

Selwyn College – Te Maru Pūmanawa Consultation Panel Report to Diocese of Dunedin Synod



**Presented to the
Diocese of Dunedin Synod
in relation to
Selwyn College
Te Maru Pūmanawa**

11 March 2020



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Precis of Consultation Panel Report

Over 10 months from March 2019 to January 2020 a Selwyn College-Te Maru Pūmanawa Consultation Panel assisted the Diocese to reflect on the future of Selwyn College (University of Otago, Dunedin). The Panel called for written and oral submissions asking to what extent Selwyn, as a residential University College, fitted into the future ministry of the church, or what alternative options there could be for ministry in the tertiary education sector. The Panel also met with individuals who wanted to speak to their submissions as well as with major stakeholders.

On 2 November a non-decision-making Hui was held for Diocesan Synod representatives where options for Keeping or Selling Selwyn were presented. Representatives were encouraged to give further feedback which included indicating their preference for presented options. The Panel concluded by considering all the information that had been gathered and undertook some further research to inform their final report. This identifies major themes from the consultation, the consequences of various scenarios and ranks preferred options.

From the above process, the panel discerned one question: ***“If the Diocese could be confident of the Anglican special character of the College, and could therefore be assured of an effective expression of the five Anglican marks of mission at Selwyn College, would it still consider selling?”***

The Panel concluded that the Diocese would not be open to selling if this character and mission was self-evident, or the means to reclaim this had already been apparent. It then moved onto more complex questioning around if the College had the intention to witness to its foundational special character.

The Panel’s overall intuition following its deliberations was to: ***“Keep the College if research can establish that the College’s special character intentions are real, and that there is an openness to develop these in self- evident ways.”***

There were significant challenges and risks seen in this, as outlined in the discussion and conclusion sections of this report. i.e. the need to continue developing Selwyn management and governance structures, to undergo strategic planning for the College and Diocese, as well as continue a culture change process for Selwyn College. This would need the assurance that the Diocese would effectively support and review any processes put in place. **Throughout the consultation, it became clearer to the Panel that the grounds for keeping the College were more compelling.** Out of the three “models for keeping” proposed, there was no identified preference: all models merit further exploration within a strategic planning process.

Preface

Mandate and terms of reference for the Selwyn Consultation Panel

Selwyn College -Te Maru Pūmanawa (abbreviated in some instances to “the College” in this report) was named after the first Bishop of Aotearoa New Zealand and Polynesia, George Augustus Selwyn. It is a Diocesan institution that was founded by Bishop Nevill in 1893. It began as a Theological Residential Hall, but early on in its life it opened its doors to provide residential accommodation for students studying at the University of Otago.¹ The College has continued as a Diocesan Institution under the Selwyn College Statute, 2009.



George Augustus Selwyn, first Bishop of NZ

The establishment of a Selwyn College Te Maru Pūmanawa Consultation Panel (abbreviated to the Panel for this report) resulted from business associated with Diocese of Dunedin Synods of 2017 and 2018.

A potential sale of Selwyn College was raised in 2017 with a Bill proposing this being laid on the table during Synod proceedings. In 2018 this Bill was withdrawn and another Bill to clarify how any potential sale proceeds would be handled was also rejected. However, the following motion was carried as follows:

Motion 6: Selwyn College - *That this Synod authorises the Dunedin Diocesan Trust Board, at the direction of the Diocesan Council specific to the particular proposal being considered:*

- 1. To sell the buildings and business of Selwyn College to the University of Otago, or another body in which the Diocesan Council has confidence that it is able to govern and manage the College according to best practice and for the benefit and well-being of its residents, subject to a formal undertaking by the purchaser to maintain the special character of the College.*
- 2. To retain ownership of the land occupied at present by the College, and to enter into an agreement to lease that land to any purchaser of the College buildings and business, on a modern “Glasgow” type lease with 7-year ground-rent reviews.*
- 3. To enter into a Memorandum of Understanding with the purchaser regarding Clause 1 and 2 of this Resolution and the maintenance of the special character of the College, including a commitment to an ongoing relationship with the Bishop of Dunedin, who will report to Synod annually regarding the fulfilment of the Memorandum.*

¹ For further information, see a Wikipedia entry at: https://en.wikipedia.org/wiki/Selwyn_College,_Otago

The Selwyn Decision from the 2018 Synod resulted in a significant amount of correspondence that was taken to the October 2018 meeting of the Diocesan Council (the Synod Standing Committee). After discussing these in committee, the following motion was passed:

That the Diocesan Council:

- 1. Notes the decisions of the Diocesan Synod regarding Selwyn College;*
- 2. Commits to a further process of consultation with interested parties before acting under the authorisation given;*
- 3. Will consider, alongside the consultation process, the appropriateness of submitting any final proposal to another Synod (whether in ordinary or special session) before acting under the authority given.*

Over the ensuing months a terms of reference document was developed (**see Appendix 1**) which included the following aims and responsibilities of the Selwyn College Consultation Te Maru Pūmanawa Panel:

