	5,566	6,553	5,733	6,772
St Barnabas Mt Eden	3,242	3,247	2,879	2,898	3,020	3,009
St Chad Meadowbank	2,630	2,827	2,262	2,222	1,818	2,226
St Chad Sandringham	2,016	2,532	2,924	2,661	2,455	2,592
St Columba Grey Lynn	1,826	1,605	1,616	1,661	1,740	2,211
St George Epsom	2,973	2,749	2,397	2,399	2,187	2,446
St Heliers Bay	9,648	10,047	9,183	9,998	11,101	7,088
St Luke Mt Albert	3,630	4,811	4,221	4,968	5,148	4,730
St Margaret Hillsborough	2,620	3,059	3,809	4,305	4,277	4,794
St Mark Remuera	5,135	6,607	7,692	6,267	5,940	7,439
St Martin Mt Roskill	1,814	2,668	2,532	2,504	2,579	2,752
St Mary Parnell	6,921	6,563	5,663	5,505	5,142	5,195
St Matthew	1,430	1,117	1,205	1,145	1,879	2,265
St Paul	3,847	4,137	3,942	3,866	3,778	4,960
St Thomas Freemans Bay	233	219	537	736	249	577
St Thomas Tamaki	...	...	...	...	...	4,445
Takapuna	6,676	6,837	7,125	7,285	8,393	7,627
Te Atatu	...	...	1,108	1,485	1,530	1,475
Thames	3,707	3,496	3,718	3,299	2,839	3,740
Tuakau	1,690	1,695	2,465	1,699	2,370	1,764
Waimate North	2,025	1,651	1,606	1,427	1,554	1,822
Waiuku	2,202	2,877	3,539	2,915	1,734	2,813
Warkworth	3,288	4,774	4,127	3,089	2,162	2,166
Wellsford	...	...	...	524	2,662	2,346
Whangarei	6,757	10,614	10,380	10,663	12,700	9,776
TOTAL	177,277	191,308	193,828	190,120	197,516	215,350

Auckland Offerings (\$): 1967 to 1974

	1967	1968	1969	1970	1971	1972	1973	1974
All Saints, Ponsonby	7,965	8,323	6,765	6,765	6,765	6,794	12,184	16,278
Avondale	3,154	4,260	5,508	5,096	5,674	6,194	7,684	9,170
Bay of Islands	2,340	3,801	2,009	3,012	3,827	5,532	8,192	8,592
Birkdale-Beachhaven	...	...	...	...	...	...	5,149	5,852
Birkenhead	11,062	5,095	5,185	10,154	10,032	11,374	8,897	9,097
Blockhouse Bay	2,851	3,535	3,760	4,142	4,761	7,455	7,261	6,974
Bombay	2,375	3,012	4,009	3,228	3,284	4,921	4,403	7,537

Campbells Bay							11,794	12,977
Clevedon	5,209	4,116	4,618	4,596	5,060	6,363	8,467	7,686
Coromandel	2,697	2,791	2,798	3,241	3,495	3,893	5,681	5,532
Devonport	8,663	8,761	10,229	13,221	15,598	16,793	21,039	22,708
East Coast Bays	7,380	8,505	9,803	12,447	13,324	16,434	...	...
Ellerslie	3,845	3,681	3,653	2,770	6,003	9,130	11,502	14,848
Glen Eden	3,710	3,839	4,046	5,013	4,536	6,361	7,207	7,998
Glen Innes	2,878	2,181	2,588	2,588	2,661	3,254	2,635	2,852
Glenfield	3,652	3,852	3,350	4,146	5,040	7,601	7,902	11,661
Hauraki Plains	4,146	2,754	2,770	3,163	3,977	6,235	6,923	7,071
Helensville	5,098	5,397	4,819	5,252	6,629	6,376	8,589	8,414
Henderson	2,972	6,590	5,802	8,688	9,691	10,076	12,479	16,076
Hokianga	5,080	136	...	...	...	...		
Hokianga South	...	1,886	1,586	1,379	1,335	1,203	...	5,034
Hokianga North	...	2,722	2,795	1,447	1,455	3,056	4,210	3,304
Howick	10,953	14,161	13,479	14,240	22,429	25,488	28,267	31,900
Islands	1,912	1,946	1,680	1,504	1,346	2,114	2,420	3,137
Kaitaia	6,860	7,831	7,529	8,845	11,344	13,165	12,904	14,759
Kamo-Hikurangi	4,552	4,578	3,107	3,107	6,277	5,906	7,884	9,050
Kawakawa	2,957	2,716	2,497	2,461	3,977	4,037	3,144	...
Kohimarama	8,555	12,131	11,138	13,354	14,820	19,079	21,875	22,111
Lynfield	...	...	...	...	...	3,748	4,190	4,926
Mangere East	5,015	5,407	6,082	5,807	6,431	...	...	...
Manurewa	10,280	10,311	9,687	12,214	11,150	14,575	20,890	20,941
Marsden	...	321	1,191	797	997	1,470	2,490	2,740
Milford	...	...	...	...	9,733	11,111	13,363	16,275
New Lynn	8,425	8,192	5,393	5,279	5,034	6,686	8,939	11,322
Northcote	5,937	5,116	7,466	7,466	9,328	11,997	11,220	12,805
Northern Wairoa	5,963	6,972	7,469	6,140	6,998	10,402	12,040	10,625
Onehunga	3,841	2,802	2,510	4,594	2,608	2,921	3,025	3,676
One Tree Hill	3,770	3,786	4,194	3,533	4,414	5,830	8,787	7,524
Orewa	3,415	2,966	3,026	3,111	4,053	4,327	5,484	5,412
Otahuhu	4,554	4,319	4,044	3,862	5,705	6,139	7,045	7,040
Otara	2,948	2,425	2,339	2,359	2,818	2,642	2,500	3,561
Pakuranga	...	...	...	...	4,865	6,787	9,447	11,982
Panmure	5,656	6,342	8,356	8,998	6,705	5,870	6,121	5,348
Papakura	6,595	7,248	6,599	7,160	12,283	11,874	15,271	15,534
Paparoa	4,793	3,992	2,705	2,705	2,902	4,240	6,479	8,618
Papatoetoe	10,820	9,072	11,730	9,313	14,392	16,675	19,980	25,146
Pt Chevalier	3,967	3,744	2,860	3,092	4,107	4,947	5,184	6,064
Pukekohe	8,512	8,080	9,617	9,585	11,580	12,043	13,972	13,769
Royal Oak	2,592	2,608	3,089	2,671	3,316	3,530	5,455	6,364
Ruawai	4,160	4,189	4,197	4,653	4,828	5,026	5,312	5,251
St Aidan Remuera	16,024	17,530	16,237	18,682	24,975	29,543	32,925	34,036

St Alban Balmoral	3,717	3,956	2,945	3,278	4,017	4,700	6,091	7,326
St Andrew Epsom	14,308	14,821	15,095	15,128	21,664	22,663	25,346	25,314
St Barnabas Mt Eden	6,082	6,991	6,248	6,566	10,528	10,339	11,727	10,638
St Chad Meadowbank	5,095	6,042	6,826	5,347	9,525	8,903	10,150	9,411
St Chad Sandringham	6,295	4,702	4,215	3,972	5,626	7,287	8,050	8,352
St Columba Grey Lynn	4,977	4,917	5,072	4,958	5,699	6,468	6,095	7,767
St George Epsom	7,172	5,411	3,208	2,643	8,122	7,977	8,331	9,031
St Heliers Bay	16,228	14,920	9,742	12,324	17,262	19,766	22,374	24,318
St Luke Mt Albert	7,031	10,843	14,599	14,416	12,980	16,889	17,773	20,723
St Margaret Hillsborough	9,122	10,057	9,326	11,871	14,890	15,606	15,906	17,893
St Mark Remuera	16,013	16,817	18,968	21,461	31,348	35,829	38,112	41,886
St Martin Mt Roskill	5,195	6,540	5,526	6,717	6,717	7,077	9,495	11,301
St Mary Parnell	11,319	11,791	13,498	14,695	18,220	18,231	23,752	25,983
St Matthew	4,486	3,752	2,457	1,529	3,622	5,633	5,771	5,466
St Paul	10,599	9,560	11,053	12,776	17,437	21,951	26,180	28,427
St Thomas Freemans Bay	289	...	...	...	...			
St Thomas Tamaki	9,775	8,880	10,249	9,057	11,801	12,108	16,437	16,098
Sth Bay of Islands								6,586
Takapuna	14,018	13,725	19,687	24,638	15,836	21,476	21,529	24,226
Te Atatu	3,214	3,613	3,512	3,777	4,202	4,501	4,310	4,786
Thames	7,192	8,123	7,005	6,638	7,743	8,422	9,856	10,555
Titirangi				1,628	4,765	6,278	7,091	7,797
Torbay							8,392	9,549
Tuakau	4,626	4,512	4,628	6,114	6,815	7,184	6,320	6,529
Waimate North	3,887	2,920	3,981	4,080	5,587	3,917	4,163	6,190
Waiuku	5,979	6,764	5,818	7,490	8,959	10,405	11,325	11,288
Warkworth	3,745	4,156	4,428	3,859	4,492	5,134	8,417	7,792
Wellsford	4,474	3,640	4,349	3,818	4,674	5,165	5,497	5,924
Whangarei	22,776	25,115	19,133	18,885	26,782	30,407	35,285	36,615
DIOCESE	445,747	456,590	455,882	493,545	621,875	715,533	832,586	917,348

Auckland

Offerings: 1975 to 1983

	1975	1976	1977	1978	1979	1980	1981	1982	1983
All Saints, Ponsonby	18,909	21,611	21,305	24,431	26,273	30,501	36,484	35,438	43,416
Avondale	8,593	9,216	10,611	11,323	11,822	12,345	15,061	18,565	19,190
Bay of Islands	11,297	13,918	14,436	19,842	22,126	22,055	29,867	35,369	42,906
Birkdale-Beachhaven	7,594	9,094	10,226	12,360	14,744	15,649	17,993	21,407	23,560
Birkenhead	10,575	10,970	13,282	14,318	15,341	17,718	18,366	22,244	21,242
Blockhouse Bay	6,905	10,812	16,460	21,132	30,879	43,490	57,324	72,389	96,816
Bombay	5,098	9,309	10,998	10,663	12,565	14,420	14,357	18,306	22,027
Bucklands Beach		16,823	18,192	20,653	31,483	32,025	34,837	37,203	55,690

Campbells Bay	14,743	16,136	18,620	23,554	22,823	27,762	31,512	31,546	31,151
Clevedon	9,480	9,833	12,449	11,817	14,599	15,878	16,287	19,843	23,962
Coromandel	7,901	10,485	20,495	27,594	24,907	26,054	26,872	35,094	37,221
Devonport	25,025	22,705	26,236	27,394	31,628	34,363	42,830	50,219	56,322
Ellerslie	16,580	22,725	20,402	21,524	24,899	24,916	24,891	32,249	37,245
Glen Eden	10,487	11,711	12,360	14,259	14,756	15,980	18,796	21,101	28,586
Glen Innes	3,848	6,165	7,075	7,935	8,830	10,333	12,220	13,053	11,999
Glenfield	20,574	20,937	24,361	23,878	26,931	31,742	35,169	44,453	45,371
Hauraki Plains	6,490	8,865	10,990	13,817	17,834	16,159	24,125	22,709	32,047
Helensville	14,018	16,644	17,551	21,777	19,118	26,835	26,388	29,395	28,915
Henderson	20,312	22,213	24,045	28,229	31,232	36,996	48,226	44,364	45,856
Hokianga South	5,977	7,345	8,973	7,444	12,741	16,956	14,139	12,442	14,415
Hokianga North	4,989	5,113	5,394	7,220	9,187	8,641	8,690	6,544	5,344
Howick	35,702	37,179	40,817	46,168	53,380	63,976	78,157	91,178	96,660
Islands	3,423	3,195	2,859	3,302	3,440	4,088	7,182	8,283	13,300
Kaitia	14,467	18,744	20,321	23,006	24,923	24,347	25,299	32,421	31,457
Kamo-Hikurangi	9,740	11,360	13,328	15,238	18,370	22,937	22,028	26,338	30,207
Kohimarama	24,142	26,475	29,787	32,905	36,824	36,884	42,606	51,392	55,184
Lynfield	6,843	8,175	8,176	8,161	10,526	10,526	15,068	15,068	21,785
Mangere East	7,501	8,992	8,823	10,995	11,349	11,878	11,851	16,063	15,005
Manurewa	24,855	28,573	29,702	32,507	40,363	43,367	52,275	73,189	74,981
Marsden	2,627	2,512	2,370	2,301	2,753	3,737	6,217	9,768	7,909
Massey East			...	3,556	4,631	11,999	12,325	14,221	14,930
Milford	16,965	20,513	21,827	23,837	26,879	26,096	28,156	32,611	35,097
New Lynn	12,384	12,954	15,465	18,398	19,830	24,189	26,751	32,804	29,999
Northcote	16,112	16,025	15,434	18,632	22,350	25,958	26,541	30,307	35,293
Northern Wairoa	11,228	15,689	17,439	19,472	19,306	20,918	21,996	26,532	22,269
Onehunga	3,507	5,356	7,688	8,924	11,276	15,235	15,463	18,456	20,513
One Tree Hill	8,445	9,197	9,510	11,437	15,000	16,773	18,791	22,631	20,622
Orewa	6,575	9,985	8,253	12,068	12,196	17,547	21,616	21,200	23,626
Otahuhu	8,890	10,326	10,143	10,793	12,124	14,758	18,806	18,775	22,922
Otara	3,497	3,705	6,312	5,690	7,083	7,461	7,493	6,153	6,032
Pakuranga	15,763	19,228	24,234	28,752	32,061	41,898	56,870	64,375	61,720
Panmure	6,079	6,922	7,052	7,168	7,202	8,373	9,817	13,125	14,403
Papakura	20,091	28,215	27,155	37,970	51,030	57,926	59,114	61,260	69,390
Paparoa	7,347	10,524	14,132	16,176	18,236	19,299	17,082	22,441	28,363
Papatoetoe	27,959	32,147	29,996	31,102	34,784	34,917	37,238	36,414	59,793
Pt Chevalier	6,885	7,628	8,338	9,086	11,097	12,397	17,433	20,193	22,769
Pukekohe	18,574	23,222	24,602	27,284	31,218	37,714	33,566	45,302	42,749
Royal Oak	7,863	9,419	10,299	12,469	13,779	15,789	18,157	19,892	19,516
Ruawai	5,338	4,427	4,427	12,907	12,907	15,859	16,936	25,340	24,933
St Aidan Remuera	34,373	43,932	46,941	47,444	53,056	59,826	64,422	67,670	79,070
St Alban Balmoral	7,809	10,021	10,156	10,096	8,054	7,421	10,414	17,666	21,609

St Andrew Epsom	25,993	30,905	41,066	38,419	43,990	48,994	57,357	69,470	65,147
St Barnabas Mt Eden	12,395	11,950	16,006	17,360	18,392	18,886	21,759	28,679	27,543
St Chad Meadowbank	13,726	15,403	18,606	23,107	25,188	28,194	29,529	36,374	43,267
St Chad Sandringham	8,358	8,188	7,706	9,469	9,410	11,553	14,961	17,053	17,363
St Columba Grey Lynn	8,087	7,903	8,158	9,283	9,558	11,133	11,772	13,394	14,804
St George Epsom	11,122	12,551	13,644	16,790	16,730	20,126	25,603	30,177	28,891
St Heliers Bay	25,646	29,851	32,615	33,111	34,843	40,905	53,239	54,040	64,297
St Luke Mt Albert	21,563	25,214	25,532	31,363	32,594	39,494	49,237	56,712	58,387
St Margaret Hillsborough	20,453	27,358	33,238	36,912	41,306	45,983	64,205	60,837	65,533
St Mark Remuera	46,116	51,576	49,919	49,398	49,343	54,813	63,606	77,148	78,530
St Martin Mt Roskill	12,606	14,937	18,295	22,795	26,666	29,499	30,143	34,508	25,509
St Mary Parnell	28,965	34,914	34,222	36,497	39,982	53,734	59,982	66,914	74,009
St Matthew	6,128	5,971	7,159	8,280	10,652	16,251	16,007	24,308	22,125
St Paul	37,660	47,708	57,521	57,966	53,855	58,875	64,116	83,047	76,213
St Thomas Tamaki	17,967	19,483	18,041	20,542	22,370	23,123	27,461	31,657	37,356
Sth Bay of Islands	10,782	10,303	11,733	12,281	14,066	14,802	14,493	15,824	...
Takapuna	24,203	26,444	37,168	43,690	54,115	65,138	73,226	87,102	91,643
Te Atatu	7,893	8,141	11,149	7,356	10,847	12,989	16,514	19,105	21,716
Thames	11,742	13,099	13,917	15,406	18,820	22,142	24,912	32,096	35,562
Titirangi	8,962	13,032	15,818	19,893	20,937	19,490	23,259	25,350	27,963
Torbay	12,447	17,112	19,750	25,165	26,652	33,707	41,539	48,768	45,143
Tuakau	8,089	8,682	9,873	12,512	15,608	18,398	19,523	25,280	19,890
Waimate North	9,496	9,102	12,381	11,095	14,521	16,335	17,506	17,063	20,307
Waiuku	13,007	13,900	15,888	15,955	14,866	19,826	22,177	25,456	29,457
Warkworth	9,775	11,772	12,336	14,874	15,962	16,413	19,920	22,848	25,044
Wellsford	7,338	9,988	10,192	12,338	12,463	12,335	13,398	14,320	18,361
Whangarei	40,558	44,494	48,627	58,571	62,819	61,526	70,168	92,208	124,364
DIOCESE	1,065,456	1,257,251	1,400,607	1,579,436	1,767,300	2,009,575	2,299,716	2,674,739	2,903,811

Auckland Offerings: 1984 to 1993

	1984	1985	1986	1987	1990	1991	1992	1993
Albany-Greenhithe								17,805
All Saints, Ponsonby	48,987	48,763	57,783	60,954	68,962	70,025	63,709	60,107
Avondale	20,687	18,736	22,660	23,677	27,145	22,307	27,750	27,115
Bay of Islands	49,725	59,752	59,875	58,538	65,393	68,224	97,388	66,890
Birkdale-Beachhaven	20,418	21,143	26,192	37,492	57,512	65,084	63,833	59,091
Birkenhead	27,128	27,047	28,626	34,636	41,373	43,072	51,724	58,725
Blockhouse Bay	120,119	149,849	177,917	213,128	254,866	276,499	296,092	295,556
Bombay	19,319	20,681	19,212	23,243	24,200	21,155	24,850	29,194

Bucklands Beach	53,085	55,781	63,770	85,366	105,252	111,743	113,214	117,814
Campbells Bay	34,701	41,208	54,803	47,737	62,772	61,677	68,882	63,130
Clevedon	26,080	25,284	26,019	27,134	48,356	50,326	55,583	46,019
Coromandel	27,940	29,324	28,066	33,099	42,449	42,034	39,146	38,044
Devonport	70,073	73,717	82,987	87,536	87,900	94,427	102,530	97,497
Ellerslie	38,336	42,859	39,773	40,778	30,556	33,996	36,065	42,036
Glen Eden	25,845	25,794	27,361	27,551	31,873	58,288	40,058	36,404
Glen Innes	14,056	9,648	12,887	12,931	15,932	13,941	11,899	13,614
Glenfield	46,494	43,647	36,977	36,429	62,177	41,450	37,817	21,359
Hauraki Plains	37,911	34,212	37,615	40,104	39,340	42,771	36,579	34,786
Helensville	31,074	33,023	34,726	37,939	39,899	40,234	39,885	40,584
Henderson	46,708	42,580	50,686	63,735	62,872	66,738	102,240	69,689
Hokianga South	14,372	14,870	14,758	11,271	15,726	13,524	13,454	13,458
Hokianga North	6,659	8,109	7,372	7,446	7,428	6,924	7,238	7,862
Howick	105,958	107,062	107,062	140,278	160,616	157,980	142,721	142,792
Islands	15,013	11,521	13,095	28,822	33,323	26,886	29,880	27,985
Kaitia	79,209	32,735	43,565	49,852	69,647	84,222	82,154	71,372
Kamo-Hikurangi	28,225	28,578	29,786	32,162	34,506	35,057	32,215	31,170
Kawakawa	2,881	3,027	4,031	3,112	7,035	6,506	6,546	5,907
Kohimarama	57,273	75,134	76,070	55,864	65,008	63,897	64,495	64,605
Lynfield	26,021	35,991	54,364	68,859	89,544	78,284	102,389	76,904
Mangere East	13,526	11,935	12,047	13,344	9,705	10,808	11,959	10,010
Manurewa	70,462	86,439	106,344	117,699	100,000	100,525	100,776	101,023
Marsden	11,835	14,656	21,421	14,208	27,224	27,650	23,854	16,420
Massey East	12,759	15,493	17,885	25,496	49,814	48,978	38,351	34,598
Milford	39,343	39,561	41,936	52,064	64,666	66,986	70,524	57,871
New Lynn	31,203	24,234	33,889	42,896	42,858	40,296	42,505	34,299
Northcote	43,112	40,452	47,103	45,449	49,804	50,638	54,010	48,696
Northern Wairoa	26,956	28,847	24,447	26,052	45,715	41,101	41,219	43,969
Onehunga	23,599	25,461	28,177	30,389	25,924	28,482	24,138	26,526
One Tree Hill	21,349	29,510	33,914	36,880	39,837	36,802	40,402	43,520
Orakei				40,689	41,492	43,654	50,445	49,655
Orewa	30,000	36,345	43,593	50,845	68,002	63,034	65,779	82,379
Otahuhu	21,617	19,667	20,408	16,736	18,040	18,345	16,450	16,911
Otara	5,339	4,054	5,706	5,024	5,333	...		
Pakuranga	64,781	70,316	74,541	90,967	66,559	58,891	55,209	57,588
Panmure	12,442	12,481	16,758	17,984	18,011	17,722	17,867	16,529
Papakura	65,949	67,081	77,795	81,371	85,651	79,011	78,846	74,674
Paparoa	27,262	26,472	32,996	29,223	34,593	35,250	29,608	32,497
Papatoetoe	70,279	75,813	91,378	92,316	117,490	120,918	131,105	117,544
Pt Chevalier	23,941	24,030	27,041	28,444	25,764	26,682	24,781	26,289
Pukekohe	50,479	46,794	50,086	54,445	51,630	55,706	54,194	54,933
Royal Oak	21,043	20,889	26,919	35,021	22,664	24,485	21,403	18,890
Ruawai	24,408	25,786	24,932	26,233	27,181	25,246	27,951	27,631

St Aidan Remuera	96,017	101,736	124,168	148,659	169,022	194,442	171,389	161,466
St Alban Balmoral	22,819	21,361	27,926	24,754	39,213	37,660	40,148	30,951
St Andrew Epsom	70,111	69,390	80,222	81,115	101,354	108,106	106,516	104,179
St Barnabas Mt Eden	30,206	33,391	43,583	40,439	39,511	33,823	39,918	42,050
St Chad Meadowbank	45,869	44,253	48,570	56,784	68,265	77,603	72,231	76,130
St Chad Sandringham	21,061	20,348	21,856	23,486	21,561	23,064	23,843	23,968
St Columba Grey Lynn	13,164	13,603	17,705	20,992	25,174	18,842	21,210	18,800
St George Epsom	33,832	44,979	44,484	44,918	55,844	65,247	65,643	74,390
St Heliers Bay	63,542	69,919	62,547	69,733	78,723	76,040	73,951	68,927
St Luke Mt Albert	61,696	64,809	77,132	86,422	105,560	107,208	111,857	102,481
St Margaret Hillsborough	69,495	71,292	87,260	93,180	120,247	124,787	123,491	119,012
St Mark Remuera	79,578	80,955	77,733	84,310	86,872	98,085	104,905	110,704
St Martin Mt Roskill	27,979	28,563	31,960	31,157	31,235	40,955	41,885	36,079
St Mary Parnell	83,798	88,191	93,111	112,227	147,570	144,188	170,203	132,926
St Matthew	25,767	27,646	30,034	33,134	55,243	44,025	46,175	56,876
St Paul	84,548	76,058	79,589	87,772	83,023	85,458	81,442	54,617
St Thomas Tamaki	35,172	34,639	41,840	41,879	50,787	46,915	54,680	50,371
Takapuna	99,138	106,096	122,844	136,320	137,058	142,586	149,945	141,456
Te Atatu	21,845	26,275	29,946	31,592	33,121	33,789	34,753	35,711
Thames	41,999	41,325	45,575	48,862	56,951	61,459	63,790	60,758
Titirangi	28,497	30,027	22,529	21,908	36,113	41,000	39,575	38,191
Torbay	45,261	48,805	47,637	45,295	48,257	48,745	51,473	57,444
Tuakau	26,238	21,573	30,780	31,794	33,725	30,956	32,159	30,526
Turanga						17,046	18,848	18,960
Waimate North	26,799	27,126	31,425	24,426	41,346	52,398	36,104	33,638
Waiuku	27,583	31,837	32,723	37,735	44,460	47,911	38,706	56,270
Warkworth	25,570	34,490	38,278	44,267	57,124	67,467	72,627	67,651
Wellsford	14,244	16,397	18,773	19,143	19,894	22,288	20,764	18,857
Whangarei	141,064	141,624	146,623	147,095	176,358	166,518	161,959	161,514
DIOCESE	3,168,873	3,283,099	3,654,207	4,032,846	4,653,230	4,777,092	4,881,902	4,637,064

Auckland

Offerings: 1994 to 2001

	1994	1995	1996	1997	1998	1999	2000	2001
Albany-Greenhithe	19,971	24,990	38,184	37,379	27,375	48,062	30,559	30,881
All Saints, Ponsonby	66,261	57,734	60,362	62,587	68,083	72,368	68,307	73,907
Avondale	31,127	35,572	36,337	36,768	56,030	47,175	38,686	37,024
Bay of Islands	81,073	82,750	78,478	87,505	86,139	87,571	83,289	65,902
Birkdale-Beachhaven	63,425	66,058	67,447	66,277	59,234	71,159	101,152	84,581
Birkenhead	46,050	49,297	55,611	55,405	62,185	57,204	57,712	55,251
Blockhouse Bay	302,361	312,521	310,053	320,210	307,073	287,610	287,448	290,125
Bombay	26,238	26,186	35,369	30,906	29,011	32,689	34,666	32,739
Bucklands Beach	124,529	132,032	150,789	179,966	124,382	96,205	102,661	97,465

Campbells Bay	63,592	74,422	86,172	96,012	95,332	102,624	102,016	102,449
Clendon					64,513	62,281	59,501	67,375
Clevedon	49,208	46,311	46,359	47,316	58,689	62,962	70,557	59,527
Coromandel	36,436	40,711	39,595	38,845	5,975	6,422	5,611	5,134
Devonport	95,793	118,611	130,231	120,694	138,240	139,874	142,770	146,504
East Tamaki							10,060	16,652
Ellerslie	34,540	44,809	59,268	46,476	45,206	53,328	57,059	59,521
Glen Eden	40,833	41,746	42,936	32,335	28,199	31,645	31,939	31,119
Glen Innes	12,885	11,964	16,079	13,697	16,355	15,177	12,299	11,695
Glenfield	17,750	17,348	21,588	32,388	32,551	25,864	25,486	26,855
Glenfield LEP				8,218				
Hauraki Plains	39,077	45,265	21,075	35,542	35,848	31,350	29,036	31,840
Helensville	38,936	43,634	39,902	20,048	36,954	41,635	58,533	61,727
Henderson	74,771	82,078	80,882	79,095	97,246	84,108	88,441	103,048
Hokianga South	12,700	12,583	13,977	12,722	12,217	12,282	11,563	12,502
Hokianga North	9,729	9,561	6,980	8,324	7,608	7,904	6,947	6,303
Howick	147,508	155,300	155,329	161,120	165,175	155,139	165,733	185,088
Islands	27,282	29,801	29,707	36,186	39,000	34,966	35,757	38,285
Kaitia	70,025	67,847	82,367	87,221	105,315	115,687	142,759	128,504
Kamo-Hikurangi	34,999	41,992	40,382	37,728	34,393	29,183	26,451	23,371
Kawakawa	6,212	5,274	3,176	2,708	3,648	7,465	7,117	6,740
Kohimarama	64,702	76,149	72,204	82,470	81,244	92,973	70,345	68,146
Lynfield	79,335	81,996	77,829	81,731	85,696	104,111	80,744	76,353
Mangere East	10,498	9,716	13,065	9,107	10,469	12,383	8,125	7,444
Manurewa	99,178	124,573	107,621	109,019	80,934	71,300	70,103	67,531
Marsden	15,674	16,685	16,821	19,002	17,329	16,778	16,575	14,433
Massey East	30,550	46,320	43,928	54,206	65,661	70,276	91,326	97,971
Mercury Bay					13,717	13,405	14,937	15,237
Milford	56,991	57,958	54,683	50,959	51,242	53,873	49,598	48,881
New Lynn	35,308	26,257	18,966	23,169	21,925	23,109	23,810	24,188
Northcote	54,125	56,148	55,473	56,451	91,292	55,088	53,949	71,955
Northern Wairoa	42,986	43,880	32,984	40,125	45,065	42,658	43,493	44,344
Onehunga	25,373	25,153	22,383	20,949	22,531	23,227	18,277	16,891
One Tree Hill	43,207	42,754	40,147	45,420	40,501	43,070	49,453	52,231
Orakei	55,552	70,936	74,059	73,681	63,114	64,788	76,605	73,401
Orewa	87,094	82,804	87,087	97,607	98,274	109,023	102,687	117,477
Otahuhu	15,574	16,195	17,057	16,033	14,883	11,882	12,277	12,948
Pakuranga	54,111	62,225	61,468	57,940	55,881	56,285	52,177	52,924
Panmure	16,776	20,053	17,742	18,561	16,625	17,207	16,992	21,834
Papakura	81,051	79,555	84,844	91,213	109,360	100,045	107,783	108,638
Paparoa	46,534	39,790	39,393	35,682	53,503	42,821	42,397	44,213
Papatoetoe	102,047	93,899	104,902	114,791	109,311	103,794	113,008	131,402
Pt Chevalier	26,289	27,508	27,030	28,526	25,280	23,803	21,212	25,545
Pukekohe	59,221	69,251	72,113	75,811	83,312	79,937	85,594	76,690
Royal Oak	17,801	15,458	13,748	15,760	17,508	19,751	23,023	22,213
Ruawai	24,633	29,899	28,311	37,332	39,639	38,525	37,267	38,814
St Aidan Remuera	151,512	155,545	145,708	267,113	166,311	172,973	181,318	209,246

St Alban Balmoral	36,735	33,597	37,669	37,207	25,384	23,490	14,450	13,648
St Andrew Epsom	100,328	108,242	125,572	138,587	112,847	128,746	124,890	107,896
St Barnabas Mt Eden	46,750	43,577	47,373	49,420	49,714	50,308	54,752	50,288
St Chad Meadowbank	81,522	79,937	85,857	112,789	105,983	112,839	155,171	172,123
St Chad Sandringham	22,772	20,350	19,692	19,699	19,376	17,809	18,085	n/a
St Columba Grey Lynn	19,063	25,515	26,423	24,077	19,838	19,588	22,465	27,132
St George Epsom	85,916	107,646	119,464	140,210	198,472	218,923	218,728	191,961
St Heliers Bay	61,281	60,891	55,723	57,455	55,147	95,332	58,727	65,338
St Luke Mt Albert	94,399	101,834	106,512	107,727	102,219	94,670	89,574	87,553
Hillsborough	113,961	124,328	123,726	128,194	144,012	141,794	153,036	177,708
St Mark Remuera	120,997	107,262	108,048	116,621	117,410	113,050	119,938	129,503
St Martin Mt Roskill	39,728	31,900	31,390	39,707	41,240	33,611	33,532	37,345
St Mary Parnell	159,447	190,644	166,057	185,100	284,177	276,106	312,483	165,898
St Matthew	58,677	64,580	57,650	66,177	72,945	100,812	87,294	101,308
St Paul	57,484	65,973	78,951	55,591	55,187	53,739	34,578	39,560
St Thomas Tamaki	48,987	46,946	50,690	43,946	45,317	45,164	46,589	47,777
Tairua-Pauanui					18,211	25,865	27,170	32,026
Takapuna	162,048	149,795	152,521	174,927	161,447	148,162	144,474	133,819
Te Atatu	33,008	31,869	32,335	30,687	30,739	31,046	30,851	37,416
Thames	63,052	66,488	64,960	60,564	58,212	62,086	58,278	60,982
Titirangi	40,252	37,166	42,150	39,943	41,084	43,828	43,658	43,305
Torbay	58,062	67,372	73,542	70,248	72,608	80,067	88,077	91,660
Tuakau	26,396	20,680	16,927	16,453	16,225	15,129	13,076	14,675
Turanga	24,510	29,089	26,121	39,027	39,054	29,008		
Waimate North	34,008	35,737	44,856	44,629	42,638	79,437	47,602	25,386
Waiuku	47,736	44,439	41,493	48,444	51,104	63,581	55,686	58,030
Warkworth	69,506	81,667	68,577	72,490	86,356	68,795	74,853	67,524
Wellsford	17,187	18,265	18,311	17,544	14,815	14,850	14,028	16,413
Whangarei	155,908	150,905	150,935	155,025	138,390	137,187	143,105	133,076
Whitford-Beachlands							25,731	28,944
DIOCESE	4,749,153	4,993,798	5,051,726	5,408,824	5,542,734	5,608,046	5,668,071	5,591,358

Auckland

Offerings: 2002 to 2010

	2002	2003	2004	2005	2006	2007	2008	2009	2010
Albany-Greenhithe	30,099	30,000	31,142	36,430	40,885	39,359	50,267	46,187	63,548
All Saints, Ponsonby	90,403	95,150	94,689	99,164	98,433	131,732	140,966	125,574	129,361
Asian Mission Dist		8,438	7,300	4,090	6,376	9,484	11,503	12,690	0
Avondale	42,495	38,891	38,762	39,402	51,314	46,376	56,957	80,362	56,277
Bay of Islands	76,065	77,416	75,421	70,271	20,530	31,870	42,668	93,368	86,108
Birkdale-Beachhaven	78,958	90,107	110,359	104,229	97,190	111,615	116,422	121,312	101,194
Birkenhead	56,865	51,983	52,858	55,950	54,653	61,934	51,017	51,676	48,272
Blockhouse Bay	339,062	340,344	354,801	366,426	370,450	381,397	389,622	362,107	375,877
Bombay	35,616	30,352	29,830	28,261	37,212	38,426	51,198	41,628	35,951
Bucklands Beach	109,410	100,000	104,994	100,000	100,000	101,725	131,974	99,606	100,500
Campbells Bay	116,552	117,191	116,800	127,151	125,000	133,965	136,208	143,005	136,709
Clendon	76,156	68,100	78,641	76,406	78,145	72,851	91,327	117,515	91,176

Clevedon	50,862	49,931	75,809	102,162	128,653	143,780	77,100	79,060	58,093
Coromandel	5,000	4,773	6,458	4,755	4,314	4,491	4,759	5,244	4,479
Devonport	151,654	158,750	165,751	171,978	195,600	210,007	208,852	214,569	206,545
East Tamaki	8,230	16,496	17,251	54,665	50,000	56,178	38,932	46,260	37,477
Ellerslie	47,432	35,565	31,496	28,296	25,000	29,121	26,453	30,505	37,002
Glen Eden	31,761	31,577	35,065	28,087	25,263	23,686	19,581	19,803	19,944
Glen Innes	10,000	10,000	10,000	12,187	10,000	10,000	22,993	21,413	22,300
Glenfield	31,127	28,527	22,305	26,216	25,000	26,691	24,709	22,869	28,330
Glenfield LEP		6,886	6,351	6,241					
Hauraki Plains	30,763	31,683	35,125	30,000	37,927	47,146	41,614	48,940	44,111
Helensville	62,073	53,361	57,332	56,811	55,000	62,016	66,138	65,770	66,520
Henderson	148,354	154,797	142,638	156,799	150,000	172,279	174,303	178,674	191,817
Hokianga South	12,502	12,155	12,192	13,863	10,000	10,000	19,567	n/a	11,632
Hokianga North	6,000	9,652	10,000	10,000	10,000	10,000	7,219	n/a	7,722
Howick	192,500	214,151	205,151	214,257	233,394	242,411	245,150	276,540	283,455
Islands	34,789	30,298	32,514	32,508	34,559	32,952	31,128	32,399	29,312
Kaitia	130,744	199,075	160,294	131,675	160,611	168,917	154,421	186,398	181,268
Kamo-Hikurangi	23,640	20,699	20,335	18,913	20,463	19,835	17,798	18,536	19,606
Kawakawa	7,284	7,678	10,108	7,712	7,901	7,977	7,862	6,976	7,454
Kohimarama	66,818	70,188	70,000	70,000	87,576	90,000	93,649	110,759	98,728
Lynfield	76,319	75,000	75,000	83,063	78,060	79,476	77,394	74,810	79,470
Mangere East	7,286	7,049	6,892	6,868	8,222	11,356	11,777	11,482	10,199
Manurewa	66,213	57,543	61,922	58,892	71,631	97,566	66,709	64,222	60,342
Marsden	21,631	15,046	15,754	15,326	15,000	16,309	13,827	14,061	16,496
Massey East	105,600	157,912	150,000	150,000	201,160	187,632	228,372	211,068	180,675
Mercury Bay	16,334	17,018	15,919	16,793	15,420	20,177	23,522	23,723	22,100
Milford	50,838	51,262	50,416	50,845	54,484	53,979	62,572	59,471	57,435
New Lynn	24,286	20,613	22,481	19,665	20,000	22,614	20,050	26,422	27,729
Northcote	57,222	54,157	56,723	54,498	64,662	61,017	64,450	65,449	76,064
Northern Wairoa	42,785	37,100	41,505	44,336	40,581	44,533	43,153	47,444	47,402
Onehunga	15,539	11,260	23,514	21,579	27,398	40,552	42,364	44,166	41,589
One Tree Hill	46,055	44,647	45,517	39,434	38,882	45,240	48,261	45,880	51,844
Orakei	71,042	64,135	67,527	60,139	59,375	58,071	61,059	59,502	64,839
Orewa	112,302	113,182	163,060	73,030	75,000	70,658	76,806	86,023	70,513
Otahuhu	13,030	10,819	12,229	13,486	13,795	20,106	22,351	20,142	26,217
Pakuranga	49,767	43,658	43,318	47,941	51,412	51,108	50,301	53,436	57,258
Panmure	21,581	21,520	23,383	25,650	26,686	25,035	25,212	23,207	20,189
Papakura	110,000	114,975	120,273	136,819	143,008	121,800	112,617	124,367	135,381
Paparoa	39,385	34,753	38,668	34,900	36,484	40,250	49,338	50,617	57,844
Papatoetoe	110,000	104,109	114,640	117,572	112,753	99,413	105,434	102,987	112,966
Pt Chevalier	34,230	29,359	28,041	30,107	28,125	26,552	27,434	30,574	29,523
Pukekohe	73,993	74,901	70,238	68,918	70,000	78,308	72,531	78,624	77,932
Royal Oak	22,851	22,311	26,240	27,654	25,000	28,175	27,850	24,864	24,392
Ruawai	41,726	41,031	49,882	40,134	38,969	43,112	35,297	41,464	60,357
St Aidan Remuera	295,741	243,988	250,000	214,166	281,189	231,569	246,965	267,749	272,882
St Alban Balmoral	14,764	10,272	9,633	10,000	8,193	19,473	23,667	23,698	24,431
St Andrew Epsom	110,826	92,060	113,311	103,050	130,194	132,924	147,455	136,668	122,607

St Barnabas Mt Eden	52,511	37,367	59,052	60,133	126,158	62,488	67,988	67,803	67,803
Meadowbank	169,318	170,749	190,106	203,713	174,679	206,444	193,614	190,285	196,332
Sandringham	1,662	...							
Grey Lynn	18,073	15,335	20,246	21,930	32,481	19,763	15,251	21,737	18,089
St George Epsom	241,617	296,300	382,350	447,172	487,704	563,005	575,290	608,566	602,599
St Heliers Bay	54,786	59,701	56,809	71,706	75,000	79,788	84,866	91,658	91,126
St Luke Mt Albert	89,921	84,626	83,081	89,580	99,044	106,507	99,224	99,821	104,682
Hillsborough	197,319	204,468	259,412	200,000	222,148	195,232	251,121	243,261	278,581
St Mark Remuera	122,728	128,589	136,139	151,520	127,231	135,975	137,601	141,871	141,645
St Martin Mt Roskill	36,275	35,410	32,777	24,656	24,908	24,932	31,578	33,684	30,931
St Mary Parnell	175,210	176,820	210,964	189,902	252,047	440,314	413,012	195,058	241,647
St Matthew	98,811	102,372	50,584	50,775	64,867	71,811	79,109	86,893	123,055
St Paul	39,879	29,443	34,107	406,746	550,526	746,211	876,709	1,124,835	1,154,282
St Thomas Tamaki	44,350	41,863	46,210	46,437	48,488	47,152	49,174	48,058	46,284
Tairua-Pauanui	28,530	27,366	24,285	19,931	19,931	27,133	26,845	34,885	36,396
Takapuna	140,108	134,541	144,246	144,998	145,000	166,599	155,346	145,150	127,989
Te Atatu	40,769	40,501	42,657	44,304	42,968	43,954	33,593	30,893	29,418
Thames	63,867	50,215	69,174	68,778	67,474	74,824	83,343	66,726	66,737
Titirangi	42,750	49,200	39,411	43,350	37,943	42,392	41,117	41,439	45,342
Torbay	76,539	73,665	75,931	85,440	95,821	105,409	160,848	175,633	129,294
Tuakau	12,917	12,656	10,563	9,538	10,313	11,085	10,576	10,846	11,530
Tutukaka Coast	22,429	14,679	15,000	15,842	14,889	15,294	13,710	13,709	12,113
Waimate North	53,231	25,159	21,139	23,861	21,412	33,831	38,134	49,265	30,358
Waiuku	45,695	47,423	47,106	49,304	59,254	53,500	42,819	58,267	57,592
Warkworth	75,415	68,778	78,775	71,543	90,210	99,662	88,619	85,931	81,525
Wellsford	8,962	7,883	9,975	7,534	7,000	9,247	7,233	7,339	11,134
Whangaparaoa					99,803	96,901	91,379	107,184	114,040
Whangarei	138,538	155,918	138,514	165,209	180,492	155,974	135,420	154,851	164,009
Whitford-Beachlands	30,778	27,356	29,941	35,712	30,776	42,282	48,302	41,369	38,848
DIOCESE	5,877,548	5,882,277	6,226,412	6,599,384	7,295,699	7,932,935	8,190,946	8,448,882	8,462,825

Christchurch

Offerings (£): 1945-46 to 1955-56

	1945-46	1946-47	1947-48	1948-49	1949-50	1950-51	1951-52	1952-53	1953-54	1954-55	1955-56
Addington	660	619	631	684	784	854	869	843	923	979	1,209
Akaroa	560	363	1,468	407	609	629	842	761	806	750	613
Banks Peninsula	260	313	475	414	419	420	545	601	668	766	734
Amberley	293	332	296	367	385	353	401	412	504	469	532
Ashburton	1,114	1,118	1,173	1,054	1,173	1,270	1,515	1,471	1,805	1,836	1,829
Avonside	811	1,037	1,079	1,141	1,187	1,130	1,307	1,325	1,413	1,513	1,371
Belfast-Burwood	263	283									
Belfast-Redwood			200	249	240	336	389	399	298	382	423
Burwood			109	128	258	174	189	337	289	446	743
Cashmere Hills	583	608	830	855	831	765	954	1,111	1,146	1,269	1,639
Cathedral	1,039	993	1,314	1,480	1,242	1,719	1,762	1,837	2,246	2,061	2,299
Chatham Islands	n/a	146	50	141	108	97	79	119	135	186	142
Christchurch St Johns	603	763	958	869	956	962	988	948	939	1,433	1,744
Christchurch St Lukes	650	638	669	643	550	780	1,175	777	761	690	1,186
Christchurch St Michaels	765	979	839	923	1,062	1,028	1,034	905	898	1,028	1,016
Fairlie	510	370	343	588	571	659	522	698	734	570	671
Fendalton	1,297	1,290	1,519	1,695	1,856	1,803	2,124	2,757	2,885	2,746	3,208
Geraldine	516	1,471	1,357	1,336	1,208	1,650	1,474	1,396	1,452	1,619	1,989
Glenmark	74	64	218	201	159	212	303	324	266	314	375
Halswell	148	153	163	202	49	241	267	333	276	348	253
Prebbleton	333	284	332	389	335	310	388	352	491	515	477
Highfield	721	744	744	839	868	958	1,238	1,393	1,966	2,220	2,932
Hinds	353	441	452	428	448	527	607	539	754	697	696
Hokitika	539	644	739	786	778	761	1,022	1,098	1,055	1,237	1,627
Hororata	264	327	367	362	392	388	720	770	622	607	881
Kaiapoi	222	486	487	435	490	488	647	647	564	495	802
Kensington-Otipua	442	388	437	541	410	521	669	559	506	673	760
Kumara	209	253	181	264	225	206	246	216	229	201	205
Leeston				289	378	475	781	390	425	435	422
Lincoln	452	401	446	545	541	537	636	461	729	785	830
Linwood	452	517	641	713	539	615	851	928	852	1,126	1,125
Little River	346	354	305	337	343	390	442	509	577	666	587
Lyttelton	601	547	472	479	467	494	499	599	578	634	578
Lyttelton West		128	216	224	213	301	365	362	318	432	467
Malvern	426	447	360	451	499	639	606	584	579	565	726
Mt Somers	279	385	369	396	384	383	461	505	477	761	684
Merivale	2,123	2,043	1,925	2,343	2,354	2,740	2,392	2,511	2,650	2,828	2,991
Methven	623	316	389	382	464	425	501	401	495	377	381
New Brighton	367	542	688	660	678	700	822	803	905	1,259	1,385

Opawa	804	837	827	876	1,014	1,161	984	1,253			
Opawa-St Martins									1,606	1,540	1,574
Otaio-Bluecliffs	276	208	300	318	447	461	699	535	599	532	769
Oxford-Cust	422	526	455	473	504	669	657	573	659	676	861
Papanui	498	705	697	870	843	925	1,127	1,151	1,302	1,462	1,707
Phillipstown	250	375	344	411	446	508	590	507	733	632	675
Rakaia	227	515	382	410	459	473	572	555	654	442	764
Rangiora	466	603	558	698	752	624	918	976	919	1,023	1,044
Riccarton St James	827	890	943	957	1,060	1,021	1,270	1,280	1,334	1,389	1,266
Riccarton St Peter's	682	875	745	971	857	811	954	860	1,092	1,050	1,178
Ross & South Westland	73	314	326	386	415	416	412	402	491	542	644
St Albans	881	1,033	1,022	1,177	1,231	1,096	1,377	1,401	1,752	2,079	2,203
Shirley	315	258	388	380	410	425	758	719	868	1,392	1,369
Southbridge-Leeston	616	657	886								
Southbridge				375	606	339	464	442	440	466	531
Spreydon	171	693	718	711	616	445	809	586	1,000	732	1,194
Sumner-Heathcote	877	783	1,076	1,251	1,024	1,230	1,146	1,256	1,354	1,603	1,592
Sydenham-Beckenham	1,013	1,446	1,365	1,409	1,575	1,472	1,650	1,566	1,874	1,863	2,320
Te Ngawai	326	432	342	504	444	570	656	524	713	700	794
Temuka	398	456	541	550	616	599	834	750	717	688	948
Timaru	1,490	1,060	1,673	1,314	1,770	1,650	1,239	1,706	2,344	2,094	2,387
Tinwald	187	200	169	196	172	214	254	191	219	338	251
Waihao Downs	229	375	304	307	327	263	325	298	420	227	388
Waikari	335	384	295	442	504	558	666	629	591	707	908
Waimate	332	464	565	573	589	646	875	948	893	1,017	985
Woodend	380	375	413	389	420	503	533	477	623	609	705
Woolston	355	560	422	435	412	516	696	707	841	898	1,106
TOTAL	31,328	35,811	38,997	40,623	41,966	44,535	51,097	51,273	57,254	60,619	68,695

Christchurch

Offerings (£): 1956-57 to 1966-67

	1956-57	1957-58	1958-59	1959-60	1960-61	1961-62	1962-63	1963-64	1964-65	1965-66	1966-67*
Addington	1,234	785	1,507	1,499	1,724	1,789	1,667	1,758	1,661	1,666	1,714
Akaroa	704	1,985	2,106	1,722	1,722	1,353	1,303	2,028	1,825	1,552	1,127
Banks Peninsula	1,109	2,873	2,662	2,678	2,038	2,152	1,985	1,887	1,770	2,436	1,460
Amberley	636	2,634	2,300	2,287	2,544	1,733	1,679	1,741	2,132	2,052	2,030
Aranui-Wainoni											768
Ashburton	2,011	5,025	5,190	5,854	6,078	6,436	8,878	10,959	9,201	8,909	6,935
Avonhead									1,448	2,538	3,274
Avonside	1,666	3,355	5,470	4,824	4,428	3,643	3,913	4,094	3,664	3,872	3,671
Barrington St	1,007	4,458	4,379	4,667	3,427	3,095	2,968	2,868	2,729	2,654	2,348

Belfast-Redwood	377	754	1,287	1,536	1,919	2,125	2,137	2,704	2,831	2,258	2,718
Bryndwr		771	1,968	2,446	2,857	2,915	2,710	2,994	3,793	3,866	4,146
Burwood	718	1,796	1,133	918	1,247	943	1,840	1,924	2,906	3,528	2,638
Cashmere Hills	5,147	6,310	6,009	6,259	6,330	5,694	5,092	4,634	5,100	5,429	4,361
Cathedral	2,340	2,607	2,808	2,767	2,841	2,931	2,974	2,986	3,180	3,223	3,376
Chatham Islands	210	245	242	124	51	45	48	75	72	151	123
Christchurch St Johns	1,709	2,103	3,306	2,798	2,788	2,499	2,535	2,465	1,748	2,455	2,948
Christchurch St Lukes	924	1,286	1,266	1,368	1,595	1,410	1,603	1,535	1,310	1,895	2,141
Christchurch St Michaels	1,622	2,160	1,969	1,860	1,862	2,012	1,922	2,028	2,122	2,620	2,499
Fairlie	842	3,023	2,961	2,989	2,637	2,105	2,196	2,479	2,078	2,156	2,715
Fendalton	9,748	15,478	13,110	12,878	10,558	10,565	13,633	14,747	13,910	14,344	12,188
Geraldine	3,664	6,349	6,416	6,228	5,823	5,381	5,749	5,381	6,027	6,344	5,297
Glenmark	487	2,067	1,069	1,519	1,230	546	838	801	1,099	1,302	1,175
Halswell-Prebbleton	677	1,676	1,484	1,405	1,745	1,750	1,782	1,534	1,818	2,241	1,479
Highfield	5,586	8,456	7,964	6,847	6,778	5,979	6,149	7,386	5,493	5,505	5,612
Hinds	819	2,571	3,063	2,894	3,326	2,439	2,761	3,023	2,794	3,048	2,361
Hokitika	1,585	2,943	4,156	6,847	4,422	4,163	3,722	4,940	4,036	3,693	4,648
Hornby	1,256	1,845	1,614	1,036	1,609	1,500	1,580	1,759	2,052	2,222	1,682
Hororata	1,022	1,317	1,073	1,023	1,269	1,349	1,553	2,170	2,130	2,064	1,794
Kaiapoi	856	4,269	2,666	2,819	2,551	2,386	2,364	3,090	2,647	1,715	1,340
Kensington-Otipua	909	4,845	5,501	5,167	3,882	4,126	3,325	4,335	3,192	3,253	3,300
Kumara	295	1,048	1,047	982	755	501	463	497	510	868	848
Leeston	465	1,928	1,963	1,944	1,934	1,668	1,385	1,840	1,826	1,835	1,649
Lincoln	945	1,477	1,374	1,489	1,366	1,832	1,711	1,944	1,644	1,911	1,020
Linwood	3,264										3,099
Linwood-Aranui		4,418	4,195	4,980	4,831	4,296	4,279	3,933	3,726	3,946	
Little River	729	1,322	1,796	1,522	1,884	1,117	1,245	650			
Lyttelton	790	2,102	1,626	1,437	1,412	1,234	1,337	1,256	1,577	1,522	1,160
Lyttelton West	670	802	300	1,380	1,394	1,500	1,476				
Malvern	1,075	1,066	1,504	1,326	2,501	3,185	2,883	2,767	2,862	2,886	2,497
Marchwiell								1,087	3,090	2,868	3,319
Mt Somers	869	1,139	1,208	1,540	2,541	2,230	2,221	1,995	1,872	1,979	488
Merivale	3,522	13,843	16,713	14,922	15,178	12,295	11,894	13,443	11,267	11,188	9,116
Methven	578	3,689	3,156	3,185	3,000	2,614	2,723	2,823	2,410	2,230	2,438
Mt Herbert								1,750	1,855	2,128	1,897
New Brighton	2,618	4,390	4,128	3,670	3,433	3,166	3,149	3,066	3,233	2,998	2,748
Opawa								5,072	3,974	3,707	3,157
Opawa-St Martins	4,169	6,708	6,463	6,536	6,092	5,673	6,510				
Otaio-Bluecliffs	796	3,905	2,983	2,334	3,689	2,826	2,146	2,339	2,056	1,967	2,110
Oxford-Cust	870	1,923	1,854	1,768	1,728	2,064	2,724	2,345	2,562	2,943	2,016
Papanui	1,840	7,958	6,833	6,108	4,966	4,995	4,832	6,215	5,868	6,218	5,621
Phillipstown	699	960	1,137	831	1,200	1,698	958	797	790	786	742

Rakaia	843	1,031	3,932	3,535	3,585	1,949	1,555	3,319	2,625	2,449	2,364
Rangiora	2,420	4,386	4,042	4,160	3,923	3,974	3,719	3,389	4,662	4,736	3,706
Riccarton St James	1,450	3,483	4,624	4,004	3,640	2,909	3,931	4,054	4,110	3,423	3,273
Riccarton St Peter's	1,346	5,215	6,408	5,862	6,832	7,143	6,255	6,663	6,376	5,467	4,958
Ross & South Westland	600	2,306	2,280	2,351	2,000	2,000	1,312	1,051	1,282	1,217	1,213
St Albans	2,579	6,250	5,387	5,347	6,562	5,927	5,721	6,657	6,718	7,172	6,356
St Martins								2,815	2,545	2,955	2,816
Shirley	1,587	3,838	3,764	4,123	4,618	4,519	4,693	4,629	4,647	5,114	5,002
Southbridge	605	1,570	2,206	1,844	2,240	1,054	1,582	1,425	1,832	1,702	1,413
Spreydon- Hoon Hay				2,342	2,435	2,619	3,448	5,364	3,884	4,268	4,090
Spreydon	1,367	1,861	1,881								
Sumner- Heathcote	1,774	3,367	4,762	5,179	4,777	5,580	5,362	5,944	6,014	6,000	6,355
Sydenham- Beckenham	2,462	4,260	3,823	3,694	4,698	4,185	4,464	4,192	3,586	3,289	2,928
Te Ngawai	772	4,045	3,453	2,616	4,519	3,915	3,635	3,700	3,485	3,763	3,075
Temuka	1,080	3,115	3,208	3,026	3,043	2,693	2,711	2,837	2,872	2,548	2,456
Timaru	5,128	8,926	8,583	8,017	8,335	7,298	7,317	6,969	6,121	6,152	5,199
Tinwald	242	647	1,480	1,592	1,406	1,406	1,179	885	1,126	1,047	862
Waihao Downs	534	967	960	591	851	640	1,035	1,158	1,331	1,203	1,065
Waikari	820	3,585	3,871	3,825	4,644	3,445	3,629	4,842	3,609	3,227	2,207
Waimate	1,067	4,394	4,626	4,523	4,038	3,173	2,869	4,411	3,855	3,538	3,934
Woodend	831	1,080	2,667	2,033	2,257	2,554	1,764	1,856	1,827	1,800	1,578
Woolston	1,081	1,166	1,347	1,515	1,697	1,788	1,734	1,778	2,257	2,401	2,139
TOTAL	101,647	218,156	226,263	221,392	223,285	204,729	208,757	230,082	220,654	224,442	202,782

Christchurch

Offerings (\$): 1967-68 to 1976-77

	1967- 68	1968- 69	1969- 70	1970- 71	1971- 72	1972- 73	1973- 74	1974- 75	1975- 76	1976- 77
Addington	3,432	3,427	3,541	3,295	3,500	2,848	2,686	2,846	3,409	2,806
Akaroa	3,256	3,120	2,564	3,537	3,197	3,272	3,671	4,152	4,987	6,062
Banks Peninsula	3,595	3,155	3,323	2,404	3,398	7,418	5,956	5,727	4,793	5,098
Amberley	4,005	4,256	3,887	3,884	4,513	4,831	4,673	5,034	7,439	10,008
Aranui- Wainoni	3,249	2,608	3,277	4,228	4,587	6,468	4,715	5,900	7,057	7,589
Ashburton	16,607	15,759	14,938	15,377	16,547	16,903	19,745	22,240	22,850	33,299
Avonhead	6,813	6,327	7,023	7,402	7,389	10,099	11,073	9,961	12,372	21,206
Avonside	9,185	9,733	9,475	9,100	9,576	7,653	8,181	8,451	10,870	12,441
Barrington St	4,616	4,243	4,297	4,329	5,446	6,003	5,713	6,016	7,545	6,626
Belfast- Redwood	4,441	4,302	3,671	4,187	6,124	6,805	7,601	9,278	9,085	10,575
Bishopdale- Harewood		1,863	1,648	2,085	2,318	2,027	4,138	3,376	5,091	5,419
Bryndwr- Burnside		9,510	9,871	10,599	11,423	12,602				
Bryndwr	8,756						7,853	9,032	10,347	10,655
Burnside							6,046	7,608	10,524	12,091

Burwood	5,014	4,630	6,014	5,431	5,768	6,350	7,761	6,972	7,114	6,327
Cashmere Hills	10,670	10,993	10,387	10,000	11,442	11,551	13,904	16,472	10,807	17,422
Cathedral	6,683	6,443	6,555	7,044	7,566	8,378	12,131	12,003	14,572	14,637
Chatham Islands	250	253	176	130	237	255	217	382	500	500
Christchurch St Johns	5,174	5,758	5,630	6,083	5,778	7,336	11,288	10,242	14,966	13,203
Christchurch St Lukes	3,155	3,967	4,025	4,222	3,991	4,143	4,210	4,151	4,306	4,477
Christchurch St Michaels	5,236	5,709	5,774	6,508	6,749	7,653	8,554	9,558	10,234	11,229
Fairlie	4,788	3,830	5,013	3,139	3,542	3,948	3,382	3,892	4,184	6,041
Fendalton	27,953	30,177	30,491	32,624	32,453	36,208	35,133	42,037	43,561	48,192
Geraldine	12,288	11,457	11,136	11,784	11,135	12,549	15,951	15,503	16,580	17,286
Glenmark	2,735	2,784	2,284	2,142	2,315					
Glenmark-Waikari						5,577	8,413	7,717	9,484	10,189
Halswell-Prebbleton	3,553	4,039	4,609	4,316	4,524	5,102	5,641	6,138	7,000	8,477
Heathcote-Mt Pleasant					6,288	6,336	7,487	9,191	10,000	11,394
Highfield	11,496	11,581	11,523	12,631	13,531	14,386	15,287	16,532	19,618	22,471
Hinds	5,433	4,907	4,621	3,793	3,781	4,295	3,807	4,569	5,170	5,072
Hokitika	7,722	7,187	7,000	7,141	7,509	6,923	7,000	8,050	10,000	12,593
Hoon Hay				3,670	4,141	4,243	6,552	7,678	9,824	10,663
Hornby	3,503	3,890	4,773	5,000	6,583	6,843	6,081	7,601	7,639	10,528
Hororata	4,112	4,118	3,564	4,419	4,927	5,178	5,515	5,979	7,214	7,303
Kaiapoi	4,420	5,908	5,407	5,119	5,677	5,857	5,699	6,448	8,814	8,602
Kensington-Otipua	6,697	6,553	5,822	6,014	5,796	6,015	7,332	7,570	7,986	8,689
Kumara	1,633	1,596	1,959	2,000	2,818	2,541	2,096	2,000	1,525	1,851
Leeston	3,245	3,162	3,491	3,421	3,941	3,467	4,657	4,545	4,856	5,265
Lincoln	2,611	4,268	3,700	4,000	5,050	5,050	7,403	6,780	7,671	10,683
Linwood	6,418	6,528	6,870	6,152	5,772	8,802	9,974	9,612	12,151	12,654
Lyttelton	2,500	2,711	2,438	2,170	2,758	4,856	6,064	9,048	11,201	10,262
Malvern	5,812	5,600	7,370	6,424	6,355	6,269	9,196	11,227	10,380	12,699
Marchwiell	5,843	6,196	4,691	4,432	4,985	4,801	5,813	5,846	5,901	7,129
Mt Somers	2,502	3,829	5,221	4,441						
Mayfield-Mt Somers					4,652	5,731	5,125	5,676	8,201	9,398
Merivale	23,927	20,815	20,481	20,368	22,803	22,778	23,160	22,274	26,700	29,373
Methven	6,297	5,452	5,672	6,025	5,353	6,248	3,941	6,157	6,539	8,479
Mt Herbert	3,282	3,604	2,693	2,233	4,201	6,973	4,768	10,414	4,426	13,700
New Brighton	4,880	4,428	4,486	4,414	4,710	5,006	5,525	6,576	7,355	9,492
North New Brighton	1,818	1,617	1,856	1,794	1,917	2,718	2,150	2,690	3,561	4,722
Opawa	7,501	7,284	6,835	7,000	7,000	7,905	8,148	9,519	11,081	10,863
Otaio-Bluecliffs	4,005	3,808	3,498	3,694	3,246	4,964	3,860	5,428	3,827	4,274
Oxford-Cust	4,289	4,832	4,116	4,510	4,192	7,790	6,236	6,580	7,486	7,544
Papanui	12,822	11,803	13,156	14,000	14,435	16,141	16,839	18,374	20,311	22,419
Phillipstown	1,959	1,211	1,269	1,500	1,394	1,044	1,000	1,260	1,383	1,872
Rakaia	4,904	4,989	4,816	5,134	5,471	5,140	6,373	5,905	7,510	6,486

Rangiora	9,021	9,363	9,771	9,952	8,917	9,238	10,083	11,585	14,056	19,912
Riccarton St James	6,858	6,782	8,267	7,257	7,693	10,483	10,096	10,407	12,225	12,677
Riccarton St Peter's	11,129	11,175	10,990	11,077	10,824	10,976	14,150	17,509	18,477	22,214
Ross & South Westland	3,482	2,393	227	303	695	4,124	4,017	1,466	1,000	1,175
St Albans	14,458	13,805	13,990	15,279	16,479	16,107	19,668	17,136	19,082	19,571
St Martins	6,120	5,143	5,243	7,476	7,459	7,614	7,908	8,937	11,165	10,519
Shirley	9,989	10,198	11,158	11,232	11,417	12,666	12,937	14,530	17,645	20,283
Southbridge	1,201	5,006	4,000	4,000	4,000	4,000	4,322	4,238	4,000	4,000
Spreydon-Hoon Hay	8,028	9,313	10,095							
Spreydon				7,041	6,717	11,089	8,778	9,798	9,749	12,875
Sumner-Heathcote	13,349	12,185	13,524	14,033						
Sumner-Redcliffs					9,057	10,148	11,746	11,898	12,652	15,267
Sydenham-Beckenham	6,038	7,014	6,919	7,053	7,378	7,673	8,764	15,223	12,136	17,521
Te Ngawai	6,097	6,410	6,000	6,142	6,794	5,622	8,572	8,361	8,865	11,482
Temuka	5,016	5,819	5,392	5,560	4,919	7,057	6,451	5,803	7,000	8,871
Timaru	11,371	11,782	10,633	11,832	11,993	14,218	13,469	15,968	16,090	9,510
Tinwald	2,762	2,365	2,652	2,016	2,677	2,739	2,233	2,837	3,329	4,332
Waihao Downs	2,985	3,171	3,674	3,640	2,998	3,561	2,763	3,132	2,598	2,884
Waikari	5,578	4,850	5,751	5,143	5,839					
Waimate	7,442	8,043	7,880	6,770	7,088	6,726	6,714	8,794	8,145	8,666
Woodend	3,191	4,278	3,749	3,096	3,314	2,943	3,341	4,106	4,249	5,421
Woolston	4,387	4,619	4,730	4,500	5,526	6,064	6,086	6,469	10,105	9,769
DIOCESE	443,587	449,934	451,582	458,751	484,588	537,327	577,822	636,414	700,575	805,284

Christchurch

Offerings: 1977-78 to 1986-87

	1977-78	1978-79	1979-80	1981	1982	1983	1984	1985	1986-87*
Addington	4,143	6,572	7,706	9,342	9,502	15,577	18,240	19,800	22,059
Akaroa	4,000	5,000	5,831	7,675	10,611	10,864	11,965	0	0
Banks Peninsula	7,944	5,058	4,647	10,194	12,827	11,405	11,167	0	0
Akaroa-Banks Peninsula								34,303	35,215
Amberley	5,811	14,710	13,526	16,507	19,004	18,610	21,052	21,411	36,995
Aranui-Wainoni	7,297	7,934	7,408	12,120	13,086	16,239	17,867	22,865	18,460
Ashburton	43,042	44,684	49,483	55,959	57,306	74,029	73,781	74,710	79,245
Avonhead	19,904	22,872	23,665	37,213	44,136	48,039	51,445	52,448	63,510
Avonside	12,050	13,482	15,062	17,435	21,206	29,690	28,687	28,998	25,122
Barrington St	7,418	8,628	9,217	13,449	15,259	20,270	18,003	20,298	23,898
Belfast-Redwood	10,921	14,491	15,622	19,646	24,038	26,442	29,221	32,358	34,330
Bishopdale-Harewood	4,000	7,217	8,000	9,634	10,806	0	0	0	0
Bryndwr	12,999	14,556	15,375	20,972	27,123	24,952	27,938	31,508	33,337
Burnside	14,593	18,574	21,613	44,875	42,313	0	0	0	71,145

Burnside-Harewood						46,945	50,284	57,954	0
Burwood	7,907	8,726	11,070	15,245	24,722	23,769	24,504	25,035	30,741
Cashmere Hills	18,092	24,644	27,253	40,530	44,580	55,154	58,997	55,341	68,299
Cathedral	15,742	15,559	19,457	31,823	31,945	41,977	49,620	46,424	55,027
Chatham Islands	518	524	1,676	826	835	547	1,306	722	1,101
Christchurch St Johns	11,788	12,478	10,918	13,366	15,196	19,046	26,217	30,478	26,776
Christchurch St Lukes	4,435	7,860	11,060	12,380	19,102	20,128	16,748	23,524	31,037
Christchurch St Michaels	12,591	13,407	16,841	22,168	25,052	28,106	32,650	34,580	40,160
Ellesmere	9,223	10,050	13,338	16,260	16,870	19,168	17,742	23,168	19,545
Fairlie	8,157	7,692	8,178	12,729	12,280	17,832	17,154	17,265	12,282
Fendalton	66,733	81,360	85,662	103,575	122,011	141,290	154,290	165,244	186,914
Geraldine	17,227	23,228	20,924	26,796	30,436	37,440	35,483	30,882	37,938
Glenmark-Waikari	10,924	12,604	12,607	17,592	15,314	25,376	30,805	27,476	33,022
Halswell- Prebbleton	15,035	11,500	11,253	21,285	26,829	28,365	28,614	33,128	31,949
Heathcote- Mt Pleasant	12,654	17,571	17,604	20,290	24,694	26,818	27,006	32,914	40,916
Highfield	24,214	28,571	34,103	38,792	44,019	0	0	0	0
Highfield- Marchwiell						72,594	74,795	74,306	85,837
Hinds	5,168	5,874	7,328	8,879	11,048	10,167	7,261	8,179	10,361
Hokitika	16,178	17,213	18,050	19,663	24,283	26,052	28,318	30,298	34,789
Hoon Hay	10,745	12,504	16,765	22,908	26,091	33,086	31,354	34,096	43,743
Hornby	9,979	13,803	19,045	28,533	31,824	34,373	37,049	45,892	72,818
Hororata	8,486	10,192	9,974	12,940	15,360	18,280	18,051	20,725	18,596
Kaiapoi	10,830	12,328	17,184	21,789	20,313	23,670	22,845	31,577	31,710
Kensington-Otipua	7,500	9,044	10,043	17,836	17,690	22,396	23,368	23,006	24,969
Kumara	1,500	1,500	1,344	1,260	1,495	1,462	1,499	1,267	1,573
Lincoln	12,726	13,224	16,587	24,281	27,865	33,445	43,507	42,636	46,434
Linwood	14,341	15,904	15,000	23,082	24,589	25,989	29,054	30,164	38,245
Lyttelton	12,250	15,428	16,148	17,224	17,731	19,416	18,135	20,612	24,197
Malvern	11,325	15,045	15,312	18,772	28,787	22,928	26,450	25,000	30,394
Marchwiell	9,297	12,769	11,593	13,259	17,658	0	0	0	0
Mayfield-Mt Somers	10,202	11,882	13,530	15,786	18,641	16,977	23,586	21,310	18,315
Merivale	39,255	39,785	42,179	61,978	61,845	63,631	76,649	80,244	109,951
Methven	9,692	11,304	11,749	14,020	18,606	20,545	21,115	21,848	23,960
Mt Herbert	7,064	18,368	12,581	16,965	18,742	21,109	24,269	26,697	22,979
New Brighton	12,920	11,599	13,455	15,598	18,454	23,024	25,633	25,433	30,365
North New Brighton	5,774	6,196	6,437	10,600	13,068	14,313	12,954	15,929	12,395
Opawa	12,798	12,468	13,460	20,775	23,837	25,829	25,882	27,397	33,855
Otaio-Bluecliffs	3,968	3,866	7,147	4,556	5,000	7,755	9,971	10,858	17,001
Oxford-Cust	8,392	9,551	9,624	12,548	17,263	18,677	19,850	19,768	28,654
Papanui	27,211	34,653	36,057	44,279	50,563	0	0	0	
Papanui- Bishopdale						59,053	76,471	86,345	104,388
Parklands	1,806	2,018	3,010	3,000	n/a	n/a	n/a	n/a	n/a
Phillipstown	1,584	2,671	2,296	2,614	2,968	3,600	3,741	3,306	3,435

Rakaia	14,864	13,299	14,317	17,283	21,759	14,067	18,808	15,404	12,393
Rangiora	25,618	30,002	34,262	43,849	49,418	52,305	71,523	82,696	119,243
Riccarton St James	13,021	18,281	21,577	26,258	32,668	33,249	40,632	42,136	48,331
Riccarton St Peter's	25,357	27,716	30,018	41,246	40,892	42,986	42,399	44,855	51,481
Ross & South Westland	5,638	7,071	8,425	8,780	11,532	9,681	11,305	14,913	16,210
St Albans	21,931	23,664	25,839	34,257	46,641	46,527	48,147	46,446	52,282
St Martins	11,206	11,833	11,949	16,813	19,283	23,890	28,539	29,705	35,920
Shirley	23,084	27,685	34,259	53,291	69,459	78,069	83,793	74,453	109,172
Spreydon	14,272	21,026	21,073	27,993	27,645	35,372	31,653	33,025	38,704
Sumner-Redcliffs	15,867	20,781	20,855	30,756	33,289	37,320	41,232	42,262	53,747
Sydenham-Beckenham	15,703	19,127	26,294	27,164	30,475	31,328	29,891	30,491	35,136
Te Ngawai	11,167	11,744	16,046	18,519	21,948	23,658	26,080	25,563	26,425
Temuka	11,109	11,000	16,859	18,781	18,995	19,872	19,983	27,325	33,666
Timaru	20,648	21,543	21,470	30,838	33,715	33,173	30,652	36,211	45,617
Tinwald	3,676	4,288	6,423	7,871	7,702	8,627	10,407	9,059	5,497
Waihao Downs	3,911	4,933	7,559	8,119	8,396	8,592	9,139	9,222	4,886
Waimate	8,141	10,563	14,715	20,366	22,578	19,240	20,808	23,252	29,556
Woodend	5,957	6,575	6,992	9,080	13,647	16,202	0	0	0
Woolston	10,255	15,587	16,651	20,873	34,093	27,456	34,108	38,177	47,800
DIOCESE	921,778	1,085,459	1,200,580	1,583,960	1,818,958	2,008,063	2,161,692	2,294,922	2,694,053

Christchurch

Offerings: 1987-88 to 1995-96

	1987-88	1988-89	1989-90	1990-91	1991-92	1992-93	1993-94	1994-95	1995-96
Addington	22,936	21,953	31,176	35,440	31,788	30,000	35,735	30,042	25,523
Akaroa-Banks Peninsula	26,725	33,295	30,016	42,090	47,549	37,657	38,516	29,112	17,668
Amberley	25,379	31,145	28,417	27,153	29,529	30,000	26,313	25,185	22,447
Amuri	0	18,718	16,613	16,446	16,000	29,950	30,000	35,000	47,066
Aranui-Wainoni	19,920	20,682	21,750	19,739	18,145	18,223	16,480	16,201	17,023
Ashburton	80,289	91,012	86,090	89,276	83,257	86,040	87,223	82,985	81,496
Avonhead	69,670	77,554	85,113	98,835	112,244	144,662	123,916	150,000	216,650
Avonside	20,509	19,574	22,517	32,876	31,025	38,551	34,950	32,283	35,023
Barrington St	28,248	33,118	41,090	32,013	35,398	35,364	37,929	30,000	28,464
Belfast-Redwood	50,000	50,419	48,834	44,029	50,512	48,013	50,830	52,452	46,729
Bryndwr	36,146	52,401	59,309	52,995	44,728	53,242	59,733	60,000	60,555
Burnside	67,967	84,887	90,229	110,725	119,799	120,000	97,462	95,835	95,201
Burwood	36,181	37,598	37,795	37,618	37,905	36,696	35,960	38,732	41,463
Cashmere Hills	50,000	50,206	49,562	58,515	60,501	62,477	67,679	72,349	73,763
Cathedral	72,109	80,989	94,827	95,143	110,059	109,357	104,640	108,177	110,153
Chatham Islands	1,329	3,877	3,297	3,305	3,370	3,000	2,402	2,793	2,110
Cheviot	0	23,094	23,030	20,941	18,835	18,069	19,010	18,582	15,604
Christchurch St Johns	28,736	33,877	29,471	35,410	34,688	32,623	29,768	44,600	58,103
Christchurch St Lukes	34,771	37,575	36,322	39,278	38,429	39,035	41,995	33,566	36,314

Christchurch St Michaels	42,178	39,139	39,004	39,178	40,896	40,000	55,325	60,463	64,738
Ellesmere	27,000	27,944	27,305	26,909	30,380	31,265	31,256	31,073	32,671
Fairlie	16,098	16,551	0	0	0	0	0	0	0
Fendalton	193,375	215,082	233,613	255,055	261,738	260,497	250,146	253,982	251,883
Geraldine	43,750	48,363	47,262	46,701	45,720	46,868	54,306	43,655	40,321
Glenmark-Waikari	36,336	42,136	39,790	36,791	43,616	46,403	36,775	40,000	39,413
Halswell-Prebbleton	33,145	42,690	44,704	47,962	54,857	47,444	51,295	47,559	52,330
Hanmer Springs	0	9,020	7,506	8,085	9,698	8,704	7,963	7,126	7,528
Heathcote-Mt Pleasant	36,931	39,384	39,877	38,814	45,171	44,412	42,592	40,639	40,072
Highfield	0	55,211	65,327	64,295	73,255	68,425	66,555	70,000	70,000
Highfield-Marchwiell	96,302	0	0	0	0	0	0	0	0
Hinds	10,000	22,896	8,817	10,028	7,702	5,593	4,384	9,003	24,772
Hokitika	40,000	39,749	34,885	36,846	36,788	37,031	43,199	38,286	41,890
Hoon Hay	46,148	53,703	53,730	50,420	53,213	60,224	58,274	58,899	55,431
Hornby	85,598	78,017	67,469	56,485	71,228	73,616	72,876	70,865	59,883
Hororata	27,286	25,876	19,512	28,578	16,655	21,317	16,917	17,466	24,905
Kaiapoi	33,083	34,086	33,209	33,876	36,654	34,682	34,763	33,939	37,335
Kensington-Otipua	31,116	42,523	37,555	41,472	41,836	34,417	38,314	36,945	39,628
Kumara	2,097	2,154	2,467	2,915	3,778	3,723	4,589	3,864	3,236
Lincoln	47,275	50,142	62,571	58,331	64,060	63,485	58,314	59,435	67,175
Linwood	40,112	40,263	43,291	38,914	42,017	42,224	38,726	35,406	30,479
Lyttelton	18,000	18,072	21,029	18,085	19,488	18,416	16,487	16,863	14,900
Mackenzie			8,286	10,591	13,661	20,569	26,925	30,000	30,000
Malvern	40,000	40,479	40,072	47,797	47,148	37,281	39,240	42,698	42,811
Marchwiell		17,275	24,892	23,024	30,557	24,992	28,345	28,656	29,757
Mayfield-Mt Somers	16,764	12,471	14,258	7,189	10,930	11,779	13,313	7,737	10,000
Merivale	118,056	117,257	118,826	114,746	122,252	119,062	117,114	111,329	112,055
Methven	22,279	24,968	23,990	25,225	24,657	23,203	24,757	20,958	30,683
Mt Herbert	35,000	32,511	36,490	38,025	38,808	34,776	43,909	36,711	36,087
New Brighton	33,022	33,281	35,939	38,348	41,613	41,112	35,948	35,275	36,971
North New Brighton	13,336	15,755	15,540	13,000	15,788	16,629	22,520	21,461	18,655
Opawa	37,824	42,459	37,546	41,654	43,265	42,575	46,260	44,553	40,756
Otaio-Bluecliffs	14,648	11,958	0	0	0	0	0	0	0
Oxford-Cust	22,098	22,463	21,139	22,369	24,233	24,035	20,774	20,000	21,394
Papanui-Bishopdale	92,377	109,209	106,722	106,738	104,395	92,423	89,190	89,909	91,465
Parklands	n/a	3,329	n/a	n/a	n/a	n/a	5,027	n/a	n/a
Phillipstown	4,053	3,335	4,992	5,442	5,000	0	0	0	0
Pukaki	0	13,522	6,466	6,466	15,040	7,838	9,627	10,042	23,433
Rakaia	13,115	12,855	9,456	11,278	15,646	12,244	12,674	11,739	13,178
Rangiora	117,907	117,914	124,285	122,750	121,753	102,128	92,482	90,693	91,738
Riccarton St James	52,047	52,483	59,027	52,854	48,018	50,000	49,979	40,000	39,818
Riccarton St Peter's	53,951	68,173	73,096	68,630	81,027	88,329	90,904	84,076	90,234

Ross & South Westland	14,531	15,658	13,914	15,604	14,342	12,121	14,764	14,830	14,429
St Albans	52,025	51,001	48,545	47,800	52,907	51,851	52,531	44,358	43,511
St Andrews	0	0	12,987	13,597	26,421	10,000	10,000	10,000	10,000
St Martins	32,871	37,834	46,755	39,102	45,609	40,346	39,419	38,352	36,673
Shirley	103,770	102,242	98,038	93,026	93,941	102,377	115,080	117,620	118,472
Spreydon	36,547	44,294	46,033	45,989	55,387	67,289	70,372	67,419	70,849
Sumner-Redcliffs	70,043	71,450	91,958	107,463	122,265	126,634	119,121	125,179	117,705
Sydenham-Beckenham	33,237	36,386	30,678	33,982	36,367	34,782	36,444	31,075	28,663
Te Ngawai	27,349	27,180	25,087	20,357	30,962	20,190	17,578	19,703	14,643
Temuka	34,555	34,880	35,269	39,980	37,187	38,619	34,126	31,540	32,927
Timaru	50,000	51,728	50,446	49,937	48,295	44,067	43,848	40,835	45,715
Tinwald	6,042	8,583	6,742	8,524	6,882	6,108	6,692	6,487	7,734
Waihao Downs	7,580	6,991	10,380	14,818	12,031	10,404	9,428	11,640	28,175
Waimate	29,919	32,182	31,318	22,506	33,634	30,934	30,065	27,648	28,475
Woolston	50,000	52,141	49,357	46,361	45,752	46,309	41,807	42,741	39,922
DIOCESE	2,811,691	3,069,222	3,122,910	3,186,739	3,388,284	3,352,711	3,333,860	3,288,626	3,426,873

Christchurch

Offerings: 1996-97 to 2004-05

	1996-97	1997-98	1998-99	1999-2000	2001-02	2002-03	2003-04	2004-05
Addington	20,967	16,189	14,499	15,000	16,874	15,244	15,217	17,128
Akaroa-Banks Peninsula	20,767	34,334	41,011	36,480	33,977	32,973	34,510	26,068
Amberley	17,672	15,609	14,130	12,583	14,122	13,259	16,831	16,092
Amuri	35,223	30,494	30,741	31,692	30,000	26,725	59,397	55,429
Aranui-Wainoni	15,540	15,000	15,618	13,135	22,995	27,536	22,088	30,291
Ashburton	81,568	83,840	85,536	83,928	75,652	75,793	82,544	84,021
Avonhead	233,224	242,715	274,226	283,300	359,850	441,435	408,833	415,947
Avonside	37,118	34,899	35,958	39,453	49,897	49,529	52,137	63,559
Barrington St	30,062	0	0	0	0	0	0	0
Belfast-Redwood	53,887	54,139	56,425	55,535	62,387	61,523	63,418	64,978
Bishopdale	0	0	14,703	13,222	13,355	12,601	13,349	13,397
Bryndwr	62,628	65,042	60,231	57,927	61,324	59,947	66,462	66,440
Burnside	95,218	91,530	110,788	97,803	123,018	113,990	105,309	103,189
Burwood	52,043	47,241	52,240	51,967	50,125	56,326	50,415	49,920
Cashmere Hills	74,664	79,951	79,233	87,828	86,382	86,760	116,921	155,508
Cathedral	112,156	119,104	126,461	203,233	288,544	250,000	250,000	250,000
Chatham Islands	3,739	1,547	2,718	2,263	2,247	2,275	2,639	3,427
Cheviot	24,014	12,213	10,386	19,177	15,829	16,298	12,513	15,000
Christchurch St Johns	75,495	92,033	96,591	100,000	161,506	182,463	253,128	315,610
Christchurch St Lukes	35,907	34,312	37,229	38,175	38,467	45,090	47,717	46,942
Christchurch St Michaels	60,809	64,875	65,754	72,752	85,125	77,756	86,638	91,640
Ellesmere	33,956	35,912	29,513	31,144	47,981	46,853	50,307	52,034
Fendalton	273,510	280,511	282,149	295,290	293,284	282,065	275,279	288,092

Geraldine	60,659	57,461	55,778	56,463	58,473	57,844	61,581	66,028
Glenmark-Waikari	38,636	39,701	38,795	33,974	45,500	32,648	35,000	35,000
Halswell-Prebbleton	54,239	55,363	61,875	69,368	72,347	69,242	65,286	70,250
Hanmer Springs	8,525	10,314	9,778	12,671	13,920	11,805	9,228	12,859
Heathcote-Mt Pleasant	36,339	33,615	35,089	37,470	32,396	35,050	39,262	45,158
Highfield	77,439	75,000	75,000	76,445	82,150	76,158	75,636	80,627
Hinds	14,885	17,217	16,576	10,647	9,500	2,531	7,728	11,447
Hokitika	43,435	48,072	33,375	31,431	24,136	23,382	24,504	26,491
Hoon Hay	60,000	0	0	0	0	0	0	0
Hornby	68,519	67,706	67,597	81,735	78,981	81,423	79,464	91,572
Hororata	20,360	24,363	25,296	25,000	24,646	22,186	25,000	25,000
Kaiapoi	43,493	50,331	46,019	41,096	43,141	42,527	41,282	48,776
Kensington-Otipua	41,135	46,209	46,701	44,573	45,016	43,298	50,427	57,284
Kumara	3,000	4,155	3,158	3,165	0	0	0	0
Lincoln	71,103	79,283	77,933	76,588	84,404	105,496	88,288	91,337
Linwood	34,296	30,789	27,436	26,273	25,000	22,599	21,389	23,347
Lyttelton	17,891	19,075	15,653	15,000	12,621	14,327	8,616	17,759
Mackenzie	44,201	45,000	47,952	59,240	60,000	84,926	92,797	77,878
Malvern	41,738	44,317	45,172	37,195	37,234	34,932	39,944	38,907
Marchwiell	29,579	30,941	28,760	34,974	30,415	32,514	34,890	34,771
Mayfield-Mt Somers	10,000	8,981	8,602	9,249	7,463	5,263	9,441	8,066
Merivale	132,113	104,570	95,322	88,516	131,811	133,401	148,043	161,459
Methven	27,712	21,776	24,217	29,070	27,886	27,886	29,475	25,485
Mt Herbert	40,000	47,101	47,601	50,271	50,876	55,889	66,427	58,943
New Brighton	36,217	35,000	34,799	38,109	47,777	46,387	47,154	46,723
North New Brighton	17,064	18,044	19,055	19,735	18,733	17,868	19,904	19,718
Opawa	51,207	53,336	51,641	52,861	67,887	74,927	67,326	62,894
Oxford-Cust	19,689	20,930	18,408	23,337	38,018	36,483	28,882	26,446
Papanui	0	0	73,330	75,845	79,067	74,873	81,761	78,449
Papanui-Bishopdale	88,179	83,627	0	0	0	0	0	0
Parklands	1,188	n/a	n/a	n/a	n/a	n/a	0	0
Pukaki	18,476	20,000	20,000	21,793	18,777	9,685	25,749	32,073
Rakaia	12,451	12,563	10,956	11,708	12,202	12,312	15,720	12,280
Rangiora	90,000	94,214	87,688	82,601	110,182	101,395	136,698	122,257
Riccarton St James	40,108	43,674	41,548	40,448	31,834	31,742	34,059	39,572
Riccarton St Peter's	86,907	98,953	93,363	87,108	94,732	108,426	104,163	103,227
Ross & South Westland	15,212	8,817	14,960	11,353	12,628	10,955	5,841	7,950
St Albans	50,523	49,215	45,543	41,738	65,086	46,165	48,772	54,471
St Andrews	8,350	10,000	10,000	13,391	11,538	4,486	10,010	8,948
St Martins	39,758	39,959	40,499	37,067	40,000	31,451	42,294	36,181
Shirley	125,893	131,475	132,129	134,563	144,544	143,685	142,580	140,237
SW Christchurch	0	54,065	55,112	96,832	51,495	55,398	70,911	74,137
Spreydon	72,390	78,802	83,501	84,927	90,495	87,747	86,668	127,691
Sumner-Redcliffs	121,067	122,749	134,973	153,450	169,603	186,450	214,349	218,797

Sydenham-Beckenham	25,949	23,737	20,808	19,255	15,794	15,917	18,005	15,899
Te Ngawai	14,953	16,749	15,000	21,169	13,595	13,755	15,530	13,687
Temuka	31,494	28,042	27,118	21,591	19,435	16,417	23,712	17,952
Timaru	51,930	56,276	47,405	64,917	75,072	60,109	63,620	66,219
Tinwald	5,939	5,984	7,093	8,563	7,709	7,830	7,217	7,500
Waihao Downs	27,385	24,050	22,805	21,180	16,638	7,058	18,131	18,871
Waimate	29,981	27,124	27,734	26,389	33,672	52,351	31,153	28,539
Tuawhihi	0	0	0	0	3,594	0	0	2,500
Woolston	48,158	50,000	55,000	68,444	64,684	67,434	70,200	87,480
TOTAL	3,599,932	3,620,215	3,660,293	3,870,675	4,285,648	4,313,074	4,569,769	4,803,854

Christchurch

Offerings: 2006-07 to 2010

	2006-07	2007	2008	2009	2010
Addington	16,250	15,389	19,054	19,453	17,155
Akaroa-Banks Peninsula	36,171	39,602	41,935	48,206	37,596
Amberley	19,644	18,335	17,864	17,454	16,415
Amuri	51,404	46,988	51,924	43,451	63,150
Aranui-Wainoni	28,730	33,360	34,212	58,888	47,169
Ashburton	84,175	81,834	89,288	87,932	84,565
Avonhead	470,444	435,523	466,398	482,334	507,417
Avonside	64,123	68,871	69,457	59,302	57,560
Belfast-Redwood	77,337	82,059	87,383	84,334	78,058
Bishopdale	12,991	13,762	12,150	13,113	12,661
Bryndwr	68,365	64,173	67,187	76,183	78,879
Burnside	98,329	95,495	91,862	96,849	118,412
Burwood	55,250	52,792	57,902	56,226	56,918
Cashmere Hills	218,463	228,715	239,525	242,703	218,387
Cathedral	250,000	250,000	250,000	250,000	250,000
Chatham Islands	3,886	2,913	5,545	4,419	5,056
Cheviot	18,618	14,952	18,476	23,075	19,963
Christchurch St Johns	330,705	349,614	469,163	433,995	419,523
Christchurch St Lukes	87,589	55,948	62,841	58,694	58,851
Christchurch St Michaels	94,207	87,505	99,281	98,228	105,777
Ellesmere	53,055	53,416	62,349	57,236	53,616
Fendalton	321,101	292,701	346,615	364,582	330,992
Geraldine	65,455	59,671	100,393	76,195	97,494
Glenmark-Waikari	64,479	41,015	14,053	57,295	37,699
Halswell-Prebbleton	72,921	69,921	82,187	72,942	77,432
Hanmer Springs	12,934	8,645	13,455	11,947	12,129
Heathcote-Mt Pleasant	47,892	47,674	44,739	48,917	43,569
Highfield	92,304	77,287	93,838	121,214	117,330
Hinds	11,426	11,286	11,286	18,689	11,724
Hokitika	27,545	26,556	27,392	27,250	31,804

Hornby	78,178	91,599	102,955	102,212	78,966
Hororata	26,436	20,348	30,783	36,078	26,737
Kaipoi	51,676	52,228	57,594	66,366	69,726
Kensington-Otipua	64,258	73,536	69,054	55,593	53,452
Lincoln	115,270	101,983	115,974	149,517	122,052
Linwood	23,071	21,993	21,384	27,706	38,467
Lyttelton	27,705	24,901	33,685	29,546	23,965
Mackenzie	156,978	152,284	149,352	150,011	144,730
Malvern	53,721	57,924	46,998	45,768	45,625
Marchwiell	28,824	28,490	30,020	28,315	27,073
Mayfield-Mt Somers	9,270	10,305	8,422	7,612	10,522
Merivale	160,100	163,769	196,107	198,344	168,513
Methven	29,152	27,636	31,088	36,871	41,519
Mt Herbert	68,530	71,024	75,276	82,717	70,902
New Brighton	44,840	46,876	51,954	49,387	43,917
North New Brighton	16,089	13,831	15,434	15,051	14,236
Opawa	69,396	0	0	0	0
Opawa-St Martins	0	94,698	107,560	107,007	101,412
Oxford-Cust	27,835	29,118	32,553	38,304	34,610
Papanui	87,902	83,117	89,178	93,651	92,954
Pukaki	33,164	29,287	30,188	38,044	44,158
Rakaia	13,379	21,649	11,036	12,942	12,918
Rangiora	177,818	189,896	167,404	173,765	144,350
Riccarton St James	54,304	46,809	44,291	45,921	38,459
Riccarton St Peter's	119,706	129,334	129,179	124,446	126,625
Ross & South Westland	6,995	7,565	9,920	9,071	6,593
St Albans	63,738	59,298	69,055	54,397	62,350
St Andrews	10,329	8,123	8,613	7,602	9,174
St Martins	37,546	0	0	0	0
Shirley	139,598	128,229	153,346	172,010	176,243
South West Christchurch	80,630	82,330	76,954	65,840	58,053
Spreydon	10,000	99,742	96,855	96,688	101,009
Sumner-Redcliffs	256,657	247,456	256,501	261,458	260,642
Sydenham-Beckenham	86,420	83,449	137,530	180,661	209,987
Te Ngawai	19,222	9,802	11,009	12,256	18,059
Temuka	24,496	23,479	25,416	23,622	29,367
Timaru	57,043	73,310	88,064	87,384	76,308
Tinwald	8,508	7,830	9,253	9,192	8,608
Waihao Downs	13,591	12,539	19,658	25,547	19,224
Waimate	34,382	31,145	42,375	37,682	36,994
Tuawhihi	5,352	2,039	2,000	2,000	2,000
Woodend\Pegasus	0	0	0	0	35,655
Woolston	78,536	79,669	83,000	79,036	96,238
TOTAL	5,326,438	5,264,642	5,784,772	5,683,301	5,849,693

Dunedin

Offerings (£): 1945-46 to 1955-56

	1945-46	1946-47	1947-48	1948-49	1949-50	1950-51	1951-52	1952-53	1953-54	1954-55	1955-56
Cathedral	1,510	1,488	1,263	1,380	1,188	1,432	1,381	1,490	1,691	1,805	2,093
All Saints	821	784	795	866	890	913	978	1,095	1,163	1,104	1,131
Leith Valley	0	58	41	41	n/a	37	43	53	73	58	60
Ravensbourne	44	44	41	46	40	42	103	151	167	184	176
St Matthew's	761	554	612	561	556	518	636	533	694	742	991
Roslyn	721	1,128	1,113	1,560	1,277	1,346	1,792	1,577	1,922	1,902	1,927
Caversham	750	926	880	942	872	1,030	963	992	1,444	1,966	1,802
St Kilda	530	600	622	602	618	660	614	766	752	740	802
NE Valley	441	581	586	585	549	605	577	613	611	691	707
Oamaru	1,129	867	1,107	1,391	1,267	1,344	1,621	1,531	1,587	2,114	2,831
Gore	517	596	639	704	756	929	1,036	1,039	1,113	1,389	1,484
Invercargill, St John's	881	1,080	1,118	1,088	1,248	1,350	1,323	1,431	1,560	2,330	2,102
Dunstan	598	446	459	448	360	400	598	698	798	486	1,013
Gladstone	689	717	747	908	1,020	1,220	938	1,093	1,173	1,499	1,439
Waikouaiti-Palmerston	476	422	499	538	544	609	612	577	633	773	853
Mornington	587	628	904	792	880	718	764	723	869	776	827
Andersons Bay	610	795	982	1,087	1,084	998	1,069	1,212	1,392	1,373	1,454
Hampden-Maheno	357	324	317	333	415	326	422	398	486	313	589
Balclutha	528	565	690	597	722	789	674	709	724	897	852
Bluff-Stewart Is	403	266	266	246	230	215	290	305	685	325	345
Maniototo	439	508	408	476	411	354	302	436	513	617	651
Milton	325	316	354	363	257	233	313	317	332	393	383
Port Chalmers	294	289	332	243	235	300	395	506	656	517	604
Warrington				23	18	45	65	80	54	44	76
Riverton	301	360	351	369	422	421	526	487	586	585	690
Taieri-Green Island	343	391	440	465	510	535	516	574	629	686	961
Middlemarch	44	55	n/a	33	38	47	51	47	86	56	84
Tapanui	401	450	414	576	974	580	695	741	1,034	1,000	1,263
Tuapeka	198	304	439	386	352	382	457	458	534	657	684
Waimea Plains	304	299	329	380	397	630	334	552	919	639	765
Waitaki	138	65	173	139	88	311	330	199	339	424	426
Wakatipu	365	410	406	404	381	463	476	507	516	543	610
Winton-Otautau	n/a	n/a	221	431	390	534	464	629	733	763	780
Wyndham	394	433	474	569	484	548	575	542	805	671	961
TOTAL	15,899	16,749	18,022	19,572	19,473	20,864	21,933	23,061	27,273	29,062	32,416

Dunedin

Offerings (£): 1956-57 to 1966-67

	1956-57	1957-58	1958-59	1959-60	1960-61	1961-62	1962-63	1963-64	1964-65	1965-66	1966-67
Cathedral	3,025	6,913	7,119	6,161	7,392	7,503	7,407	7,719	7,260	6,870	7,130
All Saints	3,217	4,774	4,362	3,933	3,540	3,535	3,512	3,751	3,582	3,288	3,197
Leith Valley	71										
Ravensbourne	251										
St Matthew's	1,171	1,469	1,544	1,704	1,984	1,880	2,359	3,110	2,490	2,425	2,501
Roslyn	2,509	8,560	7,748	7,689	6,835	7,646	6,531	7,680	7,507	6,794	5,687
Caversham	4,560	5,964	5,521	5,045	4,770	4,786	4,638	4,469	3,927	4,288	4,379
St Kilda	832	1,664	2,456	2,200	2,257	2,530	2,459	3,264	3,127	3,125	2,868
NE Valley	947	3,391	3,363	4,083	3,770	3,832	4,242	4,093	4,282	3,700	3,911
Oamaru	7,586	7,529	7,097	7,230	6,373	6,189	6,365	6,272	7,071	6,021	8,867
Gore	1,721	4,264	7,092	4,342	4,536	4,076	4,213	3,809	3,797	3,427	3,587
Invercargill, St John's	3,822	7,974	8,765	8,282	7,353	6,463	5,637	5,954	5,293	6,770	7,320
Dunstan	896	2,585	2,814	2,228	1,889	1,573	1,469	2,227	2,929	2,431	2,548
Gladstone	1,534	4,072	4,496	3,331	4,152	2,528	2,397	2,730	3,142	3,214	3,139
Waikouaiti-Palmerston	853	943	902	1,521	1,804	1,692	1,571	1,710	1,458	1,880	2,116
Mornington	938	1,015	2,322	2,399	2,189	2,882	3,006	3,015	3,039	3,153	3,021
Andersons Bay	1,850	5,046	5,359	4,774	5,248	4,849	4,948	4,376	4,202	4,742	5,101
Hampden-Maheno	425	435	454	803	820	827	904	1,045	881	911	901
Balclutha	1,013	967	1,853	2,040	1,996	2,553	3,170	2,803	2,738	4,028	3,470
Bluff-Stewart Is	519	789	730	778	645	505	716	707	2,605	2,253	1,830
Flagstaff									1,644	1,673	1,792
Green Island					1,767	2,042	1,922	1,936	2,112	1,953	1,748
Maniototo	562	1,331	3,038	3,061	2,704	2,942	2,727	2,575	3,346	2,388	2,197
Milton	390	384	1,855	3,161	1,755	1,967	1,505	1,470	2,029	1,811	1,485
North Invercargill						1,814	2,310	4,549	4,495	3,985	4,579
Port Chalmers	616	708	721	755	799	1,282	1,375	1,268	1,239	1,461	1,426
Warrington	48	60	71	38	59	81	77	140	183	133	123
Riverton	707	815	822	805	3,050	2,176	2,256	2,098	1,767	3,079	2,011
Taieri-Green Island	1,258	3,123	3,646	3,533							
Taieri					2,093	2,168	1,825	1,979	2,758	2,259	2,272
Middlemarch	71	86	86	171	66						
Tapanui	1,661	2,184	2,400	1,745	2,400	2,257	2,462	2,653	3,593	3,075	2,611
Tuapeka	560	1,394	1,315	1,805	1,459	2,349	2,762	2,447	2,314	1,833	2,126
Upper Clutha					1,239	1,260	1546	2,093	2,178	2,271	1,827
Waimea Plains	878	966	1,790	2,070	2,690	3,142	2,669	3,908	3,934	3,816	3,183
Waitaki	502	704	587	555	931	1,851	1711	1,530	1,921	2,053	2,057
Wakatipu	685	674	725	868	1,430	2,434	2,206	2,161	2,080	2,079	2,098
Winton-Otautau	894	1,437	2,166	1,723	1,112	3,181	3,092	2,719	3,366	2,783	3,081
Wyndham	960	1,810	1,655	1,740	1,807	2,379	2230	2,283	2,230	2,157	2,177
TOTAL	47,532	84,030	94,874	90,573	92,914	99,174	98,219	104,543	110,519	108,129	108,366

Dunedin

Offerings (\$): 1967-68 to 1975-76

	1967-68	1968-69	1969-70	1970-71*	1971-72	1972-73	1973-74	1974-75	1975-76
Cathedral	12,831	12,537	11,587	8,414	12,981	14,250	17,128	20,787	24,204
All Saints	5,891	5,350	5,250	4,352	5,646	6,047	6,697	8,477	9,851
St Matthew's	5,360	5,405	5,435	4,769	6,996	8,169	9,568	10,933	14,959
Roslyn	13,252	11,943	12,295	11,674	12,690	15,418	15,205	17,490	17,662
Caversham	8,609	7,836	7,526	5,441	8,397	8,277	9,145	9,744	10,778
St Kilda	5,654	6,317	6,199	3,539	6,776	6,229	7,527	7,002	8,809
NE Valley	8,313	7,516	7,365	5,176	7,243	8,074	9,330	10,592	13,617
Oamaru	10,760	22,249	10,757	6,768	6,554	9,198	11,450	13,855	13,064
Gore	6,754	6,567	6,712	4,036	8,357	8,761	9,912	10,520	10,955
Invercargill, St John's	13,821	13,022	13,714	12,158	16,269	19,140	19,687	22,082	24,929
Dunstan	4,891	4,685	5,015	3,444	4,724	5,630	5,678		
Dunstan-Roxburgh								8,313	11,038
Gladstone	6,131	6,225	6,197	6,301	7,446	7,851	8,401	9,703	10,558
Waikouaiti-Palmerston	2,940	2,960	2,758	0					
Waikouaiti				1,130	1,826	4,108	2,227	2,169	2,736
Mornington	6,607	6,674	6,890	5,345	7,489	9,216	10,035	10,770	11,285
Andersons Bay	9,905	9,444	9,665	7,201	10,667	11,686	13,188	18,120	19,863
Hampden-Maheno	1,805	1,776	1,850						
Hampden-Maheno-Palmerston				1,765	2,275	3,063	3,405	4,761	4,139
Balclutha	7,738	6,453	6,714	3,903	7,252	8,141	7,304	7,369	8,601
Bluff-Stewart Is	3,306	2,924	2,749	1,890	3,344	3,389	3,060	2,904	4,930
Flagstaff	3,000	3,061	2,861	1,767	2,769	2,891	2,403		4,903
Green Island	3,872	3,810	3,722	3,123	4,302	4,515	4,555	5,506	6,644
Maniototo	3,721	3,784	4,475	2,986	4,699	5,640	4,785	5,022	5,891
Milton	3,887	4,352	3,782	2,089	3,970	4,819			
Milton-Tuapeka							4,594	5,184	7,264
North Invercargill	8,973	9,020	8,811	6,582	8,279	8,817	8,505	11,290	11,667
Port Chalmers	2,717	2,762	2,762	2,195	3,875	3,960	4,066	4,482	4,808
Warrington	273	291	263	110	146	489			
Riverton	3,728	3,496	3,469	2,473	4,328	5,307	5,412	6,037	6,679
Taieri	4,569	4,173	3,957	3,056	4,899	6,414	8,164	8,856	9,953
Tapanui	5,717	4,799	6,113	4,470	5,178	6,204	7,625	7,096	8,376
Tuapeka	2,924	3,538	3,658	2,720	3,601	3,747	2,297		
Upper Clutha	4,194	4,169	4,255	3,077	5,110	5,434	5,634	6,419	9,796
Waimea Plains	6,871	6,512	6,731	5,462	7,957	9,300	9,484	10,098	13,301
Waitaki	3,786	3,021	2,342						
Waitaki-Nth Oamaru				3,412	4,684	5,067	5,773	6,775	7,584
Wakatipu	3,821	3,555	4,094	2,709	3,798	3,901	4,972	5,471	7,405
Winton-Otautau	4,799	5,148	5,035	6,504	6,457	6,766	6,691	7,188	8,179
Wyndham	3,765	4,213	4,345	3,406	4,952	3,490	3,490	5,925	6,443
TOTAL	205,185	209,587	199,353	153,447	215,936	243,408	257,397	290,940	41,166

Dunedin

Offerings: 1976-77 to 1984-85

	1976-77	1977-78	1978-79	1979-80	1980-81	1981-82	1982-83	1983-84	1984-85
Cathedral	26,224	31,914	35,146	39,172	42,518	52,099	58,280	72,288	69,601
All Saints	10,992	11,836	14,607	16,102	19,918			25,078	23,079
All SS w Pt Chalmers						26,742	32,993		
St Matthew's	20,568	24,440	29,068	28,450	30,582	44,436	75,967	79,877	83,472
Roslyn	18,029	16,856	17,830	19,814	28,222	34,057	48,016	55,312	55,813
Caversham	12,824	14,468	16,403	19,490	21,182	22,521	24,236	29,952	33,990
St Kilda	9,233	9,599	12,328	13,426	14,166	15,361	18,891	22,010	22,898
NE Valley	11,090	12,572	11,554	13,577	15,178	15,734	18,473	24,733	23,923
Oamaru	14,139	15,709	28,997	24,651	24,331	30,476	34,206	35,312	44,581
Gore	16,233	16,369	17,535	16,381	19,575	28,633	30,746	43,611	54,266
Invercargill, St John's	30,819	30,995	32,129	40,237	42,470	52,418	57,836	56,171	55,473
Dunstan-Roxburgh	10,775	14,165	13,377	16,500	16,960	30,270	34,060	39,371	40,148
Gladstone	16,958	15,986	17,299	20,950	23,945	28,314	33,167	38,046	38,704
Waikouaiti	2,658	3,400							
East Otago			10,496	12,121	11,821	21,911	23,708	31,789	34,600
Mornington	12,421	14,035	15,512	19,530	22,491	25,078	28,479	30,001	28,554
Andersons Bay	19,755	21,552	22,770	30,627	37,345	41,675	46,926	52,628	46,969
Hampden-Maheno-Palmerston	5,200	8,154							
Balclutha	9,681	14,163	15,867	14,108	17,106	24,995	20,476	40,686	35,181
Bluff-Stewart Is	3,791	...							
Flagstaff	5,829	6,413	7,291	8,305	9,474	12,111			
Green Island	6,355	7,691	10,845	13,198	14,977	17,452	25,166	24,878	27,445
Maniototo	8,942	6,542	9,680	10,720	13,092	8,652	11,967	10,586	11,637
Milton-Tuapeka	8,231	8,764	10,899	11,039	13,283	14,765	15,702	18,110	16,919
North Invercargill	19,601	20,047	20,636	23,278	29,714	39,350	39,774	48,760	54,699
Port Chalmers	4,207	5,137	5,778	5,844	5,368			12,052	12,236
Warrington		205	1,201	1,163	1,264	1,575	1,627		
Riverton	6,223	9,599	8,485	11,834	12,008	17,595	16,455	21,688	19,475
Taieri	9,936	12,094	13,888	15,372	17,934	20,246	24,977	29,804	28,873
Tapanui	8,055	10,238	10,387	15,271	18,209	21,023	24,935		
Upper Clutha	10,418	11,475	15,644	15,172	18,469	21,598	30,078	35,217	34,269
Waimea Plains	13,118	19,431	19,235	21,387	25,213	29,809	33,942	35,208	32,152
Waitaki-Nth Oamaru	8,233	10,151	11,109	11,785	16,827	9,423	20,683	28,061	29,146
Wakatipu	8,236	11,324	15,453	20,253	19,151	18,524	22,248	18,394	27,206
Winton-Otautau	8,764	12,517	13,997	14,186	17,330	22,400	22,801	33,090	32,730
Wyndham	9,646	10,236	10,915	12,168	17,352	21,636	25,251	26,555	33,000
Fiordland								13,804	10,462
Stewart Island								1,354	2,100
Brockville									719
TOTAL	387,184	438,077	496,361	556,111	637,475	770,879	902,066	1,034,426	1,064,320

Waiapu

Offerings (£): 1959-60 to 1965-66

	1959-60	1960-61	1961-62	1962-63	1963-64	1964-65	1965-66
Clive	867	851	582	518	505	417	448
Dannevirke	12,197	7,527	6,795	7,064	6,173	7,276	7,714
Edgecumbe	4,305	3,220	2,219	2,668	2,942	3,480	3,541
Gate Pa				1,893	2,085	2,425	2,447
Gisborne	13,185	14,058	12,780	11,732	11,239	9,780	10,522
Hastings	14,392	12,564	11,525	10,247	7,566	7,444	7,232
Havelock Nth	6,704	7,153	6,406	6,816	6,696	6,845	6,904
Mahora				3,869	4,295	4,064	4,604
Mt Maunganui	1,452	1,454	3,481	3,537	3,282	4,025	4,131
Murupara-Reporoa		1,490	1,734	1,822	1,653	1,625	2,035
Opotiki	1,621	2,185	2,055	2,713	2,109	2,428	3,534
Otane	3,130	3,199	3,293	3,005	2,723	2,951	2,937
Patutahi	1,545	1,246	1,690	1,619	1,513	1,600	1,920
Porangahau	3,201	2,693	1,677	1,768	2,774	2,787	2,709
Puketapu	1,937	2,063	1,956	1,826	1,875	2,281	2,107
Riverslea				717	2,948	2,688	2,823
Rotorua	11,636	9,968	7,096	8,102	8,646	8,123	7,288
St Andrew's	3,083	2,549	2,835	2,451	2,969	3,467	3,645
St Augustine's	4,939	4,590	4,031	4,256	4,231	4,937	6,416
St John's	9,942	8,910	8,623	8,754	7,591	7,312	9,010
Takapau	929	2,096	1,913	2,229	2,213	1,938	1,757
Taradale	3,429	3,111	2,453	2,377	2,719	2,534	2,590
Taupo	2,552	2,915	2,955	3,199	3,119	2,918	2,989
Tauranga	11,030	11,383	12,240	9,157	9,630	10,765	9,425
Te Hapara					1,824	2,141	2,305
Te Puke	3,099	2,360	3,053	4,140	3,432	3,441	3,324
Tolaga Bay	2,190	1,261	1,603	1,481	1,644	1,668	1,814
Waerenga-a-hika	1,787	1,087	1,176	632	771	1,081	1,585
Waikohu	1,528	916	1,550	1,458	1,497	1,952	1,743
Waipawa	4,670	3,619	3,632	2,850	5,024	4,803	4,341
Waipiro Bay	1,548	1,471	1,634	1,549	1,176	1,354	2,213
Waipukurau	5,677	3,885	3,695	3,726	4,196	3,594	4,090
Wairoa	7,309	7,926	5,480	5,586	4,907	5,620	5,046
Whakatane	5,785	4,673	3,746	4,502	4,079	3,845	3,736
Woodville	2,351	2,671	2,212	2,102	1,695	1,777	2,638
TOTAL	148,020	135,094	126,120	130,365	131,741	135,386	141,563

Waiapu

Offerings (\$): 1966-67 to 1975-76

	1966-67	1967-68	1968-69	1969-70	1970-71	1971-72	1972-73	1973-74	1974-75*	1975-76
Clive	899		1,546	2,365	2,094	2,544	1,752	2,000	1,628	3,898
Dannevirke	14,802		14,325	14,272	15,277	15,691	16,681	15,641	12,074	23,575
Edgecumbe	7,312		7,051	5,993	6,115	7,057	5,968	5,841	7,537	10,726
Gate Pa	4,536		4,713	4,561	4,771	6,000	7,733	8,315	6,212	10,056
Gisborne	19,597		20,321	18,829	21,319	20,612	25,209	30,344	20,991	32,965
Hastings	15,402		13,307	13,802	13,710	16,128	16,212	17,748	15,405	21,843
Havelock Nth	13,870		13,820	15,039	15,428	19,053	20,938	21,906	18,598	28,467
Mahora	8,682		7,949	7,972	8,027	9,041	8,924	8,618	6,683	12,363
Mt Maunganui	8,186		7,479	7,274	6,884	6,644	7,599	7,631	6,213	10,065
Murupara-Reporoa	5,211		4,919	3,248	3,400	3,985	2,528	5,372	3,019	6,903
Opotiki	5,181		5,262	5,149	5,089	5,184	5,873	5,876	6,340	10,431
Otane	6,071		6,419	5,337	4,790	5,864	6,747	7,381	6,443	10,048
Otumoetai	1,895		5,710	6,951	6,997	15,550	13,533	15,048	11,264	23,460
Patutahi	3,069		3,512	3,485	3,033	2,827	3,056	1,772		
Porangahau	5,108		4,807	4,022	4,234	4,093	4,926	5,919	3,681	8,647
Puketapu	4,746		4,305	3,879	4,495	5,760	8,668	7,920	5,670	10,212
Riverslea	5,142		5,082	5,393	4,977	5,044	5,427	6,117	4,955	7,491
Rotorua	13,406		13,814	12,279	12,042	12,949	15,252	16,063	14,845	23,236
St Andrew's	6,621		6,890	6,420	6,375	5,978	7,345	6,835	5,714	7,085
St Augustine's	11,200		14,443	12,552	13,041	14,456	14,422	15,217	12,100	17,500
St John's	21,674		18,177	18,697	18,622	20,092	19,684	18,706	15,301	24,389
Takapau	5,682		4,281	4,306	4,595	5,766	5,855	6,346	4,440	8,235
Taradale	4,504		4,159	4,106	4,107	4,816	5,343	4,800	4,731	8,077
Taupo	6,562		6,692	6,502	7,654	8,309	10,131	10,901	11,931	21,066
Tauranga	16,298		14,103	15,668	14,084	17,761	15,191	18,083	14,426	24,710
Te Hapara	4,230		5,019	4,468	4,940	5,184	5,131	6,873	5,482	9,139
Te Puke	6,708		5,956	4,881	5,599	5,344	3,458	7,128	7,612	11,646
Tolaga Bay	2,822		2,854	2,562	3,731	3,176	2,306	1,269	1,033	803
Turangi	446		1,527	3,012	3,049	3,008	3,321	2,924	2,000	1,905
Waerenga-a-hika	3,162		3,203	2,837	3,451	2,500	3,015	3,300		
Waipaoa									4,671	8,025
Waikohu	2,754		3,429	4,597	2,725	3,391	3,149	2,520	2,351	8,210
Waipawa	7,116		7,761	6,782	6,091	8,646	7,915	7,812	5,467	11,545
Waipiro Bay	5,505		4,026	2,994	4,283	5,081	4,237	5,173	2,848	3,828
Waipukurau	7,310		6,721	7,831	8,680	11,623	10,215	10,822	9,844	12,218
Wairoa	9,851		8,895	9,322	8,420	8,020	10,112	10,171	6,559	10,920
Whakatane	8,492		8,725	8,234	7,899	9,828	10,871	12,631	9,575	18,012
Woodville	5,770		8,671	5,284	5,800	5,642	9,390	6,054	4,296	7,563
TOTAL	279,822	0	279,873	270,905	275,828	312,647	328,117	347,077	281,939	469,262

Waiapu

Offerings: 1976-67 to 1984-85

	1976-77	1977-78	1978-79	1979-80	1980-81	1981-82	1982-83	1983-84	1984-85
Clive	5,000	n/a	5,000	5,000	5,000	10,000	15,000	16,496	14,223
Dannevirke	27,343		30,307	38,662	44,268	49,121	52,511	63,891	68,631
Edgecumbe	14,241		16,667	16,847	22,716	27,852	32,615	32,950	36,424
Flaxmere	0						12,432		8,715
Gate Pa	11,013		12,334	14,367	17,147	17,527	22,497	26,394	33,295
Gisborne	34,720		44,539	47,856	51,269	61,203	60,000	60,000	78,330
Hastings	29,272		33,122	36,540	41,627	44,207	42,785	47,481	51,347
Havelock Nth	32,834		37,671	46,016	60,042	67,064	77,865	83,067	95,075
Mahora	12,298		13,784	16,200	19,339	22,342	25,488	27,060	28,350
Mt Maunganui	13,241		14,802	16,640	18,942	19,487	25,556	30,991	33,530
Murupara-Reporoa	7,944		7,183	6,371	3,242	3,224	1,858	3,250	2,518
Opotiki	10,598		13,498	17,731	20,630	20,423	21,963	22,370	27,413
Otane	8,912		11,249	9,903	13,425	14,355	5,872	2,318	0
Otumoetai	25,907		31,953	33,901	34,036	42,921	52,373	54,278	57,472
Porangahau	9,328		13,035	14,809	17,411	17,339	25,364	19,117	21,631
Puketapu	9,310		11,283	12,790	15,123	18,323	17,585	21,938	24,743
Riverslea	7,050		9,423	11,258	13,513	16,720	19,926	19,737	21,690
Rotorua	26,449		31,357	40,000	50,000	54,765	73,868	81,733	81,525
St Andrew's	8,666		8,143	10,215	9,161	24,831	12,736	19,824	16,476
St Augustine's	18,213		19,555	25,601	29,582	37,114	43,352	46,203	43,768
St John's	25,655		31,795	36,650	39,597	53,254	65,477	73,760	71,782
Takapau	10,211		11,821	10,215	14,333	18,740	21,193	27,966	29,634
Taradale	11,820		16,045	19,142	22,315	25,000	36,804	43,237	49,978
Taupo	22,797		30,066	32,809	43,110	45,785	54,668	49,896	53,027
Tauranga	28,695		31,723	37,420	38,650	42,145	57,368	64,915	68,038
Te Hapara	9,813		12,050	13,096	18,148	19,312	25,240	27,313	26,539
Te Puke	13,294		19,518	18,686	22,654	26,111	25,741	29,956	38,856
Tolaga Bay	675		1,000	3,406	2,286	3,000	3,000	3,000	11,088
Turangi	2,504		2,770	3,764	3,749	2,453	3,838	5,000	5,000
Waipaoa	8,782		11,368	13,355	15,080	16,512	18,870	17,546	20,714
Waikohu	7,946		14,603	17,951	17,836	20,270	26,737	28,323	31,778
Waipawa	11,500		12,628	12,438	17,757	24,978	25,940	27,714	32,391
Waipiro Bay	3,736		5,932	2,561	3,000	3,500	4,000	3,936	3,894
Waipukurau	15,588		18,154	19,739	21,413	22,357	30,382	30,765	32,600
Wairoa	12,645		19,423	16,529	21,485	23,801	26,894	27,993	31,354
Whakatane	30,379		35,804	42,449	50,080	57,645	60,235	64,878	62,357
Woodville	6,825		10,092	10,738	15,694	12,846	19,982	14,414	14,740
TOTAL	535,204	0	649,697	731,655	853,660	986,527	1,148,015	1,219,710	1,328,926

Waiapu

Offerings: 1985-86 to 1992-93

	1985-86	1986-87	1987-88	1988-89	1989-90	1990-91	1991-92	1992-93
Clive	15,000	18,554	20,000	23,528	19,909	20,000	19,090	19,000
Dannevirke	72,863	75,358	75,000	76,529	76,740	74,456	78,264	78,023
Edgecumbe	40,075	41,906	41,494	38,792	42,582	43,679	49,635	45,616
Flaxmere		3,488	2,253	3,928	4,000	4,000	4,000	4,000
Gate Pa	34,297	35,833	36,465	64,708	41,179	38,422	50,664	62,581
Gisborne	82,896	95,181	96,167	100,218	94,134	96,236	104,021	101,888
Hastings	55,141	53,468	47,099	55,183	47,199	36,757	46,038	47,468
Havelock Nth	100,338	99,461	112,191	108,374	95,755	110,996	114,421	125,007
Mahora	32,551	28,212	35,413	38,143	36,097	38,913	37,228	39,404
Mt Maunganui	35,795	39,623	48,120	51,327	54,586	43,899	54,249	60,098
Murupara-Reporoa	1,873	2,002	2,332	2,000	0	0	0	0
Opotiki	35,173	38,924	39,871	43,160	42,869	28,338	43,344	44,552
Otumoetai	63,121	73,697	80,000	85,961	89,971	87,244	82,775	85,785
Porangahau	17,301	22,557	21,829	19,698	18,888	12,857	36,816	30,676
Puketapu	29,431	30,453	39,267	31,438	34,386	29,473	25,099	16,125
Riverslea	26,063	27,905	35,757	57,219	26,071	23,717	31,274	68,552
Rotorua	90,265	93,063	115,152	114,599	118,780	119,650	108,856	117,237
St Andrew's	18,251	22,966	29,104	34,545	40,722	13,793	19,943	15,479
St Augustine's	55,839	58,896	66,382	66,344	51,946	52,359	60,292	56,629
St John's	80,895	92,598	97,281	98,244	110,097	93,366	101,387	98,366
Takapau	32,408	34,078	28,076	25,042	22,537	18,030	32,676	28,120
Taradale	55,743	65,613	74,260	77,165	81,239	77,613	85,624	86,529
Taupo	53,356	62,162	88,348	83,280	83,060	90,272	82,348	79,053
Tauranga	77,678	96,011	101,324	110,015	124,883	142,538	186,036	181,014
Te Hapara	30,139	34,134	35,752	28,984	35,159	35,091	43,976	57,183
Te Puke	37,597	44,626	45,229	46,419	48,402	33,177	50,822	46,127
Tolaga Bay	4,545	6,240	0	0	0	0	0	0
Turangi	5,000	5,000	5,000	5,000	0	0	0	0
Waipaoa	24,668	26,183	25,702	31,932	34,315	20,738	33,436	34,163
Waikohu	30,234	29,009	26,896	32,775	43,440	38,447	50,939	42,343
Waipawa	35,481	36,101	41,616	46,385	43,192	43,866	48,439	43,434
Waipiro Bay	2,000	2,000	2,000	2,000	0	0	0	0
Waipukurau	37,794	35,000	35,635	38,197	35,967	33,648	37,921	42,761
Wairoa	32,339	32,534	40,365	42,240	39,577	38,574	37,587	38,207
Whakatane	71,195	84,856	100,000	110,673	95,304	94,217	105,873	98,334
Woodville	16,118	17,051	19,177	19,042	27,184	25,012	26,128	23,116
TOTAL	1,433,463	1,564,743	1,710,557	1,813,087	1,760,170	1,659,378	1,889,201	1,916,870

Waikato

Offerings (£): 1945-46 to 1955-56

	1945-46	1946-47	1947-48	1948-49	1949-50	1950-51	1951-52	1952-53	1953-54	1954-55	1955-56*
Cambridge	929	904	900	1,001	1,010	1,110	1,232	1,474	1,724	1,907	1,777
Claudeland	536	250	307	719	690	854	955	877	924	1,371	1,370
Fitzroy	337	361	390	430	383	577	609	645	703	689	599
Forest Lake	0	243	296	513	265	321	1,114	1,286	2,030	1,625	1,202
Frankton	630	574	551	600	586	555	581	631	623	984	1,061
Hamilton	1,092	933	902	977	1,110	1,677	1,704	1,673	1,798	1,837	1,800
Huntly	503	566	612	750	825	744	778	818	813	973	953
Inglewood	478	328	611	621	759	505	955	788	795	812	903
Katikati	181	197	164	292	245	270	262	437	602	661	649
Kawhia	0	0	0	0	0	0	0	0	0	0	358
Mangakino	0	0	0	0	0	0	0	0	0	0	331
Matamata	537	668	735	1,075	939	963	1,103	1,564	1,393	930	1,049
Mokau	0	0	0	0	0	0	150	290	253	114	397
Morrinsville	469	533	367	406	418	595	501	514	904	729	886
New Plymouth	1,341	1,170	1,071	1,128	951	2,365	2,676	3,097	3,288	3,402	4,465
Ngaruawahia	386	446	423	610	615	505	722	689	684	1,043	1,309
Ohura	424	152	155	212	76	194	314	311	429	301	340
Okato	577	616	593	697	827	713	790	895	888	965	984
Otorohanga	340	375	342	600	450	735	528	620	837	922	773
Paeroa	393	343	348	343	434	440	481	749	775	657	770
Piopio	136	253	281	391	409	389	395	512	482	378	423
Putaruru	502	444	803	823	825	830	1,069	988	996	1,106	1,074
Raglan	252	238	232	234	277	289	296	286	366	460	434
Stratford	906	688	913	1,064	1,322	1,274	1,307	1,212	1,225	1,253	1,309
Taranaki East	258	138	198	226	257	219	0	0	0	0	0
Taumarunui	533	582	589	567	702	532	483	743	823	798	715
Manunui	296	214	194	334	254	151	0	0	0	0	0
Te Aroha	472	583	726	746	782	864	947	898	1,165	893	951
Te Awamutu	473	859	904	1,314	1,220	838	965	1,526	1,338	2,345	1,454
Te Kauwhata	0	431	461	521	493	487	529	650	650	726	925
Te Kuiti	319	321	309	654	657	1,375	537	529	729	552	756
Tokoroa	0	0	0	0	0	0	0	372	743	1,252	632
Uruti	119	318	364	325	379	145	0	0	0	0	0
Waihi	526	567	323	594	601	582	611	449	675	875	730
Waitara	160	166	242	199	283	260	400	376	464	375	474
TOTAL	14,105	14,461	15,306	18,966	19,044	21,358	22,994	25,899	29,119	30,935	31,853

Waikato

Offerings (£): 1956-57 to 1966-67

	1956-57	1957-58	1958-59	1959-60	1960-61	1961-62	1962-63	1963-64	1964-65	1965-66	1966-67
Brooklands											842
Cambridge	2,239	11,731	10,361	10,615	8,324	6,539	5,525	5,717	5,192	5,189	5,045
Claudeland	2,244	3,970	4,449	4,566	4,710	5,060	5,635	6,237	5,585	6,163	7,443
Fitzroy	708	1,528	5,078	4,413	4,446	3,547	4,328	4,532	4,842	5,232	5,355
Forest Lake	1,697	4,749	4,219	4,636	4,387	3,776	4,111	4,881	4,723	4,555	4,336
Frankton	1,822	4,229	3,823	3,812	3,527	3,094	4,981	4,385	3,296	3,160	5,547
Hamilton	10,368	11,041	10,567	9,967	9,276	8,274	9,403	7,728	6,675	7,557	8,293
Hillcrest						147	2,871	2,806	2,988	3,331	4,071
Huntly	1,075	1,282	3,547	2,802	3,044	2,326	2,463	3,541	2,836	2,820	2,731
Inglewood	801	5,187	4,568	4,583	4,022	2,687	2,336	2,163	2,308	2,109	2,122
Katikati	667	2,397	2,584	2,404	2,236	1,683	1,931	1,326	2,219	1,986	1,657
Kawhia	400	1,468	1,180	1,070	1,322	992	1,362	987	807	733	337
Mangakino	863	1,645	1,223	1,318	1,246	1,678	863	1,107	1,153	1,989	1,820
Matamata	946	7,526	8,898	9,013	9,284	6,991	7,044	5,606	7,702	6,901	6,547
Melville								812	1,540	1,459	2,481
Mokau	789	1,799	1,925	1,566	1,380	1,069	1,190	1,385	1,424	1,322	1,324
Morrinsville	965	10,089	9,513	9,192	6,127	6,064	5,286	4,857	5,765	4,662	4,720
New Plymouth	20,177	17,631	14,828	14,567	12,052	12,098	11,529	11,206	10,414	10,774	17,728
Ngaruawahia	1,225	2,168	3,526	3,477	3,552	2,562	2,527	2,180	3,476	2,948	2,567
Ohura	700	2,562	2,354	2,007	2,470	1,904	1,707	2,287	2,141	2,020	1,718
Okato	1,040	1,224	1,301	1,420	1,967	1,523	1,943	1,729	1,611	2,337	2,752
Orakau								1,433	2,320	3,307	3,068
Otorohanga	1,227	5,187	5,002	4,474	4,766	3,676	2,958	2,695	4,462	3,854	3,596
Paeroa	666	4,338	4,555	3,694	2,979	3,262	3,365	3,732	3,083	3,286	3,329
Piopio	467	471	1,920	1,674	1,849	1,804	1,115	2,457	1,522	2,326	1,907
Putaruru	1,911	6,774	5,634	6,070	3,796	3,089	2,908	2,772	5,450	4,277	3,862
Raglan	714	2,641	2,471	2,553	1,946	1,706	1,699	1,720	1,895	1,961	1,943
Stratford	6,948	7,351	6,482	6,187	5,110	4,709	4,234	4,651	4,099	6,918	7,404
Taumarunui	808	5,018	5,292	5,197	5,039	3,787	4,144	4,346	3,444	4,980	4,069
Te Aroha	1,376	2,349	2,155	2,133	2,462	2,309	3,431	5,030	3,616	5,952	5,371
Te Awamutu	7,116	10,127	8,182	8,457	5,448	5,282	8,721	7,380	7,162	7,268	6,239
Te Kauwhata	971	2,946	2,382	2,218	2,140	1,737	1,413	2,076	2,022	1,767	1,974
Te Kuiti	962	3,217	3,207	2,227	1,734	3,655	3,118	5,214	3,817	3,302	2,914
Tirau											635
Tokoroa	1,893	3,329	2,476	2,725	2,946	2,798	3,389	3,281	3,420	4,565	5,440
Waihi	1,063	1,976	2,077	1,818	1,661	2,359	2,150	2,920	3,402	2,624	2,626
Waitara	631	5,010	4,407	4,144	3,838	3,124	3,184	2,701	2,597	2,476	2,356
West New Plymouth	2,507	4,166	3,783	3,054	2,894	2,030	2,229	2,350	2,118	1,993	2,232
TOTAL	77,986	157,126	153,969	148,053	131,980	117,341	125,093	130,230	131,126	138,103	148,401

Waikato

Offerings (\$): 1967-68 to 1976-77

	1967-68	1968-69	1969-70	1970-71	1971-72	1972-73	1973-74	1974-75	1975-76	1976-77
Brooklands	7,018	5,528	5,349	6,026	6,842	8,049	7,819	9,894	10,984	11,133
Cambridge	16,247	15,031	16,692	15,186	15,106	15,389	17,161	18,059	22,589	25,036
Chartwell	0	4,097	4,101	5,155	5,940	6,587	7,808	9,131	11,033	13,184
Claudeland	17,059	12,201	13,231	13,336	13,102	13,566	13,118	14,659	15,343	17,471
Fitzroy	10,039	9,494	9,158	9,473	12,383	14,406	16,088	18,033	21,956	30,108
Forest Lake	8,737	9,507	8,644	9,552	8,803	10,230	9,992	12,897	17,251	19,864
Frankton	9,814	7,658	8,388	7,360	8,268	8,313	7,036	8,811	9,956	12,375
Hamilton	15,854	15,248	16,226	16,124	15,492	14,695	16,968	17,367	20,791	22,613
Hillcrest	7,043	6,862	8,260	9,493	9,979	10,645	11,072	12,328	15,877	15,700
Huntly	5,778	6,797	7,549	7,282	8,485	9,763	9,304	10,400	13,837	14,285
Inglewood	6,168	5,316	5,075	3,823	6,077	5,934	6,877	8,372	9,815	13,262
Katikati	3,259	3,906	4,408	4,228	4,045	4,732	3,623	5,597	6,291	7,274
Kawhia	710	601	409	547	576	542	748	690	732	601
Mangakino	2,581	2,607	2,206	2,315	2,377	1,732	3,437	2,943	5,225	2,990
Matamata	15,237	13,239	13,084	13,758	12,711	16,359	19,530	20,236	20,424	22,451
Melville	5,243	6,776	7,351	7,380	7,396	8,539	9,813	10,672	14,130	13,318
Mokau	2,254	1,025	1,602	1,422	1,837	1,425	2,050	1,627	1,752	260
Morrinsville	10,684	8,430	11,862	8,473	11,326	9,028	10,454	11,062	17,030	20,359
New Plymouth	22,019	19,152	26,001	29,666	29,147	27,318	31,892	36,231	41,944	39,623
Ngaruawahia	5,316	6,108	6,611	6,550	5,832	5,915	9,809	7,645	9,393	9,901
Ohura	4,043	3,061	2,788	3,138	2,407	...	...	0	0	0
Okato	5,246	5,186	5,338	5,366	5,456	6,606	6,838	6,678	6,612	8,723
Orakau	4,798	5,150	5,389	5,334	5,744	6,336	6,493	6,898	8,415	12,044
Otorohanga	7,022	9,019	7651	8,194	7,410	7,345	8,665	9,552	10,166	10,931
Paeroa	6,039	6,127	7,400	6,820	8,218	7,302	8,316	10,672	11,667	11,236
Piopio	3,696	3,632	3,392	3,882	4,464	3,926	4,075	3,790	5,521	0
Putaruru	6,453	6,402	6,481	5,644	7,701	6,980	7,910	7,230	12,930	11,078
Raglan	3,542	4,125	3,747	3,944	3,819	5,285	5,298	5,620	7,302	7,617
Stratford	13,125	13,293	11,546	12,382	12,952	13,176	13,744	13,484	13,704	17,615
Taumarunui	8,839	9,505	10,099	11,520	9,318	11,812	12,609	12,487	15,560	15,965
Te Aroha	9,358	10,516	10,175	9,948	9,622	11,000	11,106	12,093	12,305	13,501
Te Awamutu	13,970	12,152	11,177	12,612	13,338	14,598	14,757	21,092	26,052	29,869
Te Kauwhata	3,745	3,969	3,363	3,599	3,925	4,319	5,332	6,343	8,257	10,768
Te Kuiti	7,866	7,582	7,224	7,250	7,501	7,948	7,030	8,694	10,399	13,290
Tirau	3,747	4,219	3,836	3,805	4,351	5,300	5,758	5,144	7,542	7,231
Tokoroa	9,036	8,866	9,632	10,506	8,611	8,797	8,879	10,951	12,142	11,961
Waihi	5,011	5,839	5,536	5,168	5,648	6,538	5,944	7,695	9,635	11,185
Waitara	7,589	9,074	9,762	8,934	10,131	10,393	10,526	11,393	13,922	16,129
West New Plymouth	4,577	5,143	6,539	5,947	7,058	7,432	8,643	9,850	11,862	13,840
TOTAL	298,762	292,443	307,282	311,142	323,398	338,260	366,522	406,320	490,346	534,791

Waikato

Offerings: 1977-78 to 1985-86

	1977-78	1978-79	1979-80	1980-81	1981-82	1982-83	1983-84	1984-85	1985-86
Bell Block	0	0	0	0	3,895	6,375	9,052	11,473	4,747
Brooklands	13,752	13,711	16,197	18,719	21,635	23,790	26,820	26,787	25,389
Cambridge	29,204	34,643	45,371	48,250	53,164	71,452	71,446	80,643	93,541
Chartwell	15,130	16,841	21,980	28,760	32,276	42,599	43,126	46,583	52,055
Claudelands	23,082	27,071	36,334	38,087	40,183	50,479	50,051	54,363	57,923
Fitzroy	36,334	47,042	52,376	60,801	60,598	61,917	68,550	83,830	83,817
Forest Lake	22,642	23,972	28,511	35,144	40,207	47,624	46,628	49,697	50,307
Frankton	12,466	11,210	15,056	17,463	30,267	42,901	62,714	75,148	85,973
Hamilton	26,366	24,617	32,648	38,436	47,694	50,479	55,624	50,978	63,452
Hillcrest	17,203	18,494	22,308	22,957	25,633	28,717	36,075	37,074	38,674
Huntly	16,385	19,044	21,566	20,973	22,096	28,189	36,449	33,453	32,183
Inglewood	13,762	14,959	15,232	17,314	21,487	26,885	33,873	30,587	29,294
Katikati	9,965	9,771	13,154	15,100	20,567	21,220	20,453	20,897	28,718
Kawhia	982	720	1,086	1,081	1,218	1,250	1,287	0	0
Mangakino	1,417	3,097	3,275	4,481	3,816	4,414	5,672	5,270	5,747
Matamata	24,365	28,911	32,186	32,406	38,474	49,623	58,910	57,957	57,652
Melville	15,311	15,854	19,639	19,632	26,762	32,050	36,376	39,773	43,544
Morrinsville	20,810	23,635	26,021	31,672	38,595	44,719	50,330	50,841	54,415
New Plymouth	46,257	62,435	70,294	77,864	84,729	101,528	112,468	117,656	112,458
Ngaruawahia	13,478	13,773	16,646	21,472	27,879	33,946	42,738	45,845	62,825
Okato	8,865	6,599	10,101	10,807	13,479	13,049	15,524	16,562	14,850
Orakau	11,104	12,151	19,134	18,820	21,297	20,763	25,596	25,576	22,587
Otorohanga	12,557	15,314	14,290	20,054	20,120	20,882	25,598	28,676	30,375
Paeroa	12,929	12,578	18,393	17,852	19,651	22,795	24,470	25,077	27,092
Piopio	4,610	5,416	6,315	5,693	7,171	9,014	9,375	11,032	12,537
Putaruru	10,619	11,854	14,404	13,962	14,657	14,048	17,009	20,624	27,742
Raglan	7,969	8,758	8,748	9,657	12,125	18,514	18,324	18,850	17,650
Stratford	18,088	21,664	22,184	24,756	33,459	31,730	34,849	40,336	41,459
Taranaki East	3,902	3,975	4,340	4,716	5,373	5,848	5,474	6,933	6,117
Taumarunui	20,588	24,800	27,145	28,319	29,040	33,010	36,264	41,551	40,148
Te Aroha	14,830	18,705	21,316	20,665	23,626	33,228	33,606	39,772	37,863
Te Awamutu	29,072	26,009	36,758	33,165	37,141	42,437	43,708	49,708	54,811
Te Kauwhata	9,779	9,793	10,562	10,187	19,539	26,215	25,297	25,883	27,661
Te Kuiti	17,670	17,128	17,219	23,431	24,458	28,995	31,259	32,326	34,173
Tirau	5,896	6,053	6,893	8,172	8,689	11,008	12,657	16,341	18,155
Tokoroa	14,103	16,760	18,913	20,996	30,143	32,014	30,617	33,258	34,507
Waihi	12,800	15,207	16,505	20,672	20,683	24,341	26,478	25,205	27,550
Waitara	19,720	22,176	25,591	29,544	33,679	34,259	38,339	38,225	38,165
West New Plymouth	13,113	15,856	18,168	18,655	20,898	30,587	28,843	34,234	39,701
TOTAL	607,125	680,596	806,859	890,735	1,036,403	1,222,894	1,351,929	1,449,024	1,535,857

Waikato

Offerings: 1986-87 to 1995

	1986-87	1987-88	1988-89	1989-90	1991	1992	1993	1994	1995
Bell Block	6,810	11,240	11,424	13,690					
Brooklands	27,049	23,864	24,182	26,276					
Bryant Park	10,032	9,322	16,075	24,868					
Cambridge	102,996	118,764	128,491	140,613					
Chartwell	55,368	55,574	63,242	65,827					
Claudelands	64,551	66,550	72,092	67,356					
Fitzroy	81,547	97,501	99,154	108,797					
Forest Lake	53,496	68,033	55,450	59,221					
Frankton	103,349	140,940	151,085	162,825					
Hamilton	67,670	72,402	72,330	64,817					
Hillcrest	41,073	45,678	52,618	57,867					
Huntly	37,488	45,117	39,252	36,808					
Inglewood	33,052	34,548	52,717	43,321					
Katikati	29,662	39,548	42,482	32,412					
Mangakino	4,633	4,674	4,987	5,138					
Matamata	66,473	66,433	69,513	63,243					
Melville	48,773	58,469	68,744	66,642					
Morrinsville	61,347	66,227	74,155	74,974					
New Plymouth	120,558	143,869	163,557	179,374					
Ngaruawahia	48,896	63,488	60,039	60,323					
Okato	19,429	20,129	21,518	27,015					
Orakau	21,484	26,318	36,756	34,820					
Otorohanga	33,657	37,462	34,565	37,211					
Paeroa	28,526	28,093	30,814	29,584					
Piopio	10,721	15,394	15,610	17,003					
Putaruru	27,918	33,134	20,740	26,309					
Raglan	18,783	26,451	25,364	22,688					
Stratford	46,887	55,964	55,750	60,173					
Taranaki East	10,795	8,616	9,306	6,678					
Taumarunui	56,499	68,132	61,384	66,320					
Te Aroha	42,432	48,493	48,329	49,494					
Te Awamutu	61,621	72,776	71,615	76,259					
Te Kauwhata	28,486	32,099	32,071	40,224					
Te Kuiti	36,974	43,780	49,308	51,796					
Tirau	21,259	22,221	28,195	33,088					
Tokoroa	36,852	40,618	34,992	40,443					
Waihi	31,756	36,763	43,053	48,636					
Waitara	44,695	50,669	54,711	57,588					
West New Plymouth	48,142	53,050	55,488	64,087					
TOTAL	1,691,739	1,952,403	2,051,158	2,143,808					

Waikato

Offerings: 1996 to 2004

	1996	1997	1998	1999	2000	2001	2002	2003	2004
Bell Block	32,051	60,619	50,077	30,702	60,057	41,331	49,066	43,347	40,115
Brooklands	53,170	62,645	68,339	67,099	72,601	84,014	81,512	74,127	72,316
Bryant Park	66,453	68,971	75,975	68,423	64,531	70,648	88,589	86,436	91,970
Cambridge	137,526	148,851	125,470	126,875	131,224	130,929	134,408	118,478	124,267
Chartwell	128,356	141,627	148,013	140,234	140,031	157,713	172,691	166,284	167,381
Claudelands	71,791	71,229	67,806	68,706	69,201	67,558	71,202	75,749	74,246
Eltham	0	0	0	45,072	41,184	39,708	31,556	38,195	32,615
Fitzroy	61,311	60,387	59,639	58,058	56,440	56,861	60,366	67,473	70,870
Forest Lake	103,602	103,199	104,763	118,801	123,861	132,678	136,201	150,350	181,684
Frankton	126,230	149,751	135,125	126,682	142,678	129,986	138,726	181,893	178,314
Hamilton	89,996	91,195	90,184	88,701	92,624	92,331	90,538	93,687	91,932
Hamilton East	15,675	15,124	13,052	12,890	11,407	9,862	8,126	5,832	6,127
Hawera	0	0	0	59,589	60,994	60,352	59,523	61,177	60,044
Hillcrest	142,026	144,325	117,966	134,804	125,802	140,997	136,007	156,492	134,206
Huntly	45,693	38,361	39,322	36,504	43,443	38,335	39,707	32,655	35,013
Inglewood	53,602	48,925	51,859	50,859	50,810	53,097	52,037	47,124	41,211
Katikati	71,678	68,457	67,009	66,962	68,981	72,474	70,818	79,141	83,966
Manaia	0	0	0	24,167	24,438	21,630	16,127	13,811	13,788
Mangakino	5,691	6,234	7,031	4,994	5,788	5,825	6,017	6,307	6,532
Matamata	75,474	97,794	89,406	88,217	85,556	85,328	86,573	84,210	83,005
Melville	59,205	63,004	59,807	71,560	64,821	69,807	64,452	61,903	68,186
Morrinsville	76,764	63,882	80,011	70,410	73,041	79,419	85,415	78,702	77,751
Nawton	0	11,647	10,725	12,741	12,925	13,000	10,117	7,932	8,258
New Plymouth	185,935	203,651	207,003	192,588	185,608	194,982	199,464	199,610	190,169
Ngaruawahia	37,147	35,926	34,613	27,237	29,178	31,577	31,691	37,288	33,123
Okato	20,134	27,586	25,071	17,610	17,610	17,610	12,152	14,056	12,769
Opunake	0	0	0	11,139	10,075	12,749	13,128	14,604	11,441
Orakau	19,886	17,977	18,326	15,044	14,271	14,366	12,695	13,584	14,065
Otorohanga	44,056	36,402	32,387	33,972	36,686	37,160	35,185	24,063	31,895
Paeroa	33,837	32,280	37,658	27,689	33,506	38,264	31,420	23,804	31,695
Patea	0	0	0	6,334	6,310	5,836	6,318	5,992	4,622
Piopio	52,149	53,248	27,929	29,086	32,587	44,311	41,936	48,470	42,384
Putaruru	38,399	45,075	48,887	42,054	47,532	44,999	43,193	43,193	37,567
Raglan	20,508	22,071	25,320	24,711	25,997	26,716	35,509	30,793	34,169
Stratford	58,028	54,067	55,858	61,946	61,673	58,005	62,394	64,795	62,949
Tamahere	0	0	24,953	22,977	32,038	33,942	32,334	49,840	29,832
Taumarunui	81,696	72,767	70,934	66,562	55,381	62,012	67,696	55,814	54,203
Te Aroha	55,589	54,266	52,044	47,275	44,454	48,589	42,299	45,463	53,106
Te Awamutu	81,295	78,169	81,227	84,973	82,374	89,302	90,455	88,250	84,123
Te Kauwhata	36,729	39,583	41,934	37,372	46,266	47,066	47,748	51,895	47,333
Te Kuiti	41,383	38,991	41,428	38,201	33,537	37,640	36,555	39,305	41,128

Tirau	102,696	85,507	89,457	84,188	76,768	91,980	94,500	112,545	95,735
Tokoroa	36,293	39,652	55,143	51,106	55,323	45,548	53,136	39,938	38,197
Waihi	60,082	55,576	19,073	15,580	13,259	14,030	14,372	11,102	12,600
Waihi Beach	0	0	17,493	16,281	15,032	13,973	10,965	9,381	7,973
Whangamata	0	0	15,693	15,807	16,334	16,751	16,180	15,119	14,613
Waitara	55,355	65,685	63,478	64,677	59,646	63,544	56,199	55,442	47,748
Waverley	0	0	0	21,086	21,086	13,575	16,303	16,741	14,115
West New Plymouth	66,375	61,267	63,117	57,823	68,399	60,941	58,628	54,350	62,490
TOTAL	2,543,866	2,635,973	2,610,605	2,686,368	2,743,368	2,819,351	2,852,229	2,896,742	2,853,841

Waikato

Offerings: 2005 to 2010

	2005	2006	2007	2008	2009	2010
Bell Block	31,660	44,719				
Brooklands	77,329	81,721				
Bryant Park	110,958	99,623				
Cambridge	131,489	131,914				
Chartwell	164,825	172,410				
Claudlands	77,016	74,450				
Eltham	34,716	33,069				
Fitzroy	67,829	59,623				
Forest Lake	187,934	170,797				
Frankton	209,169	227,260				
Hamilton	104,933	99,321				
Hamilton East	5,810	4,575				
Hawera	53,907	52,956				
Hillcrest	140,628	129,054				
Huntly	37,895	35,504				
Inglewood	47,828	48,203				
Katikati	78,136	86,460				
Manaia	17,595	25,316				
Mangakino	6,701	7,691				
Matamata	84,323	88,271				
Melville	69,065	70,904				
Morrinsville	76,983	77,360				
Nawton	7,703	...				
New Plymouth	197,739	219,254				
Ngaruawahia	31,651	43,655				
Okato	12,312	18,013				
Opunake	11,008	10,421				
Orakau	15,757	13,435				
Otorohanga	24,238	20,952				
Paeroa	35,633	33,605				

Patea	5,830	5,593				
Piopio	77,446	93,438				
Putaruru	41,169	39,879				
Raglan	30,319	23,203				
Stratford	62,846	66,062				
Tamahere	39,710	37,923				
Taumarunui	51,121	65,767				
Te Aroha	49,688	50,821				
Te Awamutu	89,381	91,586				
Te Kauwhata	52,616	49,313				
Te Kuiti	43,614	42,846				
Tirau	115,137	129,918				
Tokoroa	36,359	32,226				
Waihi	13,568	14,999				
Waihi Beach	8,103	7,470				
Whangamata	13,329	14,976				
Waitara	61,359	59,449				
Waverley	22,617	16,370				
West New Plymouth	70,061	68,780				
TOTAL	3,037,043	3,091,155				

Wellington

Offerings (£): 1945-46 to 1955-56

	1945-46	1946-47	1947-48	1948-49	1949-50	1950-51	1951-52	1952-53	1953-54	1954-55	1955-56
Aramoho	425	372	434	422	465	523	566	558	597	703	674
Berhampore	314	230	355	305	354	427	595	707	623	659	760
Brooklyn	630	587	653	820	651	606	748	698	737	723	757
Bulls-Rongotea	264	364	316	384	346	375	448	453	536	668	685
Carterton	410	442	534	444	469	540	471	763	640	692	569
Eastbourne	517	558	545	534	596	639	810	855	837	878	872
Eketahuna	354	185	273	211	218	203	207	261	206	191	230
Eltham	664	430	436	490	605	645	822	788	874	906	891
Featherston	398	483	338	328	422	401	423	352	435	701	684
Feilding	953	994	1,095	1,215	1,242	1,387	1,423	1,450	1,551	1,581	1,827
Foxton	225	294	235	248	312	279	394	449	458	532	483
Gonville	399	458	475	524	554	629	705	759	751	740	917
Greytown	227	208	175	273	268	201	255	411	412	385	458
Hataitai-Kilbirnie	670	678	762	929	915	1,189	1,188	1,308	1,427	1,514	1,534
Hawera	965	758	864	913	830	789	930	1,252	2,311	2,181	2,189
Hunterville	252	272	286	304	268	329	362	277	824	799	594
Island Bay	509	534	591	606	687	516	602	539	525	1,003	1,255
Johnsonville	262	311	562	648	675	599	756	753	875	896	934
Paraparaumu	350	332	358	401	485	774	1,148	1,343	1,295	1,597	1,452
Karori-Makara	937	777	876	904	900	977	1,781	2,543	2,657	2,978	3,657
Kelburn	713	799	859	896	1,053	948	1,257	1,106	1,162	1,166	1,242
Khandallah	812	483	514	561	527	578	675	712	731	811	858
Kiwitea	453	453	437	428	463	582	727	712	585	687	674
Levin	569	461	427	659	684	702	744	882	1,049	1,747	2,084
Lower Hutt	1,294	1,160	1,407	1,625	1,770	2,125	2,783	2,658	2,671	3,801	3,625
Lyll Bay	326	366	486	452	447	434	544	625	625	652	709
Manaia	474	509	516	504	540	544	700	731	792	792	837
Mangaweka	266	225	224	280	270	400	394	572	438	636	541
Martinborough	484	502	592	311	351	239	473	255	277	432	442
Marton	688	569	627	742	753	875	823	903	1,259	1,154	1,226
Masterton	1,199	1,213	1,222	1,385	1,494	1,371	1,597	1,693	1,739	1,862	1,830
Miramar	511	482	627	546	678	631	765	756	912	1,132	1,177
Naenae			164	243	326	311	478	511	539	595	800
Ngaio		376	374	380	411	431	487	517	540	576	569
Ohakune	139	153	133	162	105	130	91	112	100	103	279
Opunake	304	412	439	533	505	620	634	789	868	882	897
Otaki	483	457	485	436	601	552	728	975	1,153	1,364	1,305
Pahiatua	383	425	390	642	562	655	699	746	961	720	766
PN All SS	2,181	2,009	2,015	2,103	2,168	2,092	2,069	2,302	2,460	2,372	2,927
PN St Peter's	593	549	531	804	991	1,036	1,351	1,594	1,623	2,382	2,933
Patea	487	350	438	429	384	405	466	360	380	687	775

Pauatahanui	431	512	497	665	746	513	592	430	468	660	870
Petone	730	695	742	795	848	889	957	988	1,190	1,163	1,443
Pohangina	491	0	340	329	393	496	551	579	544	669	737
Pongaroa	609	449	384	402	299	622	775	451	706	701	738
Porirua						514	869	1,381	857	979	1,270
Raetihi	156	149	160	239	184	201	179	252	255	270	170
Roseneath	553	667	729	796	699	854	624	644	805	627	649
Seatoun-Strathmore	340	338	318	524	575	506	571	524	525	605	635
Shannon	220	114	210	200	180	182	165	195	415	414	899
Taihape	576	445	511	582	638	610	636	612	847	830	942
Taita					42	313	434	553	571	727	733
Tinui	335	314	351	325	350	342	318	362	413	429	1,112
Trentham											1,112
Upper Hutt	554	478	539	802	687	682	786	1,012	1,214	1,198	879
Wadestown-Nthld	746	778	971	1,033	1,119	1,105	1,211	1,277	1,162	1,344	1,238
Waiwhetu		402	395	399	427	481	628	747	730	842	1,334
Wanganui CC	1,291	1,144	1,203	1,686	1,814	1,104	1,224	1,537	1,359	1,412	1,598
Wanganui PD	463	433	591	606	539	607	640	665	776	618	997
Wanganui East						754	673	723	729	708	789
Waverley-Waitotara	332	348	295	217	154	272	325	395	500	500	717
Wgtn St Mark	677	594	565	602	605	679	836	888	937	1,012	1,450
Wgtn St Paul/Cathedral	1,483	1,402	1,415	1,415	1,628	1,720	1,925	1,888	2,430	2,918	2,599
Wgtn St Peter	953	883	972	1,157	1,102	1,251	1,358	1,398	1,472	1,644	1,469
Wgtn St Thomas	641	466	526	653	650	601	631	673	623	703	687
TOTAL	33,665	31,831	34,784	38,451	40,024	42,987	50,027	54,204	58,963	65,853	72,985

Wellington

Offerings (£): 1956-57 to 1966-67

	1956-57	1957-58	1958-59*	1959-60	1960-61	1961-62	1962-63	1963-64	1964-65	1965-66	1966-67
Aramoho	783	2,429	1,930	2,017	2,266	2,142	2,281	2,765	2,042	2,366	2,872
Berhampore	1,699	2,614	1,596	1,695	1,542	1,238	1,638	1,661	1,825	1,547	1,477
Brooklyn	971	1,512	2,840	2,485	2,361	2,309	2,170	2,706	2,652	2,661	3,526
Bulls-Rongotea	924	1,556	1,010	1,389	1,477	1,316	1,645	1,782	1,992	1,704	2,059
Carterton	876	3,240	3,404	3,359	2,838	2,851	2,943	2,887	3,956	3,675	3,058
Eastbourne	1,045	4,476	4,588	3,650	4,926	5,275	2,791	5,019	4,714	4,555	4,485
Eketahuna	273	3,814	2,100	3,413	1,451	1,831	1,845	2,364	2,593	2,140	2,180
Eltham	1,535	1,670	2,063	2,097	2,311	2,393	2,094	2,544	2,326	2,037	2,454
Featherston	743	4,070	1,654	2,046	2,145	1,798	1,791	2,121	1,867	2,094	2,298
Feilding	2,193	8,257	5,955	8,142	7,728	4,620	7,524	7,331	7,202	9,249	8,609
Foxton	586	2,879	2,042	2,152	2,224	1,923	1,811	1,569	1,750	2,374	2,022
Gonville	1,091	4,700	2,626	4,032	4,089	3,768	3,488	4,024	3,844	3,558	3,387
Greytown	514	1,510	2,216	2,248	1,871	1,635	1,740	1,799	1,579	1,561	1,418
Hataitai-Kilbirnie	1,943	3,534	2,114	3,615	2,701	2,920	3,960	4,029	4,925	3,726	3,905
Hawera	2,434	7,844	4,689	5,121	4,175	4,722	4,966	4,413	4,527	5,377	4,277

Huntermville	606	1,748	1,326	1,264	2,133	1,975	1,609	1,813	1,678	1,539	1,781
Island Bay	1,763	3,700	2,342	4,197	3,697	3,326	3,551	3,210	3,675	3,427	2,981
Johnsonville	1,039	1,219	1,464	3,315	2,808	2,865	3,753	3,698	3,814	3,661	4,447
Paraparaumu	1,634	2,435	2,486	2,940	3,947	4,031	4,577	4,886	4,084	4,685	5,146
Karori-Makara	4,191	5,158	4,563	16,124	6,979	15,308	15,719	13,558	10,998	10,175	12,192
Karori West									910	1,987	1,761
Kelburn	3,730	4,281	4,198	5,215	2,709	3,548	4,547	4,507	4,676	3,741	4,453
Khandallah	4,087	4,555	4,125	5,919	4,699	4,671	5,741	4,699	4,471	6,122	4,563
Kiwitea	1,106	1,008	983	2,578	2,565	2,148	2,269	2,072	2,447	877	2,467
Levin	2,770	3,327	4,328	4,297	2,236	6,133	8,380	6,432	6,755	8,411	7,368
Lower Hutt	3,784	5,716	5,696	6,032	6,291	7,988	8,135	9,631	10,121	11,242	10,729
Lyll Bay	1,647	3,107	929	2,478	2,247	2,343	2,563	2,665	2,903	2,781	2,782
Manaia	652	3,870	2,403	3,003	2,733	2,829	2,601	2,523	2,911	2,853	3,385
Mangaweka	526	2,402	1,646	1,728	1,780	1,550	1,374	1,524	1,452	1,724	1,697
Martinborough	1,424	2,514	2,887	2,674	2,286	2,624	2,818	3,435	3,131	3,374	3,050
Marton	1,231	6,687	5,855	4,560	7,265	5,611	6,192	6,140	6,284	6,224	5,911
Masterton	2,130	7,556	7,875	6,580	9,276	8,022	7,915	8,850	8,335	7,780	7,680
Miramar	1,425	2,545	2,453	2,105	1,923	2,012	3,004	2,712	2,525	2,943	2,349
Naenae	898	1,322	2,282	2,355	3,267	2,889	3,215	3,687	3,699	3,684	3,036
Ngaio	649	3,511	2,249	2,368	2,917	2,545	2,945	3,034	3,089	3,209	3,370
Northland		1,074	1,699	1,938	1,501	1,821	2,080	2,138	2,087	2,128	2,182
Ohakune	274	470	1,530	1,956	1,572	1,580	1,376	1,166	0		
Opunake	1,994	3,449	3,192	2,770	1,702	1,671	1,961	2,234	2,095	2,320	2,279
Otaki	2,402	4,041	3,074	3,577	3,098	2,854	2,795	2,791	2,727	2,704	3,291
Pahiatua	2,757	4,336	3,672	2,630	3,097	2,788	2,540	2,983	2,645	3,017	2,768
PN All SS	10,118	16,006	13,218	13,619	4,721	11,532	12,081	11,721	12,072	11,139	10,961
PN St Matt						1,523	1,673	1,779	1,654	1,579	1,639
PN St Peter's	7,127	5,300	6,303	7,717	5,513	8,498	8,529	7,821	7,581	7,275	7,505
Patea	4,843	4,547	3,851	3,416	3,068	2,723	2,865	2,323	2,377	2,210	2,604
Pauatahanui	968	1,680	1,507	1,626	1,726	1,617	1,938	1,664	1,793	2,065	1,789
Petone	2,117	6,441	5,961	5,881	5,222	4,146	4,288	4,349	4,148	3,884	3,826
Pohangina	2,258	4,494	2,064	2,520	2,641	2,603	2,369	2,187	2,037	1,983	1,823
Pongaroa	1,065	1,216	2,434	2,618	1,635	2,459	2,079	2,249	1,764	2,145	1,638
Porirua	1,237	2,546	2,948	1,928	2,722	1,093	1,131	1,310	1,350	1,407	1,350
Raetihi	302	2,405	1,502	1,665	1,696	1,565	1,706	1,327	0		
Roseneath	719	1,803	1,567	2,347	1,327	1,104	1,011	1,078	1,320	1,620	2,278
Ruapehu									2,425	3,059	2,743
Seatoun	2,979	3,111	1,991	3,204	1,816	2,371	2,321	2,325	2,430	2,299	2,088
Shannon	981	2,804	2,022	2,132	2,392	2,080	1,855	1,831	1,998	1,708	1,718
Stokes Valley									1,910	2,379	2,433
Taihape	1,045	1,351	1,516	1,653	1,762	1,361	2,499	4,210	3,537	3,390	2,907
Taita	807	2,436	1,484	1,892	1,757	1,693	2,297	2,511	1,088	1,379	1,044
Tawa-Linden		2,173	2,621	2,473	2,553	2,436	2,488	3,326	3,178	3,228	3,605
Tinui	1,088	1,226	2,078	2,360	2,295	2,261	2,335	2,413	2,434	2,060	1,691

Titahi Bay						1,092	1,385	1,240	1,427	1,377	799
Trentham	1,209	5,302	4,611	3,342	3,585	3,667	4,092	3,736	4,458	5,559	5,087
Upper Hutt	1,576	2,161	1,868	3,823	1,339	3,040	3,606	3,725	3,344	3,155	3,350
Wadestown	1,700	1,460	2,410	2,984	3,112	2,961	3,645	3,509	3,608	3,394	4,395
Waikanae									1,260	2,377	1,686
Wainuiomata				1,134	1,606	1,292	1,551	1,969	1,570	1,655	1,945
Waiwhetu	2,608	4,224	3,812	2,506	4,187	3,512	3,302	3,029	3,013	2,939	2,583
Wanganui CC	1,814	2,210	2,498	3,569	3,844	3,574	4,269	3,308	5,266	5,239	5,327
Wanganui PD	1,153	1,517	1,431	1,369	2,173	2,390	1,977	2,156	2,056	2,207	1,908
Wanganui East	1,022	3,128	1,578	2,102	1,859	2,445	2,560	2,996	2,805	2,634	2,448
Waverley-Waitotara	687	920	2,846	2,808	2,929	1,702	956	1,463	1,897	2,894	2,452
Wgtn St Mark	1,748	7,535	5,069	3,199	3,640	5,000	5,741	5,593	5,541	5,440	4,905
Wgtn St Paul/Cathedral	12,989	11,453	7,628	9,916	7,553	6,698	7,604	7,394	8,893	9,869	8,836
Wgtn St Peter	1,728	1,925	2,175	7,310	7,441	6,551	6,681	5,528	5,159	5,150	5,103
Wgtn St Thomas	703	1,054	987	1,504	1,440	1,480	1,496	2,255	2,563	2,301	1,900
TOTAL	126,920	236,564	204,064	242,681	214,387	230,342	246,677	249,727	253,262	260,231	256,061

Wellington

Offerings (\$): 1967-68 to 1976-77

	1967-68	1968-69	1969-70	1970-71	1971-72	1972-73	1973-74	1974-75	1975-76	1976-77
Aramoho	4,903	4,628	4,420	4,229	4,389	0	0	0	0	0
Berhampore	2,599	2,093	2,282	0	0	0	0	0	0	0
Brooklyn	7,151	5,932	5,715	5,837	6,493	6,700	8,310	7,431	7,847	8,196
Bulls-Rongotea	3,684	3,594	3,709	3,095	3,577	3,979	4,408	5,953	6,583	7,473
Carterton	6,992	7,098	7,896	7,695	8,842	9,208	11,093	11,246	11,982	12,655
Castlecliff	0	0	3,091	2,638	2,741	3,172	3,988	4,740	5,870	8,245
Eastbourne	6,530	5,171	9,176	11,272	11,311	10,233	13,096	14,457	14,699	17,578
Eketahuna	4,161	4,332	4,139	4,047	4,174	3,819	6,493	4,571	8,048	8,339
Eltham	4,927	5,210	4,651	4,539	4,966	4,939	7,884	7,479	7,524	8,816
Featherston	4,184	3,935	4,463	4,432	4,424	4,634	5,487	6,081	6,805	8,644
Feilding	15,879	15,093	17,038	15,254	11,395	16,678	18,252	19,586	21,362	27,533
Foxton	4,289	3,869	4,576	4,469	4,219	6,869	7,116	7,100	9,862	9,754
Gonville	8,993	5,075	4,735	4,893	5,464	6,034	6,455	6,356	7,605	9,101
Greytown	4,027	3,458	3,810	3,527	3,690	4,876	4,554	4,759	5,135	6,261
Hataitai	8,194	7,805	7,114	6,987	8,815	9,450	10,726	11,256	15,004	14,025
Hawera	8,350	10,357	9,649	9,624	9,833	9,491	11,062	10,586	11,265	11,307
Huntermville	3,352	3,752	3,046	4,581	5,115	4,768	5,436	7,388	5,809	7,405
Island Bay	5,665	5,174	4,750	4,676	4,149	5,975	6,557	6,995	8,611	8,632
Johnsonville	9,092	8,910	10,390	10,965	11,640	11,967	15,314	13,541	16,208	21,507
Kapiti	11,128	8,794	8,718	9,798	9,661	10,249	13,260	19,340	21,635	23,396
Karori-Makara	16,046	24,740	21,981	28,737	27,658	26,277	29,587	35,235	41,353	43,634
Karori West	3,567	4,153	4,366	3,883	4,690	5,192	6,808	7,008	8,271	5,820
Kelburn	8,051	9,365	8,854	8,095	7,785	8,092	8,318	10,991	12,405	13,373
Khandallah	8,547	9,026	11,069	11,634	13,144	13,669	14,252	18,482	19,206	19,289

Kiwitea	1,768	1,906	2,316	2,207	2,055	2,172	5,972	6,600	8,704	7,530
Levin	13,186	15,582	18,295	15,838	16,647	15,875	20,232	22,369	26,420	27,479
Lower Hutt	22,372	23,851	22,997	22,864	26,456	28,753	27,094	31,008	37,644	42,007
Lyal Bay	5,376	5,344	4,511	5,102	6,480	6,796	8,042	8,461	9,055	9,938
Manaia	4,970	4,040	5,046	4,076	6,127	5,146	5,396	4,915	5,434	7,168
Mangaweka	3,203	4,496	0	0	0	0	0	0	0	0
Martinborough	5,128	6,564	5,985	6,307	5,975	8,120	7,771	6,992	9,758	8,864
Marton	10,456	11,115	10,024	9,923	9,079	13,538	16,152	16,184	17,551	19,568
Masterton	15,356	15,159	14,790	12,400	9,393	13,487	14,700	10,581	22,797	23,717
Masterton Sth	0	0	0	1,713	5,002	4,919	5,751	7,312	7,593	9,086
Miramar	4,678	4,070	4,143	4,132	4,857	4,960	7,384	7,707	7,832	9,908
Naenae	7,334	8,911	9,063	9,623	9,642	11,112	13,282	15,089	17,496	18,707
Ngaio	7,153	6,729	7,800	7,163	8,789	10,900	11,910	12,624	14,488	15,749
Northland	4,602	4,952	5,271	6,112	5,443	5,316	5,316	5,865	7,108	8,060
Opunake	4,306	4,556	4,069	4,272	3,532	4,415	5,806	4,077	7,462	8,703
Otaki	6,464	7,054	7,271	6,913	9,194	9,840	12,090	11,577	11,215	11,887
Pahiatua	5,984	5,462	4,696	6,308	6,778	6,426	9,520	8,874	7,808	11,549
PN All SS	26,196	27,503	26,650	26,103	29,364	29,467	28,171	30,093	39,098	40,376
PN St Matt	3,351	4,030	3,567	5,087	5,795	6,694	7,126	10,009	9,259	8,731
PN St Peter's	12,670	12,907	11,958	14,011	14,282	14,490	16,692	22,456	23,696	26,742
Patea	4,527	4,358	4,611	4,548	6,318	6,121	8,037	6,818	7,012	5,210
Pauatahanui	4,267	4,530	4,428	4,681	4,230	5,284	7,299	7,601	10,376	12,762
Petone	7,126	6,814	8,890	9,284	8,144	8,329	7,692	8,334	8,699	10,082
Pohangina	3,451	3,936	3,541	3,765	3,987	4,112	5,433	6,513	6,945	6,217
Pongaroa	2,546	3,542	3,354	4,369	4,064	4,520	5,269	5,095	5,555	6,183
Porirua	2,489	2,753	2,929	3,131	3,785	4,047	3,838	4,901	6,427	7,188
Roseneath	4,337	3,198	3,190	3,802	4,428	3,118	5,226	6,027	6,355	7,717
Ruapehu	4,855	4,303	4,117	3,498	3,467	4,464	3,658	4,657	4,721	7,453
Seatoun	4,007	5,044	5,321	6,289	6,240	7,006	7,371	7,937	8,494	8,350
Shannon	3,303	3,393	2,575	3,855	3,645	3,765	3,845	4,133	3,317	4,056
Silverstream	0	3,535	5,123	5,690	6,685	6,567	7,524	7,939	9,602	10,564
Stokes Valley	6,476	5,337	6,294	6,670	7,190	7,835	8,021	9,111	10,992	10,923
Taihape	6,314	5,674	6,185	8,104	6,120	8,318	7,857	9,082	9,090	10,532
Taita	1,272	523	2,166	2,097	2,375	2,407	2,808	5,398	8,203	15,073
Tawa-Linden	6,807	8,013	7,878	8,282	10,531	10,330	11,028	13,807	18,914	29,852
Tinui	4,516	3,425	3,356	4,263	3,995	4,831	3,135	6,837	7,034	7,648
Titahi Bay	1,694	1,673	1,538	1,809	2,484	3,010	3,539	3,745	4,818	5,198
Trentham	10,518	9,085	7,821	8,940	8,747	9,985	12,418	14,623	15,453	17,880
Upper Hutt	5,462	6,541	5,504	5,329	5,239	5,257	6,459	5,988	11,041	10,278
Wadestown	8,440	7,532	7,444	8,077	8,030	8,746	9,316	9,283	9,763	11,109
Waikanae	4,439	3,373	4,584	4,392	5,209	5,930	7,853	9,343	12,402	14,372
Wainui HT	974	1,219	1,142	1,192	1,412	2,247	2,668	3,528	4,247	6,835
Wainui St Jn	1,947	2,656	2,532	3,437	4,152	4,298	4,881	5,959	7,142	8,479
Waiwhetu	5,709	6,028	6,285	6,127	7,037	7,914	10,932	11,929	12,258	12,811

Wanganui CC	11,709	11,409	10,587	8,499	10,795	15,570	21,646	25,908	30,718	36,442
Wanganui PD	4,282	3,659	4,527	4,873	4,422	4,676	4,631	5,674	6,329	8,477
Wanganui East	4,605	5,647	4,537	4,893	4,565	4,393	6,648	7,025	7,503	8,018
Waverley-Waitotara	3,813	5,927	5,037	5,581	4,966	3,279	4,200	5,415	3,835	2,850
Wgtn St Mark	11,794	10,421	10,076	9,255	9,387	9,873	10,363	12,237	13,228	16,532
Wgtn St Paul/ Cathedral	17,383	15,852	16,703	15,397	16,687	17,023	21,279	21,963	28,145	31,286
Wgtn St Peter	12,288	10,263	10,799	9,859	15,124	14,760	15,946	14,197	13,550	23,168
Wgtn St Thomas	3,736	3,627	3,343	4,882	0	0	0	0	0	0
Wellington Sth	0	0	0	0	3,612	3,228	4,138	5,151	5,132	6,184
TOTAL	499,950	509,085	514,507	529,931	560,137	599,940	691,821	759,532	880,807	996,481

Wellington

Offerings: 1977-78 to 1990

Note: 1982-83, 83-84,84-85,85-86 and 88-89 not available

	1977-78	1978-79	1979-80	1980-81	1981-82	1986-87	1987-88	1989*	1990
Avalon	0	0	12,321	14,831	18,048	20,333	22,455	28,879	34,170
Brooklyn	8,228	9,808	9,277	12,368	16,611	21,480	44,427	27,815	32,274
Bulls-Rongotea	11,201	11,448	15,778	18,551	28,364	33,772	31,810	34,410	36,529
Carterton	16,706	15,458	14,446	18,667	18,467	36,451	40,595	44,524	49,365
Castlecliff	8,044	6,971	14,103	11,934	15,901	24,478	25,980	31,753	33,829
Eastbourne	17,541	19,902	22,491	25,113	39,110	56,424	61,453	55,433	60,763
Eketahuna	12,050	15,978	19,757	18,735	26,245	31,508	31,967	20,683	31,753
Eltham	8,364	10,502	14,497	15,042	20,391	22,265	30,890	34,762	41,766
Featherston	7,669	10,235	11,304	11,330	10,109	0	0	0	0
Feilding	29,102	32,799	36,415	39,676	53,920	66,909	83,055	79,576	93,092
Foxton	9,882	9,510	10,171	15,833	20,504	27,266	36,565	30,512	34,948
Gonville	9,693	12,783	10,410	12,109	19,264	32,202	38,519	33,272	38,255
Greytown	8,875	10,188	10,035	10,806	13,477	23,171	28,032	31,225	34,154
Hataitai-Kilbirnie	19,484	22,674	27,867	32,427	35,212	52,103	47,981	57,519	64,602
Hawera	12,795	13,726	22,439	20,495	23,691	59,637	64,758	55,656	70,002
Hunterville	3,681	4,640	13,377	17,036	16,692	26,964	15,373	38,154	49,391
Island Bay	10,120	16,632	15,003	16,456	15,655	36,565	42,476	44,205	50,975
Johnsonville	16,572	18,131	21,744	18,122	18,950	44,739	51,926	40,084	51,389
Kapiti	23,964	27,525	28,801	32,764	42,119	74,510	84,390	80,191	97,864
Karori	44,727	52,997	51,779	58,737	70,875	92,270	135,275	115,194	162,355
Karori West	11,604	13,960	13,000	12,795	14,462	27,180	36,370	37,525	42,545
Kelburn	14,625	13,166	15,907	19,060	20,859	34,113	42,881	41,088	52,907
Khandallah	26,450	30,774	27,106	41,049	44,917	76,753	85,986	68,920	79,304
Kiwitea	11,163	11,809	17,000	19,059	22,878	17,353	0	0	0
Levin	30,684	32,600	38,400	37,089	62,340	92,270	96,659	90,194	111,318
Lower Hutt	62,990	72,106	66,526	77,937	86,612	136,704	176,321	129,873	160,214
Lyll Bay	11,201	14,972	17,984	23,211	28,365	29,480	31,196	22,856	25,176
Manaia	6,221	8,090	8,110	8,520	11,680	26,937	36,854	0	0
Manaia-Opunake	0	0	0	0	0	0	0	42,231	63,301

Martinborough	10,580	13,799	13,104	16,139	14,081	0	0	0	0
Marton	23,607	25,179	27,987	29,441	33,925	48,010	53,246	51,157	55,000
Masterton	29,644	29,466	36,312	38,064	54,512	78,297	83,645	78,299	79,350
Masterton Sth	10,138	12,075	13,814	15,996	19,410	30,827	35,044	10,544	46,760
Miramar	11,204	12,366	14,508	16,228	19,560	33,303	46,067	42,052	46,148
Naenae	19,347	22,396	23,990	25,541	29,248	38,484	42,245	32,910	36,105
Newlands	4,402	10,500	13,055	14,949	16,824	40,608	44,334	49,007	58,550
Ngaio	19,849	19,718	24,645	29,304	36,302	43,276	41,391	43,951	52,715
Northland	8,906	9,962	10,584	11,407	12,673	16,375	21,437	25,551	35,152
Opunake	8,120	9,564	10,275	13,352	13,617	19,668	19,295	0	0
Otaki	14,005	15,180	16,927	17,180	26,141	37,981	43,836	46,507	47,356
Pahiatua	10,049	15,042	19,579	19,360	20,735	31,068	28,171	31,754	35,873
PN All SS	39,771	44,454	57,235	73,062	88,245	186,543	217,420	190,821	243,337
PN St Matt	12,200	10,703	16,782	20,678	19,355	37,467	48,756	47,958	59,031
PN St Peter's	24,178	28,181	31,317	43,465	47,391	85,755	90,992	99,260	110,610
Patea	6,882	7,712	8,377	10,750	11,168	12,792	14,058	11,765	14,647
Pauatahanui	13,477	16,448	17,629	18,296	18,734	64,303	72,352	76,391	77,731
Petone	13,706	15,039	18,292	23,008	27,238	30,408	33,276	25,959	34,121
Pohangina	8,803	13,331	15,400	20,233	25,089	30,668	29,377	33,566	44,064
Pongaroa	8,132	7,044	14,909	8,984	15,071	12,714	13,985	3,368	6,999
Porirua	9,285	12,205	12,082	15,409	17,689	31,471	40,029	34,730	33,354
Roseneath	9,481	9,453	10,796	15,807	23,455	34,530	35,746	42,808	46,388
Ruapehu	8,528	9,216	10,945	12,915	14,699	19,785	25,314	26,021	25,213
Seatoun	8,145	9,128	17,052	17,792	19,452	30,315	32,450	25,455	30,546
Shannon	5,707	5,861	6,044	6,098	10,183	18,294	27,722	29,644	19,357
Silverstream	13,214	13,713	15,995	20,859	26,266	36,796	46,323	47,135	53,855
Sth Wairarapa	0	0	0	0	0	32,099	30,678	21,375	26,081
Stokes Valley	13,008	14,283	15,439	17,304	20,998	40,747	43,251	36,669	46,975
Taihape	10,646	12,842	14,195	16,365	16,710	25,222	27,339	19,805	22,192
Taita	23,877	27,310	41,605	54,175	69,060	87,209	76,494	64,405	69,508
Tawa-Linden	31,392	38,570	44,682	53,448	71,579	153,010	165,062	173,582	210,577
Tinui	9,737	13,279	12,033	14,724	21,536	19,470	21,417	19,612	26,747
Titahi Bay	6,833	7,349	9,105	9,838	9,425	16,845	17,668	12,820	13,651
Trentham	21,182	21,519	22,382	28,660	28,289	48,168	60,556	56,604	63,130
Upper Hutt	10,667	10,828	12,700	12,737	15,699	35,778	46,165	44,764	52,688
Wadestown	14,164	16,928	17,037	22,661	28,382	41,189	43,447	45,131	54,381
Waikanae	16,933	20,621	23,709	28,733	33,651	75,305	83,056	95,571	109,585
Wainui HT	8,439	10,365	13,397	16,746	21,469	31,742	32,905	29,283	35,508
Wainui St Jn	10,000	11,404	15,326	15,909	19,334	29,993	38,400	25,804	31,343
Waiwhetu	15,546	15,194	15,608	21,112	27,789	56,801	60,586	60,165	78,368
Wanganui CC	41,781	42,343	57,722	59,754	63,270	143,297	178,653	151,044	156,980
Wanganui PD	9,438	11,738	12,346	11,765	12,722	28,568	37,441	31,962	45,465
Wanganui East	8,154	10,442	9,619	11,323	14,017	25,139	29,095	27,500	32,295
Waverley-Waitotara	3,000	4,117	4,357	5,378	6,179	5,550	10,208	10,000	14,091

Wgtn St Mark	15,427	14,523	13,524	13,590	20,420	25,938	27,604	25,133	25,175
Wgtn St Paul/Cathedral	33,980	39,135	45,765	53,651	55,013	80,627	86,762	79,577	107,640
Wgtn St Peter	23,778	22,627	29,094	34,130	40,511	68,030	76,254	72,756	84,506
Wellington Sth	6,412	6,060	6,884	7,070	9,073	18,072	37,411	15,074	25,303
TOTAL	1,139,390	1,288,596	1,500,212	1,723,142	2,081,907	3,362,374	3,841,157	3,541,783	4,226,692

Wellington

Offerings: 1991 to 1999

	1991	1992	1993	1994	1995	1996	1997	1998	1999
Avalon	31,763	32,533	45,055	44,861	44,554	48,964	56,130	55,835	50,185
Brooklyn	44,127	44,351	48,900	54,641	51,016	48,486	49,999	49,999	47,551
Bulls-Rongotea	43,224	34,987	48,197	14,961	31,140	36,852	39,736	0	0
Carterton	48,829	55,451	57,452	52,044	59,089	59,760	55,232	54,208	60,747
Castlecliff	33,621	29,226	27,633	28,324	27,375	30,213	31,363	36,758	36,758
Churton Park	0	0	0	0	43,433	60,106	70,760	76,608	78,476
Eastbourne	49,228	48,034	47,450	49,537	63,527	61,780	55,601	63,252	57,243
Eastern Wanganui	0	0	0	0	65,713	63,707	63,120	62,564	62,372
Eketahuna	23,231	22,486	19,403	23,370	21,167	19,295	20,291	19,125	21,877
Eltham	33,610	36,789	37,361	41,634	46,728	44,397	39,522	0	0
Feilding	91,297	100,020	101,421	101,190	90,769	79,451	82,978	119,635	102,319
Foxton	30,433	32,255	53,426	19,857	20,805	19,112	18,482	0	0
Gonville	40,190	40,611	39,627	40,876	41,048	40,271	41,030	47,021	51,090
Greytown	36,030	36,830	38,736	34,187	38,006	44,854	39,646	38,255	39,525
Hataitai	55,811	59,205	66,116	69,385	80,586	90,551	97,026	102,595	113,153
Hawera	62,557	63,232	74,972	71,777	69,233	73,890	68,917	0	0
Hunterville	40,386	31,746	18,823	17,593	14,860	15,933	27,219	0	0
Island Bay	46,208	47,674	48,196	46,103	49,559	54,622	54,458	49,907	40,321
Johnsonville	52,443	61,031	66,684	82,816	53,371	49,195	55,088	58,044	58,299
Kapiti	78,282	85,019	100,000	120,324	151,044	155,408	147,099	153,108	132,168
Karori	149,767	143,314	126,235	125,421	134,113	168,705	179,843	158,018	183,694
Karori West	35,616	36,999	38,705	39,785	42,430	43,104	45,307	41,380	47,318
Kelburn	43,698	45,566	47,333	52,678	56,192	50,344	43,851	45,525	47,453
Khandallah	79,583	82,223	75,862	75,323	75,252	95,356	91,670	96,216	83,783
Levin	111,761	114,686	103,659	115,481	112,912	113,891	116,328	114,874	109,357
Lower Hutt	168,980	153,496	136,639	134,176	142,824	140,000	142,524	151,292	144,027
Lyll Bay	25,763	25,251	27,385	29,494	30,869	36,124	43,125	48,368	59,451
Manaia	0	0	0	0	0	38,304	12,091	0	0
Manaia-Opunake	50,630	40,122	33,493	41,036	62,236	0	0	0	0
Marton	62,447	59,458	62,358	52,287	53,044	51,293	53,034	0	0
Masterton	76,673	72,847	64,583	56,792	66,481	70,563	72,797	72,094	77,198
Masterton Sth	43,402	44,759	46,944	43,504	39,801	43,318	48,797	50,564	52,623
Miramar	43,369	40,745	47,678	46,983	47,472	46,999	46,209	44,381	48,472
Naenae	32,616	27,523	25,626	24,358	27,963	26,129	26,071	27,042	23,486

Newlands	51,134	45,617	47,961	48,920	46,807	46,240	47,963	47,844	44,044
Ngaio	50,569	48,549	45,000	44,706	60,475	58,751	60,563	55,271	64,485
Northland	38,484	32,248	35,000	33,727	35,308	38,998	39,152	35,737	32,975
Opunake	0	0	0	0	0	10,125	33,184	0	0
Otaki	43,231	41,024	39,549	40,508	40,171	42,807	51,239	49,372	48,726
Pahiatua	34,718	45,215	36,082	28,288	31,747	24,799	33,248	27,664	26,760
PN All SS	251,616	261,498	260,911	279,068	293,403	284,117	287,026	281,400	328,143
PN St Matt	59,132	58,808	61,475	58,887	51,033	60,471	61,060	66,571	61,785
PN St Peter's	107,501	93,298	96,070	94,633	102,126	92,097	102,422	89,745	87,690
Patea	11,056	11,855	8,814	8,287	9,736	8,016	7,272	0	0
Pauatahanui	76,598	69,056	49,690	56,255	58,835	55,755	59,629	64,761	69,163
Petone	31,946	33,062	36,075	39,760	37,587	35,803	35,022	37,276	40,918
Pohangina	45,492	47,329	47,000	47,298	49,522	52,250	50,594	50,571	56,727
Pongaroa	5,462	0	0	0	0	0	0	0	0
Porirua	31,946	33,993	27,640	27,749	30,414	27,799	34,262	27,641	28,061
Rangitikei	0	0	0	0	0	0	0	93,824	98,779
Roseneath	42,939	36,388	38,337	37,518	40,028	38,521	32,236	37,349	40,125
Ruapehu	21,422	31,776	22,081	23,972	20,198	19,442	25,736	28,084	25,093
Seatoun	28,188	30,383	33,000	36,576	35,722	29,793	33,137	34,116	34,116
Shannon	27,588	29,784	22,072	21,597	17,837	14,955	17,630	0	0
Shannon-Foxton	0	0	0	0	0	0	0	33,455	37,797
Silverstream	53,162	58,908	51,244	52,609	50,004	50,000	56,435	57,210	51,716
Sth Wairarapa	34,389	32,803	30,979	38,218	34,490	28,017	36,019	39,861	45,869
Stokes Valley	40,366	37,832	29,437	29,185	25,177	24,788	20,198	22,383	25,837
Taihape	28,374	18,288	34,564	32,508	39,240	43,131	38,639	33,050	33,050
Taita	65,992	57,170	48,388	45,729	51,930	44,988	48,067	37,847	41,490
Tawa-Linden	230,175	201,981	210,328	194,704	201,191	216,081	248,563	230,417	214,749
Tinui	15,707	14,953	15,185	14,803	12,015	9,583	7,731	5,631	6,348
Titahi Bay	12,126	13,103	11,966	11,718	10,983	9,517	10,020	9,520	9,520
Trentham	59,256	62,547	73,280	54,753	60,707	69,469	77,107	73,755	78,726
Upper Hutt	56,857	53,126	42,908	48,224	51,086	58,993	57,176	58,455	52,064
Wadestown	54,112	54,897	54,429	50,208	56,429	56,689	62,392	60,693	59,976
Waikanae	131,147	138,767	150,465	186,599	177,361	206,936	231,665	261,653	250,365
Wainuiomata	0	74,032	67,034	61,924	58,405	58,299	62,183	62,254	62,077
Wainui HT	39,781	0	0	0	0	0	0	0	0
Wainui St Jn	31,492	0	0	0	0	0	0	0	0
Waiwhetu	80,171	92,654	95,114	99,639	104,228	111,989	109,719	114,406	128,474
Wanganui CC	163,296	120,582	127,832	146,297	145,420	143,950	149,515	150,563	156,458
Wanganui PD	42,991	36,338	28,750	30,286	0	0	0	0	0
Wanganui East	32,925	30,650	25,246	27,625	0	0	0	0	0
Waverley-Waitotara	15,000	36,297	27,862	11,026	11,894	22,771	25,545	0	0
Wgtn St Mark	22,343	26,465	22,667	22,424	20,162	18,480	21,904	24,149	27,388
Wgtn St Paul/Cathedral	124,563	119,363	117,060	118,838	130,922	140,799	145,683	164,178	153,621
Wgtn St Peter	85,676	75,821	73,431	60,243	61,712	63,865	59,651	58,460	60,951

Wellington Sth	25,266	16,150	15,434	12,082	10,761	8,890	8,482	13,425	10,407
Whitby		8,775	20,990	26,582	29,622	30,901	30,373	32,009	26,158
TOTAL	4,169,764	4,079,854	4,057,302	4,054,771	4,259,300	4,379,852	4,553,786	4,407,268	4,449,577

Wellington

Offerings: 2000 to 2005

	2000	2001	2002	2003	2004	2005
Avalon	52,554	49,961	52,164	57,993	62,360	54,746
Brooklyn	47,551	46,487	36,224	31,184	33,353	33,700
Carterton	60,747	62,596	62,596	66,815	69,752	71,497
Castlecliff	36,758	36,758	37,145	31,438	32,527	32,031
Churton Park	81,004	83,453	91,126	108,199	117,215	118,395
Eastbourne	70,254	63,773	64,650	69,541	73,372	75,173
Eastern Wanganui	61,940	65,895	77,770	82,840	77,959	77,959
Eketahuna	15,856	16,453	17,368	13,138	15,639	17,742
Feilding	102,319	83,840	98,862	100,824	100,824	76,498
Gonville	56,909	52,897	57,443	57,443	43,920	40,194
Greytown	38,356	40,560	45,278	47,079	42,460	50,160
Hataitai-Kilbirnie	121,539	135,928	148,752	148,681	148,681	136,279
Island Bay	47,217	47,217	49,958	54,133	64,142	69,671
Johnsonville	60,913	58,015	59,399	67,471	67,444	62,038
Kapiti	144,068	156,819	153,307	170,655	168,727	171,843
Karori	243,858	260,548	286,764	337,618	379,284	414,581
Karori West	40,850	41,220	39,050	33,410	9,332	0
Kelburn	42,673	40,674	44,161	48,447	47,021	46,607
Khandallah	76,565	90,263	86,258	83,890	83,318	96,349
Levin	113,499	111,005	121,127	121,142	119,603	120,904
Lower Hutt	142,585	143,340	147,830	166,651	169,549	186,268
Lyll Bay	54,060	50,576	54,342	71,587	51,366	51,366
Masterton	66,023	63,260	73,405	86,421	91,824	101,397
Masterton Sth	58,678	58,294	59,609	59,199	58,545	61,149
Miramar	47,844	47,059	49,972	53,479	51,659	50,665
Naenae	22,597	19,712	20,856	22,438	24,078	18,386
Newlands	45,387	43,969	46,044	49,898	59,795	53,484
Ngaio	65,444	54,383	58,792	49,371	43,123	41,635
Northland	32,204	31,126	31,126	31,305	30,477	33,788
Otaki	48,717	51,113	48,548	50,670	48,404	51,719
Pahiatua	25,094	24,025	29,003	32,526	34,162	36,401
PN All SS	343,392	357,840	357,840	393,384	396,537	399,490
PN St Matt	65,420	57,126	65,924	71,370	66,921	69,617
PN St Peter's	86,640	89,944	86,178	91,080	90,692	87,752
Pauatahanui	69,251	71,541	71,541	68,120	67,861	75,256
Petone	39,992	48,465	42,362	41,149	47,572	50,721
Pohangina	52,621	51,439	60,493	59,167	59,982	60,399

Porirua	24,388	23,957	24,856	24,860	21,909	26,843
Rangitikei	102,184	104,787	96,691	98,388	110,244	93,267
Roseneath	44,056	40,566	46,686	49,584	49,761	54,767
Ruapehu	25,526	23,218	22,402	23,750	23,711	19,339
Seatoun	35,172	36,052	31,279	26,404	26,450	25,425
Shannon-Foxton	44,079	53,365	51,533	38,846	38,057	38,233
Silverstream	50,975	50,975	50,975	92,527	78,247	78,247
Sth Wairarapa	48,235	45,262	44,783	36,033	43,107	53,001
Stokes Valley	20,111	25,954	24,047	31,391	27,418	24,510
Taihape	33,203	27,822	26,559	24,747	12,276	18,808
Taita	22,510	17,179	17,179	13,189	18,937	14,497
Tawa-Linden	216,430	248,160	287,256	300,387	288,658	310,405
Tinui	5,197	6,052	6,384	5,226	4,629	7,257
Titahi Bay	9,520	8,008	8,008	7,199	6,964	6,964
Trentham	84,870	83,903	88,295	72,025	77,431	80,519
Upper Hutt	51,458	53,767	64,742	64,512	62,889	63,907
Wadestown	65,036	71,645	75,425	82,711	80,745	83,845
Waikanae	250,691	294,613	316,304	307,127	291,844	267,133
Wainuiomata	62,077	59,445	59,588	56,975	60,547	66,510
Waiwhetu	136,293	141,222	133,901	119,779	118,691	132,559
Wanganui CC	199,701	176,558	181,307	209,987	247,080	241,783
Wgtn St Mark	28,676	30,536	33,204	30,181	28,949	22,378
Wgtn St Paul/ Cathedral	173,182	176,997	183,433	181,891	184,472	200,193
Wgtn St Peter	61,769	60,998	60,024	56,880	56,880	64,075
Wellington Sth	7,114	7,114	9,737	9,737	11,345	8,111
Whitby	30,148	36,997	46,694	56,013	49,803	51,370
TOTAL	4,613,980	4,712,726	4,924,559	5,150,105	5,170,524	5,249,806

Wellington

Offerings: 2006 to 2010

	2006	2007	2008	2009	2010
Avalon	61,204	64,629	66,187	71,716	68,964
Brooklyn	38,429	40,909	38,958	38,275	37,764
Carterton	72,085	68,868	88,270	76,890	69,319
Castlecliff	32,187	34,013	33,614	33,093	35,322
Churton Park	126,983	177,317	171,081	175,228	145,451
Eastbourne	75,049	86,387	79,610	84,819	102,400
Eastern Wanganui	69,929	70,313	66,856	81,369	61,646
Eketahuna	14,637	13,207	10,108	11,854	8,988
Gonville	39,517	35,848	37,530	39,954	39,701
Greytown	61,910	47,343	47,302	52,758	61,237
Hataitai-Kilbirnie	172,148	187,621	209,029	196,455	190,906
Island Bay	57,307	54,964	68,345	53,596	46,786
Johnsonville	64,424	67,896	64,064	67,690	67,367

Kapiti	173,508	193,885	192,725	188,945	200,308
Karori	441,482	435,100	428,937	522,897	528,425
Kelburn	57103	72,278	86,876	107,239	118,120
Levin	131,486	139,805	149,901	149,637	144,551
Lower Hutt	198,938	191,170	202,523	200,606	193,676
Lyll Bay	66,256	64,308	43,885	45,337	35,766
Masterton	105,014	111,807	107,257	106,089	109,568
Masterton Sth	73,409	68,420	68,793	75,366	82,579
Miramar	43,040	34,755	34,700	0	0
Miramar-Seatoun	0	0	0	50,266	75,590
Naenae	19,918	21,984	23,077	22,809	21456
Newlands	55,124	61,827	65,793	92,294	94,278
Northland	39,184	45,210	48,310	55,505	62351
Onslow	138,135	139,693	137,779	143,091	149,578
Oroua	72,581	73,607	96,424	102,580	92,303
Otaki	56,977	58,877	68,787	67,956	66,371
Pahiatua	45,987	38,307	63,727	65,613	80,886
PN All SS	474,823	430,809	432,728	412,598	440,525
PN St Matt	80,921	73,829	74,603	78,816	83,190
PN St Peter's	90,168	89,070	89,143	92,802	95,802
Pauatahanui	85,544	88,718	93,960	94,678	95,290
Petone	47,925	50,236	49,055	45,884	56,947
Pohangina	58,286	62,232	56,138	64,028	65,307
Porirua	26,857	24,110	24,379	27,174	26,881
Rangitikei	100,523	103,167	94,805	112,301	93,618
Roseneath	56,360	55,008	69,780	49,409	50,007
Ruapehu	18,918	19,610	17,384	18,124	17,091
Seatoun	21,898	19,816	19,800	0	0
Shannon-Foxton	37,455	31,082	33,735	33,663	33,953
Silverstream	81,769	71,776	79,345	82,016	73,858
Sth Wairarapa	56,358	49,527	60,544	55,071	63,168
Stokes Valley	35,499	36,907	41,841	44,010	41,561
Taihape	21,659	20,935	21,062	22,662	31,371
Taita	14,923	12,373	1,693	0	0
Tawa-Linden	308,568	288,936	286,543	281,759	285,755
Tinui	5,041	6,542	3,192	5,371	4,877
Titahi Bay	9,138	17,619	8,285	8,285	8,285
Trentham	73,935	81,373	87,861	86,926	96,373
Upper Hutt	72,808	72,177	86,902	95,544	103,648
Wadestown	92,460	95,957	91,161	98,240	93,582
Waikanae	336,953	374,503	429,514	366,649	379,899
Wainuiomata	63,175	57,329	62,650	62,650	65,466
Waiwhetu	127,876	127,970	127,157	116,494	118,482
Wanganui CC	232,396	273,843	254,640	259,299	253,777

Wgtn St Mark	20,207	22,170	21,628	21,300	16,463
Wgtn St Paul/Cathedral	221,906	223,928	232,599	281,961	293,214
Wgtn St Peter	63,308	66,789	70,538	79,128	65,078
Wellington Sth	9,540	12,765	16,547	42,843	55,862
Whitby	56,404	61,984	63,806	72,114	76,495
TOTAL	5,607,552	5,723,438	5,903,466	6,091,726	6,177,482

Summary of General Synod Returns 1945-46 to 1986-87

SUMMARY OF PARISH GENERAL RECEIPTS									
* Offertories and Collections plus Subscriptions and Donations									
	Direct	Total	% of	Direct	Total	% of	Direct	Total	% of
	Giving	General	Total	Giving	General	Total	Giving	General	Total
	1945-46			1946-47			1947-48		
Auck	32,657	42,004	77.75	32,034	42,000	76.27	34,077	44,103	77.27
Chch	31,328	45,735	68.50	35,811	47,330	75.66	38,997	52,324	74.53
Dun	15,899	24,932	63.77	16,749	26,125	64.11	18,022	29,035	62.07
Nel	9,891	15,016	65.87	9,829	14,984	65.60	9,730	14,991	64.91
Waip	17,066	23,518	72.57	18,796	26,043	72.17	20,420	28,119	72.62
Waik	13,928	19,315	72.11	14,465	20,993	68.90	15,307	24,141	63.41
Wgtn	33,667	52,577	64.03	31,837	52,980	60.09	34,787	60,669	57.34
Total	154,434	223,097	69.22	159,521	230,455	69.22	171,340	253,382	67.62
	1948-49			1949-50			1950-51		
Auck	38,236	50,603	75.56	38,910	53,066	73.32	42,626	55,379	76.97
Chch	40,622	52,220	77.79	42,016	54,220	77.49	44,537	61,879	71.97
Dun	19,572	30,682	63.79	19,473	31,733	61.37	20,861	36,133	57.73
Nel	12,004	19,164	62.64	12,087	19,593	61.69	13,683	21,598	63.35
Waip	20,471	29,216	70.07	22,056	31,729	69.51	23,139	33,005	70.11
Waik	18,962	28,174	67.30	19,046	31,072	61.30	21,357	32,626	65.46
Wgtn	38,449	64,443	59.66	40,033	66,053	60.61	42,987	75,435	56.99
Total	188,316	274,502	68.60	195,621	287,466	68.05	209,190	316,255	66.15
	1951-52			1952-53			1953-54		
Auck	48,273	62,567	77.15	51,389	67,129	76.55	56,080	74,252	75.53
Chch	51,097	69,129	73.92	57,252	76,840	74.51	57,254	77,329	74.04
Dun	22,548	36,156	62.36	23,551	38,191	61.67	27,373	41,752	65.56
Nel	14,210	22,392	63.46	14,584	22,730	64.16	15,482	23,838	64.95
Waip	37,070	46,965	78.93	28,865	38,554	74.87	31,165	43,902	70.99
Waik	22,998	35,963	63.95	25,901	41,447	62.49	29,121	46,628	62.45
Wgtn	50,024	81,615	61.29	54,207	88,563	61.21	58,964	96,931	60.83
Total	246,220	355,147	69.33	253,770	373,504	67.94	275,439	404,632	68.07
	1954-55			1955-56			1956-57		
Auck	46,704	61,632	75.78	64,491	84,347	76.46	79,368	96,965	81.85
Chch	60,619	89,246	67.92	68,695	99,765	68.86	101,647	133,869	75.93
Dun	29,062	44,784	64.89	32,416	47,769	67.86	47,532	66,952	70.99
Nel	17,423	25,174	69.21	17,877	26,133	68.41	19,685	28,652	68.70
Waip	34,480	48,364	71.29	37,154	62,300	59.64	70,361	84,197	83.57
Waik	30,934	49,007	63.12	31,795	52,373	60.71	78,720	102,048	77.14
Wgtn	65,658	107,779	60.92	72,986	114,548	63.72	126,918	180,512	70.31
Total	285,080	425,986	66.92	325,414	427,235	76.17	524,231	693,395	75.60

	1957-58			1958-59			1959-60		
Auck	148,796	161,034	92.40	140,793	153,924	91.47	155,586	169,265	91.92
Chch	218,156	246,815	88.39	226,263	260,734	86.78	221,391	266,262	83.15
Dun	84,667	96,727	87.53	84,237	92,783	90.79	90,573	101,640	89.11
Nel	32,541	38,694	84.10	37,134	45,208	82.14	46,435	53,353	87.03
Waip	143,700	155,858	92.20	154,597	166,611	92.79	147,222	162,132	90.80
Waik	158,118	170,621	92.67	154,636	166,849	92.68	148,659	162,985	91.21
Wgtn	236,564	271,069	87.27	204,054	228,688	89.23	242,681	270,911	89.58
Total	1,022,942	1,140,818	89.67	1,001,714	1,114,797	89.86	1,052,547	1,186,548	88.71
	1960-61			1961-62			1962-63		
Auck	158,447	170,624	92.86	184,416	198,522	92.89	199,225	214,487	92.88
Chch	218,285	240,461	90.78	198,429	220,898	89.83	208,751	232,281	89.87
Dun	93,014	106,040	87.72	99,174	113,727	87.20	98,219	113,171	86.79
Nel	50,498	58,494	86.33	48,837	57,705	84.63	49,746	59,454	83.67
Waip	149,531	169,742	88.09	140,568	157,218	89.41	146,507	167,001	87.73
Waik	132,372	146,241	90.52	119,274	134,710	88.54	126,545	142,527	88.79
Wgtn	214,387	239,145	89.65	230,342	254,821	90.39	246,677	275,517	89.53
Total	1,016,554	1,130,927	89.89	1,021,041	1,137,001	89.80	1,076,030	1,204,438	89.34
	1963-64			1964-65			1965-66		
Auck	201,841	216,807	93.10	195,948	214,491	91.35	208,455	234,544	88.88
Chch	228,332	296,857	76.92	221,264	279,183	79.25	224,442	272,260	82.44
Dun	104,543	118,309	88.36	110,519	127,289	86.83	108,129	121,953	88.66
Nel	48,581	56,963	85.29	46,168	56,218	82.12	46,909	59,571	78.74
Waip	151,327	173,116	87.41	153,061	172,956	88.50	160,883	179,039	89.86
Waik	132,629	148,289	89.44	129,981	150,195	86.54	140,175	171,331	81.82
Wgtn	249,727	286,917	87.04	253,262	290,537	87.17	260,231	308,179	84.44
Total	1,116,979	1,297,258	86.10	1,113,293	1,290,869	86.24	1,149,224	1,346,517	85.35
	1966-67			1967-68*			1968-69		
Auck	226,646	257,813	87.91	475,226	539,834	88.03	483,204	564,347	85.62
Chch	202,782	242,184	83.73	440,873	528,546	83.41	449,934	543,036	82.86
Dun	108,366	126,332	85.78	205,183	246,902	83.10	209,587	252,355	83.05
Nel	42,428	51,285	82.73	103,836	124,966	83.09	119,109	148,517	80.20
Waip	157,875	180,636	87.40	279,290	341,175	81.86	270,866	332,624	81.43
Waik	150,870	188,502	80.04	303,189	384,195	78.92	297,395	374,672	79.37
Wgtn	256,061	307,991	83.14	499,950	592,163	84.43	509,085	639,129	79.65
Total	1,145,028	1,354,743	84.52	2,307,547	2,757,781	83.67	2,339,180	2,854,680	81.94
	1969-70			1970-71			1971-72		
Auck	529,296	596,263	88.77	558,768	646,839	86.38	697,703	798,511	87.38
Chch	434,576	530,157	81.97	406,751	503,170	80.84	470,038	600,108	78.33
Dun	199,353	213,491	93.38	153,440	172,007	89.21	215,936	252,145	85.64
Nel	114,038	137,884	82.71	138,673	148,419	93.43	144,139	164,073	87.85
Waip	305,981	391,506	78.15	308,159	398,431	77.34	358,101	453,100	79.03
Waik	312,379	355,336	87.91	314,872	349,085	90.20	327,417	368,417	88.87
Wgtn	518,182	657,943	78.76	535,161	689,003	77.67	566,170	757,199	74.77
Total	2,413,805	2,882,580	83.74	2,415,824	2,906,954	83.10	2,779,504	3,393,553	81.91

	1972-73			1973-74			1974-75		
Auck	726,263	1,018,497	71.31	857,478	1,413,961	60.64	946,082	1,540,691	61.41
Chch	524,991	646,859	81.16	493,006	683,189	72.16	533,167	783,934	68.01
Dun	243,408	279,792	87.00	257,397	294,220	87.48	290,940	334,047	87.10
Nel	179,862	196,250	91.65	205,132	220,273	93.13	207,676	228,030	91.07
Waip	376,741	494,451	76.19	384,265	527,478	72.85	310,124	437,507	70.88
Waik	342,460	390,460	87.71	369,355	419,560	88.03	410,286	465,433	88.15
Wgtn	609,006	794,581	76.64	691,821	834,560	82.90	759,532	932,230	81.47
Total	3,002,731	3,820,890	78.59	3,258,454	4,393,241	74.17	3,457,809	4,721,872	73.23
	1975-76			1976-77			1977-78		
Auck	1,103,479	2,004,576	55.05	1,296,578	2,060,295	62.93	1,435,314	2,492,322	57.59
Chch	556,835	845,973	65.82	689,404	1,028,885	67.00	882,036	1,108,735	79.55
Dun	340,871	383,829	88.81	387,184	437,838	88.43	438,077	504,656	86.81
Nel	234,697	267,139	87.86	274,982	307,164	89.52	315,183	354,175	88.99
Waip	521,770	686,323	76.02	608,760	798,275	76.26	654,730	889,249	73.63
Waik	495,628	544,167	91.08	540,466	627,110	86.18	617,137	747,538	82.56
Wgtn	880,807	1,088,147	80.95	996,481	1,239,494	80.39	1,126,390	1,409,542	79.91
Total	4,134,087	5,820,154	71.03	4,793,855	6,499,061	73.76	5,468,867	7,506,217	72.86
	1978-79			1979-80			1980-81		
Auck	1,616,985	2,818,234	57.38	1,809,830	2,943,432	61.49	2,069,660	3,415,304	60.60
Chch	1,052,388	1,405,179	74.89	1,021,179	1,430,831	71.37	1,065,911	1,531,251	69.61
Dun	496,361	586,791	84.59	556,111	640,967	86.76	637,475	742,512	85.85
Nel	362,372	401,047	90.36	435,676	483,924	90.03	501,183	563,519	88.94
Waip	742,934	1,027,279	72.32	873,619	1,193,376	73.21	962,785	1,301,943	73.95
Waik	701,379	865,892	81.00	818,651	987,908	82.87	901,554	1,123,697	80.23
Wgtn	1,288,656	1,651,012	78.05	1,500,212	1,859,541	80.68	1,723,142	2,148,125	80.22
Total	6,261,075	8,761,414	71.46	7,015,278	9,539,979	73.54	7,861,710	10,826,351	72.62
	1981-82			1982-83			1983-84		
Auck	2,372,493	3,867,933	61.34	2,766,365	4,900,446	56.45	2,990,392	4,313,439	69.33
Chch	1,411,462	1,989,144	70.96	1,601,605	2,313,626	69.22	1,808,369	2,525,984	71.59
Dun	770,879	913,417	84.40	902,066	1,078,954	83.61	973,384	1,536,215	63.36
Nel	598,441	664,076	90.12	638,069	739,559	86.28	696,484	822,632	84.67
Waip	1,124,644	1,537,452	73.15	1,278,620	1,728,124	73.99	1,222,294	1,668,150	73.27
Waik	1,064,141	1,334,355	79.75	1,220,259	1,570,364	77.71	1,380,194	1,724,820	80.02
Wgtn	2,081,907	2,491,903	83.55	2,439,781	2,906,722	83.94	2,673,354	3,118,718	85.72
Total	9,243,967	12,798,280	72.23	10,846,765	15,237,795	71.18	11,744,471	15,709,958	74.76
	1984-85			1985-86			1986-87		
Auck	3,210,922	4,619,305	69.51	3,380,532	4,955,827	68.21	3,746,030	5,664,355	66.13
Chch	1,922,451	2,712,916	70.86	2,269,922	2,995,760	75.77	2,699,053	3,726,283	72.43
Dun	955,082	1,295,951	73.70	1,030,554	1,408,320	73.18	1,115,791	1,504,221	74.18
Nel	720,447	844,467	85.31	678,858	895,923	75.77	617,281	821,217	75.17
Waip	1,322,926	1,851,746	71.44	1,564,192	2,265,317	69.05	1,613,882	2,321,310	69.52
Waik	1,491,538	1,855,981	80.36	1,564,136	2,103,005	74.38	1,727,234	2,329,311	74.15
Wgtn	2,750,006	3,301,262	83.30	2,973,721	3,646,241	81.56	3,362,374	4,085,159	82.31
Total	12,373,372	16,481,628	75.07	13,461,915	18,270,393	73.68	14,921,645	20,451,856	72.96

	Direct	Total	% of	Direct	Total	% of	Direct	Total	% of
	Giving	General	Total	Giving	General	Total	Giving	General	Total
	AUCKLAND			CHRISTCHURCH			DUNEDIN		
1945-46	32,657	42,004	77.75	31,328	45,735	68.50	15,899	24,932	63.77
1946-47	32,034	42,000	76.27	35,811	47,330	75.66	16,749	26,125	64.11
1947-48	34,077	44,103	77.27	38,997	52,324	74.53	18,022	29,035	62.07
1948-49	38,236	50,603	75.56	40,622	52,220	77.79	19,572	30,682	63.79
1949-50	38,910	53,066	73.32	42,016	54,220	77.49	19,473	31,733	61.37
1950-51	42,626	55,379	76.97	44,537	61,879	71.97	20,861	36,133	57.73
1951-52	48,273	62,567	77.15	51,097	69,129	73.92	22,548	36,156	62.36
1952-53	51,389	67,129	76.55	57,252	76,840	74.51	23,551	38,191	61.67
1953-54	56,080	74,252	75.53	57,254	77,329	74.04	27,373	41,752	65.56
1954-55	46,704	61,632	75.78	60,619	89,246	67.92	29,062	44,784	64.89
1955-56	64,491	84,347	76.46	68,695	99,765	68.86	32,416	47,769	67.86
1956-57	79,368	96,965	81.85	101,647	133,869	75.93	47,532	66,952	70.99
1957-58	148,796	161,034	92.40	218,156	246,815	88.39	84,667	96,727	87.53
1958-59	140,793	153,924	91.47	226,263	260,734	86.78	84,237	92,783	90.79
1959-60	155,586	169,265	91.92	221,391	266,262	83.15	90,573	101,640	89.11
1960-61	158,447	170,624	92.86	218,285	240,461	90.78	93,014	106,040	87.72
1961-62	184,416	198,522	92.89	198,429	220,898	89.83	99,174	113,727	87.20
1962-63	199,225	214,487	92.88	208,751	232,281	89.87	98,219	113,171	86.79
1963-64	201,841	216,807	93.10	228,332	296,857	76.92	104,543	118,309	88.36
1964-65	195,948	214,491	91.35	221,264	279,183	79.25	110,519	127,289	86.83
1965-66	208,455	234,544	88.88	224,442	272,260	82.44	108,129	121,953	88.66
1966-67	226,646	257,813	87.91	202,782	242,184	83.73	108,366	126,332	85.78
1967-68	475,226	539,834	88.03	440,873	528,546	83.41	205,183	246,902	83.10
1968-69	483,204	564,347	85.62	449,934	543,036	82.86	209,587	252,355	83.05
1969-70	529,296	596,263	88.77	434,576	530,157	81.97	199,353	213,491	93.38
1970-71	558,768	646,839	86.38	406,751	503,170	80.84	153,440	172,007	89.21
1971-72	697,703	798,511	87.38	470,038	600,108	78.33	215,936	252,145	85.64
1972-73	726,263	1,018,497	71.31	524,991	646,859	81.16	243,408	279,792	87.00
1973-74	857,478	1,413,961	60.64	493,006	683,189	72.16	257,397	294,220	87.48
1974-75	946,082	1,540,691	61.41	533,167	783,934	68.01	290,940	334,047	87.10
1975-76	1,103,479	2,004,576	55.05	556,835	845,973	65.82	340,871	383,829	88.81
1976-77	1,296,578	2,060,295	62.93	689,404	1,028,885	67.00	387,184	437,838	88.43
1977-78	1,435,314	2,492,322	57.59	882,036	1,108,735	79.55	438,077	504,656	86.81
1978-79	1,616,985	2,818,234	57.38	1,052,388	1,405,179	74.89	496,361	586,791	84.59
1979-80	1,809,830	2,943,432	61.49	1,021,179	1,430,831	71.37	556,111	640,967	86.76
1980-81	2,069,660	3,415,304	60.60	1,065,911	1,531,251	69.61	637,475	742,512	85.85
1981-82	2,372,493	3,867,933	61.34	1,411,462	1,989,144	70.96	770,879	913,417	84.40
1982-83	2,766,365	4,900,446	56.45	1,601,605	2,313,626	69.22	902,066	1,078,954	83.61
1983-84	2,990,392	4,313,439	69.33	1,808,369	2,525,984	71.59	973,384	1,536,215	63.36
1984-85	3,210,922	4,619,305	69.51	1,922,451	2,712,916	70.86	955,082	1,295,951	73.70
1985-86	3,380,532	4,955,827	68.21	2,269,922	2,995,760	75.77	1,030,554	1,408,320	73.18
1986-87	3,746,030	5,664,355	66.13	2,699,053	3,726,283	72.43	1,115,791	1,504,221	74.18

	Direct	Total	% of	Direct	Total	% of	Direct	Total	% of
	Giving	General	Total	Giving	General	Total	Giving	General	Total
	NELSON			WAIAPU			WAIKATO		
1945-46	9,891	15,016	65.87	17,066	23,518	72.57	13,928	19,315	72.11
1946-47	9,829	14,984	65.60	18,796	26,043	72.17	14,465	20,993	68.90
1947-48	9,730	14,991	64.91	20,420	28,119	72.62	15,307	24,141	63.41
1948-49	12,004	19,164	62.64	20,471	29,216	70.07	18,962	28,174	67.30
1949-50	12,087	19,593	61.69	22,056	31,729	69.51	19,046	31,072	61.30
1950-51	13,683	21,598	63.35	23,139	33,005	70.11	21,357	32,626	65.46
1951-52	14,210	22,392	63.46	37,070	46,965	78.93	22,998	35,963	63.95
1952-53	14,584	22,730	64.16	28,865	38,554	74.87	25,901	41,447	62.49
1953-54	15,482	23,838	64.95	31,165	43,902	70.99	29,121	46,628	62.45
1954-55	17,423	25,174	69.21	34,480	48,364	71.29	30,934	49,007	63.12
1955-56	17,877	26,133	68.41	37,154	62,300	59.64	31,795	52,373	60.71
1956-57	19,685	28,652	68.70	70,361	84,197	83.57	78,720	102,048	77.14
1957-58	32,541	38,694	84.10	143,700	155,858	92.20	158,118	170,621	92.67
1958-59	37,134	45,208	82.14	154,597	166,611	92.79	154,636	166,849	92.68
1959-60	46,435	53,353	87.03	147,222	162,132	90.80	148,659	162,985	91.21
1960-61	50,498	58,494	86.33	149,531	169,742	88.09	132,372	146,241	90.52
1961-62	48,837	57,705	84.63	140,568	157,218	89.41	119,274	134,710	88.54
1962-63	49,746	59,454	83.67	146,507	167,001	87.73	126,545	142,527	88.79
1963-64	48,581	56,963	85.29	151,327	173,116	87.41	132,629	148,289	89.44
1964-65	46,168	56,218	82.12	153,061	172,956	88.50	129,981	150,195	86.54
1965-66	46,909	59,571	78.74	160,883	179,039	89.86	140,175	171,331	81.82
1966-67	42,428	51,285	82.73	157,875	180,636	87.40	150,870	188,502	80.04
1967-68	103,836	124,966	83.09	279,290	341,175	81.86	303,189	384,195	78.92
1968-69	119,109	148,517	80.20	270,866	332,624	81.43	297,395	374,672	79.37
1969-70	114,038	137,884	82.71	305,981	391,506	78.15	312,379	355,336	87.91
1970-71	138,673	148,419	93.43	308,159	398,431	77.34	314,872	349,085	90.20
1971-72	144,139	164,073	87.85	358,101	453,100	79.03	327,417	368,417	88.87
1972-73	179,862	196,250	91.65	376,741	494,451	76.19	342,460	390,460	87.71
1973-74	205,132	220,273	93.13	384,265	527,478	72.85	369,355	419,560	88.03
1974-75	207,676	228,030	91.07	310,124	437,507	70.88	410,286	465,433	88.15
1975-76	234,697	267,139	87.86	521,770	686,323	76.02	495,628	544,167	91.08
1976-77	274,982	307,164	89.52	608,760	798,275	76.26	540,466	627,110	86.18
1977-78	315,183	354,175	88.99	654,730	889,249	73.63	617,137	747,538	82.56
1978-79	362,372	401,047	90.36	742,934	1,027,279	72.32	701,379	865,892	81.00
1979-80	435,676	483,924	90.03	873,619	1,193,376	73.21	818,651	987,908	82.87
1980-81	501,183	563,519	88.94	962,785	1,301,943	73.95	901,554	1,123,697	80.23
1981-82	598,441	664,076	90.12	1,124,644	1,537,452	73.15	1,064,141	1,334,355	79.75
1982-83	638,069	739,559	86.28	1,278,620	1,728,124	73.99	1,220,259	1,570,364	77.71
1983-84	696,484	822,632	84.67	1,222,294	1,668,150	73.27	1,380,194	1,724,820	80.02
1984-85	720,447	844,467	85.31	1,322,926	1,851,746	71.44	1,491,538	1,855,981	80.36
1985-86	678,858	895,923	75.77	1,564,192	2,265,317	69.05	1,564,136	2,103,005	74.38
1986-87	617,281	821,217	75.17	1,613,882	2,321,310	69.52	1,727,234	2,329,311	74.15

	Direct	Total	% of	Direct	Total	% of
	Giving	General	Total	Giving	General	Total
	WELLINGTON			TOTAL		
1945-46	33,667	52,577	64.03	154,434	223,097	69.22
1946-47	31,837	52,980	60.09	159,521	230,455	69.22
1947-48	34,787	60,669	57.34	171,340	253,382	67.62
1948-49	38,449	64,443	59.66	188,316	274,502	68.60
1949-50	40,033	66,053	60.61	195,621	287,466	68.05
1950-51	42,987	75,435	56.99	209,190	316,255	66.15
1951-52	50,024	81,615	61.29	246,220	355,147	69.33
1952-53	54,207	88,563	61.21	253,770	373,504	67.94
1953-54	58,964	96,931	60.83	275,439	404,632	68.07
1954-55	65,658	107,779	60.92	285,080	425,986	66.92
1955-56	72,986	114,548	63.72	325,414	427,235	76.17
1956-57	126,918	180,512	70.31	524,231	693,395	75.60
1957-58	236,564	271,069	87.27	1,022,942	1,140,818	89.67
1958-59	204,054	228,688	89.23	1,001,714	1,114,797	89.86
1959-60	242,681	270,911	89.58	1,052,547	1,186,548	88.71
1960-61	214,387	239,145	89.65	1,016,554	1,130,927	89.89
1961-62	230,342	254,821	90.39	1,021,041	1,137,001	89.80
1962-63	246,677	275,517	89.53	1,076,030	1,204,438	89.34
1963-64	249,727	286,917	87.04	1,116,979	1,297,258	86.10
1964-65	253,262	290,537	87.17	1,113,293	1,290,869	86.24
1965-66	260,231	308,179	84.44	1,149,224	1,346,517	85.35
1966-67	256,061	307,991	83.14	1,145,028	1,354,743	84.52
1967-68	499,950	592,163	84.43	2,307,547	2,757,781	83.67
1968-69	509,085	639,129	79.65	2,339,180	2,854,680	81.94
1969-70	518,182	657,943	78.76	2,413,805	2,882,580	83.74
1970-71	535,161	689,003	77.67	2,415,824	2,906,954	83.10
1971-72	566,170	757,199	74.77	2,779,504	3,393,553	81.91
1972-73	609,006	794,581	76.64	3,002,731	3,820,890	78.59
1973-74	691,821	834,560	82.90	3,258,454	4,393,241	74.17
1974-75	759,532	932,230	81.47	3,457,809	4,721,872	73.23
1975-76	880,807	1,088,147	80.95	4,134,087	5,820,154	71.03
1976-77	996,481	1,239,494	80.39	4,793,855	6,499,061	73.76
1977-78	1,126,390	1,409,542	79.91	5,468,867	7,506,217	72.86
1978-79	1,288,656	1,651,012	78.05	6,261,075	8,761,414	71.46
1979-80	1,500,212	1,859,541	80.68	7,015,278	9,539,979	73.54
1980-81	1,723,142	2,148,125	80.22	7,861,710	10,826,351	72.62
1981-82	2,081,907	2,491,903	83.55	9,243,967	12,798,280	72.23
1982-83	2,439,781	2,906,722	83.94	10,846,765	15,237,795	71.18
1983-84	2,673,354	3,118,718	85.72	11,744,471	15,709,958	74.76
1984-85	2,750,006	3,301,262	83.30	12,373,372	16,481,628	75.07
1985-86	2,973,721	3,646,241	81.56	13,461,915	18,270,393	73.68
1986-87	3,362,374	4,085,159	82.31	14,921,645	20,451,856	72.96

APPENDIX 7

Average Annual Attendance 2000-10

DIOCESE OF AUCKLAND							
Over 7500		Over 4000		Over 2300		Under 2300	
Cathedral	25,734	Pukekohe	7,398	Tamaki, St Thomas	3,978	Glen Eden	2,261
Epsom, St George	22,678	Epsom, St And	7,361	Mt Eden	3,858	Mercury Bay	2,194
Blockhouse Bay	21,931	Ponsonby	7,352	Waiheke Island	3,799	Huapai	2,130
Auck, St Paul	19,516	Birkdale	7,248	Otahuhu	3,739	Glen Innes	2,087
Remuera, St Aidan	18,675	Warkworth	7,005	Te Atatu	3,716	Glenfield	2,066
Howick	16,548	Whangaparaoa	6,912	Panmure	3,661	Waimate North	2,018
Devonport	14,988	St Heliers	6,175	Ellerslie	3,540	Pohutukawa Coast	2,010
Clendon	12,481	Mt Albert	5,963	Balmoral	3,503	Maunu	1,990
Kaitaia	11,564	Manurewa	5,710	Mt Roskill	3,492	Pt Chevalier	1,934
Henderson	11,228	Clevedon	5,507	Albany-Greenhithe	3,479	Helensville	1,888
Takapuna	11,177	Bucklands Beach	5,349	East Tamaki	3,406	Tuakau	1,358
Hillsborough	11,122	Milford	5,298	One Tree Hill	3,360	Mauku	1,233
Whangarei	10,296	Avondale	5,255	New Lynn	3,232	Mangere East	1,228
Papakura	9,796	Northcote	5,128	Hauraki Plains	3,231	Sth Hokianga	1,225
Auck, St Matthew	9,276	Nthn Wairoa	5,072	Orakei	2,981	Tutukaka Coast	1,192
Campbells Bay	9,010	Kerikeri	5,027	Paparoa	2,714	Coromandel	967
Massey	8,597	Pakuranga	4,967	Tairua-Pauanui	2,700	Kawakawa-Towai	916
Remuera, St Mark	8,542	Onehunga	4,948	Titirangi	2,671	Nth Hokianga	810
Meadowbank	8,167	Royal Oak	4,841	Grey Lynn	2,590	Wellsford	704
Torbay	8,160	Kohimarama	4,791	Kamo-Hikurangi	2,544	[Mangere Bridge]	xxx
Papatoetoe	7,769	Thames	4,445	Waiuku	2,522	[Mangere Central]	xxx
Hibiscus Coast	7,652	Birkenhead	4,172	Russell	2,508	[Otaru]	xxx
		Lynfield	4,061	Onerahi-Manaia	2,377		
				Ruawai	2,375		
				Paihia	2,364		
				Bream Bay	2,360		
				Bombay-Pokeno	2,307		
DIOCESE OF CHRISTCHURCH							
Over 7500		Over 4000		Over 2300		Under 2300	
Cathedral	53,018	Lincoln	7,108	Heathcote-Mt Pleasant	3,971	Methven	2,291
Avonhead	33,153	Avonside	7,093	Malvern	3,866	Hororata	2,262
Fendalton	25,860	Burwood	6,530	Riccarton, St James	3,699	Marchwiell	2,202
Chch, St John	22,118	St Albans	6,433	Oxford-Cust	3,538	Pukaki	2,135
Chch, St Michael	17,295	Bryndwr	6,362	Hokitika	3,407	North Brighton	2,033
Sumner	16,686	Geraldine	6,202	Linwood	3,316	Glenmark-Waikari	1,824
Upper Riccarton	13,665	SW Christchurch	5,630	Akaroa-Banks Pen	3,304	Cheviot	1,779
Cashmere Hills	12,724	Belfast-Redwood	5,604	Temuka	2,932	Te Ngawai	1,655
Shirley	12,444	Waimate	5,532	Amuri CP	2,607	Bishopdale	1,631
Opawa-St Martins	12,341	Chch, St Luke	5,433	Aranui-Wainoni	2,582	Pegasus-Woodend	1,510
Rangiora	12,174	Sydenham	5,180	Addington	2,572	Hanmer Springs	1,421
Merivale	11,738	Kensington	4,739	Amberley	2,417	Hinds	1,257
Papanui	8,993	Ellesmere	4,712	Mackenzie	2,406	Rakaia	1,198
Timaru, St Mary	8,654	New Brighton	4,512	Lyttelton	2,317	Tinwald	1,183
Ashburton	8,155	Mt Herbert	4,430			Mayfield-Mt Somers	850
Spreydon	8,141	Woolston	4,262			Ross Sth Westland	757
Halswell	8,088	Kaiapoi	4,188			Chatham Islands	416
Highfield	7,659					Tuahiwi	0

Burnside	7,586						
Hornby	7,421						
DIOCESE OF WELLINGTON							
Over 7500		Over 4000		Over 2300		Under 2300	
PN, All Saints	31,575	Upper Hutt	7,332	Sth Wairarapa	3,797	Brooklyn CP	2,222
Cathedral	26,624	Carterton	6,962	Newlands	3,749	Porirua	2,189
Waikanae	26,218	PN, St Matthew	6,907	Lyll Bay	3,676	Wellington South	2,003
Lower Hutt	18,607	Miramar-Seatoun	6,825	Wgtn St Mark	3,631	Taihapa	1,868
Kapiti	17,807	Pauatahanui	6,803	Gonville	3,619	Taita	1,418
Tawa	16,431	Island Bay	6,452	Greytown	3,594	Ruapehu	1,199
Wanganui, CC	15,154	Johnsonville	6,366	Pahiatua	3,482	Tinui	1,136
Karori	14,270	Churton Park	6,347	Foxton-Shannon	3,211	Eketahuna	1,085
Levin	11,560	Avalon	6,310	Roseneath	3,207	Titahi Bay	1,082
Hataitai	10,201	Onslow	5,995	Milson CP	3,105		
Oroua	10,006	East Wanganui	5,826	Pohangina	3,001		
PN, St Peter	8,568	Eastbourne	5,734	Stokes Valley	2,882		
Waiwhetu	8,205	Wainuiomata	5,205	Northland	2,812		
Trentham	7,948	Silverstream	5,152	Castlecliff	2,552		
Masterton	7,825	Wgtn, St Peter	4,895	Naenae	2,367		
Rangitikei	7,672	Petone	4,549				
Masterton Sth	7,508	Wadestown	4,407				
		Kelburn	4,383				
		Otaki	4,244				
		Whitby	4,011				
DIOCESE OF WAIAPU							
Over 7500		Over 4000		Over 2300		Under 2300	
Tauranga	24,510	Te Puke	6,693	Riverslea	3,790	Waikohu	2,239
Cathedral	13,604	Gate Pa	5,135	Mahora	3,182	Waipaoa	2,182
Taradale	12,493	Dannevirke	5,064	West Rotorua	3,069	Edgecumbe-Kawerau	2,178
Taupo	10,714	Napier, St Aug	4,721	Wairoa	2,591	Papamoa East	2,095
Gisborne	10,453	Opotiki	4,366	Waipawa	2,573	Turangi	2,059
Rotorua	9,763	Waipukurau	4,219			Clive-Haumoana	1,930
Mt Maunganui	9,391					Westshore	1,639
Havelock North	8,855					Woodville	1,201
Hastings	8,757					Takapau	1,099
Whakatane	8,389					Reporoa	1,037
Omokoroa	7,574					Flaxmere	1,018
Otumoetai	7,420					Tamatea	1,005
						Puketapu	989
						East Coast	565
						Weber	400
						Porangahau	188
						[Murupara]	xxx

DIOCESE OF WAIKATO & TARANAKI							
Over 7500		Over 4000		Over 2300		Under 2300	
NP, St Mary	23,812	Katikati	6,973	Tamahere	3,973	Whangamata	2,226
Cathedral	15,898	Te Awamutu	6,955	Te Kauwhata	3,899	Paeroa	2,050
Chartwell	12,135	Fitzroy	6,559	Otorohanga	3,719	Nawton	2,016
Cambridge	11,107	Brooklands	6,417	Inglewood	3,656	Orakau	1,860
West Hamilton	9,876	W New Plymouth	5,920	Tokoroa	3,307	Waverley-Waitotara	1,805
Forest Lake	9,418	Morrinsville	5,819	Huntly	3,221	Waihi Beach	1,631
Hillcrest	8,430	Waitara	5,767	Eltham	3,166	Opunake	1,433
Hawera	8,030	Stratford	5,438	Ngaruawahia	3,151	Gordonton	1,421
Matamata	7,468	Tirau	5,103	Piopio	3,136	Okato	1,287
		Claudelands	5,064	Te Kuiti	3,025	Manaia	1,208
		Bryant Park	5,031	Raglan	2,804	Patea	897
		Melville	4,529	Bell Block	2,701	Hamilton East	861
		Putaruru	4,518	Waihi	2,685	Mangakino	682
		Te Aroha	4,370			Kawhia	393
		Taumarunui	4,073				
DIOCESE OF NELSON							
Over 7500		Over 4000		Over 2300		Under 2300	
Blenheim	20,709	Tahunanui	6,475	Waimea	3,967	Motupiko-Tapawera	1,774
Cathedral	19,478	Buller	5,335	Mapua	3,953	Reefton Grey Valley	1,503
Greymouth	11,553	Atawhai-Hira	4,614	Golden Bay	3,778	Murchison	629
Stoke	11,089	Picton	4,354	Awatere	3,594		
Nelson, All Saints	10,113			Cobden-Runanga	3,314		
Blenheim South	9,159			Kaikoura	2,840		
Victory	8,818			Wairau Valley	2,743		
Richmond	7,800			Spring Creek	2,713		
Motueka	7,688			Wakefield	2,682		
				Havelock & Sounds	2,595		
DIOCESE OF DUNEDIN							
Over 7500		Over 4000		Over 2300		Under 2300	
Cathedral	14,330	Oamaru	6,594	Dun, All Saints	3,873	East Otago	2,237
Roslyn	10,962	Wakatipu	6,187	Gore & Dists	3,847	NE Valley	1,755
Balclutha	8,254	Upper Clutha	6,072	Mornington	3,673	Winton	1,642
Dun, St Matthew	8,195	Caversham	4,431	Dunstan	3,637	Green Island	1,361
		Taieri	4,395	Nth Invercargill	3,508	Fiordland	1,256
		Gladstone	4,393	Waitaki-Nth Oam	2,679	Milton-Tuapeka	1,230
		Invgill, St John	4,334	St Kilda	2,634	W Southland	1,198
		Otago Peninsula	4,036	Port Chalmers	2,471	Brockville	1,129
				Waimea Plains	2,408	Bluff	1,085
						Maniototo	491
						Wyndham	357
						Stewart Island	343

APPENDIX 8

Parishes classified according to Size (Corporate, Programme, Pastoral and Family size categories) based on Average Annual Worship Attendance 2000-10

DIOCESE OF AUCKLAND							
CORPORATE		PROGRAMME		PASTORAL		FAMILY	
METROPOLITAN URBAN							
Auckland, Cathedral	25,734	Howick	16,548	Papatoetoe	7,769	Grey Lynn	2,590
Epsom, St George	22,678	Devonport	14,988	Hibiscus Coast	7,652	Glen Eden	2,261
Blockhouse Bay	21,931	Clendon	12,481	Epsom, St Andrew	7,361	Huapai	2,130
St Paul	19,516	Henderson	11,228	Ponsonby	7,352	Glen Innes	2,087
Remuera, St Aidan	18,675	Takapuna	11,177	Birkdale-Beachhaven	7,248	Glenfield	2,066
		Hillsborough	11,122	Whangaparaoa	6,912	Pohutukawa Coast	2,010
		Papakura	9,796	St Heliers	6,175	Pt Chevalier	1,934
		St Matthew	9,276	Mt Albert	5,963	Mangere East	1,228
		Campbells Bay	9,010	Manurewa	5,710		
		Massey	8,597	Bucklands Beach	5,349		
		Remuera, St Mark	8,542	Milford	5,298		
		Torbay	8,160	Avondale	5,255		
		Meadowbank	8,167	Northcote	5,128		
				Pakuranga	4,967		
				Onehunga	4,948		
				Royal Oak	4,841		
				Kohimarama	4,791		
				Birkenhead	4,172		
				Lynfield	4,061		
				Tamaki, St Thomas	3,978		
				Mt Eden	3,858		
				Otahuhu	3,739		
				Te Atatu	3,716		
				Panmure	3,661		
				Ellerslie	3,540		
				New Lynn	3,532		
				Balmoral	3,503		
				Mt Roskill-Sandringham	3,492		
				Albany-Greenhithe	3,479		
				East Tamaki	3,406		
				One Tree Hill	3,360		
				Orakei	2,981		
				Titirangi	2,671		
MAIN URBAN		Whangarei	10,296			Kamo-Hikurangi	2,544
						Onerahi-Manaia	2,377
						Maunu	1,990
SECONDARY URBAN				Pukekohe	7,398	Tuakau	1,358
MINOR URBAN		Kaitia	11,564	Warkworth	7,005	Waiuku	2,522
				Nthn Wairoa	5,072	Russell	2,508
				Kerikeri	5,027	Paihia	2,364
				Thames	4,445	Mercury Bay	2,194
				Waiheke Island	3,799	Waimate North	2,018
				Tairua-Pauanui	2,700	Helensville	1,888

						Coromandel	967
						Kawakawa	916
						Wellsford	704
RURAL				Clevedon	5,507	Paparoa	2,714
				Hauraki Plains	3,231	Ruawai	2,375
						Bream Bay	2,360
						Bombay-Pokeno	2,307
						Mauku	1,233
						South Hokianga	1,225
						Tutukaka Coast	1,192
						North Hokianga	810

DIOCESE OF WAIKATO & TARANAKI							
CORPORATE		PROGRAMME		PASTORAL		FAMILY	
MAIN URBAN							
New Plymouth, St Mary	23,678	Hamilton, Cathedral	15,853	Te Awamutu	6,891	Nawton	2,016
		Chartwell	12,125	Fitzroy	6,508	Gordonton	1,421
		Cambridge	11,022	Brooklands	6,362	Hamilton East	861
		West Hamilton	9,876	West New Plymouth	5,886		
		Forest Lake	9,346	Bryant Park	5,030		
		Hillcrest	8,425	Claudlands	5,016		
				Melville	4,516		
				Tamahere	3,955		
				Ngaruawahia	3,123		
				Bell Block	2,701		
SECONDARY URBAN		Hawera	7,859	Tokoroa	3,281		
MINOR URBAN				Matamata	7,373	Whangamata	2,194
				Katikati	6,968	Paeroa	2,050
				Morrinsville	5,775	Waihi Beach	1,622
				Waitara	5,745	Opunake	1,427
				Stratford	5,397	Manaia	1,208
				Putaruru	4,475	Patea	883
				Te Aroha	4,347	Mangakino	682
				Taumarunui	4,051		
				Otorohanga	3,658		
				Inglewood	3,642		
				Huntly	3,199		
				Eltham	3,166		
				Te Kuiti	2,954		
				Raglan	2,781		
				Waihi	2,607		
RURAL				Tirau	5,103	Orakau	1,849
				Te Kauwhata	3,898	Waverley-Waitotara	1,805
				Piopio	3,124	Okato	1,287
						Kawhia	393

DIOCESE OF WAIAPU							
CORPORATE		PROGRAMME		PASTORAL		FAMILY	
MAIN URBAN							
Tauranga	24,510	Napier, Cathedral	13,604	Omokoroa	7,574	Papamoa East	2,095
		Taradale	12,493	Otumoetai	7,420	Clive-Haumoana	1,930
		Rotorua	11,065	Gate Pa	5,135	Westshore	1,639
		Gisborne (comb)	10,453	Napier, St Augustine	4,721	Flaxmere	1,018
		Mt Maunganui	9,391	Riverslea	3,790	Tamatea	1,005
		Havelock North	8,855	Mahora	3,182		
		Hastings	8,757	West Rotorua	3,069		
SECONDARY URBAN		Taupo	10,714				
		Whakatane	8,389				
MINOR URBAN				Te Puke	6,693	Wairoa	2,591
				Dannevirke	5,064	Waipawa	2,573
				Opotiki	4,366	Turangi	2,059
				Waipukurau	4,219	Edgecumbe-Kawerau	2,178
						Woodville	1,201
RURAL						Waikohu	2,239
						Waipaoa	2,182
						Takapau	1,099
						Reporoa	1,037
						Puketapu	989
						East Coast	565
						Weber	400
						Porangahau	188

DIOCESE OF WELLINGTON							
CORPORATE		PROGRAMME		PASTORAL		FAMILY	
METROPOLITAN URBAN							
Cathedral	26,624	Kapiti	17,807	Upper Hutt	7,332	Naenae	2,367
Waikanae	26,218	Tawa	16,431	Miramar-Seatoun	6,825	Brooklyn	2,222
Lower Hutt	18,607	Karori	14,270	Pauatahanui	6,803	Porirua	2,189
		Hataitai	10,201	Island Bay	6,452	Wellington South	2,003
		Waiwhetu	8,205	Johnsonville	6,366	Taita	1,418
		Trentham	7,948	Churton Park	6,347	Titahi Bay	1,082
				Avalon	6,310		
				Onslow	5,995		
				Eastbourne	5,734		
				Wainuiomata	5,205		
				Silverstream	5,152		
				St Peter	4,895		
				Petone	4,549		
				Wadestown	4,407		
				Kelburn	4,383		
				Whitby	4,011		
				Newlands	3,749		
				Lyall Bay	3,676		
				St Mark	3,631		
				Roseneath	3,207		
				Stokes Valley	2,882		
				Northland	2,812		
MAIN URBAN							
PN, All Saints	31,575	Wanganui	15,154	PN, St Matthew	6,907	Castlecliff	2,552
		PN, St Peter	8,568	Eastern Wanganui	5,826		
				Gonville	3,619		
				Milson	3,105		
				Pohangina	3,001		
SECONDARY URBAN		Levin	11,560	Masterton Sth	7,508		
		Oroua	10,006				
		Masterton	7,825				
MINOR URBAN				Rangitikei	7,672	Taihape	1,868
				Carterton	6,962	Ruapehu	1,199
				Otaki	4,244		
				Sth Wairarapa	3,797		
				Greytown	3,594		
				Pahiatua	3,482		
				Foxton-Shannon	3,211		
RURAL						Tinui	1,136
						Eketahuna	1,085

DIOCESE OF CHRISTCHURCH							
CORPORATE		PROGRAMME		PASTORAL		FAMILY	
METROPOLITAN URBAN							
Cathedral	53,018	Chch, St Michael	17,295	Burnside	7,586	Aranui-Wainoni	2,582
Avonhead	33,153	Sumner	16,686	Hornby	7,421	Addington	2,572
Fendalton	25,860	Upper Riccarton	13,665	Avonside	7,093	Lyttelton	2,317
Chch, St John	22,118	Cashmere Hills	12,724	Burwood	6,530	North Brighton	2,033
		Shirley	12,444	St Albans	6,433	Bishopdale	1,631
		Opawa-St Martins	12,341	Bryndwr	6,362		
		Merivale	11,738	SW Christchurch	5,630		
		Papanui	8,993	Belfast-Redwood	5,604		
		Spreydon	8,141	Chch, St Luke	5,433		
		Halswell-Prebbleton	8,088	Sydenham	5,180		
				New Brighton	4,512		
				Mt Herbert	4,430		
				Woolston	4,262		
				Kaiapoi	4,188		
				Heathcote-Mt Pleasant	3,971		
				Riccarton, St James	3,699		
				Linwood	3,316		
SECONDARY URBAN		Rangiora	12,174	Highfield	7,659	Marchwiell	2,202
		Timaru, St Mary	8,654	Kensington-Otipua	4,739	Tinwald	1,183
		Ashburton	8,155				
MINOR URBAN				Lincoln	7,108	Pukaki	2,135
				Geraldine	6,202	Te Ngawai	1,655
				Waimate Dists	5,532	Pegasus-Woodend	1,510
				Ellesmere	4,712	Hanmer Springs	1,421
				Malvern	3,866		
				Oxford-Cust	3,538		
				Hokitika	3,407		
				Temuka	2,932		
RURAL				Akaroa-Banks Pen	3,304	Amberley	2,417
				Amuri	2,607	Mackenzie	2,406
						Methven	2,291
						Hororata	2,262
						Glenmark-Waikari	1,824
						Cheviot	1,779
						Hinds	1,257
						Rakaia	1,198
						Sth Westland	757
						Chatham Islands	416
						Mayfield-Mt Somers	850
						Tuahiwi	0

DIOCESE OF NELSON							
CORPORATE		PROGRAMME		PASTORAL		FAMILY	
MAIN URBAN							
Cathedral	19,478	Stoke	11,089	Victory	8,818		
		Nelson, All Saints	10,113	Richmond	7,800		
				Tahunanui	6,475		
				Atawhai-Hira	4,614		
SECONDARY URBAN							
Blenheim	20,709	Greymouth	11,553	Cobden-Runanga	3,314		
		Blenheim South	9,159	Wairau Valley	2,743		
				Spring Creek	2,713		
MINOR URBAN				Motueka	7,688	Reefton & Grey Valley	1,503
				Buller	5,335		
				Picton	4,354		
				Waimea	3,967		
				Golden Bay	3,778		
				Kaikoura	2,840		
				Wakefield	2,682		
RURAL				Mapua	3,953	Havelock & Sounds	2,595
				Awatere	3,594	Motupiko-Tapawera	1,774
						Murchison	629

DIOCESE OF DUNEDIN							
CORPORATE		PROGRAMME		PASTORAL		FAMILY	
MAIN URBAN							
		Cathedral	14,330	Taieri	4,395	Port Chalmers	2,471
		Roslyn	10,962	Caversham	4,431	NE Valley	1,755
		St Matthew	8,195	Gladstone	4,393	Green Island	1,361
				Invercargill, St John	4,334	Brockville	1,129
				Otago Peninsula	4,036		
				All Saints	3,873		
				Mornington	3,673		
				Nth Invercargill	3,508		
				St Kilda	2,634		
SECONDARY URBAN				Oamaru	6,594		
				Wakatipu	6,187		
				Gore & Districts	3,847		
				Waitaki-Nth Oamaru	2,679		
MINOR URBAN		Balclutha	8,254	Upper Clutha	6,072	Winton	1,642
				Dunstan	3,637	Fiordland	1,256
						Milton-Tuapeka	1,230
						W Southland	1,198
						Bluff	1,085
RURAL						Waimea Plains	2,408
						East Otago	2,237
						Maniototo	491
						Wyndham	357
						Stewart Island	343

APPENDIX 9

Analysis of Parishes according to Population at 2006 Census

Classified by

- **Metropolitan Urban Areas**
- **Main Urban Areas**
- **Secondary Urban Areas**
- **Minor Urban Areas**
- **Rural Areas**

Abbreviations:

DIO	Diocese
TOT POPN	Total Population
XTN TOTAL	Total Christian Adherents
ANG TOTAL	Total Anglican Adherents
ANG MAORI	Maori included in Total Anglican Adherents
ANG NON-M	Total Anglican Adherents less Maori
% M/T	% Maori Anglican of Total Anglican Adherents
% A/T	% Total Anglican Adherents of Total Population
% X/T	% Total Anglican Adherents of Total Population
% A/X	% Total Anglican Adherents of Total Christian Adherents

METROPOLITAN URBAN AREAS

PARISH	DIO	TOT POPN	XTN TOT	ANG Total	ANG Maori	ANG Non-M	% M/T	% A/T	% X/T	% A/X
Howick	AK	45,965	24,083	6348	192	6156	3.0	13.8	52.4	26.4
Papakura	AK	51,030	24,258	6123	1224	4899	20.0	12.0	47.5	25.2
Kapiti	WN	27,684	14,277	5261	682	4579	13.0	19.0	51.6	36.8
Torbay	AK	30,033	16,383	4440	132	4308	3.0	14.8	54.5	27.1
Remuera, St Aidan	AK	16,341	9,404	4068	87	3981	2.1	24.9	57.5	43.3
Albany-Greenhithe	AK	32,679	16,664	4142	185	3957	4.5	12.7	51.0	24.9
Henderson	AK	57,090	27,843	4634	723	3911	15.6	8.1	48.8	16.6
Hibiscus Coast	AK	21,654	11,415	3693	132	3561	3.6	17.1	52.7	32.4
Hornby	CH	23,063	11,637	3727	272	3455	7.3	16.2	50.5	32.0
Belfast-Redwood	CH	22,536	12,390	3600	156	3444	4.3	16.0	55.0	29.1
Manurewa	AK	59,517	29,058	4863	1554	3309	32.0	8.2	48.8	16.7
Lower Hutt	WN	27,289	13,852	3606	325	3281	9.0	13.2	50.8	26.0
Whangaparaoa Pen	AK	21,555	10,812	3390	168	3222	5.0	15.7	50.2	31.4
Upper Riccarton	CH	21,767	11,932	3358	146	3214	4.3	15.4	54.8	28.1
Takapuna	AK	19,680	10,348	3260	163	3097	5.0	16.6	52.6	31.5
Massey	AK	38,331	18,531	3642	591	3051	16.2	9.5	48.3	19.7
Burwood	CH	17,874	9,651	3135	123	3012	3.9	17.5	54.0	32.5
Fendalton	CH	9,879	6,243	2931	39	2892	1.3	29.7	63.2	46.9
Kaiapoi	CH	14,988	7,887	2943	183	2760	6.2	19.6	52.6	37.3
Halswell-Prebbleton	CH	14,742	8,340	2841	96	2745	3.4	19.3	56.6	34.1
Campbells Bay	AK	19,995	10,568	2768	106	2662	3.8	13.8	52.9	26.2
Milford	AK	16,626	9,111	2754	108	2646	3.9	16.6	54.8	30.2
SW Christchurch	CH	16,191	8,691	2717	131	2586	4.8	16.8	53.7	31.3
Glenfield	AK	30,645	14,550	2844	276	2568	9.7	9.3	47.5	19.5
Onslow	WN	16,135	8,177	2643	130	2513	4.9	16.4	50.7	32.3
Upper Hutt	WN	19,711	10,142	2831	354	2477	12.5	14.4	51.5	27.9
Waikanae	WN	10,962	6,498	2559	93	2466	3.6	23.3	59.3	39.4
Bucklands Beach CP	AK	19,479	9,315	2490	69	2421	2.8	12.8	47.8	26.7
St Heliers	AK	11,660	7,034	2474	66	2408	2.7	21.2	60.3	35.2
Remuera, St Mark	AK	10,835	5,849	2469	84	2385	3.4	22.8	54.0	42.2
Pakuranga	AK	24,546	11,424	2598	222	2376	8.5	10.6	46.5	22.7
Karori	WN	14,385	7,196	2423	107	2316	4.4	16.8	50.0	33.7
Merivale	CH	10,106	5,729	2361	73	2288	3.1	23.4	56.7	41.2
Glen Eden	AK	35,327	16,338	2597	284	2213	10.9	7.4	46.2	15.9
Kohimarama	AK	10,392	5,900	2214	65	2149	2.9	21.3	56.8	37.5
Meadowbank	AK	11,016	6,072	2205	87	2118	3.9	20.0	55.1	36.3
North Brighton	CH	14,143	6,588	2146	169	1977	7.9	15.2	46.6	32.6
Bishopdale	CH	11,236	6,520	2019	65	1954	3.2	18.0	58.0	31.0
Pauatahanui	WN	14,568	7,704	2169	243	1926	11.2	14.9	52.9	28.2
Mt Albert	AK	26,052	10,446	2058	174	1884	8.5	7.9	40.1	19.7
Birkenhead	AK	16,371	7,686	2055	171	1884	8.3	12.6	46.9	26.7
Tawa	WN	13,764	7,464	2037	153	1884	7.5	14.8	54.2	27.3
Papanui	CH	10,625	6,134	1949	86	1863	4.4	18.3	57.7	31.8
Huapai CP	AK	14,538	6,243	1941	111	1830	5.7	13.4	42.9	31.1
Avonhead	CH	9,938	5,808	1869	41	1828	2.2	18.8	58.4	32.2
New Lynn	AK	22,232	9,482	2048	225	1823	11.0	9.2	42.7	21.6
Devonport	AK	9,939	4,781	1921	101	1820	5.3	19.3	48.1	40.2
Sumner	CH	7,524	4,053	1818	33	1785	1.8	24.2	53.9	44.9
Northcote	AK	15,822	7,947	1899	123	1776	6.5	12.0	50.2	23.9

PARISH	DIO	TOT POPN	XTN TOT	ANG Total	ANG Maori	ANG Non-M	% M/T	% A/T	% X/T	% A/X
Shirley	CH	13,156	6,437	1859	91	1768	4.9	14.1	48.9	28.9
Miramar-Seatoun	WN	18,087	9,429	1950	183	1767	9.4	10.8	52.1	20.7
Papatoetoe	AK	35,217	15,783	2340	594	1746	25.4	6.6	44.8	14.8
St Albans	CH	12,183	5,891	1805	81	1724	4.5	14.8	48.4	30.6
Heathcote-Mt Pleasant	CH	7,698	4,101	1710	42	1668	2.5	22.2	53.3	41.7
Ellerslie	AK	20,396	9,449	1869	318	1651	17.0	9.2	46.3	19.8
Opawa-St Martins	CH	10,220	5,076	1746	100	1646	5.7	17.1	49.7	34.4
Titirangi	AK	15,648	5,962	1673	90	1583	5.4	10.7	38.1	28.1
Cashmere Hills	CH	6,876	3,864	1602	42	1560	2.6	23.3	56.2	41.5
Mt Roskill-Sandgham	AK	32,881	13,574	1738	199	1539	11.4	5.3	41.3	12.8
Ponsonby	AK	10,953	4,899	1617	78	1539	4.8	14.8	44.7	33.0
Birkdale-Beachhaven	AK	16,635	7,683	1767	264	1503	14.9	10.6	46.2	23.0
East Tamaki	AK	21,743	9,656	1641	153	1488	9.3	7.5	44.4	17.0
Balmoral	AK	12,557	5,346	1549	84	1465	5.4	12.3	42.6	29.0
Wainuiomata	WN	17,211	8,385	2076	615	1461	29.6	12.1	48.7	24.8
Auckland, Cathedral	AK	6,519	3,273	1476	48	1428	3.3	22.6	50.2	45.1
New Brighton	CH	9,925	4,380	1506	93	1413	6.2	15.2	44.1	34.4
Te Atatu	AK	18,651	8,631	1719	309	1410	18.0	9.2	46.3	19.9
Silverstream	WN	8,946	5,229	1539	129	1410	8.4	17.2	58.5	29.4
Burnside	CH	7,514	4,367	1413	40	1373	2.8	18.8	58.1	32.4
Grey Lynn	AK	15,114	5,796	1506	162	1344	10.8	10.0	38.3	26.0
Epsom, St Andrew	AK	10,063	4,614	1392	49	1343	3.5	13.8	45.9	30.2
Johnsonville	WN	11,238	5,710	1447	111	1336	7.7	12.9	50.8	25.3
Avondale	AK	28,074	12,589	1613	287	1326	17.8	5.7	44.8	12.8
Woolston	CH	11,452	5,302	1447	144	1303	10.0	12.6	46.3	27.3
Royal Oak	AK	9,454	4,916	1343	56	1287	4.2	14.2	52.0	27.3
Avonside	CH	11,497	4,917	1356	116	1240	8.6	11.8	42.8	27.6
Trentham	WN	10,139	5,218	1351	177	1174	13.1	13.3	51.5	25.9
Hillsborough	AK	16,871	7,497	1260	90	1170	7.1	7.5	44.4	16.8
Tamaki, St Thomas	AK	7,547	4,062	1193	40	1153	3.4	15.8	53.8	29.4
Whitby	WN	7,599	4,110	1239	87	1152	7.0	16.3	54.1	30.1
Pohutukawa Coast	AK	7,275	3,468	1212	66	1146	5.4	16.7	47.7	34.9
One Tree Hill	AK	11,793	6,266	1241	99	1142	8.0	10.5	53.1	19.8
Riccarton, St James	CH	8,880	3,951	1161	42	1119	3.6	13.1	44.5	29.4
Epsom, St George	AK	7,671	3,455	1130	42	1088	3.7	14.7	45.0	32.7
Spreydon	CH	8,361	4,305	1160	113	1047	9.7	13.9	51.5	26.9
Waiwhetu	WN	8,232	4,479	1278	234	1044	18.3	15.5	54.4	28.5
Island Bay	WN	11,811	5,154	1167	129	1038	11.1	9.9	43.6	22.6
Auckland, St Matthew	AK	14,682	4,452	1101	78	1023	7.1	7.5	30.3	24.7
Sydenham	CH	8,357	3,911	1122	101	1021	9.0	13.4	46.8	28.7
Stokes Valley	WN	9,237	4,674	1230	237	993	19.3	13.3	50.6	26.3
Eastbourne	WN	4,719	2,550	1017	26	993	2.6	21.6	54.0	39.9
Onehunga	AK	11,820	6,032	1088	99	989	9.1	9.2	51.0	18.0
Blockhouse Bay	AK	11,022	4,878	1038	72	966	6.9	9.4	44.3	21.3
Pt Chevalier	AK	8,426	3,909	1058	102	956	9.6	12.6	46.4	27.1
Mt Eden	AK	9,012	3,339	987	48	939	4.9	11.0	37.1	29.6
Orakei	AK	5,376	2,820	1026	99	927	9.6	19.1	52.5	36.4
Linwood	CH	8,539	3,857	1041	123	918	11.8	12.2	45.2	27.0
Wellington, St Mark	WN	11,474	3,999	1025	85	940	8.3	8.9	34.9	25.6
Hataitai CP	WN	7,686	3,384	960	66	894	6.9	12.5	44.0	28.4

PARISH	DIO	TOT POPN	XTN TOT	ANG Total	ANG Maori	ANG Non-M	% M/T	% A/T	% X/T	% A/X
Newlands	WN	9,495	4,617	1059	165	894	15.6	11.2	48.6	22.9
Bryndwr	CH	6,175	3,339	933	43	890	4.6	15.1	54.1	27.9
Brooklyn CP	WN	8,910	3,603	906	75	831	8.3	10.2	40.4	25.1
Aranui-Wainoni	CH	8,683	3,866	958	145	813	15.1	11.0	44.5	24.8
Naenae	WN	11,268	5,925	1080	270	810	25.0	9.6	52.6	18.2
Wellington, Cathedral	WN	6,467	2,657	865	65	800	7.5	13.4	41.1	32.6
Panmure	AK	13,125	6,783	1025	250	775	24.4	7.8	51.7	15.1
Churton Park	WN	6,408	3,250	829	58	770	7.0	12.9	50.7	25.5
Chch, St Luke	CH	5,905	2,321	805	46	759	5.7	13.6	39.3	34.7
Addington	CH	6,975	3,126	813	69	744	8.5	11.7	44.8	26.0
Petone	WN	7,893	3,825	879	159	720	18.1	11.1	48.5	23.0
Wellington, St Peter	WN	10,061	3,169	795	78	717	9.8	7.9	31.5	25.1
Wadestown	WN	4,105	1,986	746	32	714	4.3	18.2	48.4	37.6
Mt Herbert	CH	3,288	1,581	729	25	704	3.4	22.2	48.1	46.1
[Mangere Bridge]	AK	8,805	4,848	909	219	690	24.1	10.3	55.1	18.8
Avalon	WN	5,396	2,905	765	76	689	9.9	14.2	53.8	26.3
Clendon	AK	22,959	12,048	1437	762	675	53.0	6.3	52.5	11.9
Lynfield CP	AK	7,596	3,375	696	36	660	5.2	9.2	44.4	20.6
Wellington South	WN	11,007	4,452	774	117	657	15.1	7.0	40.4	17.4
Kelburn	WN	4,680	1,863	687	33	654	4.8	14.7	39.8	36.9
Titahi Bay	WN	9,795	4,668	939	321	618	34.2	9.6	47.7	20.1
Northland	WN	4,709	2,006	644	51	593	7.9	13.7	42.6	32.1
Lyttelton	CH	3,087	1,326	609	39	570	6.4	19.7	43.0	45.9
Otahuhu	AK	18,414	9,729	912	366	546	40.1	5.0	52.8	9.4
Mangere East	AK	26,388	16,605	1011	504	507	49.9	3.8	62.9	6.1
Auckland, St Paul	AK	11,595	3,171	555	66	489	11.9	4.8	27.3	17.5
Lyll Bay	WN	6,342	3,006	606	117	489	19.3	9.6	47.4	20.2
Roseneath	WN	2,700	1,356	482	14	468	2.9	17.9	50.2	35.5
Porirua	WN	16,434	9,801	798	354	444	44.4	4.9	59.6	8.1
[Mangere Central]	AK	27,051	16,971	921	504	417	54.7	3.4	62.7	5.4
Glen Innes CP	AK	8,903	5,144	568	189	379	33.3	6.4	57.8	11.0
Chch, St John	CH	4,420	1,723	455	76	379	16.7	10.3	39.0	26.4
[Otaru]	AK	26,493	17,793	837	495	342	59.1	3.2	67.2	4.7
Taita	WN	6,060	3,378	468	159	309	34.0	7.7	55.7	13.9
Chch, St Michael	CH	817	259	74	6	68	8.1	9.1	31.7	28.6
Chch, Cathedral	CH	0	0	0	0	0	0.0	...	0.0	...

MAIN URBAN AREAS

PARISH	DIO	TOTAL POPN	XTN TOT	ANG Total	ANG Maori	ANG Non-M-	% M/T	% A/T	% X/T	% A/X
Tauranga	WP	35,160	18,149	5071	498	4573	9.8	14.4	51.6	27.9
Rotorua	WP	47,538	23,979	7338	2886	4452	39.3	15.4	50.4	30.6
Gisborne	WP	32,523	17,892	7782	3495	4287	44.9	23.9	55.0	43.5
Mt Maunganui	WP	28,194	14,295	4707	519	4188	11.0	16.7	50.7	32.9
Whangarei	AK	36,581	17,184	5118	1326	3792	25.9	14.0	47.0	29.8
Taradale	WP	19,857	11,601	4071	378	3693	9.3	20.5	58.4	35.1
Cambridge	WK	20,367	11,364	3879	228	3651	5.9	19.0	55.8	34.1
Palm N, All Saints	WN	26,909	13,194	3999	466	3533	11.7	14.9	49.0	30.3
Chartwell CP	WK	22,958	12,981	3617	219	3398	6.1	15.8	56.5	27.9
Havelock North	WP	15,138	9,528	3543	252	3291	7.1	23.4	62.9	37.2

PARISH	DIO	TOTAL POPN	XTN TOT	ANG Total	ANG Maori	ANG Non-M-	% M/T	% A/T	% X/T	% A/X
Palm N, St Peter	WN	24,368	12,938	3,346	377	2,969	11.3	13.7	53.1	25.9
Otumoetai	WP	18,771	9,988	3002	228	2774	7.6	16.0	53.2	30.1
Wanganui, Christ Ch	WN	17,244	9,570	2964	246	2718	8.3	17.2	55.5	31.0
Richmond	NL	14,050	7,341	2313	84	2228	3.6	16.5	52.2	31.5
Te Awamutu	WK	14,769	7,956	2382	225	2157	9.4	16.1	53.9	29.9
Palm N, St Matthew	WN	17,063	8,888	2517	414	2103	16.5	14.8	52.1	28.3
Stoke	NL	12,942	6,563	2167	88	2079	4.1	16.7	50.7	33.0
West New Plymouth	WK	14,894	7,584	2198	138	2060	6.3	14.8	50.9	29.0
Claudlands	WK	19,214	8,803	2102	306	1796	14.6	10.9	45.8	23.9
Kamo-Hikurangi	AK	15,777	7,447	2246	485	1760	21.6	14.2	47.2	30.2
Hastings	WP	12,565	6,645	2021	327	1694	16.2	16.1	52.9	30.4
Melville	WK	18,855	9,774	1911	249	1662	13.0	10.1	51.8	19.6
Brooklands CP	WK	9,675	5,460	1752	90	1662	5.1	18.1	56.4	32.1
Napier, St Augustine	WP	17,349	8,046	2286	627	1659	27.4	13.2	46.4	28.4
N Plymouth, St Mary	WK	10,727	5,415	1652	111	1541	6.7	15.4	50.5	30.5
Riverslea	WP	11,065	4,542	1938	412	1526	21.3	17.5	41.0	42.7
Gate Pa	WP	13,902	6,417	1731	237	1494	13.7	12.5	46.2	27.0
Napier, Cathedral	WP	10,263	4,935	1686	204	1482	12.1	16.4	48.1	34.2
Omokoroa CP	WP	9,147	4,752	1536	96	1440	6.3	16.8	52.0	32.3
Eastern Wanganui	WN	11,076	5,922	1635	219	1416	13.4	14.8	53.5	27.6
Hillcrest CP	WK	15,384	6,717	1569	195	1374	12.4	10.2	43.7	23.4
Bryant Park CP	WK	10,437	5,235	1533	159	1374	10.4	14.7	50.2	29.3
Gladstone	DN	17,304	10,740	1473	99	1374	6.7	8.5	62.1	13.7
Taieri	DN	16,500	9,312	1386	39	1347	2.8	8.4	56.4	14.9
West Hamilton	WK	15,579	7,137	1617	279	1338	17.3	10.4	45.8	22.7
Roslyn	DN	12,498	6,615	1347	45	1302	3.3	10.8	52.9	20.4
Invercargill, St John	DN	21,926	11,058	1520	264	1256	17.4	6.9	50.4	13.7
Fitzroy	WK	7,095	3,966	1302	54	1248	4.1	18.4	55.9	32.8
Otago Peninsula	DN	13,224	6,618	1290	54	1236	4.2	9.8	50.0	19.5
West Rotorua	WP	14,904	6,936	2013	804	1209	39.9	13.5	46.5	29.0
Ngaruawahia	WK	12,422	5,652	1578	376	1202	23.8	12.7	45.5	27.9
Nelson, Cathedral	NL	7,591	3,332	1201	39	1162	3.2	15.8	43.9	36.0
Onerahi-Manaia	AK	9,123	4,351	1329	215	1114	16.2	14.6	47.7	30.5
Bell Block CP	WK	7,440	3,735	1176	90	1086	7.7	15.8	50.2	31.5
Mahora	WP	7,717	4,431	1286	209	1078	16.3	16.7	57.4	29.0
Caversham	DN	14,007	6,942	1146	81	1065	7.1	8.2	49.6	16.5
Pohangina	WN	6,399	3,365	1136	96	1040	8.5	17.8	52.6	33.8
Dunedin, All Saints	DN	11,148	4,647	1107	78	1029	7.0	9.9	41.7	23.8
Papamoa East	WP	8,247	3,405	1080	120	960	11.1	13.1	41.3	31.7
Tahunanui	NL	5,300	2,697	986	49	937	5.0	18.6	50.9	36.6
Milson CP	WN	7,427	4,067	1102	180	922	16.3	14.8	54.8	27.1
Nawton	WK	12,543	5,490	1185	270	915	22.8	9.4	43.8	21.6
Westshore	WP	5,598	2,823	1074	159	915	14.8	19.2	50.4	38.0
Nth Invercargill	DN	14,722	8,661	1034	120	914	11.6	7.0	58.8	11.9
Maunu	AK	5,615	3,002	971	78	893	8.0	17.3	53.5	32.3
Gonville	WN	7,902	4,110	1008	132	876	13.1	12.8	52.0	24.5
Atawhai-Hira	NL	4,312	1,907	815	11	804	1.3	18.9	44.2	42.7
Forest Lake	WK	7,125	3,441	885	87	798	17.2	12.4	48.3	25.7
Nelson, All Saints	NL	7,250	2,593	870	73	797	8.4	12.0	35.8	33.6
Tamahere	WK	4,623	2,427	837	42	795	5.0	18.1	52.5	34.5

PARISH	DIO	TOTAL POPN	XTN TOT	ANG Total	ANG Maori	ANG Non-M-	% M/T	% A/T	% X/T	% A/X
Green Island	DN	10,485	5,202	789	60	729	7.6	7.5	49.6	15.2
Hamilton, Cathedral	WK	6,759	2,973	798	108	690	13.5	11.8	44.0	26.8
Clive-Haumoana CP	WP	5,151	2,523	882	207	675	23.5	17.1	49.0	35.0
Victory	NL	5,389	2,340	695	46	649	6.6	12.9	43.4	29.7
Hamilton East	WK	7,884	3,450	774	144	630	18.6	9.8	43.8	22.4
Flaxmere CP	WP	12,945	6,150	1404	777	627	55.3	10.8	47.5	22.8
Gordonton	WK	5,004	2,568	690	66	624	9.6	13.8	51.3	26.9
NE Valley	DN	8,934	4,026	654	36	618	5.5	7.3	45.1	16.2
Mornington	DN	7,050	3,618	618	30	588	4.9	8.8	51.3	17.1
St Kilda	DN	6,222	3,078	540	24	516	4.4	8.7	49.5	17.5
Tamatea CP	WP	5,118	2,559	858	384	474	44.8	16.8	50.0	33.5
Castlecliff	WN	4,890	2,034	522	120	402	23.0	10.7	41.6	25.7
Dunedin, Cathedral	DN	5,379	2,103	426	30	396	7.0	7.9	39.1	20.3
Port Chalmers	DN	3,645	1,626	363	12	351	3.3	10.0	44.6	22.3
Brockville CP	DN	3,390	1,530	252	18	234	7.1	7.4	45.1	16.5
Dunedin, St Matthew	DN	1,902	687	111	9	102	8.1	5.8	36.1	16.2

SECONDARY URBAN AREAS

PARISH	DIO	TOTAL POPN	XTN TOT	ANG Total	ANG Maori	ANG Non-M-	% M/T	% A/T	% X/T	% A/X
Taupo	WP	24,294	11,658	4236	678	3558	16.0	17.4	48.0	36.3
Rangiora	CH	15,825	9,072	3249	81	3168	2.5	20.5	57.3	35.8
Oroua (Feilding)	WN	16,686	9,142	3129	241	2888	7.7	18.8	54.8	34.2
Levin	WN	19,140	10,446	3321	513	2808	15.4	17.4	54.6	31.8
Blenheim	NL	15,366	8,322	3011	207	2804	6.9	19.6	54.2	36.2
Masterton	WN	15,237	8,244	3009	321	2688	10.7	19.7	54.1	36.5
Ashburton	CH	14,536	9,369	2738	95	2643	3.5	18.8	64.5	29.2
Whakatane CP	WP	21,813	11,166	3192	837	2355	26.2	14.6	51.2	28.6
Pukekohe	AK	18,603	9,093	2376	252	2124	10.6	12.8	48.9	26.1
Blenheim South	NL	10,143	5,852	2171	132	2039	6.1	21.4	57.7	37.1
Highfield	CH	10,340	6,671	1751	33	1718	1.9	16.9	64.5	26.2
Wakatipu	DN	15,951	7,119	1773	81	1692	4.6	11.1	44.6	24.9
Hawera	WK	11,952	6,552	1656	111	1545	6.7	13.9	54.8	25.3
Greymouth	NL	8,526	4,522	1556	79	1477	5.1	18.3	53.0	34.4
Oamaru	DN	12,201	7,245	1329	51	1278	3.8	10.9	59.4	18.3
Gore & Dists	DN	13,912	8,630	1272	103	1169	8.1	9.1	62.0	14.7
Tokoroa	WK	13,527	6,636	1638	552	1086	33.7	12.1	49.1	24.7
Kensington-Otipua	CH	7,303	4,099	983	25	958	2.5	13.5	56.1	24.0
Masterton Sth	WN	5,706	3,168	1050	126	924	12.0	18.4	55.5	33.1
Wairau Valley	NL	4,492	2,294	946	43	904	4.5	21.1	51.1	41.2
Marchwiell	CH	6,113	3,297	869	42	827	4.8	14.2	53.9	26.4
Tuakau	AK	7,680	3,237	912	144	768	15.8	11.9	42.1	28.2
Cobden-Runanga	NL	4,140	1,797	652	27	625	4.1	15.7	43.4	36.3
Timaru, St Mary	CH	4,976	2,769	634	18	616	2.9	12.7	55.6	22.9
Waitaki-Nth Oamaru	DN	6,153	3,747	627	18	609	2.9	10.2	60.9	16.7
Spring Creek	NL	3,216	1,675	615	24	590	3.9	19.1	52.1	36.7
Tinwald	CH	3,375	2,103	576	24	552	4.2	17.1	62.3	27.4

MINOR URBAN AREAS

PARISH	DIO	TOTAL POPN	XTN TOT	ANG Total	ANG Maori	ANG Non-M-	% M/T	% A/T	% X/T	% A/X
Rangitikei (Marton)	WN	17,022	8,929	3206	354	2852	11.0	18.8	52.5	35.9
Te Puke	WP	21,405	9,828	3162	759	2403	24.0	14.8	45.9	32.2
Warkworth	AK	14,878	7,148	2309	122	2187	5.3	15.5	48.0	32.3
Lincoln	CH	11,847	5,991	2220	153	2067	6.9	18.7	50.6	37.1
Kaitaia	AK	17,517	8,871	3819	1839	1980	48.2	21.8	50.6	43.1
Kerikeri	AK	12,493	5,743	2168	401	1768	18.5	17.4	46.0	37.8
Motueka	NL	12,858	5,498	1897	154	1743	8.1	14.8	42.8	34.5
Matamata	WK	10,434	5,727	1911	186	1725	9.7	18.3	54.9	33.4
Morrinsville	WK	12,545	6,696	1871	243	1628	13.0	14.9	53.4	27.9
Waiuku	AK	13,304	6,018	1709	150	1559	8.8	12.8	45.2	28.4
Thames	AK	10,167	5,194	1737	256	1481	14.7	17.1	51.1	33.4
Foxton-Shannon	WN	10,731	5,457	1866	411	1455	22.0	17.4	50.9	34.2
Carterton	WN	7,101	3,825	1476	105	1371	7.1	20.8	53.9	38.6
Stratford	WK	8,886	5,061	1404	63	1341	4.5	15.8	57.0	27.7
Upper Clutha	DN	11,539	5,704	1391	65	1326	4.7	12.1	49.4	24.4
Dannevirke	WP	7,588	4,265	1474	173	1301	11.7	19.4	56.2	34.6
Katikati	WK	7,932	3,990	1401	102	1299	7.3	17.7	50.3	35.1
Malvern	CH	5,426	3,128	1245	35	1210	2.8	22.9	57.6	39.8
Oxford-Cust	CH	5,919	3,120	1236	42	1194	3.4	20.9	52.7	39.6
Nthn Wairoa	AK	9,615	4,863	1596	414	1182	25.9	16.6	50.6	32.8
Waimate Dists	CH	7,659	4,495	1183	39	1143	3.3	15.4	58.7	26.3
Sth Wairarapa	WN	5,969	3,130	1264	135	1129	10.7	21.2	52.4	40.4
Waipukurau	WP	5,221	2,974	1286	181	1105	14.1	24.6	57.0	43.2
Dunstan	DN	10,256	5,882	1162	64	1098	5.5	11.3	57.4	19.8
Ellesmere	CH	5,060	2,862	1142	50	1092	4.4	22.6	56.6	39.9
Waitara	WK	8,640	4,323	1350	282	1068	20.9	15.6	50.0	31.2
Otorohanga	WK	8,688	4,086	1233	177	1056	14.4	14.2	47.0	30.2
Te Aroha	WK	7,499	3,972	1151	108	1043	9.4	15.3	53.0	29.0
Otaki	WN	7,551	3,855	1458	411	1047	28.2	19.3	51.1	37.8
Buller	NL	7,644	3,518	1037	24	1013	2.3	13.6	46.0	29.5
Inglewood	WK	6,171	3,243	1011	45	966	4.5	16.4	52.6	31.2
Putaruru CP	WK	7,863	3,960	1112	161	951	14.5	14.1	50.4	28.1
Helensville CP	AK	8,217	3,264	1062	114	948	10.7	12.9	39.7	32.5
Taumarunui	WK	8,709	4,143	1143	225	918	19.7	13.1	47.6	27.6
Temuka	CH	5,944	3,525	952	49	903	5.1	16.0	59.3	27.0
Waiheke Island	AK	7,692	2,742	957	69	888	7.2	12.4	35.6	34.9
Picton	NL	4,768	2,461	982	94	887	10.1	20.6	51.6	39.9
Geraldine	CH	4,751	2,811	905	23	882	2.5	19.0	59.2	32.2
Wairoa	WP	8,484	4,872	2304	1440	864	62.5	27.2	57.4	47.3
Pegasus-Woodend	CH	4,719	2,337	873	27	846	3.1	18.5	49.5	37.4
Opotiki	WP	8,979	4,077	1491	654	837	43.9	16.6	45.4	36.6
Mercury Bay	AK	5,853	2,490	965	137	828	14.2	16.5	42.5	38.8
Pahiatua	WN	4,668	2,664	909	81	828	8.9	19.5	57.1	34.1
Edgecumbe-Kawerau	WP	13,938	5,832	1590	798	792	50.2	11.4	41.8	27.3
Waipawa	WP	4,165	2,286	939	149	790	15.9	22.5	54.9	41.1
Paeroa	WK	5,747	2,836	964	203	761	21.1	16.8	49.3	34.0
Waihi	WK	6,395	2,941	849	101	748	11.9	13.3	46.0	28.9
Hokitika	CH	4,995	2,777	886	139	747	15.7	17.7	55.6	31.9
Balclutha	DN	8,547	4,662	765	48	717	6.3	9.0	54.5	16.4

PARISH	DIO	TOTAL POPN	XTN TOT	ANG Total	ANG Maori	ANG Non-M-	% M/T	% A/T	% X/T	% A/X
Whangamata	WK	4,335	2,174	792	101	691	12.8	18.3	50.1	36.4
Greytown	WN	2,929	1,625	713	39	674	5.5	24.3	55.5	43.9
Paihia	AK	4,279	1,945	815	150	665	18.4	19.0	45.5	41.9
Waimea	NL	4,012	1,827	673	14	661	2.2	16.8	45.5	36.8
Wellsford	AK	5,078	2,281	715	76	639	10.6	14.1	44.9	31.3
Golden Bay	NL	4,827	1,731	672	42	630	6.3	13.9	35.9	38.8
Tairua-Pauanui	AK	2,716	1,609	696	72	624	10.3	25.6	59.2	43.3
Taihape	WN	3,693	2,093	809	194	615	24.0	21.9	56.7	38.7
Te Kuiti	WK	6,017	2,451	840	234	606	27.9	14.0	40.7	34.3
Turangi CP	WP	5,808	2,466	864	267	597	30.9	14.9	42.5	35.0
Waimate North	AK	9,679	4,267	1363	767	597	56.3	14.1	44.1	31.9
Kaikoura	NL	3,625	1,968	628	54	574	8.6	17.3	54.3	31.9
Wakefield	NL	3,554	1,617	574	18	556	3.1	16.2	45.5	35.5
Eltham	WK	4,068	2,073	591	51	540	8.6	14.5	51.0	28.5
Ruapehu	WN	4,857	2,109	774	243	531	31.4	15.9	43.4	36.7
Te Ngawai	CH	3,003	1,901	549	26	523	4.7	18.3	63.3	28.9
Winton	DN	6,399	3,942	567	48	519	8.5	8.9	61.6	14.4
Huntly	WK	8,096	3,354	768	226	542	29.4	9.5	41.4	22.9
Raglan	WK	5,558	1,304	618	103	515	16.7	11.1	23.5	47.4
Reefton & Grey Valley	NL	3,630	1,913	495	12	483	2.4	13.6	52.7	25.9
Milton-Tuapeka	DN	6,494	3,559	507	65	442	12.8	7.8	54.8	14.2
Waihi Beach	WK	2,943	1,509	483	45	438	9.3	16.4	51.3	32.0
W Southland	DN	5,949	3,357	477	84	393	17.6	8.0	56.4	14.2
Woodville	WP	2,466	1,371	453	78	375	17.2	18.4	55.6	33.0
Fiordland	DN	3,645	1,734	393	21	372	5.3	10.8	47.6	22.7
Coromandel	AK	2,864	1,154	468	102	366	21.8	16.3	40.3	40.6
Opunake	WK	2,673	1,478	356	54	302	15.2	13.3	55.3	24.1
Manaia	WK	2,289	1,194	297	42	255	14.1	13.0	52.2	24.9
Hanmer Springs	CH	1,242	592	257	3	254	1.2	20.7	47.7	43.4
Pukaki CP	CH	1,841	928	244	9	235	3.7	13.3	50.4	26.3
Russell	AK	2,066	959	398	164	234	41.2	19.3	46.4	41.5
Patea	WK	2,139	1,068	258	30	228	11.6	12.1	49.9	24.2
Mangakino	WK	2,328	915	318	96	222	30.2	13.7	39.3	34.8
Kawakawa-Towai	AK	4,133	1,988	695	491	204	70.6	16.8	48.1	35.0
Bluff CP	DN	2,529	1,272	285	123	162	43.2	11.3	50.3	22.4
[Murupara]	WP	4,473	1,779	495	351	144	70.9	11.1	39.8	27.8

RURAL AREAS

PARISH	DIO	TOTAL POPN	XTN TOT	ANG Total	ANG Maori	ANG Non-M-	% M/T	% A/T	% X/T	% A/X
Clevedon	AK	7,092	3,654	1364	114	1250	8.4	19.2	51.5	37.3
Waipaoa	WP	5,001	3,045	1815	651	1164	35.9	36.3	60.9	59.6
Bombay-Pokeno	AK	8,085	3,765	1226	150	1076	12.2	15.2	46.6	32.6
Amberley	CH	4,161	2,226	918	24	894	2.6	22.1	53.5	41.2
Paparoa	AK	6,581	3,104	982	128	854	13.0	14.9	47.2	31.6
Okato CP	WK	5,808	2,921	851	63	788	7.4	14.7	50.3	29.1
Bream Bay	AK	5,193	2,625	885	135	750	15.3	17.0	50.5	33.7
Glenmark-Waikari	CH	2,583	1,518	738	24	714	3.3	28.6	58.8	48.6
Rakaia	CH	3,496	2,078	737	26	711	3.5	21.1	59.4	35.5
Havelock & Sounds	NL	3,263	1,484	695	41	655	5.9	21.3	45.5	46.8

PARISH	DIO	TOTAL POP	XTN TOT	ANG Total	ANG Maori	ANG Non-M-	% M/T	% A/T	% X/T	% A/X
Hauraki Plains CP	AK	5,050	2,287	722	71	652	9.8	14.3	45.3	31.6
Puketapu	WP	3,429	1,884	795	144	651	18.1	23.2	54.9	42.2
Takapau CP	WP	3,275	1,815	765	127	638	16.6	23.4	55.4	42.1
Methven	CH	2,744	1,755	587	17	570	2.9	21.4	64.0	33.4
Hinds CP	CH	3,144	1,910	576	15	561	2.6	18.3	60.8	30.2
East Otago	DN	5,517	2,550	609	51	558	8.4	11.0	46.2	23.9
Waverley-Waitotara	WK	3,330	1,659	537	39	498	7.3	16.1	49.8	32.4
Akaroa-Banks Pen	CH	1,791	960	492	6	486	1.2	27.5	53.6	51.3
Te Kauwhata	WK	2,979	1,512	513	63	450	12.3	17.2	50.8	33.9
Mapua	NL	2,999	1,264	444	10	434	2.2	14.8	42.1	35.1
Mauku	AK	3,296	1,569	455	24	431	5.3	13.8	47.6	29.0
Hororata	CH	1,828	958	444	16	428	3.6	24.3	52.4	46.3
Tinui	WN	1,686	924	450	42	408	9.3	26.7	54.8	48.7
Orakau	WK	3,915	1,788	525	120	405	22.9	13.4	45.7	29.4
Reporoa CP	WP	3,465	1,608	495	90	405	18.2	14.3	46.4	30.8
Waimea Plains	DN	3,246	2,085	414	24	390	5.8	12.8	64.2	19.9
Awatere CP	NL	1,814	954	384	4	380	1.1	21.2	52.6	40.3
Amuri CP	CH	1,689	917	391	18	373	4.6	23.1	54.3	42.6
Cheviot	CH	1,269	801	381	15	366	3.9	30.0	63.1	47.6
Piopia CP	WK	2,666	1,273	435	75	360	17.2	16.3	47.7	34.2
Mackenzie CP	CH	1,954	1,220	350	0	350	0.0	17.9	62.4	28.7
Waikohu CP	WP	2,196	1,080	582	249	333	42.8	26.5	49.2	53.9
Tirau CP	WK	2,324	1,187	351	31	320	8.8	15.1	51.1	29.6
Eketahuna	WN	1,533	795	324	33	291	10.2	21.1	51.9	40.8
Tutukaka Coast CP	AK	2,160	953	334	44	290	13.2	15.5	44.1	35.0
Sth Westland	CH	2,448	999	291	24	267	8.2	11.9	40.8	29.1
Porangahau	WP	1,155	702	346	94	251	27.2	30.0	60.8	49.3
Ruawai CP	AK	1,943	919	290	55	236	19.0	14.9	47.3	31.6
Maniototo	DN	2,517	1,614	306	30	276	9.8	12.2	64.1	19.0
Murchison	NL	1,323	526	233	0	233	0.0	17.6	39.8	44.3
Tuahiwi	CH	1,386	654	249	39	210	15.7	18.0	47.2	38.1
Mayfield-Mt Somers	CH	946	636	214	4	210	1.9	22.6	67.2	33.6
Motupiko-Tapawera	NL	1,034	395	177	0	177	0.0	17.1	38.2	44.8
Wyndham	DN	2,628	1,536	195	21	174	10.8	7.4	58.4	12.7
East Coast	WP	4,737	2,574	1725	1551	174	89.9	36.4	54.3	67.0
South Hokianga CP	AK	3,531	1,785	516	345	171	66.9	14.6	50.6	28.9
Kawhia	WK	1,139	577	159	33	126	20.8	14.0	50.7	27.6
Weber	WP	517	295	108	10	97	9.3	20.9	57.1	36.6
North Hokianga CP	AK	2,148	1,158	192	105	87	54.7	8.9	53.9	16.6
Chatham Islands	CH	612	312	129	87	42	67.4	21.1	51.0	41.3
Stewart Island	DN	402	165	42	6	36	14.3	10.4	41.0	25.5
OVERALL TOTAL		4,028,226	2,023,477	554,908	72,334	482,579	13.0	13.8	50.2	27.4

Classification of Parishes according to Urban areas and Rural areas: 2012

	Metro Urban 1	Main Urban 2	Secondary Urban 3	Major Urban 1+2+3	Minor Urban 4	Rural 5	Total 4+5	Total
Auckland	59	4	2	65	16	10	26	91
Christchurch	36	0	7	43	12	14	26	69
Dunedin	0	16	4	20	8	5	13	33
Nelson	0	7	6	13	8	5	13	26
Waiaapu	0	20	2	22	9	8	17	39
Waikato	0	20	2	22	22	7	29	51
Wellington	37	9	4	50	9	2	11	61
TOTAL	132	76	27	235	84	51	135	370
% of Total	35.8	20.3	7.3	63.4	22.8	13.8	36.6	100.0

Average Anglican Population in Urban and Rural Parishes: 2006

	Non-Maori Anglican population	% of Total	No. of parishes	% of Total	NMA per parish
Metropolitan Urban	221,397	45.9	132	35.7	1,677
Main Urban	117,743	24.4	76	20.5	1,549
Secondary Urban	44,413	9.2	27	7.3	1,645
Major urban	383,553	79.5	235	63.5	1,632
Minor Urban	76,580	15.9	84	22.7	912
Rural	22,651	4.7	51	13.8	444
Rural, Minor urban	99,231	20.5	135	36.5	735
TOTAL	482,784	100.0	370	100.0	1,305

APPENDIX 10

Parishes: Acts of Communion: Comparison 1976 and 2010

Diocesan Summaries

	1976	2010	Increase	% Increase
AUCKLAND				
Auckland	78,439	72,705	-5,734	-7.3
Waitemata	70,236	56,327	-13,909	-19.8
Tamaki	68,604	52,528	-16,076	-23.4
Manukau	65,690	61,427	-4,263	-6.5
Hunua	32,794	21,904	-10,890	-33.2
Hauraki	75,792	74,839	-953	-1.3
Waimate	47,116	41,318	-5,798	-12.3
	438,671	381,048	-57,623	-13.1
CHRISTCHURCH				
Christchurch	87,103	76,564	-10,539	-12.1
Selwyn	36,959	57,048	+ 20,089	54.4
Irakehu	30,604	35,294	+ 4,690	15.3
Pegasus	56,309	46,510	-9,799	-17.4
Nth Canterbury	23,792	20,982	-2,810	-11.8
Sth Canterbury	46,035	26,241	-19,794	-43.0
Mid-Canterbury	16,629	9,637	-6,992	-42.0
Westland	4,529	3,513	-1,016	-22.4
	301,960	275,789	-26,171	-8.7
DUNEDIN				
Coastal Otago	35,624	19,036	-16,588	-46.6
Dunedin Hills	56,414	35,747	-20,667	-36.6
Southland	45,288	15,807	-29,481	-65.1
Central Otago	13,864	12,434	-1,430	-10.3
	151,190	83,024	-68,166	-45.1
NELSON				
Nelson	27,913	32,246	+ 4,333	15.5
Tasman	14,282	19,039	+ 4,757	33.3
Marlborough	19,593	31,815	+ 12,222	62.4
Mawhera	12,541	14,907	+ 2,366	18.9
	74,329	98,007	+ 23,678	31.9
WAIAPU				
Hawke's Bay	85,412	52,528	-32,884	-38.5
Eastland	29,176	11,317	-17,859	-61.2
Bay of Plenty	82,565	76,035	-6,530	-7.9
	197,153	139,880	-57,273	-29.1
WAIKATO & TARANAKI				
Waikato	48,972	62,131	+ 13,159	26.9
Taranaki	42,126	32,975	-9,151	-21.7
Piako	45,039	40,220	-4,819	-10.7
Waitomo	21,480	12,693	-8,787	-40.9

Waitotara	19,795	8,923	-10,872	-54.9
	177,412	156,942	-20,470	-11.5
WELLINGTON				
Wellington	50,939	45,420	-5,519	-10.8
Ohariu	42,985	30,615	-12,370	-28.8
Kapiti	39,016	53,574	14,558	37.3
Belmont	62,576	55,942	-6,634	-10.6
Manawatu	57,319	49,145	-8,174	-14.3
Wanganui	47,138	27,869	-19,269	-40.9
Wairarapa	33,399	29,548	-3,851	-11.5
	333,372	292,113	-41,259	-12.4
TOTAL	1,674,087	1,426,803	-247,284	-14.8

ARCHDEACONRIES

Arranged by Increase/Decrease

Selwyn	CH	+54.3	+ 20,089
Kapiti	WN	+37.3	+ 14,558
Waikato	WK	+26.9	+ 13,159
Marlborough	NL	+62.4	+ 12,222
Irakehu	CH	+15.3	+ 4,690
Nelson	NL	+15.5	+ 4,333
Tasman	NL	+33.3	+ 4,757
Mawhera	NL	+18.9	+ 2,366
Central Otago	DN	-10.3	-1,430
Hauraki	AK	-1.3	-953
Westland	CH	-22.4	-1,016
N Canterbury	CH	-11.8	-2,810
Wairarapa	WN	-11.5	-3,851
Manukau	AK	-6.5	-4,263
Piako	WK	-10.7	-4,819
Wellington	WN	-10.8	-5,519
Auckland	AK	-7.3	-5,734
Waimate	AK	-12.3	-5,798
Bay of Plenty	WP	-7.9	-6,530
Belmont	WN	-10.6	-6,634
Mid-Canterbury	CH	-42.0	-6,992
Manawatu	WN	-14.3	-8,174
Waitomo	WK	-42.1	-8,787
Pegasus	CH	-17.4	-9,799
Taranaki	WK	-23.4	-9,151
Christchurch	CH	-12.1	-10,539
Waitotara	WK	-54.9	-10,872
Hunua	AK	-33.2	-10,890
Ohariu	WN	-28.8	-12,370
Waitemata	AK	-19.8	-13,909
Tamaki	AK	-23.4	-16,076
Coastal Otago	DN	-46.6	-16,588
Eastland	WP	-61.2	-17,859

Wanganui	WN	-40.9	-19,269
S Canterbury	CH	-43.0	-19,794
Dunedin Hills	DN	-36.6	-20,667
Southland	DN	-65.1	-29,481
Hawke's Bay	WP	-38.5	-32,884
			-247,284

ARCHDEACONRIES

Arranged by Percentage Increase/Decrease

Marlborough	NL	62.4	+12,222
Selwyn	CH	54.3	+20,089
Kapiti	WN	37.3	+14,558
Tasman	NL	33.3	+4,757
Waikato	WK	26.9	+13,159
Mawhera	NL	18.9	+2,366
Nelson	NL	15.5	+4,333
Irakehu	CH	15.3	+4,690
Hauraki	AK	-1.3	-953
Manukau	AK	-6.5	-4,263
Auckland	AK	-7.3	-5,734
Bay of Plenty	WP	-7.9	-6,530
Cent Otago	DN	-10.3	-1,430
Belmont	WN	-10.6	-6,634
Piako	WK	-10.7	-4,819
Wellington	WN	-10.8	-5,519
Wairarapa	WN	-11.5	-3,851
N Canterbury	CH	-11.8	-2,810
Christchurch	CH	-12.1	-10,539
Waimate	AK	-12.3	-5,798
Manawatu	WN	-14.3	-8,174
Pegasus	CH	-17.4	-9,799
Waitemata	AK	-19.8	-13,909
Westland	CH	-22.4	-1,016
Tamaki	AK	-23.4	-16,076
Taranaki	WK	-23.4	-9,151
Ohariu	WN	-28.8	-12,370
Hunua	AK	-33.2	-10,890
Dunedin Hills	DN	-36.6	-20,667
Hawke's Bay	WP	-38.5	-32,884
Wanganui	WN	-40.9	-19,269
Mid-Canterbury	CH	-42.0	-6,992
Waitomo	WK	-42.1	-8,787
S Canterbury	CH	-43.0	-19,794
Coastal Otago	DN	-46.6	-16,588
Waitotara	WK	-54.9	-10,872
Eastland	WP	-61.2	-17,859
Southland	DN	-65.1	-29,481
			-247,284

ACTS OF COMMUNION: COMPARISON 1976 AND 2010
DIOCESE OF AUCKLAND

1976		2010		Increase	% Inc	Decline	Stable	Growth
AUCKLAND								
Cathedral	14,684	Cathedral	14,057	-627	-4.27		-4.27	
St Paul	13,602	St Paul	4,874	-8728	-64.17	-64.17		
St Matthew	3032	St Matthew	5686	2654	87.53			87.53
Ponsonby	7245	Ponsonby	6690	-555	-7.66		-7.66	
Grey Lynn	3725	Grey Lynn	2623	-1102	-29.58	-29.58		
Islands	2418	Waiheke Is	2765	347	14.35		14.35	
Epsom, St Geo	5668	Epsom, St Geo	16,745	11077	195.43			195.43
Mt Eden	4672	Mt Eden	2246	-2426	-51.93	-51.93		
Remuera, St Aidan	11,964	Remuera, St Aidan	9,952	-2012	-16.82		-16.82	
Remuera, St Mark	11,429	Remuera, St Mark	7,067	-4362	-38.17	-38.17		
	78,439		72,705	-5,734	-7.31			
WAITEMATA								
Pt Chevalier	3544	Pt Chevalier	873	-2671	-75.37	-75.37		
Mt Albert	13,577	Mt Albert	4,390	-9187	-67.67	-67.67		
Balmoral	3879	Balmoral	2485	-1394	-35.94	-35.94		
Mt Roskill	6861							
Sandringham	4770	Mt Roskill	2802	-8829	-75.91	-75.91		
Avondale	4304	Avondale	3570	-734	-17.05		-17.05	
Blockhouse B	3470	Blockhouse B	12314	8844	254.87			254.87
Lynfield	1328	Lynfield	1200	-128	-9.64		-9.64	
New Lynn	5425	New Lynn	3281	-2144	-39.52	-39.52		
Glen Eden	3456	Glen Eden	1895	-1561	-45.17	-45.17		
Titirangi	4684	Titirangi	2109	-2575	-54.97	-54.97		
Henderson	9776	Henderson	10,703	927	9.48		9.48	
Te Atatu	3162	Te Atatu	2492					
		Massey	5407	4,737	149.81			149.81
Sth Kaipara	2000	Helensville	1402					
		Huapai	1404	806	40.30			40.30
	70,236		56,327	-13909	-19.80			
TAMAKI								
Royal Oak	4612	Royal Oak	3001	-1611	-34.93	-34.93		
Ellerslie	2687	Ellerslie	2708	21	0.78		0.78	
Onehunga	4318	Onehunga	4726	408	9.45		9.45	
One Tree Hill	4439	One Tree Hill	2262	-2177	-49.04	-49.04		
Epsom, St Andrew	7771	Epsom, St Andrew	6425	-1346	-17.32		-17.32	
Meadowbank	7030	Meadowbank	5917	-1113	-15.83		-15.83	
St Heliers	8037	St Heliers	6209	-1828	-22.74	-22.74		
Tamaki	6890	Tamaki	2840	-4050	-58.78	-58.78		
Kohimarama	8562	Kohimarama	4048					
		Orakei	1610	-2,904	-33.92	-33.92		
Panmure	2893	Panmure	2389	-504	-17.42		-17.42	
Glen Innes	2914	Glen Innes	2000	-914	-31.37	-31.37		
Hillsborough	8451	Hillsborough	8393	-58	-0.69		-0.69	
	68,604		52,528	-16076	-23.43			

MANUKAU								
Otahuhu	5075	Otahuhu	4300	-775	-15.27		-15.27	
Mangere E	3864	Mangere E	559	-3305	-85.53	-85.53		
Papatoetoe	10,016	Papatoetoe	5,967	-4049	-40.43	-40.43		
Manurewa	9893	Manurewa	5182					
		Clendon	10,186	5,475	55.34			55.34
Papakura	9301	Papakura	6182	-3119	-33.53	-33.53		
Howick	11,940	Howick	14,920	2980	24.96			24.96
Pakuranga	6430	Pakuranga	4773	-1657	-25.77	-25.77		
Bucklands B	2774	Bucklands B	1860	-914	-32.95	-32.95		
Clevedon	3930	Clevedon	3308	-622	-15.83		-15.83	
Otara	2467	East Tamaki	2531					
		Pohutukawa	1659	1,723	69.84			69.84
	65,690		61,427	-4263	-6.49			
HUNUA								
Pukekohe	6362	Pukekohe	6097	-265	-4.17		-4.17	
Tuakau	2860	Tuakau	1061	-1799	-62.90	-62.90		
Waiuku	5375	Waiuku	2058					
		Mauku	818	-2,499	-46.49	-46.49		
Bombay	2243	Bombay	2310	67	2.99		2.99	
Thames	8732	Thames	3699	-5033	-57.64	-57.64		
Hauraki Plns	1784	Hauraki Plns	2151	367	20.57		20.57	
Coromandell	5438	Coromandel	325					
		Tairua	1796					
		Mercury Bay	1589	-1,728	-31.78	-31.78		
	32,794		21,904	-10890	-33.21			
HAURAKI								
Takapuna	10,634	Takapuna	8,249	-2385	-22.43	-22.43		
Devonport	10,220	Devonport	10,482	262	2.56		2.56	
Northcote	7461	Northcote	3952	-3509	-47.03	-47.03		
Glenfield	5151	Glenfield	1568					
		Albany	2950	-633	-12.29		-12.29	
Birkenhead	5285	Birkenhead	3038	-2247	-42.52	-42.52		
Birkdale	3790	Birkdale	4653	863	22.77			22.77
Milford	7627	Milford	3943	-3684	-48.30	-48.30		
Campbells Bay	5644	Campbells Bay	7233	1589	28.15			28.15
Torbay	7530	Torbay	7536	6	0.08		0.08	
Hibiscus Coast	5614	Hibiscus Coast	7372					
		Whangaparaoa	7004	8,762	156.07			156.07
Warkworth	4237	Warkworth	5820	1583	37.36			37.36
Wellsford	2599	Wellsford	1039	-1560	-60.02	-60.02		
	75,792		74,839	-953	-1.26			

WAIMATE								
Whangarei	15,384	Whangarei C	10,079					
		Onerahi	2146					
		Maunu	1742	-1,417	-9.21		-9.21	
Kamo	3503	Kamo	2220					
		Tutukaka	484	-799	-22.81	-22.81		
Bream Bay	1096	Bream Bay	1173	77	7.03		7.03	
Nthn Wairoa	4756	Nthn Wairoa	4005	-751	-15.79		-15.79	
Paparoa	2678	Paparoa	2010	-668	-24.94	-24.94		
Ruawai	867	Ruawai	n/a	n/a	n/a			
Kaitaia	7814	Kaitaia	8453	639	8.18		8.18	
Bay of Islands	5260	Kerikeri	3877					
		Russell	1512					
		Paihia	1291	1,420	27.00			27.00
Kawakawa	1250	Kawakawa	737	-513	-41.04	-41.04		
Waimate Nth	2895	Waimate Nth	1115	-1780	-61.49	-61.49		
Hokianga N	1000	Hokianga N	250	-750	-75.00	-75.00		
Hokianga S	613	Hokianga S	224	-389	-63.46	-63.46		
	47,116		41,318	-5798	-12.31			
DIOCESE	438,671		381,048	-57,623	-13.14			

DIOCESE OF CHRISTCHURCH

1976		2010		Increase	% Inc	Decline	Stable	Growth
CHRISTCHURCH								
Cathedral	8332	Cathedral	17150	8818	105.83			105.83
St Michael	11,858	Chch St Michael	12,355	497	4.19		4.19	
St Luke	5398	Chch St Luke	5818	420	7.78		7.78	
St John	3859	Chch St John	3508	-351	-9.10		-9.10	
Sydenham	7500	Sydenham	1433	-6067	-80.89	-80.89		
Addington	1397	Addington	1867	470	33.64			33.64
Fendalton	18,242	Fendalton	16,174	-2068	-11.34		-11.34	
Merivale	11,850	Merivale	7,073	-4777	-40.31	-40.31		
Papanui	9157	Papanui	6686	-2471	-26.98	-26.98		
St Albans	9510	St Albans	4500	-5010	-52.68	-52.68		
	87,103		76,564	-10539	-12.10			
SELWYN-TAWERA								
Avonhead	6415	Avonhead	22483	16068	250.48			250.48
Belfast	4399	Belfast	4308	-91	-2.07		-2.07	
Bishopdale	3726	Bishopdale	1504	-2222	-59.63	-59.63		
Bryndwr	2664	Bryndwr	3398	734	27.55			27.55
Burnside	3358	Burnside	4829	1471	43.81			43.81
Hornby	3078	Hornby	4149	1071	34.80			34.80
Riccarton, St Jas	3817	Riccarton, St James	1306	-2511	-65.78	-65.78		
Uppr Riccarton	6763	Uppr Riccarton	11630	4867	71.97			71.97
Hororata	1247	Hororata	1117	-130	-10.43		-10.43	
Malvern	1492	Malvern	2324	832	55.76			55.76
	36,959		57,048	20089	54.35			

IRAKEHU								
Akaroa	1771							
Banks Peninsula	924	Akaroa-BP	2147	-548	-20.33		-20.33	
Cashmere	5213	Cashmere	5269	56	1.07		1.07	
Leeston	1495							
Southbridge	1038	Ellesmere	3117	584	23.06			23.06
Halswell	4948	Halswell	5957	1009	20.39		20.39	
Lincoln	2442	Lincoln	6080	3638	148.98			148.98
Mt Herbert	1610	Mt Herbert	3246	1636	101.61			101.61
Barrington St	3501							
Hoon Hay	3478	SW Chch	3748	-3231	-46.30	-46.30		
Spreydon	4184	Spreydon	5730	1546	36.95			36.95
	30,604		35,294	4690	15.32			
PEGASUS								
Aranui	2842	Aranui	2002	-840	-29.56	-29.56		
Avonside	6780	Avonside	5184	-1596	-23.54	-23.54		
Burwood	3039	Burwood	4361	1322	43.50			43.50
Heathcote	3387	Heathcote	2500	-887	-26.19	-26.19		
Linwood	4405	Linwood	3378	-1027	-23.31	-23.31		
Lytelton	4283	Lytelton	2344	-1939	-45.27	-45.27		
New Brighton	4989	New Brighton	3789	-1200	-24.05	-24.05		
Nth N Brighton	1930	Nth N Brighton	1344	-586	-30.36	-30.36		
Opawa	5643							
St Martins	2983	Opawa-St Martins	9028	402	4.66		4.66	
Shirley	5904	Shirley	3836	-2068	-35.03	-35.03		
Sumner	6640	Sumner	6120	-520	-7.83		-7.83	
Woolston	3484	Woolston	2624	-860	-24.68	-24.68		
	56,309		46,510	-9799	-17.40			
NORTH CANTERBURY								
Amberley	2591	Amberley	1057	-1534	-59.20	-59.20		
Amuri	1662	Amuri	706	-956	-57.52	-57.52		
Cheviot	1286	Cheviot	918	-368	-28.62	-28.62		
Glenmark	2886	Glenmark	1081	-1805	-62.54	-62.54		
Hanmer Spgs	953	Hanmer Spgs	922	-31	-3.25		-3.25	
Kaiapoi	3927	Kaiapoi	3177	-750	-19.10		-19.10	
Oxford	2583	Oxford	2280	-303	-11.73		-11.73	
Rangiora	6602	Rangiora	8565	1963	29.73			29.73
Woodend	1302	Woodend	2276	974	74.81			74.81
		Tuahiwi	n/a	n/a	n/a			
	23,792		20,982	-2810	-11.81			
SOUTH CANTERBURY								
Timaru	8236	Timaru	4094	-4142	-50.29	-50.29		
Highfield	7432	Highfield	5179	-2253	-30.31	-30.31		
Kensington	5170	Kensington	2857	-2313	-44.74	-44.74		
Marchweil	2704	Marchweil	1324	-1380	-51.04	-51.04		
Geraldine	7585	Geraldine	3995	-3590	-47.33	-47.33		
Temuka	4045	Temuka	2367	-1678	-41.48	-41.48		
Te Ngawai	2011	Te Ngawai	1250	-761	-37.84	-37.84		
Fairlie	2298	Mackenzie	893	-1405	-61.14	-61.14		

		Pukaki	2220	2220	n/a			
Waimate	3903	Waimate	1362					
Waihao Dns	551	Waihao Dns	500					
Otaio	2100	Otaio	200	-4492	-115.09	-115.09		
	46,035		26,241	-19794	-43.00			
MID-CANTERBURY								
Ashburton	9220	Ashburton	6137	-3083	-33.44	-33.44		
Tinwald	1520	Tinwald	994	-526	-34.61	-34.61		
Hinds	996	Hinds	305	-691	-69.38	-69.38		
Rakaia	1557	Rakaia	809	-748	-48.04	-48.04		
Methven	1502	Methven	956	-546	-36.35	-36.35		
Mayfield	1834	Mayfield	436	-1398	-76.23	-76.23		
	16,629		9,637	-6992	-42.05			
WESTLAND-CHATHAM ISLANDS								
Hokitika	3409	Hokitika	2738	-671	-19.68		-19.68	
Ross & SW	622	Ross & SW	319	-303	-48.71	-48.71		
Kumara	224							
Chatham Is	274	Chatham Is	456	182	66.42			66.42
	4,529		3,513	-1016	-22.43			
DIOCESE	301,960		275,789	-26,171	-8.67			

DIOCESE OF DUNEDIN

1976		2010		Increase	% Inc	Decline	Stable	Growth
COASTAL OTAGO								
Cathedral	8363	Cathedral	6651	-1712	-20.47		-20.47	
All SS Dunedin	4637	All SS Dunedin	2283	-2354	-50.77	-50.77		
NE Valley	5758	NE Valley	860	-4898	-85.06	-85.06		
Port Chalmers	1560	Port Chalmers	966	-594	-38.08	-38.08		
Warrington	804			-804	-100.00			
Oamaru	5290	Oamaru	4228	-1062	-20.08		-20.08	
Waitaki-NO	4967	Waitaki-NO	1929	-3038	-61.16	-61.16		
HMP	2502							
Waikouaiti	1743	East Otago	2119	-2126	-50.08	-50.08		
	35,624		19,036	-16588	-46.56			
DUNEDIN HILLS								
St Matthew	5503	St Matthew	2864	-2639	-47.96	-47.96		
Roslyn	6164	Roslyn	6736					
Flagstaff	1972							
		Brockville	260	-1140	-9.77		-9.77	
Caversham	6469	Caversham	5067	-1402	-21.67	-21.67		
Mornington	6301	Mornington	2701	-3600	-57.13	-57.13		
St Kilda	4767	St Kilda	2317	-2450	-51.40	-51.40		
Green Island	3702	Green Island	1077	-2625	-70.91	-70.91		
Andersons Bay	10,761	Otago Peninsula	3,555	-7206	-66.96	-66.96		
Taieri	5289	Taieri	4057	-1232	-23.29	-23.29		
Balclutha	3270	Balclutha	6170	2900	88.69			88.69
Milton-Tuapeka	2216	Milton-Tuapeka	943	-1273	-57.45	-57.45		
	56,414		35,747	-20667	-36.63			
SOUTHLAND								

Invercargill	13,496	Invercargill	2,576	-10920	-80.91	-80.91		
Nth Invercargill	7631	Nth Invercargill	2377	-5254	-68.85	-68.85		
Gladstone	4079	Gladstone	3609	-470	-11.52		-11.52	
Bluff-SI	931	Bluff	n/a	n/a	n/a			
		Stewart Is	16	16	n/a			
Gore	6906	Gore & Dists	3153					
Tapanui	2304							
Wyndham	2176	Wyndham	234					
Winton	2042	Winton	663					
Riverton	1684	W Southland	1071					
Waimea Plns	4039	Waimea Plns	1048					
		Fiordland	1060					
		Southland Rural		-11922	-62.25	-62.25		
	45,288		15,807	-29481	-65.10			
CENTRAL OTAGO								
Dunstan	5672	Dunstan	1945	-3727	-65.71	-65.71		
Uppr Clutha	2991	Uppr Clutha	5294	2303	77.00			77.00
Wakatipu	3697	Wakatipu	4993	1296	35.06			35.06
Maniototo	1504	Maniototo	202	-1302	-86.57	-86.57		
	13,864		12,434	-1430	-10.31			
DIOCESE	151,190		83,024	-68,166	-45.09			

DIOCESE OF NELSON

1976		2010		Increase	% Inc	Decline	Stable	Growth
NELSON								
Cathedral	9695	Cathedral	9897	202	2.08		2.08	
Nelson, All SS	7815	Nelson, All SS (1977)	6663					
		Tahunanui	2225					
		Victory	4432	5505	70.44			70.44
Atawhai-Hira	2450	Atawhai-Hira	2275	-175	-7.14		-7.14	
Stoke	7953	Stoke	6754	-1199	-15.08		-15.08	
	27,913		32,246	4333	15.52			
TASMAN								
Richmond	5356	Richmond	3097	-2259	-42.18	-42.18		
Waimea	1626	Waimea	1800	174	10.70		10.70	
Wakefield	958	Wakefield	1564	606	63.26			63.26
Motupiko	573	Motupiko	750	177	30.89			30.89
Murchison	508	Murchison	219	-289	-56.89	-56.89		
Motueka	3594	Motueka	6045	2451	68.20			68.20
		Mapua	4196	n/a	n/a			
Golden Bay	1667	Golden Bay	1368	-299	-17.94		-17.94	
	14,282		19,039	4757	33.31			
MARLBOROUGH								
Blenheim	11,000	Blenheim	12,717					
		Blenheim Sth	5984	7,701	70.01			70.01
Spring Crk	1163	Spring Crk	1572	409	35.17			35.17
Wairau Vly	1203	Wairau Vly	2689	1486	123.52			123.52
Picton	2813	Picton	4005	1192	42.37			42.37
Havelock	708	Havelock	1560	852	120.34			120.34
Awatere	904	Awatere	750	-154	-17.04		-17.04	

Kaikoura	1802	Kaikoura	2538	736	40.84			40.84
	19,593		31,815	12222	62.38			
MAWHERA								
Greymouth	5101	Greymouth	7447	2346	45.99			45.99
Cobden	3062	Cobden	2641	-421	-13.75		-13.75	
Reefton	955							
Ahaura-Brunner	726	Reefton-Grey V	1010	-671	-39.92	-39.92		
Westport	2177							
Granity	520	Buller	3809	1112	41.23			41.23
	12,541		14,907	2366	18.87			
DIOCESE	74,329		98,007	23,678	31.86			

DIOCESE OF WAIAPU

1976		2010		Increase	% Inc	Decline	Stable	Growth
HAWKE'S BAY								
Cathedral	11,130	Cathedral	7,289	-3841	-34.51	-34.51		
St Augustine	10,095	St Augustine	3,666	-6429	-63.68	-63.68		
Napier, St Andrew	2147	Westshore	1,074	-1073	-49.98	-49.98		
Taradale	6148	Taradale	10,708	4560	74.17			74.17
Clive	1118	Clive	414	-704	-62.97	-62.97		
		Tamatea	208	208	n/a			
Hastings	7298	Hastings	5,674	-1624	-22.25	-22.25		
Mahora	4877	Mahora	1,542	-3335	-68.38	-68.38		
Riverslea	3317	Riverslea	2,177	-1140	-34.37	-34.37		
Havelock Nth	12,973	Havelock Nth	7,574	-5399	-41.62	-41.62		
		Flaxmere	324	324	n/a			
Puketapu	835	Puketapu	700	-135	-16.17		-16.17	
Dannevirke	7943	Dannevirke	4768		0.00			
Waipukurau	5019	Waipukurau	2884		0.00			
Waipawa	2930	Waipawa	1512		0.00			
Takapau	3804	Takapau	750		0.00			
Woodville	2347	Woodville	900		0.00			
Porangahau	1281	Porangahau	125		0.00			
Otane	2150	Weber	239		n/a			
		Ruahine		-14296	-56.12	-56.12		
	85,412		52,528	-32884	-38.50			
EASTLAND								
Gisborne	17,209	Gisborne	5,369					
Te Hapara	5187	Te Hapara	1278	-15749	-70.32	-70.32		
Waipaoa	1563	Waipaoa	1480	-83	-5.31		-5.31	
Waikohu	1189	Waikohu	550	-639	-53.74	-53.74		
Waipiro/Tolaga Bay	667	East Coast	524	-143	-21.44	-21.44		
Wairoa	3361	Wairoa	2116	-1245	-37.04	-37.04		
	29,176		11,317	-17859	-61.21			
BAY OF PLENTY								
Tauranga	15,050	Tauranga	19,144	4094	27.20			27.20
Mt Maunganui	7497	Mt Maunganui	6969					
		Papamoa E	870	342	4.56		4.56	
Otumoetai	10,549	Otumoetai	5,141	-5408	-51.27	-51.27		
Gate Pa	4609	Gate Pa	3192	-1417	-30.74	-30.74		

		Omokoroa	2700	2700	n/a			
Te Puke	5267	Te Puke	5385	118	2.24		12.31	
Rotorua	10,733	Rotorua	7,920					
		W Rotorua	3016	203	1.89		1.89	
Taupo	8544	Taupo	8727	183	2.14		2.14	
Turangi	900	Turangi	1518	618	68.67			68.67
Whakatane	8049	Whakatane	6444	-1605	-19.94		-19.94	
Edgecumbe	3921	Edgecumbe	1286	-2635	-67.20	-67.20		
Murupara	1748	Reporoa	16	-1732	-99.08	-99.08		
Opotiki	5698	Opotiki	3707	-1991	-34.94	-34.94		
	82,565		76,035	-6530	-7.91			
DIOCESE	197,153		139,880	-57,273	-29.05			

DIOCESE OF WAIKATO & TARANAKI

1976		2010		Increase	% Inc	Decline	Stable	Growth
WAIKATO								
Cathedral	11,113	Cathedral	13,745					
		Hamilton E	409	3041	27.36			27.36
Forest Lake	6803	Forest Lake	8755					
		Nawton	1381					
		Bryant Park	3171	6504	95.60			95.60
Claudeland	5763	Claudeland	3834	-1929	-33.47	-33.47		
Hillcrest	5687	Hillcrest	5975	288	5.06		5.06	
Frankton	3473	W Hamilton	5766	2293	66.02			66.02
Chartwell	2996	Chartwell	5713	2717	90.69			90.69
		Gordonton	567	567	n/a			
Melville	2375	Melville	2833	458	19.28		19.28	
Huntly	3912	Huntly	2314	-1598	-40.85	-40.85		
Ngaruawahia	2948	Ngaruawahia	2031	-917	-31.11	-31.11		
Te Kauwhata	1960	Te Kauwhata	3302	1342	68.47			68.47
Raglan	1942	Raglan	2335	393	20.24			20.24
	48,972		62,131	13159	26.87			
TARANAKI								
New Plymouth	13,158	New Plymouth	12,637	-521	-3.96		-3.96	
Fitzroy	8703	Fitzroy	5408					
		Bell Block	1036	-2259	-25.96	-25.96		
W New Plymth	4625	W New Plymth	4495	-130	-2.81		-2.81	
Brooklands	2476	Brooklands	1467	-1009	-40.75	-40.75		
Stratford	4603	Stratford	3716	-887	-19.27		-19.27	
Waitara	3613	Waitara	1832	-1781	-49.29	-49.29		
Inglewood	3343	Inglewood	1684	-1659	-49.63	-49.63		
Okato	1605	Okato	700	-905	-56.39	-56.39		
	42,126		32,975	-9151	-21.72			
PIAKO								
Cambridge	7376	Cambridge	8457					
		Tamahere	2416	3497	47.41			47.41
Matamata	8429	Matamata	5701	-2728	-32.36	-32.36		
Morrinsville	5345	Morrinsville	3280	-2065	-38.63	-38.63		
Te Aroha	3808	Te Aroha	3432	-376	-9.87		-9.87	
Paeroa	3042	Paeroa	1241	-1801	-59.20	-59.20		
Waihi	5406	Waihi	2251					

		Waihi Bch	860					
		Whangamata	1940	-355	-6.57		-6.57	
Katikati	2125	Katikati	3711	1586	74.64			74.64
Tokoroa	3563	Tokoroa	2023	-1540	-43.22	-43.22		
Mangakino	1485	Mangakino	295	-1190	-80.13	-80.13		
Putaruru	2233	Putaruru	2373	140	6.27		6.27	
Tirau	2227	Tirau	2240	13	0.58		0.58	
	45,039		40,220	-4819	-10.70			
WAITOMO								
Te Awamutu	7762	Te Awamutu	4305	-3457	-44.54	-44.54		
Orakau	1191	Orakau	1120	-71	-5.96		-5.96	
Taumarunui	4147	Taumarunui	2400	-1747	-42.13	-42.13		
Te Kuiti	2816	Te Kuiti	1839	-977	-34.69	-34.69		
Otorohanga	2717	Otorohanga	1845	-872	-32.09	-32.09		
Kawhia	648	Kawhia	250	-398	-61.42	-61.42		
Piopia	1767							
Mokau	432	Piopia CP	934	-1265	-57.53	-57.53		
	21,480		12,693	-8787	-40.91			
WAITOTARA								
Hawera	7853	Hawera	4871	-2982	-37.97	-37.97		
Patea	2284	Patea	776	-1508	-66.02	-66.02		
Manaia	2513	Manaia	619	-1894	-75.37	-75.37		
Opunake	2189	Opunake	548	-1641	-74.97	-74.97		
Waverley	843	Waverley	509	-334	-39.62	-39.62		
Eltham	4113	Eltham	1600	-2513	-61.10	-61.10		
	19,795		8,923	-10872	-54.92			
DIOCESE	177,412		156,942	-20,470	-11.54			

DIOCESE OF WELLINGTON

1976		2010		Increase	% Inc	Decline	Stable	Growth
WELLINGTON								
Cathedral	11,130	Cathedral	12,500	1370	12.31		12.31	
St Mark	6232	St Mark	2075	-4157	-66.70	-66.70		
St Peter	6033	St Peter	3307	-2726	-45.18	-45.18		
Wgtn Sth	3898	Wgtn Sth	2703	-1195	-30.66	-30.66		
Roseneath	1868	Roseneath	2905	1037	55.51			55.51
Kelburn	3455	Kelburn	4043	588	17.02		17.02	
Hataitai	3939	Hataitai	5993	2054	52.15			52.15
Lyll Bay	2768	Lyll Bay	2354	-414	-14.96		-14.96	
Island Bay	2470	Island Bay	3720	1250	50.61			50.61
Brooklyn	2281	Brooklyn	1361	-920	-40.33	-40.33		
Miramar	3041							
Seatoun	3824	Miramar-Seatoun	4459	-2406	-35.05	-35.05		
	50,939		45,420	-5519	-10.83			
OHARIU								
Wadestown	4080	Wadestown	3075	-1005	-24.63	-24.63		
Northland	4175	Northland	2837	-1338	-32.05	-32.05		
Karori	14,077							
Karori W	3456	Karori	8,782	-8,751	-49.91	-49.91		
Khandallah	5197							

Ngaio	4254	Onslow	4217	-5,234	-55.38	-55.38		
Johnsonville	7746	Johnsonville (1979)	4741					
		Newlands	2878					
		Churton Pk	4085	3958	51.10			51.10
	42,985		30,615	-12370	-28.78			
KAPITI								
Tawa	9876	Tawa	9,817	-59	-0.60		-0.60	
Porirua	2202	Porirua	1650	-552	-25.07	-25.07		
Titahi Bay	2351	Titahi Bay	701	-1650	-70.18	-70.18		
Pauatahanui	4001	Pauatahanui	5460					
		Whitby	3398	4,857	121.39			121.39
Kapiti	11,037	Kapiti	15,722	4685	42.45			42.45
Waikanae	5402	Waikanae	13479	8077	149.52			149.52
Otaki	4147	Otaki	3347	-800	-19.29		-19.29	
	39,016		53,574	14558	37.31			
BELMONT								
Lr Hutt	16,200	Lr Hutt	11,818					
		Avalon	5635					
Taita	3718	Taita		-2,465	-12.38		-12.38	
Petone	3614	Petone	3675	61	1.69		1.69	
Waiwhetu	6346	Waiwhetu	6042	-304	-4.79		-4.79	
Naenae	4963	Naenae	1504	-3459	-69.70	-69.70		
Stokes Vly	3139	Stokes Vly	2976	-163	-5.19		-5.19	
Wainui 1	1118							
Wainui 2	1919	Wainuiomata	3269	232	7.64		7.64	
Eastbourne	7509	Eastbourne	5510	-1999	-26.62	-26.62		
Uppr Hutt	3501	Uppr Hutt	5576	2075	59.27			59.27
Trentham	7267	Trentham	6744	-523	-7.20		-7.20	
Silverstream	3282	Silverstream	3193	-89	-2.71		-2.71	
	62,576		55,942	-6634	-10.60			
MANAWATU								
PN All SS	17,722	PN All SS	13,446	-4276	-24.13	-24.13		
PN St Peter	9147	PN St Peter	6673	-2474	-27.05	-27.05		
PN St Matthew	4727	PN St Matthew	5461	734	15.53		15.53	
Pohangina	1422	Pohangina	2571	1149	80.80			80.80
		Milson	939	939	n/a			
Feilding	8424							
Kiwitea	937	Oroua	8,025	-1,336	-14.27		-14.27	
Levin	10,518	Levin	9,680	-838	-7.97		-7.97	
Foxton	3404							
Shannon	1018	Shannon-Foxton	2350	-2072	-46.86	-46.86		
	57,319		49,145	-8174	-14.26			
WANGANUI								
Wanganui CC	17,410	Wanganui CC	12,099	-5311	-30.51	-30.51		
Wanganui E	4402							
Wanganui PD	2485							
		E Wanganui	3777	-3110	-45.16	-45.16		
Gonville	4524	Gonville	2376	-2148	-47.48	-47.48		
Castlecliff	3224	Castlecliff	1500	-1724	-53.47	-53.47		
Marton	6296							

Bulls	2546	Rangitikei	5394					
Hunterville	1218	Rongotea	791	-3875	-38.52	-38.52		
Taihape	2255	Taihape	1345	-910	-40.35	-40.35		
Ruapehu	2778	Ruapehu	587	-2191	-78.87	-78.87		
	47,138		27,869	-19269	-40.88			
WAIRARAPA								
Masterton	10,238	Masterton	6,657	-3581	-34.98	-34.98		
Masterton Sth	5227	Masterton Sth	5187	-40	-0.77		-0.77	
Carterton	5578	Carterton	5247	-331	-5.93		-5.93	
Greytown	2634	Greytown	3880	1246	47.30			47.30
Martinborough	2001							
Featherston	1894	Sth Wairarapa	3197	-698	-17.92		-17.92	
Pahiatua	2448	Pahiatua	3899	1451	59.27			59.27
Eketahuna	1434	Eketahuna	671	-763	-53.21	-53.21		
Pongaroa	624			-624				
Tinui	1321	Tinui	810	-511	-38.68	-38.68		
	33,399		29,548	-3851	-11.53			
DIOCESE	333,372		292,113	-41,259	-12.38			
NATIONAL	1,674,087		1,426,803	-247,284	-14.77			

APPENDIX 11

Parishes: Acts of Communion and Anglican Population: 1986 and 2006

AUCKLAND	Acts HC 1986	Acts HC 2006	Acts HC Incrse	Acts HC % Inc	Ang Pop % Inc	Tot Pop % Inc	
Otara	1,509						
East Tamaki		3,396					
Pohutukawa		1,347	3,234	214.31	97.30	480.93	Pos
Epsom St George	9,805	18,844	9,039	92.19	-33.24	30.69	Pos
Massey	3,433	6,115	2,682	78.12	-22.87	69.64	Pos
Kawakawa	500	888	388	77.60	-44.95	-9.49	Pos
Warkworth	3,909	6,900	2,991	76.52			
Wellsford	1,941	530	-1,411	-72.69	0.20	58.19	Pos
Royal Oak	2,493	4,263	1,770	71.00	-30.96	26.95	Pos
Campbells Bay	4,674	7,445	2,771	59.29	-33.73	37.85	Pos
South Kaipara	2,000	3,063	1,063	53.15	5.70	82.77	Pos
Ponsonby	5,319	8,042	2,723	51.19	-8.64	4.85	Pos
Birkdale	5,333	7,931	2,598	48.72	-47.27	18.79	Pos
Cathedral	13,642	19,670	6,028	44.19	13.10	41.84	Pos
Henderson	7,264	9,781	2,517	34.65	-25.30	68.53	Pos
Hillsborough	7,052	9,492	2,440	34.60	-51.74	45.63	Pos
Hibiscus Coast	10,805						
Orewa		8,148					
Whangaparaoa		6,170	3,513	32.51	46.28	135.54	Pos
Devonport	7,178	9,173	1,995	27.79	-29.35	4.65	Pos
Glenfield	4,309	2,140					
Albany-Greenhithe		3,155	986	22.88	-4.17	110.72	Pos
Bombay	1,693	1,936	243	14.35	-29.08	48.69	Pos
Kaitia	7,336	8,000	664	9.05	-15.97	26.58	Pos
Hauraki Plns	2,150	2,326	176	8.19	-36.43	6.81	Pos
Meadowbank	5,454	5,710	256	4.69	-15.61	41.07	Pos
Waiheke	2,558	2,663	105	4.10	-5.18	64.82	Pos
Remuera St Mark	6,223	6,396	173	2.78	-12.52	29.75	Pos
Clevedon	3,618	3,675	57	1.58	20.28	110.25	Neg
Bay of Islands	8,046						
Kerikeri		4,643					
Paihia		1,655					
Russell		1,789	41	0.51	-6.26	61.21	Pos
Nth Wairoa	4,160	4,081	-79	-1.90	-41.15	-6.01	Pos
Manurewa	13,972	4,356					
Clendon		8,760	-856	-6.13	-30.07	88.17	Pos
Waiuku-Mauku	4,338	3,998	-340	-7.84	-15.48	56.26	Pos
Howick	15,369	14,147	-1,222	-7.95	-3.95	116.10	Eq
Paparoa	1,798	1,644	-154	-8.57	-24.62	33.62	Pos
Blockhouse Bay	13,380	11,916	-1,464	-10.94	-45.51	39.91	Pos
Avondale	5,049	4,493	-556	-11.01	-50.29	50.10	Pos
Ellerslie	2,957	2,626	-331	-11.19	-34.73	45.28	Pos
Pukekohe	7,654	6,680	-974	-12.73	-4.81	59.45	Neg
Titirangi	2,735	2,371	-364	-13.31	-39.68	27.16	Pos
Lynfield	1,400	1,200	-200	-14.29	-37.97	36.86	Pos

Bream Bay	2,221	1,891	-330	-14.86	-23.24	27.06	Pos
Kamo	2,997	2,090					
Tutukaka		426	-481	-16.05	-24.87	34.03	Pos
Kohimarama	7,461	4,289					
Orakei		1,920	-1,252	-16.78	-15.62	32.30	Eq
Coromandel	4,750	403					
Mercury Bay		1,740					
Tairua		1,808	-799	-16.82	0.45	59.32	Neg
Epsom St Andrew	7,665	6,370	-1,295	-16.89	-33.67	30.65	Pos
Birkenhead	4,941	3,777	-1,164	-23.56	-40.33	24.96	Pos
Papatoetoe	9,292	7,037	-2,255	-24.27	-55.86	37.82	Pos
Tamaki StThos	5,037	3,796	-1,241	-24.64	-25.98	24.50	Eq
Panmure	3,832	2,864	-968	-25.26	-43.76	32.85	Pos
St Heliers	7,619	5,685	-1,934	-25.38	-17.55	26.94	Neg
Papakura	11,312	8,338	-2,974	-26.29	-26.69	40.95	Eq
Mt Eden	4,529	3,315	-1,214	-26.81	-27.69	18.36	Eq
Glen Innes	2,734	1,963	-771	-28.20	-54.60	25.20	Pos
St Matthew	7,411	5,160	-2,251	-30.37	25.26	191.48	Neg
Onehunga	5,885	4,089	-1,796	-30.52	-34.98	28.67	Pos
Remuera St Aidan	16,963	11,533	-5,430	-32.01	-23.49	14.70	Neg
Northcote	7,500	5,082	-2,418	-32.24	-43.38	27.02	Pos
One Tree Hill	3,871	2,600	-1,271	-32.83	-38.60	35.83	Pos
Otahuhu	5,192	3,432	-1,760	-33.90	-64.77	24.83	Pos
Balmoral	3,818	2,491	-1,327	-34.76	-21.89	21.29	Neg
Takapuna	15,980	10,270	-5,710	-35.73	-37.10	19.72	Eq
Torbay	10,048	6,451	-3,597	-35.80	-29.36	34.45	Neg
Te Atatu	5,619	3,555	-2,064	-36.73	-43.82	28.34	Pos
Milford	6,836	4,301	-2,535	-37.08	-34.38	21.64	Neg
Mt Albert	8,663	5,350	-3,313	-38.24	-38.34	29.60	Eq
Thames	6,343	3,777	-2,566	-40.45	-31.17	10.03	Neg
Glen Eden	3,265	1,923	-1,342	-41.10	-45.00	44.50	Pos
Bucklands	4,416	2,500	-1,916	-43.39	-47.07	21.77	Pos
Whangarei	21,417	11,070	-10,347	-48.31	-31.96	17.69	Neg
New Lynn	5,046	2,389	-2,657	-52.66	-36.42	45.59	Neg
Pt Chevalier	2,644	1,233	-1,411	-53.37	-37.61	25.66	Neg
St Paul	10,925	5,000	-5,925	-54.23	128.40	668.39	Neg
Grey Lynn	3,887	1,690	-2,197	-56.52	-10.36	4.35	Neg
Waimate Nth	4,036	1,627	-2,409	-59.69	-41.00	17.11	Neg
Mt Roskill	3,663	2,844					
Sandringham	3,524		-4,343	-60.43	-60.78	38.99	Eq
Pakuranga	9,991	3,702	-6,289	-62.95	-52.50	21.59	Neg
Tuakau	3,180	1,136	-2,044	-64.28	-26.92	49.97	Neg
Hokianga Nth	1,011	350	-661	-65.38	-48.80	-12.47	Neg
Mangere E	3,189	892	-2,297	-72.03	-63.80	20.13	Neg
Ruawai	3,219	800	-2,419	-75.15	-44.99	5.39	Neg
Hokianga Sth	2,067	80	-1,987	-96.13	-19.63	17.71	Neg
Mangere Bridge					-39.28	16.42	n/a
Mangere Central					-57.18	46.86	n/a
Otara					-58.23	7.64	n/a
Asian MD		621	621				
	465,055	405,218	-59,837	-12.87			

CHRISTCHURCH	Acts HC 1986	Acts HC 2006	Acts HC Incrse	Acts HC % Inc	Ang Pop % Inc	Tot Pop % Inc	
Chatham Islands	109	400	291	266.97	-49.41	-26.62	Pos
Avonhead	9,300	25,526	16,226	174.47	-20.40	39.33	Pos
Methven	881	1,416	535	60.73	21.93	13.89	Pos
Upper Riccarton	8,918	12,464	3,546	39.76	-20.02	52.47	Pos
Cathedral	12,415	16,315	3,900	31.41	xxx	xxx	n/a
Cashmere Hills	5,191	6,550	1,359	26.18	-19.82	20.95	Pos
Mt Herbert	2,278	2,846	568	24.93	-7.25	67.58	Pos
Halswell-Prebbleton	5,196	6,424	1,228	23.63	6.52	74.13	Pos
Burwood	4,631	5,644	1,013	21.87	-10.84	48.69	Pos
Malvern	2,302	2,744	442	19.20	13.49	60.11	Pos
Chch St Michaels	12,260	14,229	1,969	16.06	-13.16	118.67	Pos
Lincoln	5,280	5,980	700	13.26	50.41	143.46	Neg
Belfast-Redwood	4,287	4,729	442	10.31	6.61	52.93	Pos
Opawa	5,073	7,076					
St Martins	3,742	2,307	568	6.44	-34.31	10.01	Pos
Geraldine	5,948	6,252	304	5.11	-28.63	7.52	Pos
Burnside	5,829	6,107	278	4.77	-33.54	14.58	Pos
Spreydon	4,562	4,538	-24	-0.53	-49.81	-0.84	Pos
Kaiapoi	3,078	3,030	-48	-1.56	30.11	91.49	Neg
Avonside	7,136	6,982	-154	-2.16	-46.61	9.14	Pos
Bryndwr	3,599	3,500	-99	-2.75	-37.67	13.83	Pos
North New Brighton	1,629	2,465					
Parklands	948		-112	-4.35	-18.03	40.00	Pos
Oxford-Cust	3,291	2,991	-300	-9.12	-16.94	38.75	Pos
Chch St Johns	2,391	2,946					
Phillipstown	928		-373	-11.24	-45.00	13.37	Pos
Amberley	2,176	1,911	-265	-12.18	-17.86	36.63	Pos
Kensington-Otipua	4,000	3,478	-522	-13.05	-33.80	-3.55	Pos
Akaroa-Banks Pen	3,111	2,648	-463	-14.88	-38.35	1.70	Pos
Cheviot	1,755	1,492	-263	-14.99	-31.72	-9.81	Pos
Papanui	11,272	8,154					
Bishopdale		1,368	-1,750	-15.53	-32.56	9.20	Pos
New Brighton	4,524	3,756	-768	-16.98	-44.03	7.19	Pos
Rakaia	985	816	-169	-17.16	-33.06	9.72	
Hornby	6,437	5,235	-1,202	-18.67	-25.79	27.72	Pos
Amuri	879	700	-179	-20.36	-27.62	13.22	Pos
Hanmer Springs	1,313	1,043	-270	-20.56	-37.01	6.98	Pos
Fendalton	24,467	19,088	-5,379	-21.98	-22.89	12.89	Eq
Ellesmere	3,775	2,944	-831	-22.01	-34.69	-2.36	Pos
Tinwald	1,444	1,084	-360	-24.93	-20.00	19.55	Neg
Timaru	7,227	5,341	-1,886	-26.10	-47.11	-10.81	Pos
Highfield-Marchwiell	11,205						
Highfield		6,504					
Marchwiell		1,603	-3,098	-27.65	-34.20	-3.30	Pos
Heathcote-Mt Pleasant	5,389	3,856	-1,533	-28.45	-13.51	31.12	Neg
Rangiora	13,071	9,339	-3,732	-28.55	-4.50	55.93	Neg
Hokitika	4,717	3,229	-1,488	-31.55	-36.09	4.19	Pos
Mackenzie	1,781	1,199	-582	-32.68	-24.09	-4.60	Neg

Chch St Lukes	7,561	5,050	-2,511	-33.21	-18.03	31.32	Neg
Addington	2,883	1,903	-980	-33.99	-42.09	14.02	Pos
Merivale	15,691	10,331	-5,360	-34.16	-30.48	3.09	Neg
Hororata	2,022	1,303	-719	-35.56	-28.62	12.15	Neg
Ashburton	9,804	6,316	-3,488	-35.58	-25.19	6.79	Neg
Woolston	4,464	2,854	-1,610	-36.07	-38.03	20.06	Eq
Shirley	7,363	4,668	-2,695	-36.60	-44.97	7.44	Pos
Waimate	3,880	2,679					
Waihao Downs	583	500					
St Andrews	1,075	243	-2,116	-38.21	-41.89	-11.38	Pos
Sumner-Redcliffs	9,182	5,654	-3,528	-38.42	-6.19	30.49	Neg
Aranui-Wainoni	3,657	2,136	-1,521	-41.59	-52.32	-1.49	Pos
St Albans	10,969	6,055	-4,914	-44.80	-36.42	10.82	Neg
Barrington St	3,625						
Hoon Hay	3,422						
SW Christchurch		3,791	-3,256	-46.20	-29.42	21.16	Neg
Lyttelton	4,063	2,038	-2,025	-49.84	-38.48	2.59	Neg
Hinds	701	350	-351	-50.07	-30.46	8.54	Neg
Te Ngawai	2,417	1,200	-1,217	-50.35	-13.48	17.97	Neg
Temuka	3,631	1,782	-1,849	-50.92	-28.25	3.95	Neg
Mayfield-Mt Somers	835	400	-435	-52.10	-32.32	-4.72	Neg
Glenmark-Waikari	3,268	1,373	-1,895	-57.99	-25.68	-0.46	Neg
Linwood	6,118	2,345	-3,773	-61.67	-47.02	6.21	Neg
Riccarton St James	3,722	1,421	-2,301	-61.82	-28.47	48.97	Neg
Sydenham	5,150	1,420	-3,730	-72.43	-36.82	13.04	Neg
Ross & S Westland	1,661	354	-1,307	-78.69	-57.08	4.48	Neg
Pukaki		2,689	2,689		***	-11.99	
Kumara	178		-178	-100.00			
Woodend			***	***	-11.92	88.38	
Tuahiwi		188	188	***	-18.63	61.54	
	348,655	307,292	-41,363	-11.86			

DUNEDIN	Acts HC 1986	Acts HC 2006	Acts HC Incrse	Acts HC % Inc	Ang Pop % Inc	Tot Pop % Inc	
Balclutha	4,080	6,702	2,622	64.26	-31.27	-12.79	Pos
Uppr Clutha	3,414	5,586	2,172	63.62	16.01	72.48	Pos
Roslyn	6,186	7,461	1,275	20.61	-40.92	-9.34	Pos
Taieri	4,059	4,614	555	13.67	-12.99	18.46	Pos
Pt Chas-Wgtn	2,351	2,314	-37	-1.57	-35.98	-8.44	Pos
Waimea Plns	2,257	2,194	-63	-2.79	-38.61	-18.28	Pos
Cathedral	8,526	7,878	-648	-7.60	-33.33	26.09	Pos
Wakatipu	4,325	3,921	-404	-9.34	51.93	175.64	Neg
Gladstone	4,810	4,212	-598	-12.43	-38.70	-5.19	Pos
Oamaru	5,587	4,448	-1,139	-20.39	-25.30	-8.07	Pos
Caversham	6,003	4,315	-1,688	-28.12	-42.90	-4.97	Pos
Brockville	388	240	-148	-38.14	-49.09	-12.94	Pos
St Kilda	3,766	2,314	-1,452	-38.56	-43.04	0.68	Pos
Dunstan	5,580	3,329	-2,251	-40.34	-24.70	4.39	Neg
Waitaki-N Oamaru	3,985	2,288	-1,697	-42.58	-40.11	-12.65	Eq
West Southland	2,045	1,169	-876	-42.84	-43.62	-20.46	Eq
Gore	5,683	3,098	-2,585	-45.49	-42.44	-15.01	Eq
St Matthew's	5,091	2,751	-2,340	-45.96	-48.61	28.86	Eq

East Otago	2,753	1,400	-1,353	-49.15	-33.88	2.57	Neg
Mornington	5,077	2,559	-2,518	-49.60	-46.63	-4.70	Eq
Winton	2,642	1,324	-1,318	-49.89	-35.27	-8.14	Neg
Otago Peninsula	7,235	3,323	-3,912	-54.07	-38.75	-0.27	Neg
Milton-Tuapeka	1,973	887	-1,086	-55.04	-45.20	-12.31	Neg
Maniototo	985	400	-585	-59.39	-37.42	-5.73	Neg
All Saints	5,125	1,860	-3,265	-63.71	-19.78	37.22	Neg
NE Valley	3,450	1,136	-2,314	-67.07	-45.09	2.90	Neg
Invercargill	9,946				-53.15		***
Nth Invgill	8,775				-42.87		***
Inv-Ninv		5,821	-12,900	-68.91	-51.37	-13.91	Neg
Fiordland	2,405	707	-1,698	-70.60	-36.71	4.47	Neg
Green Island	4,689	1,241	-3,448	-73.53	-39.68	-2.67	Neg
Wyndham	1,543	289	-1,254	-81.27	-58.60	-25.32	Neg
Stewart Is	176	14	-162	-92.05	-61.11	-6.94	Neg
Bluff	411	0	-411	***	-49.20	-28.98	***
Tapanui	2,415	86	-2,329	***	***	***	***
	137,736	89,881	-47,855	-34.74			

NELSON	Acts HC 1986	Acts HC 2006	Acts HC Incrse	Acts HC % Inc	Ang Pop % Inc	Tot Pop % Inc	
Spring Creek	965	2,386	1,421	147.25	-5.46	52.51	Pos
Blenheim	10,112	18,000					
Blenheim Sth	***	4,825	12,713	125.72	-16.07	25.59	Pos
Wairau Vall	988	2,084	1,096	110.93	-9.76	32.51	Pos
Greymouth	4,458	8,236	3,778	84.75	-36.66	-2.56	Pos
Atawhai-Hira	2,601	4,623	2,022	77.74	-14.38	42.75	Pos
Westport	2,670	***					
Granity Karamea	514	***					
Buller	***	4,903	1,719	53.99	-47.61	-11.04	Pos
All Saints	6,607	4,596					
Victory	***	5,141	3,130	47.37	-43.89	21.26	Pos
Richmond	4,881	6,324	1,443	29.56	-5.89	57.00	Pos
Cobden-Runanga	2,220	2,800	580	26.13	-42.46	-3.31	Pos
Wakefield	1,755	2,043	288	16.41	-18.57	53.00	Pos
Motueka	6,171	4,239					
Mapua	***	2,888	956	15.49	-23.12	30.82	Pos
Cathedral	10,323	11,833	1,510	14.63	-39.43	7.01	Pos
Picton	3,597	3,207	-390	-10.84	-16.06	23.48	Pos
Stoke	8,281	7,000	-1,281	-15.47	-21.07	41.56	Pos
Havelock Sounds	1,930	1,562	-368	-19.07	-19.01	36.15	Eq
Tahunanui	4,077	3,297	-780	-19.13	-54.95	-0.99	Pos
Awatere	992	800	-192	-19.35	-41.41	3.64	Pos
Waimea	2,503	2,000	-503	-20.10	4.94	65.73	Neg
Motupiko-Tapawera	731	524	-207	-28.32	-44.37	16.65	Pos
Murchison	183	125	-58	-31.69	-55.90	-3.98	Pos
Kaikoura	3,368	2,153	-1,215	-36.07	-36.53	10.12	Eq
Golden Bay	2,961	1,499	-1,462	-49.38	-39.13	12.83	Neg
Ahaura	340	***					
Reefton	1,520	***					
Reefton-Grey Vall	***	730	-1,130	-60.75	-51.17	-10.39	Neg
	84,748	107,818	23,070	27.22			

WAIAPU	Acts HC 1986	Acts HC 2006	Acts HC Incrse	Acts HC % Inc	Ang Pop % Inc	Tot Pop % Inc	
Omokoroa	380	3,648	3,268	860.00	32.64	91.88	Pos
Tauranga	10,160	19,413	9,253	91.07	8.82	83.17	Pos
Rotorua	12,402	9,840					
West Rotorua		3,442	880	7.10	-37.09	11.54	Pos
Mt Maunganui	8,508	7,424					
Papamoa		793	-291	-3.42	48.39	29.88	Neg
Taupo	10,775	10,287	-488	-4.53	-23.30	33.32	Pos
Taradale	11,319	10,283	-1,036	-9.15	-6.93	31.85	Eq
Te Puke	6,580	5,963	-617	-9.38	-24.28	42.30	Pos
Puketapu	1,009	852	-157	-15.56	-15.61	26.86	Eq
Hastings	8,189	6,625	-1,564	-19.10	-35.95	7.57	Pos
Flaxmere	1,083	856	-227	-20.96	-45.58	-1.64	Pos
Whakatane	8,000	6,304	-1,696	-21.20	-31.93	14.67	Pos
Otumoetai	8,518	6,353	-2,165	-25.42	-29.91	17.11	Pos
Waipaoa	2,398	1,733	-665	-27.73	-24.19	-8.46	Neg
Cathedral	13,217	8,929	-4,288	-32.44	-43.91	-4.60	Pos
Gate Pa	6,118	4,126	-1,992	-32.56	0.52	62.65	Neg
Clive	800	486	-314	-39.25	-28.12	12.96	Neg
Gisborne	11,074	6,723					
Te Hapara	3,851	2,030	-6,172	-41.35	-22.71	1.56	Neg
Havelock Nth	12,776	7,283	-5,493	-42.99	-3.91	31.37	Neg
Waikohu	81	871	790	***	-43.27	-25.46	
Mahora	5,000	2,807	-2,193	-43.86	-36.30	9.21	Neg
Dannevirke	6,217	4,520					
Porangahau	1,076	10					
Takapau	3,077	273					
Waipawa	4,124	1,212					
Waipukurau	4,410	3,705					
Weber MD		258					
Woodville	1,492	965					
Ruahine			-9,453	-46.35	-37.63	-5.05	Neg
Opotiki	6,400	3,390	-3,010	-47.03	-24.12	13.41	Neg
St Augustine's	8,541	4,192	-4,349	-50.92	-49.57	-1.28	Eq
Westshore	2,277	966	-1,311	-57.58	-32.33	10.41	Neg
Wairoa	5,945	2,347	-3,598	-60.52	-34.53	-21.20	Neg
Riverslea	6,509	2,548	-3,961	-60.85	-36.77	9.70	Neg
Edgecumbe-Kawerau	5,157	1,822	-3,335	-64.67	-52.04	-13.22	Neg
Tamatea	...	261	261	***	-50.17	-15.59	
Turangi	80	970	890	***	-24.41	2.49	
East Coast	...	633	633	***	-40.23	-9.72	
Reporoa				***	-45.00	3.68	
Murupara				***	-44.26	-5.39	
	197,543	155,143	-42,400	-21.46			

WAIKATO	Acts HC 1986	Acts HC 2006	Acts HC Incrse	Acts HC % Inc	Ang Pop % Inc	Tot Pop % Inc	
Bell Block	683	2,759	2,076	303.95	-31.83	13.66	Pos
Piopio	853	1,801	948	111.14	-50.46	-14.99	Pos
Katikati	3,063	5,915	2,852	93.11	15.59	82.89	Pos
Cambridge	9,450	10,191					
Tamahere		2,900	3,641	38.53	-2.00	39.65	Pos
Forest Lake	8,757	8,557					
Bryant Park		3,272	3,072	35.08	-28.55	28.40	Pos
Waihi	4,803	2,628					
Waihi Beach		1,199					
Whangamata		2,142	1,166	24.28	-19.06	27.46	Pos
Hamilton	11,106	13,027					
Hamilton East		555	2,476	22.29	-40.59	16.45	Pos
Hillcrest	3,682	3,845	163	4.43	-45.63	26.55	Pos
Te Kauwhata	3,077	3,160	83	2.70	-36.67	7.12	Pos
Kawhia	400	397	-3	-0.75	-40.23	-13.97	Pos
Morrinsville	4,931	4,838	-93	-1.89	-35.82	7.62	Pos
Melville	4,683	4,428	-255	-5.45	-37.79	20.96	Pos
New Plymouth	14,250	13,222	-1,028	-7.21	-46.79	-2.04	Pos
Putaruru	3,262	2,958	-304	-9.32	-45.63	-10.80	Pos
Tokoroa	3,139	2,842	-297	-9.46	-53.09	-27.24	Pos
Eltham	2,129	1,871	-258	-12.12	-51.43	-18.46	Pos
Raglan	2,264	1,958	-306	-13.52	-16.94	95.43	Pos
Ngaruawahia	3,235	2,785	-450	-13.91	-19.94	30.17	Pos
Matamata	6,588	5,541	-1,047	-15.89	-32.09	3.42	Pos
Fitzroy	7,982	6,678	-1,304	-16.34	-39.30	-2.11	Pos
Stratford	5,821	4,796	-1,025	-17.61	-43.41	-13.01	Pos
Inglewood	3,171	2,580	-591	-18.64	-39.06	-2.28	Pos
Huntly	3,158	2,566	-592	-18.75	-60.06	-22.67	Pos
West New Plymouth	6,467	5,135	-1,332	-20.60	-45.19	-0.33	Pos
Te Aroha	5,500	4,096	-1,404	-25.53	-42.11	-4.62	Pos
Chartwell	4,251	3,113	-1,138	-26.77	51.92	132.61	Pos
Tirau	2,415	1,697	-718	-29.73	-40.46	-4.03	Pos
Te Kuiti	2,971	1,974	-997	-33.56	-46.43	-7.12	Pos
W Hamilton	10,862	7,019	-3,843	-35.38	-31.22	37.79	Neg
Otorohanga	3,491	2,192	-1,299	-37.21	-39.47	-2.26	Eq
Taumarunui-Ohura	4,629	2,901	-1,728	-37.33	-56.95	-23.97	Neg
Brooklands	2,871	1,748	-1,123	-39.12	-30.23	14.97	Pos
Orakau	2,128	1,262	-866	-40.70	-43.76	2.17	Neg
Te Awamutu	9,418	5,287	-4,131	-43.86	-26.75	24.92	Neg
Hawera	8,051	4,413	-3,638	-45.19	-43.96	-8.83	Neg
Paeroa	3,318	1,722	-1,596	-48.10	-50.45	1.03	Eq
Waitara	6,183	3,071	-3,112	-50.33	-45.12	-4.00	Neg
Claudelands	9,232	4,434	-4,798	-51.97	-38.17	16.07	Neg
Manaia	2,738	1,134	-1,604	-58.58	-56.77	-21.42	Neg
Okato	2,250	700	-1,550	-68.89	-38.24	4.00	Neg
Waverley-Waitotara	1,750	383	-1,367	-78.11	-42.44	-1.25	Neg
Opunake	2,965	545	-2,420	-81.62	-47.80	-21.39	Neg
Patea	2,114	339	-1,775	-83.96	-60.55	-25.34	Neg
Mangakino	2,071	242	-1,829	-88.31	-56.73	-24.66	Neg
	206,162	172,818	-33,344	-16.17			

WELLINGTON	Acts HC 1986	Acts HC 2006	Acts HC Incrse	Acts HC % Inc	Ang Pop % Inc	Tot Pop % Inc	
Johnsonville	5,651	5,517					
Churton Park		3,466	3,332	58.96	-25.40	48.84	Pos
Waikanae	10,207	15,123	4,916	48.16	7.03	70.59	Pos
Pohangina	2,000	2,942	942	47.10	-24.07	13.64	Pos
Kelburn	3,184	3,943	759	23.84	-32.05	9.17	Pos
Kapiti	11,954	14,781	2,827	23.65	-3.45	61.81	Pos
PN All SS	19,516	23,858	4,342	22.25	-28.29	23.82	Pos
Pauatahanui	7,463	6,860					
Whitby		2,223	1,620	21.71	-22.77	37.58	Pos
Masterton Sth	5,153	6,072	919	17.83	-35.06	-0.42	Pos
Hataitai-Kilbirnie	6,056	7,122	1,066	17.60	-32.35	14.68	Pos
Island Bay	4,092	4,781	689	16.84	-38.84	14.95	Pos
Carterton	5,645	6,450	805	14.26	-28.59	10.35	Pos
Tawa-Linden	11,475	13,000	1,525	13.29	-37.25	8.05	Pos
Newlands	2,908	3,184	276	9.49	-48.54	15.76	Pos
Silverstream	5,222	5,415	193	3.70	-38.86	-3.59	Pos
Northland	2,109	2,175	66	3.13	-34.90	8.20	Pos
Levin	10,835	10,949	114	1.05	-36.56	0.38	Pos
Greytown	2,905	2,933	28	0.96	-27.02	8.24	Pos
PN St Matt	5,346	5,327	-19	-0.36	-43.62	1.52	Pos
Upper Hutt	6,634	6,329	-305	-4.60	-35.31	5.72	Pos
Sth Wairarapa	3,253	3,066	-187	-5.75	-34.20	-2.71	Pos
Wgtn Cathedral	13,271	12,447	-824	-6.21	-9.43	59.84	Eq
Castlecliff	3,233	2,921	-312	-9.65	-56.61	-17.17	Pos
Wadestown	4,305	3,878	-427	-9.92	-33.53	3.84	Pos
Waiwhetu	6,592	5,701	-891	-13.52	-28.62	14.07	Pos
Petone	4,203	3,569	-634	-15.08	-39.71	-1.64	Pos
Trentham	6,605	5,518	-1,087	-16.46	-44.97	8.42	Pos
Lyall Bay	4,296	3,563	-733	-17.06	-39.52	19.44	Pos
Wanganui CC	16,986	14,018	-2,968	-17.47	-35.17	-1.15	Pos
Miramar	4,061	4,992					
Seatoun	4,365	1,776	-1,658	-19.68	-44.21	13.24	Pos
Otaki	4,345	3,479	-866	-19.93	-20.20	28.68	Eq
Lower Hutt	16,628	12,500	-4,128	-24.83	-39.88	14.35	Pos
Eastbourne	6,745	4,763	-1,982	-29.38	-30.82	1.55	Eq
Feilding	9,231						
Kiwitea	1,417						
Oroua		7,490	-3,158	-29.66	-32.68	7.18	Eq
PN St Peter's	10,012	6,996	-3,016	-30.12	-33.30	19.09	Eq
Masterton	9,774	6,699	-3,075	-31.46	-27.95	4.29	Neg
Wellington Sth	2,775	1,867	-908	-32.72	-43.67	11.52	Pos
Porirua	2,278	1,500	-778	-34.15	-67.36	-12.18	Pos
Stokes Valley	3,745	2,456	-1,289	-34.42	-50.42	-5.32	Pos
Gonville	4,900	3,184	-1,716	-35.02	-45.81	2.65	Pos
Roseneath	4,625	3,000	-1,625	-35.14	-20.00	8.43	Neg
Karori	15,001						
Karori West	2,305	10,952	-6,354	-36.72	-36.91	9.75	Eq
Wgtn St Mark	4,105	2,519	-1,586	-38.64	-16.25	118.46	Neg

Wanganui PD	2,618						
Wanganui East	4,799						
Eastern Wanganui		4,327	-3,090	-41.66	-44.27	-5.41	Eq
Avalon	3,118	5,105			-34.97	19.44	Pos
Taita	8,446	1,591			-59.27	11.97	Neg
			-4,868	-42.10	-46.97	15.37	Neg
Wgtn St Peter	6,758	3,803	-2,955	-43.73	-2.83	118.46	Neg
Brooklyn	2,606	1,449	-1,157	-44.40	-38.49	16.88	Neg
Ruapehu	1,594	870	-724	-45.42	-58.18	-34.35	Pos
Taihape	2,832	1,404	-1,428	-50.42	-44.94	-23.16	Neg
Wainui HT	2,695						
Wainui St Jn	5,847	4,136	-4,406	-51.58	-51.78	-8.75	Eq
Foxton	2,916						
Shannon	2,234	2,464	-2,686	-52.16	-37.68	7.90	Neg
Shannon-Foxton							
Pahiatua	5,205	2,535					
Eketahuna	2,602	1,162					
Pongaroa	327		-4,437	-54.55	-51.01	-20.83	Eq
Titahi Bay	1,719	742	-977	-56.84	-54.51	-2.07	Eq
Khandallah	6,834						
Ngaio	5,147						
Onslow		4,992	-6,989	-58.33	-33.44	13.28	Neg
Tinui	1,500	610	-890	-59.33	-40.00	0.90	Neg
Naenae	4,500	1,778	-2,722	-60.49	-61.12	-9.32	Eq
Marton	4,611						
Bulls-Rongotea	3,454						
Huntermville	1,846						
Rangitikei		4,902	-5,009	-94.51	-39.74	-7.95	Neg
Milson		659	659	***	***	10.40	***
	381,619	323,833	-57,786	-15.14			

DIOCESAN SUMMARY

	1986	2006	+/-	% +/-			
Auckland	465,055	405,218	-59,837	-12.87			
Christchurch	348,655	307,292	-41,363	-11.86			
Dunedin	137,736	89,881	-47,855	-34.74			
Nelson	84,748	107,818	23,070	27.22			
Waiapu	197,543	155,143	-42,400	-21.46			
Waikato	206,162	172,818	-33,344	-16.17			
Wellington	381,619	323,833	-57,786	-15.14			
TOTAL	1,821,518	1,562,003	259,515	-14.25			

APPENDIX 12
Parishes: Attendance Quotient
Average Annual Attendance (2000-10)
divided by
Non-Maori Anglican Population (2006)

Note: Two calculations have been made for cooperating parishes. The first relates to the total population of the participating denominations. This is a more accurate measure than the second which relates only to the Anglican population.

DIOCESE OF AUCKLAND

AQ 1	AQ 2	AQ 3	AQ 4
Under 2.50	2.50-3.75	3.75-5.00	Over 5.00
URBAN	URBAN	URBAN	URBAN
Glenfield 0.82	Balmoral 2.62	Panmure 3.87	Remuera St Aidan 5.04
Bucklands B 0.91/1.82	E Tamaki 2.67	Mt Eden 3.90	Onehunga 6.46
Glen Eden 0.92	Massey 2.69	Birkdale 4.06	Otahuhu 8.25
Albany 0.96	Howick 2.70	Papatoetoe 4.14	Devonport 8.26
Huapai 1.02/1.16	Northcote 2.80	Avondale 4.27	Auck St Matthew 9.26
Kamo 1.33	St Heliers 2.88	Ponsonby 4.83	Hillsborough 9.26
Pt Chevalier 1.38	Mt Albert 2.91	Lynfield 4.90/6.06	Auck, Cathedral 16.54
Titirangi 1.42	Henderson 3.00	Epsom St Andrew 4.99	Clendon 20.85
Manurewa 1.47	Tamaki 3.09		Blockhouse Bay 22.42
Tuakau 1.63	Whangarei C 3.17		Epsom St George 22.98
Onerahi 1.71	Takapuna 3.20		Auck St Paul 51.68
New Lynn 1.73	Campbells Bay 3.25		
Glen Innes 1.73/5.60	Pukekohe 3.26		
Papakura 1.78	Meadowbank 3.42		
Maunu 1.78	Royal Oak 3.42		
Milford 1.85	Remuera St Mark 3.50		
Mt Roskill 1.88			
Torbay 1.91			
Grey Lynn 1.94			
Ellerslie 1.95			
Birkenhead 1.99			
Pakuranga 2.09			
Kohimarama 2.10			
Hibiscus Coast 2.11			
Mangere East 2.14			
Whangaparaoa 2.18			
Orakei 2.33			
Te Atatu 2.37			
One Tree Hill 2.42			
RURAL	RURAL	RURAL	RURAL
Wellsford 0.99	Mercury Bay 2.52	S Hokianga 3.87/6.78	Ruawai 5.90/10.59
Waiuku 1.62	Tutukaka C 2.54/4.54	N Hokianga 3.98/6.72	Russell 9.98
Helensville 1.66/1.99	Hauraki PI 2.63/5.15	Kawakawa 4.39	
Coromandel 2.07	Thames 2.77	Tairua 4.40	
Pohutukawa 2.07	Kerikeri 2.81	Nthn Wairoa 4.43	
Bombay 2.22	Mauku 2.86	Clevedon 4.53	
	Paparoa 2.91	Kaitaia 4.77	
	Bream Bay 2.93		
	Warkworth 3.19		
	Waimate N 3.22		
	Waiheke 3.44		
	Paihia 3.58		

DIOCESE OF CHRISTCHURCH

AQ 1	AQ 2	AQ 3	AQ 4
Under 2.50	2.50-3.75	3.75-5.00	Over 5.00
URBAN	URBAN	URBAN	URBAN
Bishopdale 0.81	Woolston 2.74	Kensington 4.18	Cathedral 0.00*
Nth Brighton 0.96	Ashburton 2.78	Uppr Riccarton 4.31	Merivale 5.04
Kaiapoi 1.54	Halswell 2.89	Papanui 4.50	Hanmer 5.20
Belfast 1.56	Riccarton 3.04	Highfield 4.52	Lyttelton 5.21
Burwood 1.91	New Brighton 3.06	Burnside 4.85	Mt Herbert 6.07
Hornby 1.92	St Albans 3.19		Bryndwr 7.02
Heathcote 1.93	Aranui 3.35		Sydenham 7.56
SW Chch 1.95	Linwood 3.39		Avonside 5.61
Tinwald 2.10	Addington 3.45		Shirley 6.63
Marchwiell 2.21	Rangiora 3.72		Spreydon 6.72
			Chch St Luke 7.16
			Sumner 8.52
			Fendalton 8.66
			Cashmere 9.24
			Opawa 9.59
			Timaru 14.01
			Avonhead 18.04
			Chch St John 59.69
			Chch St Michael 279.13
			<i>*Is not a parish</i>
RURAL	RURAL	RURAL	RURAL
Tuahiwi 0.27	Amberley 2.57	Methven 4.13	Hokitika 5.24
St Andrews 0.95/2.33	Mackenzie 2.73/6.05	Amuri 4.34/7.20	Hororata 5.50
Hinds 1.04/2.44	Oxford 2.81	Waimate 4.35	Akaroa 6.35
Rakaia 1.64	Pegasus 2.95	Ellesmere 4.49	Geraldine 6.62
Mayfield 2.22	Waihao 2.97 (7.10)	Pukaki 4.66/10.94	Chatham Is 14.60
Glenmark 2.38	Malvern 3.04	Cheviot 4.96	
Sth Westland 2.39	Lincoln 3.54		
Te Ngawai 2.42	Temuka 3.55		

DIOCESE OF WELLINGTON

AQ 1	AQ 2	AQ 3	AQ 4
Under 2.50	2.50-3.75	3.75-5.00	Over 5.00
URBAN	URBAN	URBAN	URBAN
Brooklyn 1.51/2.63	PN St Peter 2.66	Pauatahanui 3.61	Northland 5.19
Titahi Bay 1.73	Pohangina 2.68	Porirua 3.85	Wanganui 5.23
Milson 2.04/4.01	Upper Hutt 2.81	Whitby 3.88	Lower Hutt 5.67
Onslow 2.13	Naenae 2.88	Kapiti 3.89	Wgtn, St Peter 5.98
Taita 2.49	PN St Matthew 2.93	Wgtn Sth 4.06	Petone 6.00
	Wainuiomata 2.99	Newlands 4.07	Eastbourne 6.13
	Gonville 3.01	Island Bay 4.32	Karori 6.16
	Masterton 3.06	Levin 4.36	Lyall Bay 6.16
	Stokes Valley 3.12	Johnsonville 4.45	Wadestown 6.32
	Silverstream 3.25		Waiwhetu 6.55
	East Wanganui 3.28		Castlecliff 6.78
	Oroua 3.31		Roseneath 7.03
	Miramar 3.32		Tawa 7.59
	Wgtn, St Mark 3.37		Kelburn 7.66
	Trentham 3.38		PN All SS 8.25
			Churton Pk 8.57
			Avalon 9.76
			Waikanae 10.58
			Hataitai 10.58/11.27
			Wgtn, Cathedral 32.41
RURAL	RURAL	RURAL	RURAL
Ruapehu 1.76	Rangitikei 2.56	Otaki 3.73	Greytown 5.74
Foxton 1.89	Taihape 2.84	Sth Wairarapa 3.88	
	Tinui 3.11	Carterton 4.44	
	Eketahuna 3.30	Pahiatua 4.76	

DIOCESE OF WAIAPU

AQ 1	AQ 2	AQ 3	AQ 4
Under 2.50	2.50-3.75	3.75-5.00	Over 5.00
URBAN	URBAN	URBAN	URBAN
Tamatea 0.95/2.11	Riverslea 2.53	Taradale 3.84	Tauranga 5.19
Clive 1.32/2.49	Napier, St Aug 2.64		Hastings 5.19
Flaxmere 1.46/2.07	Havelock Nth 2.69		Napier, Cathedral 8.42
Mt Maunganui 1.53	West Rotorua 2.88		
Westshore 1.99	Gate Pa 2.95		
Papamoa E 2.15	Taupo 2.96		
Rotorua 2.19	Omokoroa 3.01/5.17		
Mahora 2.20			
Te Hapara 2.20			
Otumoetai 2.21			
Gisborne 2.34			
Whakatane 2.41/2.74			
RURAL	RURAL	RURAL	RURAL
Porangahau 0.47	Waipawa 2.65	East Coast 3.61	Opotiki 5.26
Reporoa 0.94/1.78	Te Puke 2.80	Weber 3.63	
Takapau 1.05/1.75	Waikohu 3.04/4.93	Dannevirke 3.77	
Puketapu 1.61	Wairoa 3.11		
Waipaoa 1.72	Waipukurau 3.32		
Turangi 2.07/3.39	Woodville 3.42		
Edgecumbe 2.48			

DIOCESE OF WAIKATO & TARANAKI

AQ 1	AQ 2	AQ 3	AQ 4
Under 2.50	2.50-3.75	3.75-5.00	Over 5.00
URBAN	URBAN	URBAN	URBAN
Hamilton East 1.02	Tokoroa 2.52	Hawera 4.11	Fitzroy 5.05
Bell Block 1.50/2.69	Ngaruawahia 2.67	Tamahere 4.76	W Hamilton 5.25
Chartwell 1.87/3.51	Hillcrest 2.69/5.57		Forest Lake 11.26
Bryant Park 1.90/3.81	Claudeland 2.70		New Plymouth 14.30
Brooklands 1.93/3.46	W N Plymouth 2.72		Hamilton, Cath 19.17
Gordonton 2.09	Te Awamutu 3.03		
Melville 2.41	Cambridge 3.03		
RURAL	RURAL	RURAL	RURAL
Okato 0.88/1.59	Mangakino 2.52	Waihi 4.00	Katikati 5.62
Waverley 1.29/2.43	Paeroa 2.69	Putaruru 4.13/4.74	Piopia 5.64/8.75
	Kawhia 2.78	Te Aroha 4.23	Huntly 5.95
	Inglewood 3.02	Orakau 4.30	Te Kauwhata 8.02
	Otorohanga 3.03	Eltham 4.32	Tirau 8.39/17.73
	Whangamata 3.14	Stratford 4.38	
	Patea 3.30	Opunake 4.44	
	Morrinsville 3.53	Taumarunui 4.57	
	Waihi Bch 3.74	Te Kuiti 4.76	
		Raglan 4.78	
		Matamata 4.84	
		Waitara 4.90	
		Manaia 5.00	

DIOCESE OF NELSON

AQ 1	AQ 2	AQ 3	AQ 4
Under 2.50	2.50-3.75	3.75-5.00	Over 5.00
URBAN	URBAN	URBAN	URBAN
	Wairau V 2.98	Blenheim S 4.10	Stoke 5.17
	Richmond 3.32	Cobden 4.84	Atawhai 5.19
		Spring Ck 4.91	Tahunanui 6.13
			Blenheim 6.47
			Greymouth 7.65
			Victory 11.04
			Nelson, All Saints 11.93
			Cathedral 15.99
RURAL	RURAL	RURAL	RURAL
Murchison 1.77	Reefton 2.54	Motueka 3.55	Waimea 5.92
	Havelock 3.40	Wakefield 4.62	Golden Bay 5.92
		Motueka 3.55	Awatere 6.35/9.61
		Picton 4.68	Motupiko 8.76
		Kaikoura 4.84	Mapua 9.19
		Buller 4.92	

DIOCESE OF DUNEDIN

AQ 1	AQ 2	AQ 3	AQ 4
Under 2.50	2.50-3.75	3.75-5.00	Over 5.00
URBAN	URBAN	URBAN	URBAN
Brockville 1.38/4.91	NE Valley 2.57	Dunedin, All Saints 3.78	Oamaru 5.10
Green Island 1.73	Invercargill 2.68	Waitaki 3.92	Pt Chalmers 5.72
	Otago Peninsula 3.15	Wakatipu 4.02	Mornington 6.20
	Gladstone 3.21	Taieri 4.04	Roslyn 7.91
	N Invercargill 3.28	Caversham 4.43	Cathedral 33.01
	Gore 3.38	St Kilda 4.82	Dunedin, St Matt 83.51
RURAL	RURAL	RURAL	RURAL
Bluff 0.00/0.00	Winton 2.70	East Otago 3.79	Balclutha 11.45
Maniototo 1.27	Milton 2.70	Stewart Is 4.72	
Wyndham 1.70	Dunstan 2.87	Uppr Clutha 4.73	
	W Southland 2.97	Waimea Pln 4.97	
	Fiordland 3.25		

Attendance Quotient: Diocesan Summary

	A	B	C	D			
URBAN	Under 2.50	2.50- 3.75	3.75- 5.00	Over 5.00	Total	A+B	C+D
Auckland	29	16	8	11	64	45	19
Christchurch	10	10	5	19	44	20	24
Wellington	5	15	9	20	49	20	29
Waiaapu	12	7	1	3	23	19	4
Waikato	7	7	2	5	21	14	7
Nelson	0	2	3	8	13	2	11
Dunedin	2	6	6	6	20	8	12
Total	65	63	34	72	234	128	106
RURAL							
Auckland	6	12	7	2	27	18	9
Christchurch	8	8	6	5	27	16	11
Wellington	2	4	4	1	11	6	5
Waiaapu	7	6	3	1	17	13	4
Waikato	2	9	13	5	29	11	18
Nelson	1	2	6	5	14	3	11
Dunedin	3	5	4	1	13	8	5
Total	29	46	43	20	138	75	63
TOTAL							
Auckland	35	28	15	13	91	63	28
Christchurch	18	18	11	24	71	36	35
Wellington	7	19	13	21	60	26	34
Waiaapu	19	13	4	4	40	32	8
Waikato	9	13	15	10	50	22	25
Nelson	1	4	9	13	27	5	22
Dunedin	5	11	10	7	33	16	17
Total	94	109	77	92	372	203	169

PERCENTAGES

URBAN	Under 2.50	2.50- 3.75	3.75- 5.00	Over 5.00	Total	A+B	C+D
Auckland	45.3	25.0	12.5	17.2	100.0	70.3	29.7
Christchurch	22.7	22.7	11.4	43.2	100.0	45.5	54.5
Wellington	10.2	30.6	18.4	40.8	100.0	40.8	59.2
Waiapu	52.2	30.4	4.3	13.0	100.0	82.6	17.4
Waikato	33.3	33.3	9.5	23.8	100.0	66.7	33.3
Nelson	0.0	15.4	23.1	61.5	100.0	15.4	84.6
Dunedin	10.0	30.0	30.0	30.0	100.0	40.0	60.0
Total	27.8	26.9	14.5	30.8	100.0	54.7	45.3

RURAL							
Auckland	22.2	44.4	25.9	7.4	100.0	66.7	33.3
Christchurch	29.6	29.6	22.2	18.5	100.0	59.3	40.7
Wellington	18.2	36.4	36.4	9.1	100.0	54.5	45.5
Waiapu	41.2	35.3	17.6	5.9	100.0	76.5	23.5
Waikato	6.9	31.0	44.8	17.2	100.0	37.9	62.1
Nelson	7.1	14.3	42.9	35.7	100.0	21.4	78.6
Dunedin	23.1	38.5	30.8	7.7	100.0	61.5	38.5
Total	21.0	33.3	31.2	14.5	100.0	54.3	45.7
TOTAL							
Auckland	38.5	30.8	16.5	14.3	100.0	69.2	30.8
Christchurch	25.4	25.4	15.5	33.8	100.0	50.7	49.3
Wellington	11.7	31.7	21.7	35.0	100.0	43.3	56.7
Waiapu	47.5	32.5	10.0	10.0	100.0	80.0	20.0
Waikato	18.0	26.0	30.0	20.0	94.0	44.0	50.0
Nelson	3.7	14.8	33.3	48.1	100.0	18.5	81.5
Dunedin	15.2	33.3	30.3	21.2	100.0	48.5	51.5
Total	25.3	29.3	20.7	24.7	100.0	54.6	45.4

Attendance Quotient: Diocesan Summary 2000-10

	Urban Metro	Urban Main	Urban Secondary	Urban Minor	Rural	TOTAL
Auckland	3.63	2.13	2.83	3.22	3.95	3.51
Christchurch	6.19	4.06	0.00	4.02	3.71	5.47
Wellington	5.50	4.62	4.03	3.33	3.19	4.87
Waiapu	...	3.17	2.88	3.25	2.05	3.09
Waikato	...	4.56	3.45	4.16	5.76	4.44
Nelson	...	7.31	5.50	4.51	6.30	5.92
Dunedin	...	5.57	4.14	4.49	3.40	4.94
TOTAL	4.70	4.21	4.06	3.77	3.94	4.34

APPENDIX 13

Anglican Affiliation: Auckland Isthmus (with maps)

Anglican affiliation in the Auckland Isthmus: 2006

Note: Colour references are to those on Map 3.5; numbers in 1st column refer to Census Area Units shown on map.

Abbreviations:

A/T	% Anglicans/Total Population	Map 3.5
RC/T	% Roman Catholics/Total Population	Map 3.6
Pr/T	% Presbyterians/Total Population	Map 3.7
M/T	% Methodists/Total Population	
OthRel	% Other Religion/Total Population	Map 3.13
NoRel	% No Religion/Total Population	Map 3.14
E/T	% European/Total Population	Map 3.9
P/T	% Pacific Islands/Total Population	Map 3.11
A/T	% Asian/Total Population	Map 3.12
P+A	% Pacific Islands + % Asian/Total Population	
Dep	Deprivation Level	Map 3.15

RED Anglican affiliation 15%+

		A/T	RC/T	Pr/T	M/T	OthRel	NoRel	E/T	P/T	A/T	P+A	Dep
41	Waiata	32.14	15.30	9.74	1.83	5.64	24.45	77.53	0.66	10.47	11.13	1
40	Orakei S	30.30	15.94	10.60	1.05	4.64	25.83	76.71	0.70	11.73	12.43	1
39	Waitaramoa	29.63	13.50	10.80	1.54	4.71	26.00	73.07	1.16	13.19	14.35	1
33	Parnell E	28.39	12.60	7.76	1.66	3.46	31.99	78.39	1.66	7.62	9.28	1
38	Remuera W	25.99	13.55	8.66	1.29	4.88	31.34	71.61	1.66	14.29	15.95	2
35	Mt Hobson	24.67	15.56	7.56	1.78	7.33	24.89	57.68	3.56	25.61	29.17	4
48	St Heliers	24.59	15.57	14.38	1.39	3.66	25.79	78.56	1.13	6.68	7.81	1
47	Kohi E	24.37	16.72	12.02	1.51	4.79	25.71	75.80	0.34	8.57	8.91	1
42	Meadowbank N	22.45	16.32	8.67	2.19	6.87	27.57	72.32	3.70	10.62	14.32	3
45	Mission Bay	20.86	15.72	9.51	1.96	7.05	29.31	70.32	1.40	13.97	15.37	2
46	Kohi W	20.35	15.26	12.86	1.48	4.16	26.27	72.25	0.74	7.96	8.70	1
34	Parnell W	19.78	13.23	7.51	1.31	3.65	33.43	70.50	1.59	9.30	10.89	4
49	Glendowie	19.64	15.12	12.90	1.33	3.78	32.39	78.87	1.26	6.75	8.01	1
36	Remuera S	19.14	13.25	8.80	2.10	10.34	29.48	54.44	2.50	33.36	35.86	3
20	Herne Bay	19.13	13.60	7.12	0.96	2.98	39.96	78.75	1.49	4.14	5.63	1
44	Orakei N	19.08	15.63	8.15	2.01	8.82	27.34	64.90	7.76	9.38	17.14	6
83	OneTree Hill C	17.84	17.61	8.45	2.35	8.69	27.23	61.46	4.00	26.44	30.44	3
50	Glen Innes N	17.81	17.18	11.88	1.94	6.57	26.12	71.77	3.68	14.46	18.14	2
37	Abbotts Park	17.28	12.35	8.71	1.60	8.57	34.13	64.27	2.18	20.77	22.95	2
43	Meadowbank S	16.92	14.89	8.96	2.47	12.17	29.46	56.52	2.04	30.20	32.24	1
82	Mt St John	16.28	11.07	8.68	1.52	12.52	32.49	50.29	2.46	39.80	42.26	5
21	St Marys	15.96	18.38	6.29	0.73	4.11	38.09	75.85	2.66	5.92	8.58	2
32	Epsom S	15.33	13.70	6.98	1.55	12.06	35.83	53.83	1.38	37.21	38.59	2
68	Mt Eden E	15.33	12.13	7.17	1.21	7.83	40.90	65.31	2.97	20.59	23.56	3
16	Pt Chev W	15.15	15.94	6.02	2.57	4.69	35.43	75.40	7.26	6.81	14.07	5

PURPLE Anglican affiliation 12.5-15%

		A/T	RC/T	Pr/T	M/T	OthRel	NoRel	E/T	P/T	A/T	P+A	Dep
72	Royal Oak	14.44	16.82	7.91	2.21	9.96	30.88	59.62	3.10	27.82	30.92	2
30	Epsom N	13.85	11.26	8.05	1.65	15.41	33.33	49.57	1.30	39.34	40.64	5
67	Balmoral	13.83	13.66	5.44	1.61	7.22	41.03	66.96	4.78	17.05	21.83	4
22	Ponsonby W	13.48	15.48	7.24	3.00	3.62	41.45	73.53	12.23	5.62	17.85	4
19	Westmere	13.30	12.28	5.73	1.46	5.53	45.55	74.75	7.25	6.36	13.61	2
99	Panmure Basin	13.02	15.89	7.65	2.87	9.32	29.27	56.03	10.39	20.43	30.82	6
87	Onehunga NE	12.90	14.92	8.26	3.20	7.34	31.45	62.56	10.54	14.17	24.71	4
92	Ellerslie N	12.57	16.20	7.06	2.29	8.15	33.05	63.80	4.62	17.70	22.32	3
84	One Tree Hill E	12.56	13.82	8.03	2.62	8.03	33.53	59.58	7.97	21.25	29.22	4

BLUE Anglican affiliation 10-12.5%

		A/T	RC/T	Pr/T	M/T	OthRel	NoRel	E/T	P/T	A/T	P+A	Dep
69	Maungawhau	12.29	12.86	5.73	1.15	8.19	42.10	66.99	3.52	19.33	22.85	3
31	Epsom C	11.97	10.88	6.86	1.76	15.82	35.40	40.59	0.84	50.46	51.30	4
86	Onehunga NW	11.93	15.73	7.95	2.68	15.30	26.45	50.39	9.16	32.58	41.74	7
55	Newmarket	11.76	12.90	5.31	0.95	6.45	42.88	63.57	2.85	19.54	22.39	6
70	Mt Eden S	11.70	12.40	6.62	1.15	9.29	38.99	61.13	5.03	23.22	28.25	3
1	Freemans Bay	11.65	10.76	5.83	1.62	5.10	42.80	69.17	5.99	5.83	11.82	5
23	Ponsonby E	11.00	12.66	7.86	1.76	5.36	43.53	70.70	9.89	5.64	15.53	3
17	Pt Chevalier E	11.17	15.70	6.79	2.40	4.31	39.82	69.52	11.32	7.85	19.17	5
2	Auckland Hbr	11.17	11.17	4.51	1.18	7.52	33.40	53.22	2.04	20.60	22.64	6
66	Sherbourne	10.98	10.57	4.87	1.55	9.22	39.38	64.15	3.73	19.59	23.32	6
12	Blockhouse Bay	10.91	14.39	6.91	2.05	13.98	29.24	55.12	4.30	29.84	34.14	4
93	Ellerslie S	10.90	13.40	5.76	4.21	10.90	35.51	55.23	9.20	22.93	32.13	5
74	Hillsborough E	10.62	14.15	7.64	2.62	15.78	25.27	54.64	5.24	28.59	33.83	3
88	Onehunga SW	10.40	15.81	7.82	3.16	7.65	33.03	61.31	10.57	16.22	26.79	4

GREEN Anglican affiliation 7.5-10%

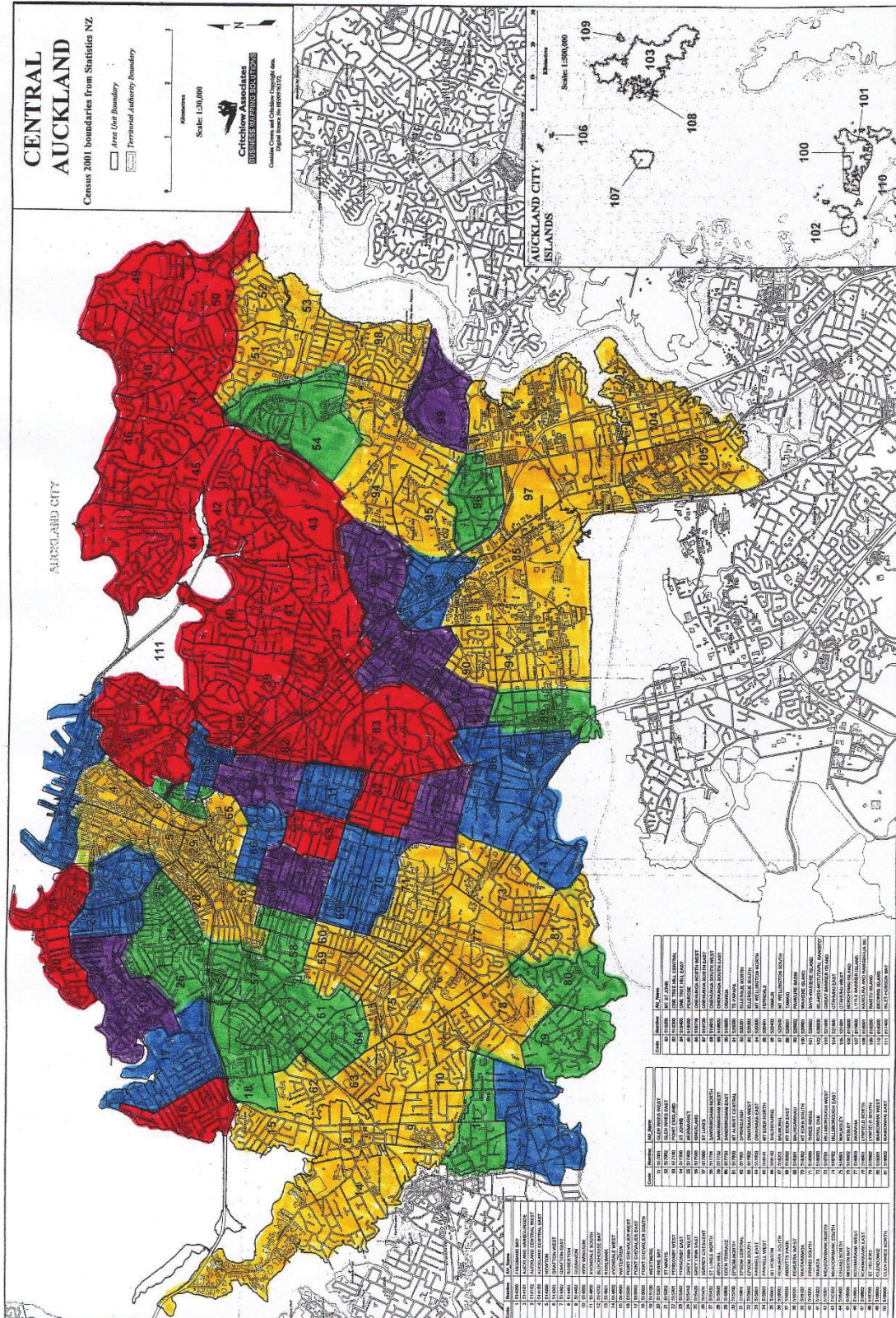
		A/T	RC/T	Pr/T	M/T	OthRel	NoRel	E/T	P/T	A/T	P+A	Dep
80	Waikowhai W	9.96	9.96	12.27	2.31	16.71	23.91	46.09	2.75	35.70	38.45	3
27	St Lukes N	9.88	15.64	5.76	4.53	4.53	41.98	62.55	12.76	11.52	24.28	3
26	Surrey Cres	9.54	12.91	8.08	4.04	4.60	39.51	61.05	27.77	7.18	34.95	7
61	Mt Albert C	8.88	18.99	4.89	2.18	9.52	35.90	59.47	6.86	22.98	29.84	5
18	Pt Chevalier S	8.85	12.99	5.65	3.58	10.36	36.72	50.09	15.82	24.48	40.30	8
25	Grey Lynn E	8.71	12.36	8.24	2.43	4.78	46.44	67.13	16.39	6.37	22.76	3
64	Owairaka E	8.70	15.23	6.96	2.18	11.17	30.38	52.28	9.06	23.64	32.70	6
54	St Johns	8.57	16.00	6.40	2.06	15.58	29.21	47.68	8.57	28.59	37.16	7
79	Lynfield S	8.53	11.87	5.97	2.06	22.96	25.23	44.25	5.75	39.84	45.59	4
58	Sandringham N	8.52	13.11	5.65	2.78	13.30	38.47	55.65	11.40	23.56	34.96	5
24	Grey Lynn W	7.83	11.84	7.65	1.73	5.37	46.45	66.21	16.76	7.19	23.95	4
89	Onehunga SE	7.78	16.01	8.69	4.76	9.52	30.65	44.79	21.48	22.49	43.97	8
11	Avondale S	7.73	14.24	6.62	3.25	21.03	25.22	38.10	11.50	39.08	50.58	6
57	St Lukes	7.72	13.04	5.54	1.89	13.47	38.53	53.10	10.27	25.93	36.20	6
7	Grafton E	7.69	11.54	5.92	2.07	11.24	32.54	44.25	5.01	36.28	41.29	9
96	Hamlin	7.60	14.12	6.72	6.47	15.57	25.05	41.05	22.66	25.30	47.96	8

YELLOW**Anglican affiliation under 7.5%**

		A/T	RC/T	Pr/T	M/T	OthRel	NoRel	E/T	P/T	A/T	P+A	Dep
65	Mt Eden N	7.42	10.34	3.71	1.06	9.89	36.93	47.61	3.73	19.59	23.32	6
73	HillsboroughW	7.23	12.63	5.22	2.63	28.58	25.52	33.32	5.66	53.53	59.19	6
91	Te Papapa	7.22	15.68	7.60	8.46	5.80	28.52	46.48	25.38	14.73	40.11	8
90	Oranga	7.17	14.58	9.28	11.61	4.44	22.29	40.11	40.19	8.64	48.83	9
28	Arch Hill	7.09	11.98	5.13	3.91	4.65	47.19	65.04	14.18	8.56	22.74	5
51	Glen Innes W	7.09	15.89	10.46	9.01	4.64	18.28	30.64	44.47	7.88	52.35	10
94	Mt Wgtn N	7.08	13.63	6.55	3.94	18.64	27.45	39.42	14.65	34.47	49.12	8
56	Kingsland	7.00	11.30	6.73	1.87	6.87	45.42	58.56	13.17	14.69	27.86	6
8	Roberton	6.97	12.58	7.77	3.08	11.84	32.63	44.79	17.64	26.84	44.48	8
95	Ferndale	6.96	12.59	7.10	6.54	16.74	26.65	40.65	19.69	27.36	47.05	7
15	Waterview	6.84	12.70	7.10	5.06	7.99	33.39	47.12	23.43	17.30	40.73	9
62	Springleigh	6.82	10.93	4.98	2.71	12.45	38.64	47.51	8.87	32.36	41.23	7
85	Penrose	6.70	11.61	3.57	8.93	13.39	30.36	38.67	17.78	30.67	48.45	7
98	Tamaki	6.67	16.54	6.94	9.05	5.51	21.10	32.95	37.24	10.07	47.31	10
60	Sandringham E	6.64	11.80	6.91	3.32	21.11	32.53	44.61	7.89	50.11	58.00	7
59	SandringhamW	6.53	12.45	5.78	3.27	21.56	29.46	42.42	12.58	34.94	47.52	7
71	Three Kings	6.34	12.17	7.87	4.98	12.28	31.69	41.60	17.32	31.30	48.62	8
78	Lynfield N	6.23	11.12	5.61	2.61	29.02	22.29	32.28	7.89	50.11	58.00	6
10	New Windsor	6.37	11.85	5.95	3.02	25.15	25.34	36.45	11.58	43.10	54.68	6
63	Owairaka W	6.10	12.66	7.01	3.62	14.46	27.34	34.01	23.50	28.47	51.97	9
97	Mt Wgtn S	6.00	12.75	9.45	8.97	12.21	18.42	28.42	41.27	17.83	59.10	9
104	Otahuhu E	5.85	14.87	9.65	12.18	10.28	13.45	20.41	50.47	15.03	65.50	9
53	Pt England	5.82	13.56	11.92	9.94	4.54	18.74	25.12	50.04	9.51	59.55	10
29	Eden Tce	5.65	9.01	4.73	1.98	7.79	45.34	49.16	7.48	25.65	33.13	6
52	Glen Innes E	5.57	16.40	10.93	11.94	5.67	19.13	33.60	42.61	7.39	50.00	10
9	Glenavon	5.37	13.15	7.57	3.79	18.46	22.41	27.77	21.15	34.72	55.87	8
6	Grafton W	5.34	9.75	3.74	1.87	11.08	37.12	35.25	2.00	37.65	39.65	9
81	Waikowhai E	5.17	13.17	6.79	6.99	19.49	20.03	29.70	26.21	32.86	59.07	8
13	Rosebank	4.94	14.36	13.04	4.87	11.66	23.12	31.88	34.91	22.73	57.64	9
105	Otahuhu W	4.74	12.96	8.16	11.28	16.07	13.52	19.81	45.42	20.56	65.98	10
5	Newton	4.59	9.44	3.06	1.28	6.12	48.72	54.85	2.55	19.64	22.19	6
14	Avondale W	4.47	11.89	8.55	6.16	16.35	24.09	25.24	32.22	34.05	66.27	9
	Fairburn	4.37	14.35	9.80	9.27	19.43	12.92	19.25	41.27	17.83	59.10	10
3	Central W	4.32	9.99	3.46	1.28	10.11	35.88	29.49	2.85	40.57	43.42	10
4	Central E	4.23	9.26	4.40	1.38	10.73	35.54	31.85	1.80	40.07	41.87	10
76	Wesley	3.51	9.75	5.90	8.84	24.94	19.84	19.61	28.91	38.32	67.23	10
77	Akarana	3.51	11.80	7.77	4.95	23.09	21.42	18.88	24.64	44.79	69.43	10
	Otahuhu N	3.34	12.61	6.90	8.19	32.76	9.16	28.42	36.31	38.04	74.35	10
75	Walmsley	2.61	12.13	8.63	8.79	23.62	14.66	15.73	38.14	28.28	66.42	10

Map Appendix 13.1

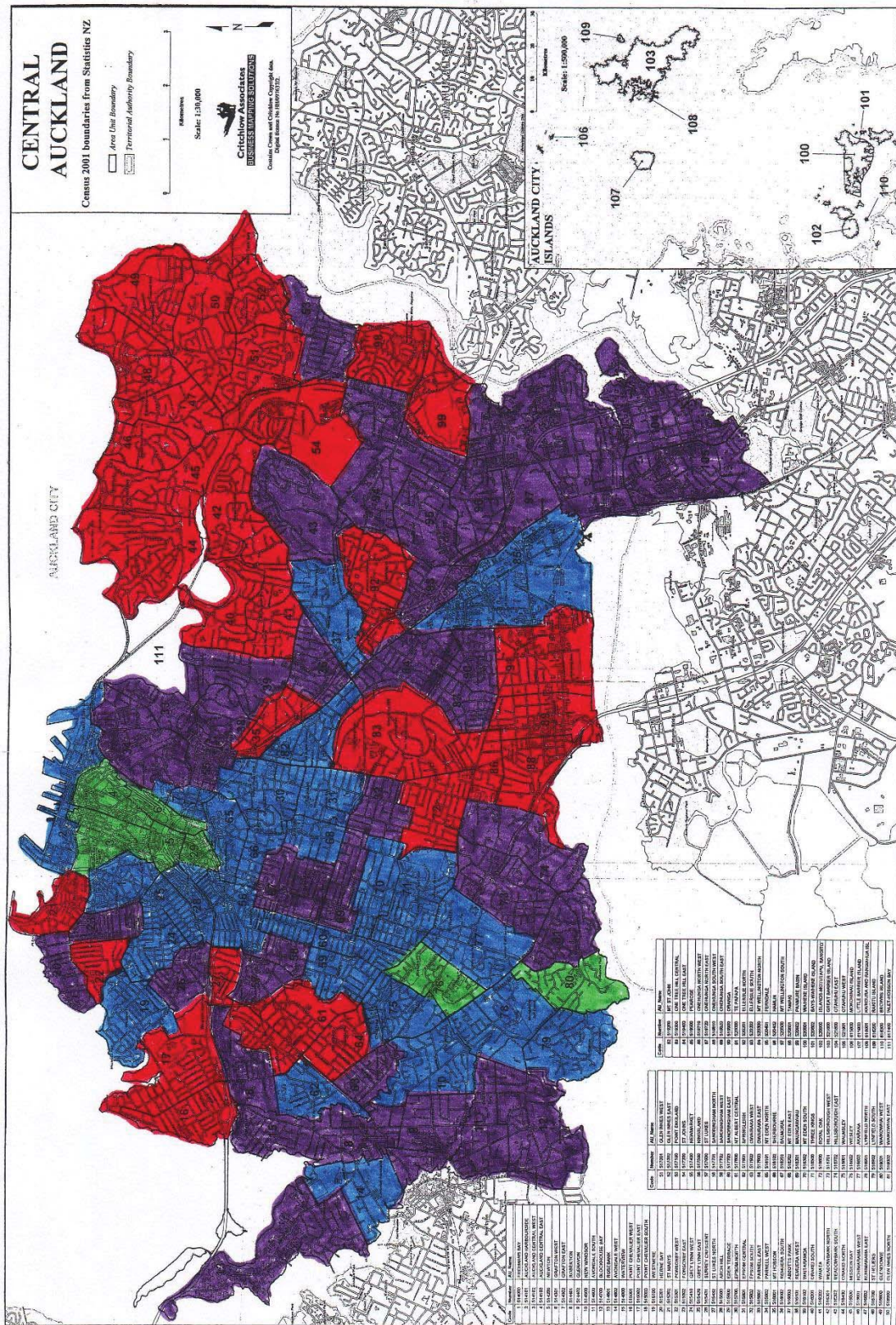
Auckland City: Percentage of Anglicans in Population in Census Area Units: 2006



Key:
Red 15% +
Purple 12.5 – 15%
Blue 10 - 12.5%
Green 7.5 – 10%
Yellow Up to 7.5%

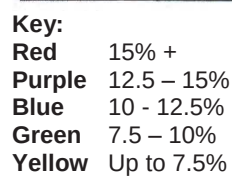
Map Appendix 13.2

Auckland City: Percentage of Roman Catholics in Population in Census Area Units: 2006



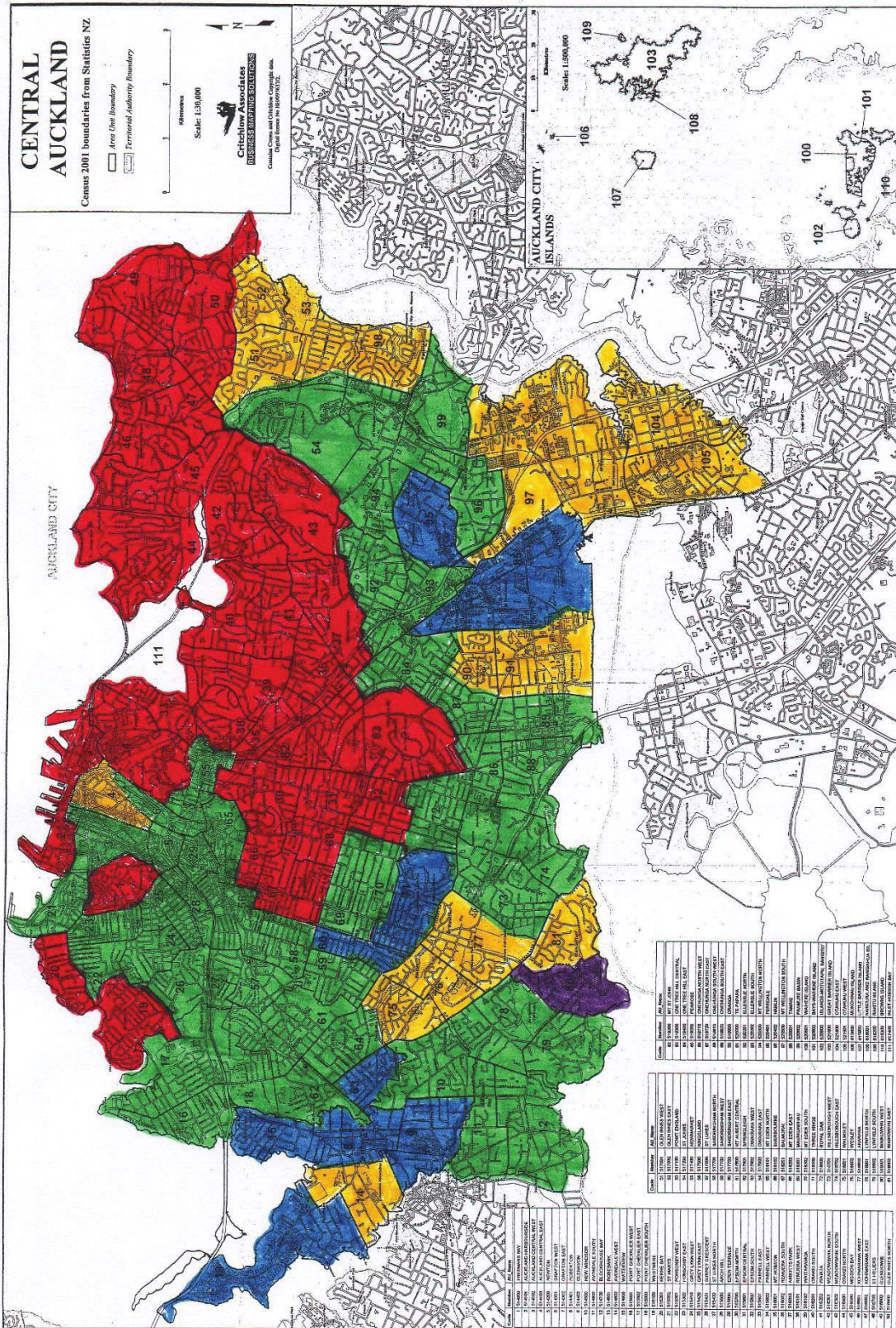
Key:
 Red 15% +
 Purple 12.5 – 15%
 Blue 10 - 12.5%
 Green 7.5 – 10%
 Yellow Up to 7.5%

Auckland City: Percentage of Presbyterians in Population in Census Area Units: 2006



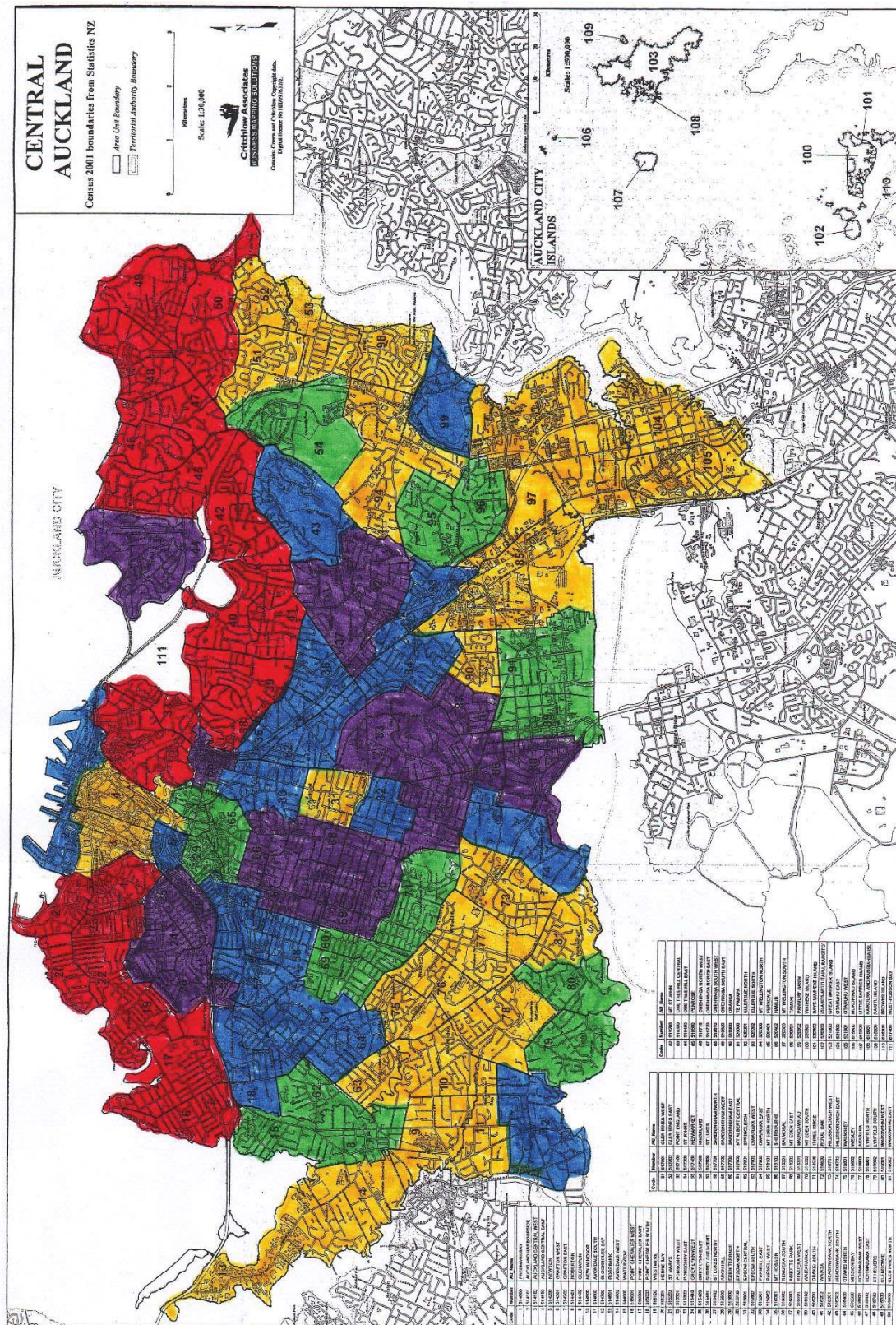
Map Appendix 13.4

Auckland City: Relative strength of denominations in Census Area Units: 2006

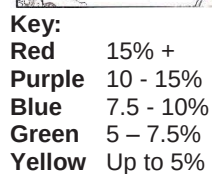


Map Appendix 13.5

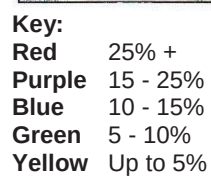
Auckland City: Percentage of Population of European ethnicity in Census Area Units: 2006



Auckland City: Percentage of Population of Maori ethnicity in Census Area Units: 2006

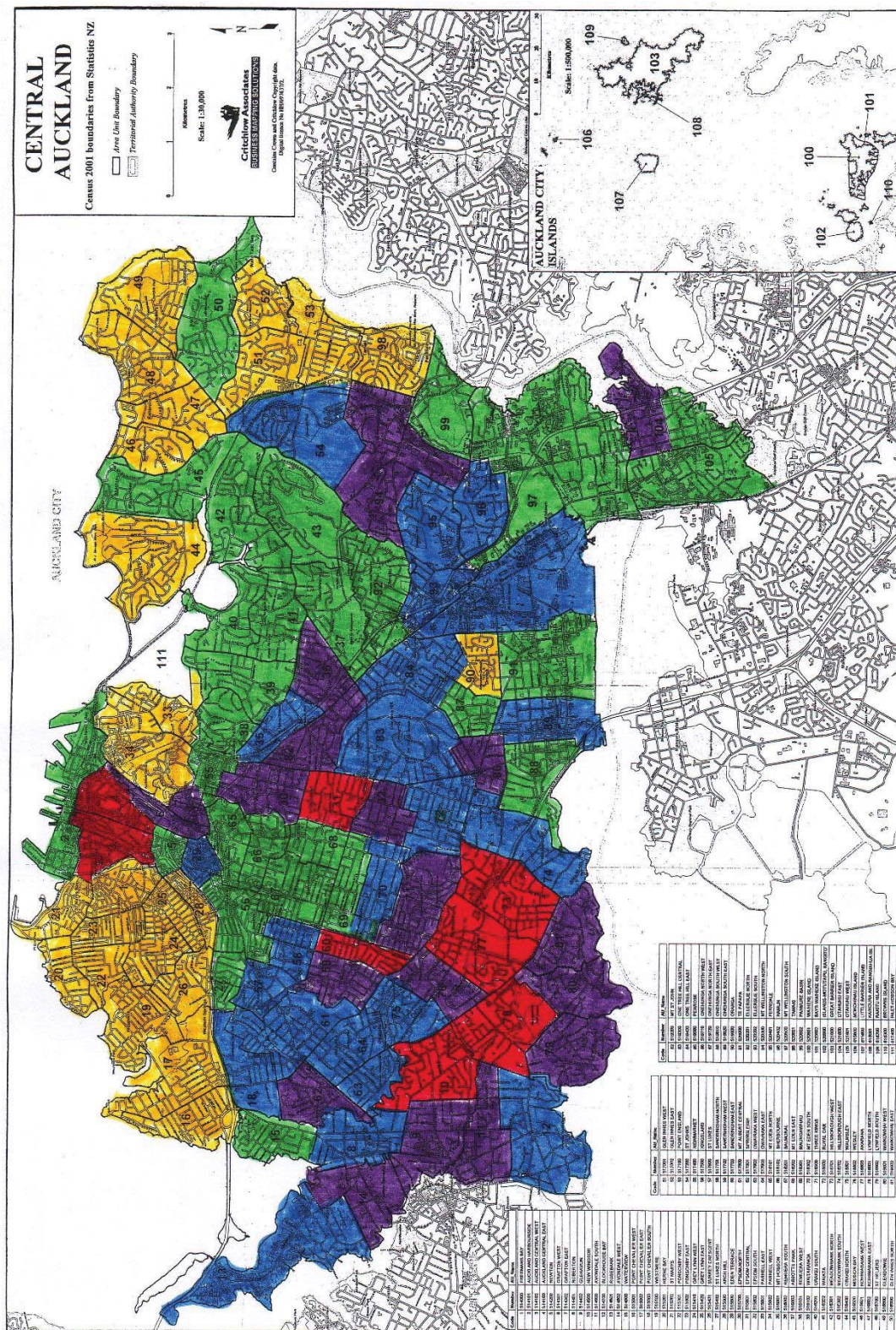


Auckland City: Percentage of Population of Pacific Peoples ethnicity in Census Area Units: 2006



Map Appendix 13.8

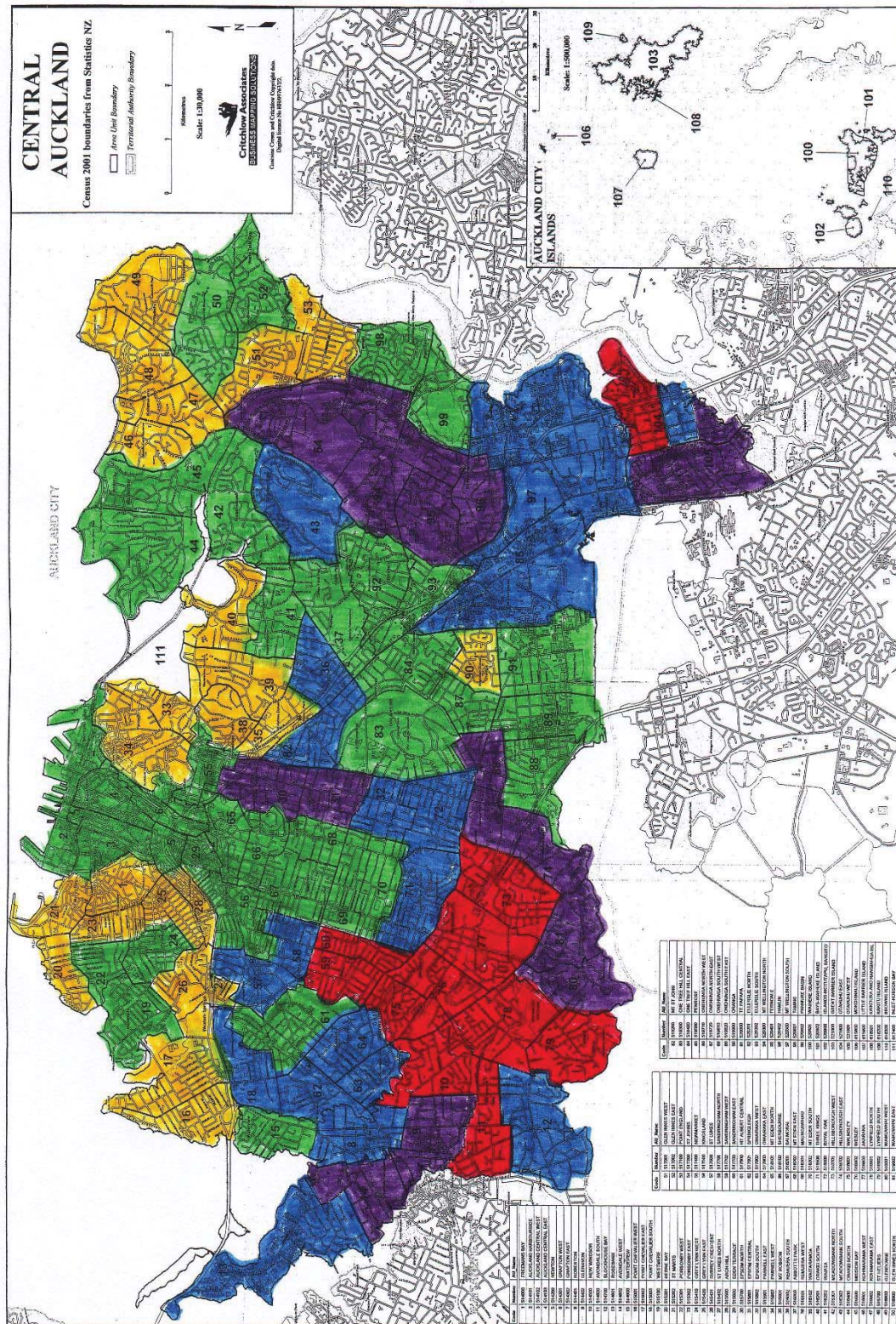
Auckland City: Percentage of Population of Asian ethnicity in Census Area Units: 2006



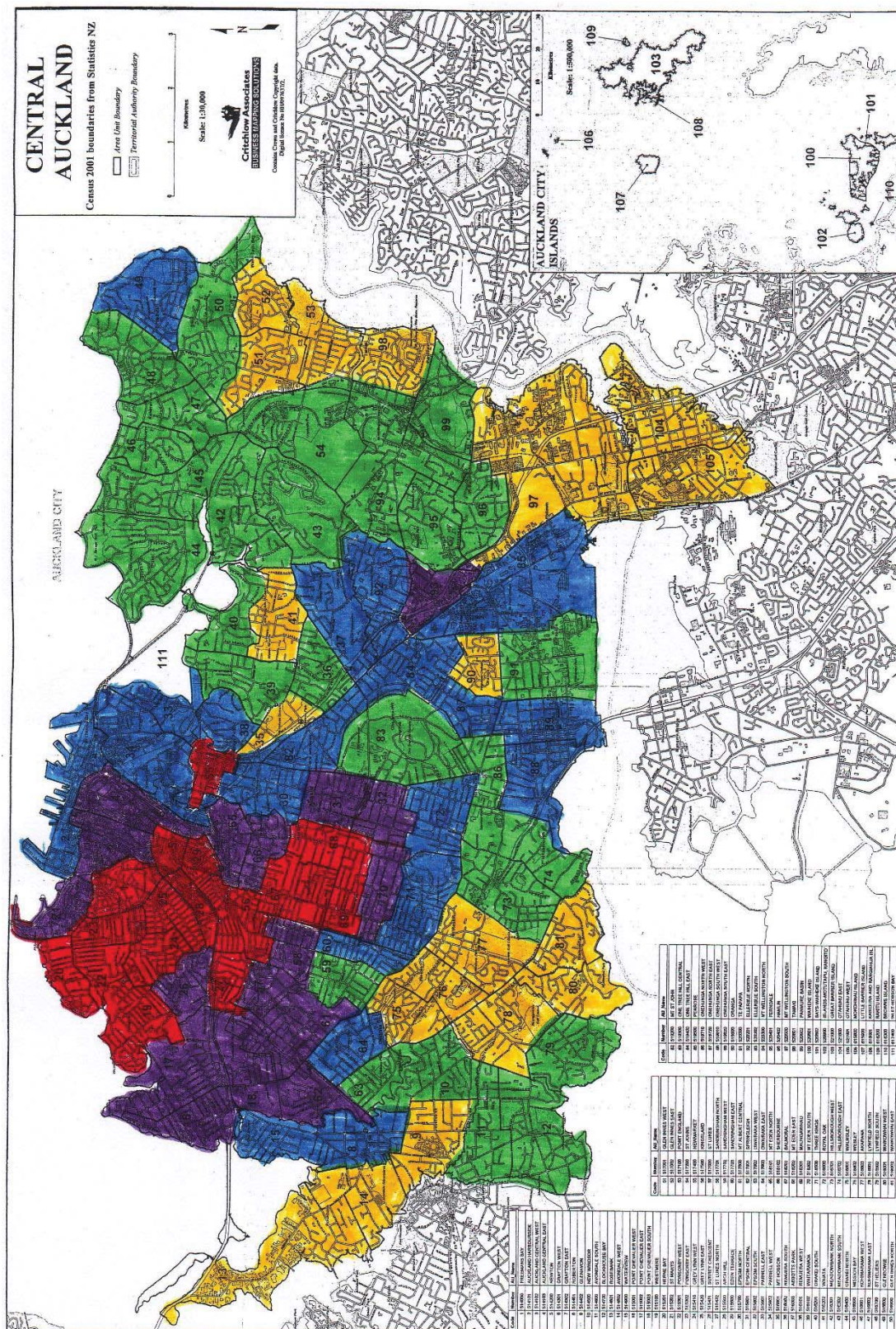
Key:
Red 40% +
Purple 30 - 40%
Blue 20 - 30%
Green 10 - 20%
Yellow Up to 10%

Map Appendix 13.9

Auckland City: Percentage of Population of Other Religions in Census Area Units: 2006



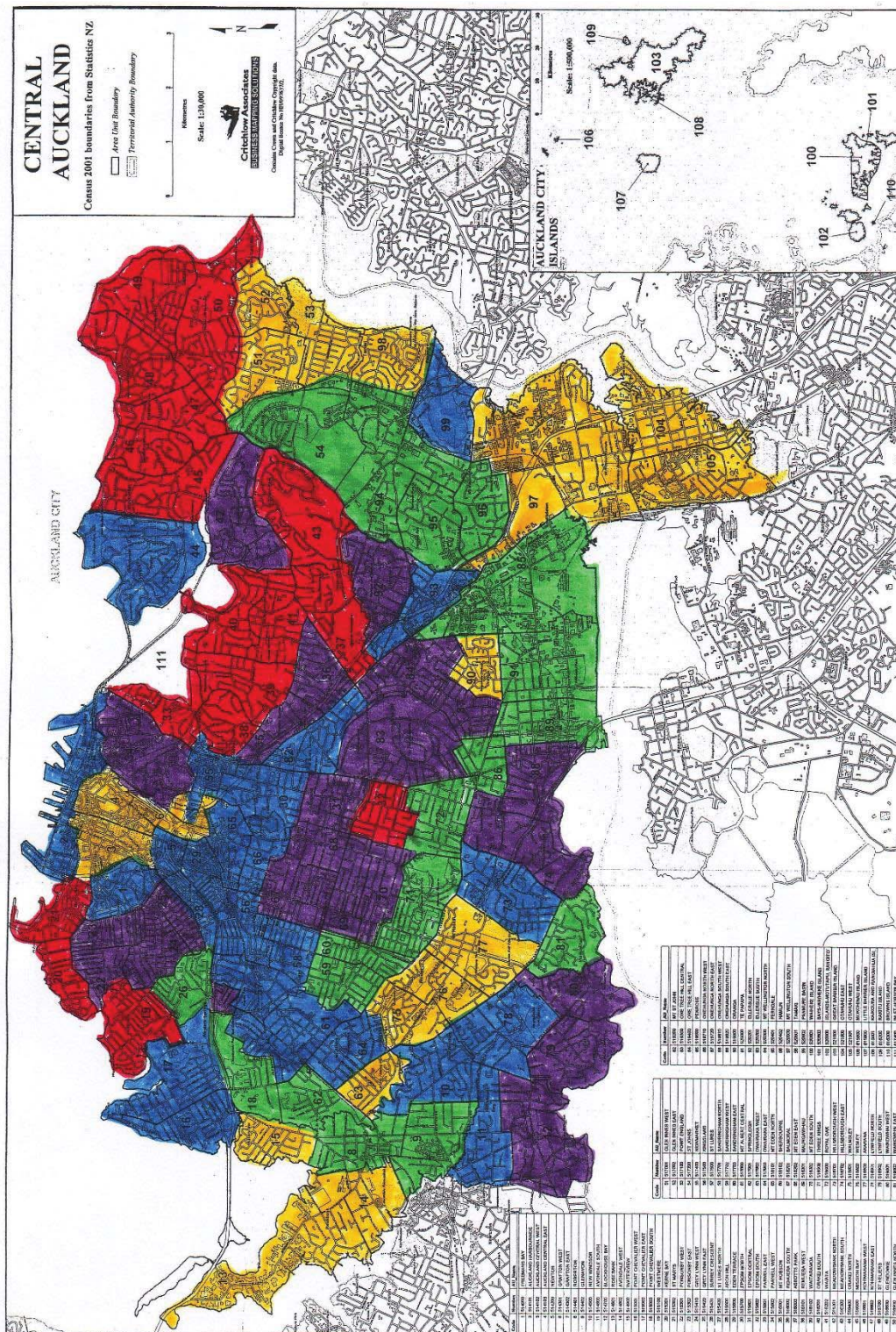
Map Appendix 13.10
Auckland City: Percentage of Population of No Religion in Census Area Units: 2006



Key:

Red	40% +
Purple	35 - 40%
Blue	30 - 35%
Green	25 - 30%
Yellow	Up to 25%

Map Appendix 13.11
Auckland City: Levels of Deprivation in Census Area Units: 2006



APPENDIX 14

Baptisms, Sunday School Pupils, Confirmations, Marriages, and Funerals: Diocesan Totals 1945 to 2010

BAPTISMS

DIOCESAN TOTALS

1945 to 2010

Year	Auck	Wgtn	Chch	Waik	Waip	Dun	Nel	Total
1946	2,519	2,464	1,691	1,314	1,234	644	726	10,592
1947	2,905	2,816	2,256	1,356	1,418	750	746	12,247
1948	3,165	3,254	2,410	1,447	1,496	842	903	13,517
1949	3,419	3,240	2,621	1,793	1,450	894	930	14,347
1950	3,095	3,392	2,456	1,744	1,450	898	923	13,958
1951	3,349	3,290	2,361	1,853	1,450	798	877	13,978
1952	3,339	3,223	2,551	1,647	1,475	793	869	13,897
1953	3,349	3,235	2,412	1,967	1,447	787	887	14,084
1954	3,498	3,272	2,447	1,861	1,441	818	909	14,246
1955	3,682	3,486	2,549	2,028	1,261	911	979	14,896
1956	3,779	3,484	2,673	1,825	1,396	912	907	14,976
1957	3,852	3,695	2,665	2,127	1,692	889	1,055	15,975
1958	3,880	3,710	2,655	2,389	1,652	930	916	16,132
1959	3,942	3,405	2,639	2,484	1,816	1,048	896	16,230
1960	4,231	4,032	2,720	2,561	1,879	1,019	1,050	17,492
1961	4,401	4,021	2,830	2,491	1,925	937	925	17,530
1962	4,203	3,728	2,652	2,410	2,107	966	906	16,972
1963	4,136	3,908	2,663	2,299	1,833	931	960	16,730
1964	4,074	3,815	2,644	2,264	1,744	964	855	16,360
1965	4,041	3,622	2,655	2,140	1,532	825	850	15,665
1966	4,133	3,602	2,687	1,982	1,597	880	829	15,710
1967	3,855	3,273	2,411	1,956	1,790	923	768	14,976
1968	3,710	3,175	2,676	2,009	1,730	861	834	14,995
1969	3,753	3,162	2,467	1,957	1,700	775	870	14,684
1970	3,635	3,110	2,412	1,930	1,661	741	739	14,228
1971	3,253	3,151	2,375	1,793	1,440	700	801	13,513
1972	3,265	2,937	2,101	1,594	1,498	588	653	12,636
1973	2,888	2,817	2,092	1,425	1,268	552	639	11,681
1974	2,809	2,737	1,889	1,329	1,123	481	619	10,987
1975	2,574	2,430	1,806	1,403	1,149	514	629	10,505
1976	2,338	2,278	1,634	1,144	1,033	439	768	9,634
1977	2,068	2,007	1,545	1,156	975	438	834	9,023
1978	2,189	1,946	1,442	1,136	978	408	870	8,969
1979	1,950	2,016	1,464	1,042	805	457	739	8,473
1980	1,956	1,982	1,349	947	822	380	801	8,237
1981	1,898	1,952	1,227	877	803	381	653	7,791
1982	1,945	1,800	1,174	911	815	304	639	7,588
1983	1,924	1,667	1,151	960	821	314	619	7,456
1984	2,146	1,722	1,124	869	869	387	629	7,746
1985	1,980	1,846	1,120	827	831	298	603	7,505
1986	2,012	1,455	1,064	775	814	306	515	6,941
1987	1,659	1,525	973	757	695	331	485	6,425
1988	1,580	1,441	995	767	656	246	457	6,142

1989	1,500	1,272	937	782	649	216	435	5,791
1990	1,418	1,186	954	749	643	212	413	5,575
1991	1,380	1,144	1,000	590	576	233	391	5,314
1992	1,345	1,040	773	540	521	195	367	4,781
1993	1,333	1,136	968	530	512	208	344	5,031
1994	1,135	928	802	500	486	234	314	4,399
1995	1,182	802	699	391	373	183	296	3,926
1996	1,107	944	726	485	466	212	227	4,167
1997	1,158	742	734	328	308	162	310	3,742
1998	953	712	666	302	345	171	282	3,431
1999	869	582	668	359	320	144	464	3,406
2000	804	629	666	299	285	138	423	3,244
2001	784	602	583	304	244	97	341	2,955
2002	771	461	564	324	246	82	328	2,776
2003	727	534	508	326	255	114	369	2,833
2004	766	543	532	292	234	112	346	2,825
2005	658	472	456	357	209	98	307	2,557
2006	665	393	514	281	162	101	263	2,379
2007	655	416	442	240	192	69	261	2,275
2008	689	387	392	297	217	92	309	2,383
2009	561	412	425	274	169	74	243	2,158
2010	675	401	378	350	177	93	270	2,344

SUNDAY SCHOOL PUPILS

DIOCESAN TOTALS

1945 to 1975

	Auck	Wgtn	Chch	Waik	Waip	Dun	Nel	Total
1946	6,901	8,620	6,762	3,113	3,000	2,224	2,752	33,372
1947	7,411	8,507	7,351	3,115	3,410	2,321	2,835	34,950
1948	7,756	9,015	7,928	3,108	3,591	2,518	2,851	36,767
1949	7,635	9,630	8,211	3,169	3,700	2,799	3,131	38,275
1950	8,226	10,511	8,539	3,541	3,900	2,724	3,166	40,607
1951	8,681	10,963	8,652	4,118	4,100	3,252	3,111	42,877
1952	9,104	11,451	9,437	4,258	4,354	3,322	3,483	45,409
1953	9,836	12,770	9,579	5,067	4,641	3,490	3,536	48,919
1954	10,672	13,258	10,204	5,032	5,323	3,846	4,043	52,378
1954*	11,768	13,959	10,676	5,486	4,336	4,058	4,227	54,510
1955	12,221	14,692	11,129	6,223	4,970	4,286	4,440	57,961
1956	13,447	14,966	11,212	6,751	6,797	4,386	4,676	62,235
1957	13,114	15,302	11,555	7,329	7,536	4,315	4,684	63,835
1958	13,671	15,605	12,187	7,424	7,436	4,242	4,866	65,431
1959	14,491	16,078	11,870	7,446	7,508	4,332	4,744	66,469
1960	13,545	16,053	12,232	6,555	7,404	4,181	4,744	64,714
1961	14,230	15,507	12,611	6,484	7,583	4,304	4,644	65,363
1962	14,702	15,523	12,260	6,153	7,465	4,068	4,493	64,664
1963	15,032	15,106	12,019	6,232	7,569	4,102	4,340	64,400
1964	14,443	15,179	11,755	5,932	7,078	4,044	4,610	63,041
1965	13,935	14,645	10,747	5,309	6,907	3,967	4,159	59,669
1966	13,325	13,994	10,975	4,983	6,657	3,838	3,938	57,710
1967	13,017	13,558	10,920	4,655	6,597	3,795	3,930	56,472
1968	13,259	15,913	10,732	4,940	6,550	3,736	3,951	59,081

1969	12,823	11,938	9,374	5,047	5,850	3,313	3,433	51,778
1970	12,221	10,824	8,889	4,622	5,410	3,094	3,166	48,226
1971	10,004	9,958	7,978	3,825	4,684	2,787	2,894	42,130
1972	9,254	9,123	7,096	3,460	4,238	2,425	2,733	38,329
1973	8,334	8,020	6,070	2,993	3,395	2,036	2,198	33,046
1974	6,692	7,183	5,908	2,948	3,496	1,825	2,188	30,240
1975	6,020	6,595	5,178	2,935	2,827	1,772	1,928	27,255

**CONFIRMATIONS
DIOCESAN TOTALS
1945 to 2010**

	Auck	Wgtn	Chch	Waik	Waip	Dun	Nel	Total
1946	948	1,113	829	608	622	425	328	4,873
1947	984	1,061	780	452	499	382	284	4,442
1948	1,313	1,133	926	483	626	399	269	5,149
1949	644	1,081	640	637	600	471	291	4,364
1950	1,492	1,141	1,090	565	600	467	379	5,734
1951	1,468	1,345	888	587	600	398	329	5,615
1952	1,196	1,130	895	735	588	414	321	5,279
1953	1,616	1,441	1,078	823	670	442	331	6,401
1954	1,890	1,360	1,380	921	683	609	287	7,130
1955	1,940	1,819	1,053	1,013	847	504	451	7,627
1956	2,289	2,064	1,499	1,035	882	559	404	8,732
1957	1,828	2,049	1,597	1,019	967	643	536	8,639
1958	2,235	1,799	1,733	1,204	911	579	393	8,854
1959	2,649	1,842	1,205	1,140	1,067	619	385	8,907
1960	2,841	2,131	1,867	1,279	1,122	647	546	10,433
1961	2,975	2,136	1,748	1,298	1,245	775	452	10,629
1962	2,733	2,515	1,536	1,374	1,220	812	513	10,703
1963	2,913	2,655	1,922	1,565	1,287	757	513	11,612
1964	2,556	2,569	1,594	1,467	1,187	711	582	10,666
1965	2,701	2,257	1,749	1,366	1,009	712	427	10,221
1966	2,414	2,088	1,683	1,284	1,143	633	444	9,689
1967	2,297	2,083	1,585	1,312	1,069	574	526	9,446
1968	2,074	1,934	1,611	1,304	1,120	717	555	9,315
1969	2,260	1,985	1,505	1,322	1,124	518	555	9,269
1970	1,957	1,868	1,485	1,275	1,043	492	410	8,530
1971	1,733	1,759	1,296	1,054	917	504	458	7,721
1972	1,745	1,786	1,249	1,028	720	561	329	7,418
1973	1,384	1,440	960	982	503	526	355	6,150
1974	1,387	1,320	1,024	884	383	414	324	5,736
1975	1,150	1,235	723	628	423	365	298	4,822
1976	997	1,204	978	356	392	372	264	4,563
1977	800	1,223	748	324	354	325	287	4,061
1978	759	1,174	786	339	269	298	304	3,929
1979	728	998	543	402	219	319	199	3,408
1980	1,424	1,068	629	401	197	291	193	4,203
1981	754	1,025	602	505	225	265	186	3,562
1982	772	1,001	576	360	175	249	179	3,312
1983	700	873	433	208	170	275	183	2,842
1984	595	758	441	299	223	222	148	2,686
1985	549	1,339	490	139	187	191	130	3,025

1986	690	758	406	135	149	210	104	2,452
1987	463	649	227	140	94	167	121	1,861
1988	n/a	470	328	175	151	152	96	1,372
1989	n/a	244	286	102	109	166	77	984
1990	227	201	201	79	86	118	94	1,006
1991	170	148	227	80	78	75	66	844
1992	142	175	193	180	60	12	80	842
1993	140	183	135	120	40	32	48	698
1994	148	155	109	100	41	16	31	600
1995	62	105	105	100	17	40	51	480
1996	120	70	67	60	21	18	37	393
1997	107	55	53	50	34	7	14	320
1998	117	55	53	35	35	9	26	330
1999	143	30	28	39	16	14	34	304
2000	112	60	91	45	22	17	24	371
2001	328	45	43	69	12	19	44	560
2002	126	110	105	48	16	19	15	439
2003	88	145	139	25	8	3	13	421
2004	70	125	118	35	15	5	1	369
2005	75	90	82	29	24	8	24	332
2006	79	70	64	30	13	1	17	274
2007	111	115	105	57	22	9	14	433
2008	120	74	63	72	31	8	9	377
2009	154	65	55	46	7	8	3	338
2010	192	76	58	50	10	22	22	430

MARRIAGES

DIOCESAN TOTALS

1945 to 2010

	Auck	Wgtn	Chch	Waik	Waip	Dun	Nel	Total
1946	1,226	1,225	905	442	416	307	225	4,746
1947	1,423	1,306	1,072	573	550	350	225	5,499
1948	1,261	1,149	909	432	437	309	225	4,722
1949	1,112	1,063	822	471	400	277	223	4,368
1950	1,053	988	790	358	400	276	239	4,104
1951	992	1,015	867	461	400	265	231	4,231
1952	1,041	975	778	337	420	216	232	3,999
1953	1,049	972	748	439	372	248	234	4,062
1954	1,120	983	754	463	400	270	240	4,230
1955	1,079	1,081	777	463	400	269	233	4,302
1956	1,061	1,075	780	467	400	259	253	4,295
1957	1,051	1,003	765	489	400	260	225	4,193
1958	1,083	967	725	514	400	266	242	4,197
1959	1,123	1,069	834	542	400	203	271	4,442
1960	1,134	1,002	833	501	433	230	227	4,360
1961	1,155	1,118	779	516	418	264	278	4,528
1962	1,197	1,137	880	547	504	256	273	4,794
1963	1,202	1,150	761	619	462	262	267	4,723
1964	1,312	1,083	790	600	537	255	279	4,856
1965	1,473	1,175	900	682	524	245	228	5,227
1966	1,527	1,238	1,012	633	644	285	312	5,651
1967	1,625	1,285	1,058	636	602	311	329	5,846

1968	1,637	1,298	1,231	735	647	334	339	6,221
1969	1,565	1,367	1,140	716	666	348	345	6,147
1970	1,660	1,428	1,157	738	682	315	341	6,321
1971	1,691	1,488	1,227	726	724	372	340	6,568
1972	1,643	1,429	1,246	786	719	321	372	6,516
1973	1,536	1,332	1,169	728	719	273	368	6,125
1974	1,505	1,286	1,147	700	643	248	354	5,883
1975	1,281	1,234	1,087	716	565	295	318	5,496
1976	1,249	1,092	1,040	665	666	262	289	5,263
1977	1,135	1,052	1,043	643	602	264	275	5,014
1978	1,158	1,000	859	581	309	250	252	4,409
1979	1,140	903	872	517	480	222	242	4,376
1980	1,183	960	939	502	531	204	240	4,559
1981	1,120	939	884	508	487	217	240	4,395
1982	1,224	890	823	594	480	206	240	4,457
1983	1,145	923	849	583	525	227	241	4,493
1984	1,237	902	909	583	517	227	195	4,570
1985	1,171	923	863	493	459	233	195	4,337
1986	1,137	823	841	478	424	237	225	4,165
1987	1,125	786	798	427	407	181	222	3,946
1988	1,100	765	725	474	399	160	149	3,772
1989	1,100	728	614	449	354	177	170	3,592
1990	1,053	645	670	370	391	172	201	3,502
1991	1,050	581	657	390	340	141	238	3,397
1992	1,021	624	688	355	335	142	191	3,356
1993	921	523	639	353	333	145	182	3,096
1994	869	528	540	326	306	133	186	2,888
1995	809	505	535	272	252	121	147	2,641
1996	765	400	552	264	244	108	135	2,468
1997	652	409	556	254	234	110	132	2,347
1998	633	407	485	224	209	90	109	2,157
1999	605	418	459	189	217	93	108	2,089
2000	586	393	445	204	209	114	102	2,053
2001	520	332	428	201	159	102	104	1,846
2002	556	341	476	189	204	129	92	1,987
2003	590	327	512	195	160	85	115	1,984
2004	533	283	494	161	169	108	61	1,809
2005	547	254	432	176	132	101	94	1,736
2006	496	266	457	176	121	99	97	1,712
2007	506	267	407	144	132	48	91	1,595
2008	476	237	349	186	113	86	83	1,530
2009	482	248	334	169	101	86	98	1,518
2010	485	250	336	175	109	107	92	1,554

FUNERALS
DIOCESAN TOTALS
1945 to 2010

	Auck	Wgtn	Chch	Waik	Waip	Dun	Nel	Total
1945-46	n/a	1,355	936	n/a	n/a	382	364	...
1946-47	n/a	1,294	1,090	n/a	n/a	413	363	...
1947-48	n/a	1,318	1,110	n/a	n/a	398	337	...
1948-49	n/a	1,350	1,076	n/a	n/a	393	377	...
1949-50	n/a	1,527	1,111	n/a	n/a	395	381	...
1950-51	n/a	1,401	1,126	n/a	n/a	433	328	...
1951-52	n/a	1,551	1,126	n/a	n/a	410	338	...
1952-53	n/a	1,503	1,173	n/a	n/a	358	282	...
1953-54	n/a	1,376	1,209	n/a	n/a	377	250	...
1954*	n/a	1,493	1,190	n/a	n/a	443	303	...
1955	n/a	1,499	1,156	n/a	n/a	401	267	...
1956	n/a	1,508	1,140	n/a	n/a	422	283	...
1957	n/a	n/a	1,256	n/a	n/a	469	291	...
1958	n/a	n/a	1,171	n/a	n/a	416	220	...
1959	n/a	n/a	1,183	n/a	n/a	455	227	...
1960	n/a	n/a	1,261	n/a	n/a	432	n/a	...
1961	n/a	n/a	1,262	n/a	n/a	457	n/a	...
1962	n/a	n/a	1,512	n/a	n/a	422	n/a	...
1963	n/a	n/a	1,367	n/a	n/a	397	n/a	...
1964	n/a	n/a	1,492	n/a	n/a	440	n/a	...
1965	n/a	n/a	1,479	n/a	n/a	443	n/a	...
1966	n/a	n/a	1,555	n/a	n/a	472	n/a	...
1967	n/a	n/a	1,368	n/a	n/a	441	n/a	...
1968	n/a	n/a	1,472	n/a	n/a	482	n/a	...
1969	n/a	n/a	1,497	n/a	n/a	465	n/a	...
1970	n/a	n/a	1,595	n/a	n/a	382	n/a	...
1971	n/a	n/a	1,475	n/a	n/a	497	n/a	...
1972	n/a	n/a	1,437	n/a	n/a	478	n/a	...
1973	n/a	n/a	1,519	n/a	n/a	439	n/a	...
1974	n/a	n/a	1,540	n/a	n/a	516	n/a	...
1975	n/a	1,810	1,458	n/a	n/a	467	n/a	...
1976	n/a	n/a	1,535	n/a	n/a	533	n/a	...
1977	n/a	n/a	1,503	n/a	n/a	478	n/a	...
1978	n/a	n/a	1,523	n/a	n/a	420	n/a	...
1979	n/a	n/a	1,480	n/a	n/a	461	n/a	...
1980	n/a	n/a	1,390	n/a	n/a	462	n/a	...
1981	n/a	n/a	1,381	n/a	n/a	444	n/a	...
1982	n/a	1,947	1,297	n/a	n/a	424	n/a	...
1983	n/a	1,787	1,371	n/a	n/a	458	n/a	...
1984	1,812	1,818	1,378	n/a	n/a	462	397	...
1985	1,987	1,749	1,308	n/a	769	457	476	...
1986	1,957	1,628	1,081	n/a	905	535	319	...
1987	1,529	1,775	1,247	n/a	861	426	439	...
1988	n/a	1,722	1,229	n/a	834	414	451	...
1989	n/a	1,296	1,149	n/a	795	409	389	...
1990	1,570	1,458	1,108	n/a	875	426	403	...
1991	1,507	1,460	1,147	n/a	872	390	390	...
1992	1,369	1,532	1,048	n/a	824	384	354	...

1993	1,300	1,299	977	n/a	842	356	377	...
1994	1,536	1,138	1,016	n/a	721	362	366	...
1995	1,194	1,147	952	n/a	758	357	328	...
1996	1,114	1,084	892	n/a	682	294	338	...
1997	1,111	1,035	902	n/a	647	184	273	...
1998	978	884	822	703	577	222	256	4,442
1999	1,042	933	801	747	572	194	303	4,592
2000	886	815	780	582	488	200	267	4,018
2001	927	802	626	647	505	171	283	3,961
2002	949	864	651	605	502	178	291	4,040
2003	823	860	650	569	474	215	249	3,840
2004	856	727	649	551	416	174	119	3,492
2005	714	519	640	478	422	167	205	3,145
2006	682	703	605	540	479	104	185	3,298
2007	698	581	547	498	371	196	187	3,078
2008	711	622	501	526	403	142	190	3,095
2009	590	614	522	439	361	141	202	2,869
2010	651	620	497	463	339	140	190	2,900

APPENDIX 15

Plan for Union: Analysis of Parish Voting in 1972 Referendum

The results, under the respective dioceses, are listed according to the percentage vote in favour.

MP: Maori Pastorate

AUCKLAND	For	Against	Total	% For	% Against
Lynfield	17	0	17	100.0	0.0
Glen Innes	35	3	38	92.1	7.9
Ruawai	139	18	157	88.5	11.5
Kamo-Hikurangi	122	24	146	83.6	16.4
Waimate Nth MP	224	50	274	81.8	18.2
Warkworth	143	33	176	81.3	18.8
Nth Hokianga	68	16	84	81.0	19.0
St Thomas, Tamaki	334	81	415	80.5	19.5
St Margaret, Hillsborough	127	34	161	78.9	21.1
Wellsford	71	20	91	78.0	22.0
Waimate Nth	66	19	85	77.6	22.4
Glenfield	118	34	152	77.6	22.4
Howick	297	87	384	77.3	22.7
Pakuranga	151	46	197	76.6	23.4
St Matthew, City	68	22	90	75.6	24.4
Sth Hokianga	79	26	105	75.2	24.8
Coromandel	39	13	52	75.0	25.0
St Heliers	285	105	390	73.1	26.9
Clevedon	105	39	144	72.9	27.1
Otahuhu	89	36	125	71.2	28.8
Waiuku	104	44	148	70.3	29.7
Helensville	133	61	194	68.6	31.4
New Lynn	88	43	131	67.2	32.8
Whangarei	279	145	424	65.8	34.2
St Martin, Mt Roskill	65	34	99	65.7	34.3
Otara	17	9	26	65.4	34.6
St Aidan, Remuera	168	90	258	65.1	34.9
Papatoetoe	185	100	285	64.9	35.1
Panmure	63	34	97	64.9	35.1
St Mary, Parnell	116	63	179	64.8	35.2
Papakura	159	92	251	63.3	36.7
Northcote	98	57	155	63.2	36.8
Kaitaia	160	94	254	63.0	37.0
Paparoa	61	36	97	62.9	37.1
Bombay	64	38	102	62.7	37.3
Nthn Wairoa	159	95	254	62.6	37.4
East Coast Bays	159	95	254	62.6	37.4
Mangere	115	69	184	62.5	37.5
Blockhouse Bay	80	52	132	60.6	39.4
St Barnabas, Mt Eden	94	62	156	60.3	39.7
Tuakau	36	25	61	59.0	41.0
St Peter, Onehunga	67	49	116	57.8	42.2
St Andrew, Epsom	182	137	319	57.1	42.9

Manurewa	118	94	212	55.7	44.3
Kawakawa	80	66	146	54.8	45.2
Milford	108	93	201	53.7	46.3
Hauraki Plns	59	51	110	53.6	46.4
Kohimarama	104	90	194	53.6	46.4
Birkenhead	101	88	189	53.4	46.6
Pukekohe	85	77	162	52.5	47.5
St Alban, Balmoral	45	41	86	52.3	47.7
St Paul, Symonds St	78	72	150	52.0	48.0
St George, Epsom	51	47	98	52.0	48.0
Royal Oak	43	40	83	51.8	48.2
Te Atatu	89	84	173	51.4	48.6
St Chad, Sandringham	52	50	102	51.0	49.0
Avondale	70	68	138	50.7	49.3
Titirangi	68	70	138	49.3	50.7
Devonport	109	130	239	45.6	54.4
Bay of Islands	130	156	286	45.5	54.5
St Mark, Remuera	173	229	402	43.0	57.0
Holy Sepulchre	57	77	134	42.5	57.5
Henderson	75	109	184	40.8	59.2
Ellerslie	34	50	84	40.5	59.5
Pt Chevalier	87	131	218	39.9	60.1
Thames	70	107	177	39.5	60.5
Marsden-Waipu	29	45	74	39.2	60.8
St Columba, Grey Lynn	47	73	120	39.2	60.8
Glen Eden	34	55	89	38.2	61.8
Orewa	50	82	132	37.9	62.1
PAP Pastorate	110	186	296	37.2	62.8
St Chad, Meadowbank	67	123	190	35.3	64.7
All Saints, Ponsonby	30	59	89	33.7	66.3
Takapuna	78	176	254	30.7	69.3
St Luke, Mt Albert	78	178	256	30.5	69.5
One Tree Hill	49	116	165	29.7	70.3
Islands	13	51	64	20.3	79.7
	7700	5394	13094	58.8	41.2
Official count	7700	5494	13194	58.4	41.6

CHISTCHURCH	For	Against	Total	%F	%A
Malvern	230	27	257	89.5	10.5
Hororata	259	38	297	87.2	12.8
Banks Peninsula	163	17	180	90.6	9.4
Twizel	62	10	72	86.1	13.9
Chatham Is	59	11	70	84.3	15.7
Mayfield-Mt Somers	96	19	115	83.5	16.5
Addington	64	14	78	82.1	17.9
Avonhead	296	73	369	80.2	19.8
Fairlie	89	22	111	80.2	19.8
Rakaia	119	30	149	79.9	20.1
Nth Brighton	57	15	72	79.2	20.8
Te Ngawai	144	42	186	77.4	22.6
Burwood	102	31	133	76.7	23.3
Bryndwr	145	45	190	76.3	23.7

Waihao Downs	67	21	88	76.1	23.9
Riccarton St Peter	136	45	181	75.1	24.9
Kumara	33	11	44	75.0	25.0
Ross-Sth Westland	72	24	96	75.0	25.0
Lincoln	228	79	307	74.3	25.7
Methven	124	43	167	74.3	25.7
Southbridge	120	43	163	73.6	26.4
St Martins	86	31	117	73.5	26.5
Hoon Hay	52	19	71	73.2	26.8
Temuka	137	56	193	71.0	29.0
Halswell	97	40	137	70.8	29.2
Avonside	94	39	133	70.7	29.3
Papanui	193	80	273	70.7	29.3
Riccarton St Jas	105	44	149	70.5	29.5
Aranui-Wainoni	43	18	61	70.5	29.5
Woodend	107	45	152	70.4	29.6
Leeston	70	30	100	70.0	30.0
Geraldine	202	89	291	69.4	30.6
Hinds	94	42	136	69.1	30.9
Tinwald	53	24	77	68.8	31.2
New Brighton	109	50	159	68.6	31.4
Opawa	79	37	116	68.1	31.9
Amberley	53	25	78	67.9	32.1
Marchwiell	57	28	85	67.1	32.9
Belfast	75	37	112	67.0	33.0
Hornby	62	32	94	66.0	34.0
Oxford-Cust	91	47	138	65.9	34.1
Akaroa	55	29	84	65.5	34.5
Otaio-Bluecliffs	81	43	124	65.3	34.7
Barrington St	67	36	103	65.0	35.0
Rangiora	124	67	191	64.9	35.1
Linwood	86	48	134	64.2	35.8
Cashmere Hills	126	76	202	62.4	37.6
Ashburton	261	173	434	60.1	39.9
Mt Herbert	60	40	100	60.0	40.0
Kensington	120	81	201	59.7	40.3
Highfield	185	126	311	59.5	40.5
Hokitika	79	54	133	59.4	40.6
Shirley	108	74	182	59.3	40.7
Glenmark	42	31	73	57.5	42.5
Lyttelton	46	34	80	57.5	42.5
Heathcote - Mt Pleasant	91	69	160	56.9	43.1
Kaiapoi	68	53	121	56.2	43.8
Bishopdale	30	25	55	54.5	45.5
Timaru	92	80	172	53.5	46.5
Sumner	99	92	191	51.8	48.2
Sydenham	84	79	163	51.5	48.5
Phillipstown	18	17	35	51.4	48.6
Burnham MC	4	4	8	50.0	50.0
Waimate	103	105	208	49.5	50.5
Merivale	198	248	446	44.4	55.6
Waikari	52	67	119	43.7	56.3

Fendalton	233	308	541	43.1	56.9
Chch St John	37	72	109	33.9	66.1
Chch St Luke	33	72	105	31.4	68.6
St Albans	98	253	351	27.9	72.1
Cathedral	26	69	95	27.4	72.6
Spreydon	40	108	148	27.0	73.0
Woolston	28	106	134	20.9	79.1
Chch St Michael	18	145	163	11.0	89.0
	7316	4357	11673	62.7	37.3

DUNEDIN	For	Against	Total	%F	%A
Waikouaiti	38	9	47	80.9	19.1
Maniototo	46	14	60	76.7	23.3
Waimea Plains	82	33	115	71.3	28.7
Cathedral	122	55	177	68.9	31.1
Roslyn	188	85	273	68.9	31.1
Upper Clutha	61	30	91	67.0	33.0
Hampden-Maheno-Palmerston	50	26	76	65.8	34.2
Taieri	97	55	152	63.8	36.2
Bluff-Stewart Is	21	12	33	63.6	36.4
Balclutha	94	55	149	63.1	36.9
Port Chalmers	54	32	86	62.8	37.2
Winton-Otautau	29	21	50	58.0	42.0
Wyndham	42	36	78	53.8	46.2
Milton	57	50	107	53.3	46.7
NE Valley	92	83	175	52.6	47.4
Riverton	44	42	86	51.2	48.8
All Saints	49	52	101	48.5	51.5
Flagstaff	32	36	68	47.1	52.9
Andersons Bay	87	100	187	46.5	53.5
Wakatipu	18	22	40	45.0	55.0
Nth Invercargill	72	93	165	43.6	56.4
Caversham	73	101	174	42.0	58.0
Tuapeka	33	47	80	41.3	58.8
Mornington	63	102	165	38.2	61.8
Tapanui	47	79	126	37.3	62.7
Waitaki - Nth Oamaru	48	90	138	34.8	65.2
St Matthew's	37	84	121	30.6	69.4
Dunstan	28	66	94	29.8	70.2
St Kilda	35	83	118	29.7	70.3
Green Island	43	104	147	29.3	70.7
Invercargill	79	194	273	28.9	71.1
Oamaru	50	129	179	27.9	72.1
Gore	40	117	157	25.5	74.5
Gladstone	39	122	161	24.2	75.8
	1990	2259	4249	46.8	53.2

NELSON	For	Against	Total	%F	%A
Murchison	69	20	89	77.5	22.5
Cobden-Runanga	65	19	84	77.4	22.6
Hanmer Springs	37	12	49	75.5	24.5

Havelock	69	24	93	74.2	25.8
Motupiko	40	18	58	69.0	31.0
Wairau Vly	84	53	137	61.3	38.7
Spring Creek	53	34	87	60.9	39.1
Cheviot	53	38	91	58.2	41.8
Collingwood-Takaka	43	33	76	56.6	43.4
Waimea	40	32	72	55.6	44.4
Blenheim	217	188	405	53.6	46.4
Amuri	31	27	58	53.4	46.6
Wakefield	44	40	84	52.4	47.6
Motueka	82	75	157	52.2	47.8
Granity	18	22	40	45.0	55.0
Awatere	49	71	120	40.8	59.2
Cathedral	132	193	325	40.6	59.4
Ahaura	21	38	59	35.6	64.4
Picton	38	69	107	35.5	64.5
Greymouth	60	120	180	33.3	66.7
Richmond	65	133	198	32.8	67.2
Westport	34	72	106	32.1	67.9
Atawhai-Hira	20	46	66	30.3	69.7
All Saints Nelson	104	257	361	28.8	71.2
Stoke	43	137	180	23.9	76.1
Kaikoura	16	59	75	21.3	78.7
Reefton	10	49	59	16.9	83.1
	1537	1879	3416	45.0	55.0

WAIAPU	For	Against	Total	%F	%A
Taupo MD	4	0	4	100.0	0.0
Tolaga Bay	83	3	86	96.5	3.5
Otumoetai	255	31	286	89.2	10.8
Patutahi	44	8	52	84.6	15.4
Porangahau	95	15	110	86.4	13.6
Te Puke MP	96	21	117	82.1	17.9
Puketapu	148	34	182	81.3	18.7
Murupara	63	15	78	80.8	19.2
Otane	144	39	183	78.7	21.3
Whangara MP	225	61	286	78.7	21.3
Waipatu-Moteo MP	123	36	159	77.4	22.6
Waerenga-a-hika	51	15	66	77.3	22.7
Dannevirke	317	101	418	75.8	24.2
Clive	34	11	45	75.6	24.4
Waikohu	86	28	114	75.4	24.6
Te Hapara	108	37	145	74.5	25.5
Gisborne	339	117	456	74.3	25.7
Waipukurau	202	70	272	74.3	25.7
Waipiro Bay	28	10	38	73.7	26.3
Gate Pa	97	36	133	72.9	27.1
Tauranga	230	94	324	71.0	29.0
Waipawa MP	72	38	110	65.5	34.5
Nuhaka MP	31	17	48	64.6	35.4
Te Ngae MP	53	29	82	64.6	35.4
Ruatoki MP	58	32	90	64.4	35.6

Whakatane	187	105	292	64.0	36.0
Mt Maunganui	54	31	85	63.5	36.5
Edgecumbe	84	54	138	60.9	39.1
Hastings	291	191	482	60.4	39.6
Waiapu MP	153	101	254	60.2	39.8
Waipawa	57	40	97	58.8	41.2
Riverslea	54	38	92	58.7	41.3
Rotorua	284	201	485	58.6	41.4
Napier St Andrew	106	80	186	57.0	43.0
Mahora	101	81	182	55.5	44.5
Wairoa-Mohaka MP	180	146	326	55.2	44.8
Havelock Nth	148	137	285	51.9	48.1
Napier St Augustine	163	162	325	50.2	49.8
Woodville	51	51	102	50.0	50.0
Taupo	109	135	244	44.7	55.3
Napier St John	126	162	288	43.8	56.3
Taradale	114	150	264	43.2	56.8
Takapau	70	97	167	41.9	58.1
Ohinemutu MP	52	72	124	41.9	58.1
Te Puke	64	101	165	38.8	61.2
Wairoa	47	77	124	37.9	62.1
Turangi	34	56	90	37.8	62.2
Opotiki	65	139	204	31.9	68.1
Turanga MP	37	92	129	28.7	71.3
Hikurangi MP	41	114	155	26.5	73.5
	5658	3511	9169	61.7	38.3

WAIKATO	For	Against	Total	%F	%A
Te Kauwhata	154	15	169	91.1	8.9
Piopio	46	7	53	86.8	13.2
Chartwell	224	35	259	86.5	13.5
Raglan	138	25	163	84.7	15.3
Orakau	167	36	203	82.3	17.7
Mokau	22	5	27	81.5	18.5
Fitzroy	299	77	376	79.5	20.5
Katikati	73	19	92	79.3	20.7
Hillcrest	382	101	483	79.1	20.9
Waitara	220	65	285	77.2	22.8
Inglewood	125	38	163	76.7	23.3
Hamilton MP	62	20	82	75.6	24.4
Te Awamutu	354	117	471	75.2	24.8
Tirau	82	28	110	74.5	25.5
Putaruru	152	53	205	74.1	25.9
Te Kuiti	145	52	197	73.6	26.4
Brooklands	122	44	166	73.5	26.5
Waitomo MP	44	16	60	73.3	26.7
Okato	81	33	114	71.1	28.9
Frankton	105	43	148	70.9	29.1
Morrinsville	171	74	245	69.8	30.2
New Plymouth	374	165	539	69.4	30.6
Tokoroa	91	41	132	68.9	31.1
Taumarunui	94	43	137	68.6	31.4

Claudelands	137	67	204	67.2	32.8
Huntly	88	46	134	65.7	34.3
Melville	129	74	203	63.5	36.5
Mangakino	40	23	63	63.5	36.5
Ngaruawahia	97	57	154	63.0	37.0
Stratford	155	93	248	62.5	37.5
Matamata	231	167	398	58.0	42.0
Otorohanga	80	69	149	53.7	46.3
Paeroa	68	60	128	53.1	46.9
Kawhia	41	40	81	50.6	49.4
Te Aroha	128	126	254	50.4	49.6
Waihi	80	79	159	50.3	49.7
Forest Lake	154	160	314	49.0	51.0
Hamilton Cathedral	171	191	362	47.2	52.8
West New Plymouth	57	69	126	45.2	54.8
Cambridge	120	198	318	37.7	62.3
Waikato MP	39	101	140	27.9	72.1
	5542	2772	8314	66.7	33.3

WELLINGTON	For	Against	Total	%F	%A
Wainuiarua MP	16	0	16	100.0	0.0
Pongaroa	77	5	82	93.9	6.1
Rangitikei-Manawatu MP	74	8	82	90.2	9.8
Featherston	115	21	136	84.6	15.4
Hunternville	49	9	58	84.5	15.5
Wellington MP	182	39	221	82.4	17.6
Tinui	50	11	61	82.0	18.0
Chinese Mission	22	6	28	78.6	21.4
Waverley	61	17	78	78.2	21.8
Eketahuna	57	16	73	78.1	21.9
Kiwitea	143	45	188	76.1	23.9
Christ Church, Wanganui	181	60	241	75.1	24.9
Ruapehu	44	16	60	73.3	26.7
HT Wainuiomata	46	17	63	73.0	27.0
Pahiatua	91	34	125	72.8	27.2
Aramoho	67	27	94	71.3	28.7
Eltham	94	42	136	69.1	30.9
Brooklyn	60	29	89	67.4	32.6
St Matthew, Palmerston Nth	93	47	140	66.4	33.6
Makara-Karori	61	31	92	66.3	33.7
Northland	55	28	83	66.3	33.7
Wgtn, St Peter	154	79	233	66.1	33.9
Feilding	219	113	332	66.0	34.0
Wellington Cathedral	133	72	205	64.9	35.1
Gonville	55	30	85	64.7	35.3
Pohangina	58	32	90	64.4	35.6
Silverstream	89	50	139	64.0	36.0
Hataitai	83	48	131	63.4	36.6
Stokes Vly	59	34	93	63.4	36.6
Lower Hutt	232	141	373	62.2	37.8
Marton	157	99	256	61.3	38.7

Shannon	41	26	67	61.2	38.8
Waiouru	11	7	18	61.1	38.9
Wanganui PD	51	34	85	60.0	40.0
Upper Hutt	83	58	141	58.9	41.1
Naenae	110	80	190	57.9	42.1
Tawa	124	91	215	57.7	42.3
Aotea-Kurahaupo	103	76	179	57.5	42.5
Ngaio	82	62	144	56.9	43.1
Martinborough	36	29	65	55.4	44.6
Johnsonville	113	92	205	55.1	44.9
Castlecliff	31	26	57	54.4	45.6
Seatoun	47	40	87	54.0	46.0
Trentham	108	101	209	51.7	48.3
All SS, Palmerston Nth	137	133	270	50.7	49.3
Waiwhetu	127	125	252	50.4	49.6
Wairarapa MP	12	12	24	50.0	50.0
Patea	56	58	114	49.1	50.9
Kelburn	65	69	134	48.5	51.5
Otaki	40	42	82	48.8	51.2
Carterton	59	70	129	45.7	54.3
Bulls-Rongotea	94	115	209	45.0	55.0
Levin	117	143	260	45.0	55.0
Manaia	67	86	153	43.8	56.2
Porirua	17	22	39	43.6	56.4
Eastbourne	94	122	216	43.5	56.5
St Peter Palmerston Nth	86	114	200	43.0	57.0
Masterton St Matt	83	112	195	42.6	57.4
Wadestown	74	102	176	42.0	58.0
St John, Wainuiomata	29	40	69	42.0	58.0
Titahi Bay	39	54	93	41.9	58.1
Masterton South	51	71	122	41.8	58.2
Greytown	30	43	73	41.1	58.9
Taihape	34	48	82	41.5	58.5
Pauatahanui	50	72	122	41.0	59.0
Island Bay	40	65	105	38.1	61.9
Taita	33	55	88	37.5	62.5
Petone	64	107	171	37.4	62.6
Paraparaumu	96	173	269	35.7	64.3
Hawera	82	174	256	32.0	68.0
Lyll Bay	27	58	85	31.8	68.2
Miramar	32	74	106	30.2	69.8
Karori	107	273	380	28.2	71.8
Foxton	39	101	140	27.9	72.1
Wanganui East	39	114	153	25.5	74.5
Khandallah	70	209	279	25.1	74.9
Wellington South	20	63	83	24.1	75.9
Opunake	29	93	122	23.8	76.2
Rangiatea MP	7	23	30	23.3	76.7
Waikanae	24	102	126	19.0	81.0
Roseneath	11	54	65	16.9	83.1
Wellington, St Mark	32	174	206	15.5	84.5
	5930	5493	11423	51.9	48.1

SUMMARY	For	Against	Total	%F	%A
Auckland	7700	5494	13194	58.36	41.64
Wellington	5930	5493	11423	51.91	48.09
Christchurch	7316	4357	11673	62.67	37.33
Waikato	5542	2772	8314	66.66	33.34
Waiaapu	5658	3511	9169	61.71	38.29
Dunedin	1990	2250	4240	46.93	53.07
Nelson	1537	1879	3416	44.99	55.01
TOTAL	35673	25756	61429	58.1	41.9
Official count	35673	25730	61438	58.1	41.9

APPENDIX 16

General Synod Structures: Before and After Revision of the Constitution

PROVINCIAL BODIES PRIOR TO REVISION OF CONSTITUTION

Provincial body	Composition
General Synod Standing Committee (27, until 1986)	Dioceses 1 Bp 1 C 1 L Aotearoa 1 Bp 1 C 1 L Polynesia 1 Bp 1 C 1 L
General Synod Standing Committee (from 1986) (19)	Primate 3 other Bishops elected by Bishops at GS 6 clergy elected by Clergy at GS 8 laity elected by Laity at GS 1 Polynesia rep apptd by DSC
Finance Committee of Standing Committee (1986)	
Judicial Committee	General Synod 1 Bp 1 C 3 L (lawyers)
Tribunal appointed under Church of England Empowering Act 1928	
Provincial Board for Ministry (1980) (25)	Dioceses 2 Aotearoa 2 Polynesia 1 General Synod 1 Bp 1 C 1 L Other members 1 SJC BoG 2 SJC (Warden, staff) 1 PBCE 1 Melanesia
New Zealand Anglican Church Pension Board (17)	Dioceses 1 rep (C or L) Aotearoa 1 rep (C or L) Polynesia 1 rep (C or L) General Synod 1 Bp 2 C 2 L Other members 3 apptd by Bd (specialist)
Provincial Commission on Ministry Personnel (1988) (11)	Dioceses 1 rep (C or L) Aotearoa 1 rep Other members 1 Pension Bd, 1 Bishop, Prov Sec
(prev Prov Comm on Stipends) (1978) (8)	Dioceses and Aotearoa 1 rep (C or L)

St John's College Board of Governors (26)	Dioceses Bp Aotearoa Bp Polynesia Bp General Synod 4 C + 4 L Other members 3 SJC (Warden, plus Staff and Student reps 1 Alumni 5 Methodist
St John's College Trust Board (7)	Bishop of Auckland + 6 Trustees appointed by Auckland Diocesan Trust Board
St John's College Trust Advisory Board (1984) (10)	General Synod 1 Bp 1 C 1 L Other members 2 SJC BoG 2 SJCTB 3 PBM
Provincial Archives Committee (1982) (7)	General Synod 3 Other members 2 SJC BoG SJC Librarian Prov Sec
Provincial Board of Christian Education (26)	Dioceses 2 (C or L), 1 Director Aotearoa 2 (C or L) General Synod 1 C 1 L Other members 1 Bp (apptd by Abp)
Provincial Youth Facilitator – Tikanga Pakeha (1991)	
Provincial Commission on Evangelism (1990) (26)	Dioceses 2 (1 lay) Aotearoa 1 rep General Synod 1 Bp 1 C 1 L Other members 2 Youth 1 Ch Army 1 St John's College 4 Nom
Provincial Commission on Social Responsibility (1988) (13+)	Dioceses 1 rep Aotearoa 1 rep Other members 1 Bishop (elected by Bps) 1 NZASS 2 from each unit (2) + co-opted

Provincial Committee on World Development (1980) (11)	Dioceses 1 rep Aotearoa 1 rep Other members 1 Bp 1 AAW 1 NZABM
(prev Public & Social Affs Cttee) (9)	Aotearoa 2 reps General Synod 8 elected Other members 1 Bp
Provincial Association of Social Services (1984) (16 or <19)	General Synod 1 Bp (apptd by Bps) 1 C 1 L (appt by G S) (do not have to be members) Other members <i>If no more than 12 members</i> 1 rep of each member (11 listed) <i>If more than 12 members:</i> <2 reps from each diocese apptd by mbrs in each diocese Aotearoa 2 reps
Liturgical Commission (8)	Appointed by Primate
Provincial Commission on Ecumenism (<20)	Aotearoa 1 C + 1L Polynesia 1 C + 1L General Synod 3 Bps 3 C 4 L Other members Up to 6 nominated members
Provincial Committee on Communications (9)	General Synod Elected by G S
Commission on Doctrine and Theological Questions (formalised in 1992) (<12)	Up to 12 nominated by Primate in consultation with Senior Bps
New Zealand Anglican Board of Missions (29)	Dioceses 1 Bishop, 1 Dio Rep Aotearoa 1 Bishop, 1 Dio Rep Polynesia 1 Bishop, 1 Dio Rep Other members 5 Assoc bodies 1 AAW 2 Youth ProvSec 3 Nom
Aotearoa Council (1978) (37)	Dioceses (elected by Komiti) Auckland, Waiapu, Wellington each :4 C 4 L Waikato:3 C 3L Christchurch, Nelson, Dunedin each:1 C 1 L Aotearoa 1 Bishop

COMMON LIFE BODIES

Common Life bodies	Composition
General Synod Standing Committee (18)	NZ Dioceses Archbishop + 7 (at least 2 clergy and at least 2 lay) Aotearoa Archbishop +5 (at least x clergy and at least 2 lay)??? Polynesia Archbishop + 3 (at least 1 clergy and at least 1 lay)
Anglican Insurance Board (5)	NZ Dioceses 1 clergy or lay nom by GS reps Aotearoa 1 clergy or lay nom by GS reps Polynesia 1 clergy or lay nom by GS reps Other members 2 clergy or lay appointed by GSSC
Anglican Schools Board (8)	Other members 1 Primate or nominee, 3 appointed by Trustees, 4 elected at conference
Social Justice Commission (up to 11)	NZ Dioceses 2 appointed by GS on nom of IDCCG Aotearoa 2 appointed by GS on nom of Runanga Polynesia 2 appointed by GS on nom of DSC Other members Primate or nominee ex officio Bp nominated by Bps Social Justice Commissioner Co-opt no more than 2
Council for Ecumenism (7)	NZ Dioceses 2 appointed by IDCCG Aotearoa 2 appointed by Runanga Polynesia 2 appointed by DSC Other members Gen Sec
Anglican Missions Board (13)	Membership to include at least 3 Bps, 3 clergy, 3 lay NZ Dioceses Up to 3 nom by Tikanga, not nec GS members Aotearoa Up to 3 nom by Tikanga, not nec GS members Polynesia Up to 3 nom by Tikanga, not nec GS members Other members Any one of Archbishops 2 reps of mission agencies Gen Sec ex-officio
Commission on Communications (up to 9)	NZ Dioceses Up to 3 appointed by IDCCG Aotearoa Up to 3 appointed by Runanga Polynesia 1 appointed by DSC Other members 2 appointed by GSSC

Common Life Liturgical Commission (7)	NZ Dioceses 2 appointed by IDCCG Aotearoa 2 appointed by Runanga Polynesia 2 appointed by DSC Other members Gen Sec ex officio
Commission on Doctrine and Theological Questions (9)	NZ Dioceses 3 appointed by IDCCG Aotearoa 3 appointed by Runanga Polynesia 3 appointed by DSC
Te Kotahitanga (10)	NZ Dioceses 2 elected at G S, of whom 1 shall be GS member 1 appointed by Tikanga ministry body Aotearoa 2 elected at G S of whom 1 shall be GS member 1 appointed by Tikanga ministry body Polynesia 2 elected at G S of whom 1 shall be GS member 1 appointed by Tikanga ministry body Other members 1 appointed by SJCTB
St John's College Board of Oversight (11)	NZ Dioceses 1 appointed by Tikanga ministry body 1 rep Tikanga appointed by but not members of TeK Aotearoa 1 appointed by Tikanga ministry body 1 rep Tikanga appointed by but not members of TeK Polynesia 1 appointed by Tikanga ministry body 1 rep Tikanga appointed by but not members of TeK Other members 1 member appointed by TeK from its members 4 addl members appointed by TeK on rec of Bosrd Heads of 3 colleges and CEO of College may attend but not vote
St John's College Trust Board (9)	NZ Dioceses 3 appointed by GS on nom of IDCCG Aotearoa 3 appointed by GS on nom of Runanga Polynesia 3 appointed by GS on nom of DSC
Council for Anglican Women's Studies (6)	NZ Dioceses 2 appointed by GS on nom of IDCCG Aotearoa 2 appointed by GS on nom of Runanga Polynesia 2 appointed by GS on nom of DSC

Archives and History Committee (10+)	NZ Dioceses 1 appointed at GS Aotearoa 1 appointed at GS Polynesia 1 appointed at GS Other members 3 Te Kotahitanga 1 Heads St John's College Gen Sec Librarian Archivist Additional appointed by Cttee
New Zealand Anglican Church Pension Board (7)	NZ Dioceses 1 clergy or lay appointed by GS reps Aotearoa 1 clergy or lay appointed by GS reps Polynesia 1 clergy or lay appointed by GS reps Other members 3 appointed by SC (specialist knowledge) 1 appointed by ordained ministers of GS
Commission on Treaty and Partnership Issues (6)	NZ Dioceses 2 members of GS nominated by GS reps Aotearoa 2 members of GS nominated by GS reps Polynesia 2 members of GS nominated by GS reps
Treaty, Church and Nation Commission (6)	NZ Dioceses 2 appointed by GS on nom of IDCCG Aotearoa 2 appointed by GS on nom of Runanga Polynesia 2 appointed by GS on nom of DSC
Judicial Committee (9)	Including: at least 1 Bp, at least 1 clergy, at least 3 lay. Members must be bishops, ordained ministers, or barristers or solicitors
Tribunal appointed under Church of England Empowering Act (21)	7 Bps of N Z Dioceses 7 Clergy 7 Lay Elected by Houses
Tribunal on Doctrine (15)	5 Bps, 5 Clergy, 5 Lay Clergy elected by Clergy, Lay elected by Lay. Not necessarily members of GS

APPENDIX 17

URBAN AND RURAL DEFINITIONS

OFFICIAL SOURCES

New Zealand

Main Urban Area: Centres with resident population of 30,000 or more – 16 main urban areas (71.8% of population).

Satellite Urban Area: Urban communities located close to main urban areas. 20%+ work in a main urban area. (3.2%).

Independent Urban Area: Towns and settlements without significant dependence on main urban centres (1000 residents or more). Less than 20% work in a main urban area. (11.0%).

Rural Areas with high urban influence: Located close to main urban areas. Significant proportion of residents work in a main urban area. Includes market gardens and dairy farms that service urban centres. (3.1%).

Rural areas with moderate urban influence: Tend to cluster close to urban areas with a significant proportion of residents who work in an urban area. (3.8%).

Rural areas with low urban influence: Strong rural focus. Majority of residents work in rural area. (5.5%).

Highly rural remote areas: Minimal dependence on urban areas. (1.6%).

Australia

The definition of rurality had a bearing on the distribution of health funding.

The *Rural Remote and Metropolitan Areas* (RRMA) classification (2000) used population size and distance from the nearest service centre to define seven categories.

1. Capital cities;
2. Other metropolitan centres (urban population over 100,000);
3. Large rural centres (urban centre population 25-100,000);
4. Small rural centres (urban centre population 10-25,000);
5. Other rural areas (urban centre population under 10,000);
6. Remote centres (urban centre population over 5,000);
7. Other remote areas (urban centre population under 5,000).

The *Accessibility/Remoteness Index of Australia* (ARIA) (2001), based on road distance to service centres, produced a sliding scale of remoteness, with five categories.

1. Highly accessible;
2. Accessible;
3. Moderately accessible;
4. Remote;
5. Very remote.

It was replaced by the *Australian Standard Geographical Classification* (ASGC) (2009) which defined remoteness by census collection districts on the basis of the average ARIA score within the district.

Five categories resulted.

- RA1: Major cities;
RA2: Inner regional;
RA3: Outer regional;
RA4: Remote;
RA5: Very remote.

United States

'Rural' was a subjective state of mind for some people but, for others, it was an objective quantitative measure and various Federal agencies adopted their own measures.

The Bureau of the Census defined an urbanised area as including a central city and the surrounding densely settled periphery that together had a population of 50,000 or more and a population density generally exceeding 1000 per square mile. All persons living in urbanised areas and in places outside urban areas with a population of 2500 or more were considered to be living in urban areas and all other were considered to be living in rural areas.

The White House Office of Management and Budget (OMB) defined 'Metro' as one city with a population over 50,000 or an urbanised area with at least 100,000 people. Each Metro included the

county in which the central city was located and additional fringe counties if they were economically and socially integrated. Any county not included as an MSA was considered to be 'non-metro'. The Department of Agriculture Economic Research Service (ERS) distinguished metro counties by size and non-metro counties by their degree of urbanisation or proximity to metro areas. Those ranging 0-3 were regarded as metro; 4-9 as non-metro where 4 indicated a population of 20,000 and 9 completely rural or with an urban population less than 2500.

England

'All settlements with population over 10,000 are regarded as urban.'

<http://www.ruralcommunities.gov.uk/files/what%20is%20rural1.pdf>, accessed 22 November 2010.

The official Rural and Urban Definition 2004 introduced two ways of differentiating settlements. The first dimension was the broad population density in any local area, calculated by looking at the numbers of households within a radius of 30km, defining them as either *sparse* or *less sparse*. The second dimension was looking at a much smaller area (up to 1600m from a given point) to classify areas as *town/urban fringe*, *village*, or as *hamlets and isolated dwellings*. The result was the production of an eight-way classification for rural areas.

Urban communities were divided into

1.1: Sparse; and

1.2: Less sparse.

Rural communities were divided into

2.1 Sparse and

2.2: Less sparse.

These were further sub-divided as follows:

Sparse into 2.1.1: Small town and fringe; 2.1.2: Village; and 2.1.3: Dispersed.

Less sparse into 2.2.1: Small town and fringe; 2.2.2: Village; 2.2.3: Dispersed.

Canada

Government agencies used a number of definitions. However, as a working definition, the "rural and small town" category was considered to be the best starting point. This was the population living in towns and municipalities outside the commuting zone of larger urban centres (i.e. those with a population of 10,000 or more. <http://dsp-psd.pwgsc.gc.ca/Collection/Statcan/21-006-X/21-006-XIE2001003.pdf>.

CHURCH

Australia

The Australian National Church Life Survey 2006 divided Australia into various categories.

Rural: rural area (0-200)

Small rural town (200-2,000)

Rural service centre (2,000-10,000)

Rural city (10,000-20,000)

Regional City (up to 20,000)

Capital City: city centre, suburbs.

Philip Hughes, Audra Kuncinunas, Ruth Powell and Michael Pippett, *Models of Leadership and Organisation in Anglican Churches in Rural Australia*, Report to Anglican General Synod, Nunawading: Christian Research Association, 2009.

England

Anthony Russell calculated that 20 percent of the population of England lived in rural areas. He then classified these into four categories. He defined the rural population as 'those who live in market towns and villages up to 10,000, of which there are approximately 13,000 such settlements in England and Wales, in which very nearly 20% of the population live.

The four categories which he classified as 'rural' were:

1. Urban shadow countryside (in the immediate vicinity of an urban area, where commuters dominate and where farming is not particularly evident).
2. Accessible countryside.
3. Less accessible countryside (the area beyond one hour's travelling time of a metropolitan centre).
4. Remote or marginal countryside.

Anthony Russell, *The Country Parish*, London: SPCK, 1986, p.4.

Leslie Francis argues that the size of the rural community is crucial in determining the life of the local church. It 'helps to determine what the local church is able to offer, and what the local church actually offers helps to determine the number of people with whom it makes regular contact'. Leslie J. Francis, *Church Watch: Christianity in the Countryside*, London: SPCK, 1996, p.5. He distinguishes seven different kinds of unit 'in which the dynamics and potential of church life may look rather different': Hamlets, small villages, medium villag