- 1. Identify future options for Selwyn College, including what was indicated in Motion 6 i.e. sale of the buildings and business of the College with a lease arrangement on the land.²*
- 2. Identify a methodology to for the consultation Panel and/or consultation process e.g. using aspects of appreciative enquiry, De Bono parallel thinking process (Six Thinking Hats) or any other methodology identified and agreed to by the Panel.*
- 3. Identify the theological implications of each alternative (i.e. using scripture, reason and tradition) to help inform discussion.*
- 4. Invite a process of stakeholder submissions to the Panel. This could be around identified alternatives or a request for broader feedback on the future of Selwyn. Submissions could involve face to face submission presentations, inviting general correspondence or specific feedback on identified options or other forms of information gathering (e.g. surveys). The process should also include a consultation invitation to the wider Three-Tikanga structure of the Anglican Church and any appropriate General Synod Committees*
- 5. Identify major themes arising from the consultation.*
- 6. Present a final report to the Diocesan Council, identifying the consequences of each scenario and ranking preferred options.*

The Terms of reference also outlined key stakeholders, the criteria for the membership of the Panel, accountability to the Diocesan Council and projected working methods/ways of working.

² Other options were also identified that could include but were not restricted to:

1. Leaving current arrangements around Selwyn College in place i.e. no change
2. Selling the property and business;
3. Developing a modified structure to address issues identified e.g. clearer governance and operational arms, work on the Special Character of the College;
4. Focusing on theological education/spiritual formation as a core function of Selwyn;
5. Development of scholarships to make the College more inclusive.

Selwyn Consultation Panel Members

Members of the Panel were carefully selected by the Diocesan Council to ensure that there was no conflict of interest or personal investment in the outcome of the discussions. Each member had experience in Anglican-affiliated educational or residential institutions. The Panel was comprised of:

Archbishop Sir David Moxon (Chair)
Mrs Laraine Sharr
The Very Rev'd Dr Graham Redding
Dr Lex McMillan
Rev'd Dr Anne van Gend

See Appendix 2 for biographies of Panel Members

Selwyn Consultation Panel Process

From February 2019 to January 2020 the Panel met on 13 occasions at Peter Mann House in person and via Zoom Video Conferencing. Written submissions on a single side of A4 paper with a 10 June 2019 deadline were encouraged addressing the following two questions:

- 1. To what extent do you see the Anglican involvement in a residential College as important for the future mission and work of the Anglican Church?*
- 2. If we were to move out of residential College provision, what would be the best use of our resources within the tertiary education sector mission field?*

Over 50 written submissions were considered and the Panel met with 7 individuals who requested an opportunity to speak in person. Three other groups were also seen in person: Dunedin North Parish x1; Selwyn College Board x3 and; the Diocesan Council x1. The Panel also visited Selwyn College as part of this process to seek the perspectives of staff and students. The conversations with the Selwyn College Board allowed both parties to discuss potential models, with the Board being open to consider some of the proposed models arising from the consultation and the Panel's deliberations.

A significant feature of the consultation was the calling of a Hui for Synod representatives on 2 November 2019. This provided an opportunity for over 60 people in a non-decision-making forum to explore various options for selling or keeping Selwyn College that were faithful to the submissions made. The Hui included presentations from Panel members, i.e. a summary of submissions (Mrs Laraine Sharr), Options for Selling that had arisen from submissions and the Panel's own deliberations (Mr Lex McMillan) as well as Options for Keeping (Rev'd Dr Anne Van Gend). There was an opportunity after each presentation for Synod representatives to interact in plenary sessions as well as note their feedback on post-it notes.

The Hui... was unique within Aotearoa NZ Anglican Circles in terms of the focus on exploring options, rather than coming to a decision.

Archbishop David commented at the beginning that what the Diocese was doing with the Hui (i.e. a non-voting session in conference) was unique within Aotearoa New Zealand and Polynesia Anglican circles in terms of the focus on exploring options, rather than coming to a decision.

Each Synod representative was given 5 dots to indicate their preference for first the "selling" options and then another five dots for the "keeping" options. They were able to use these however they wanted i.e. to spread them out over options or use them to indicate preference for a few.

At the end of the Hui Archbishop David asked Synod representatives to indicate (with only one dot to vote with) if they favoured further research being carried out on Selling options, Keeping, or for Both to be looked at. There was general feedback that people wanted more information to help make a final decision e.g. clarification on the legal status around selling Selwyn (would resources be able to be released?) as well the current University of Otago thinking if Selwyn was up for sale.



Synod members at the Hui

Following this process the Panel continued to meet to discuss matters further with some key stakeholders, researched responses to questions raised in the Hui and formulated this report to the Diocesan Council via the Bishop of Dunedin, Steven Benford.

Introduction

Theological perspectives that have framed the Panel's work

The Anglican Communion, the Anglican Church in Aotearoa New Zealand and Polynesia, Te Hahi Mihinare Ki Aotearoa Ki Niu Tireni, Ki Nga Moutere o Te Moana Nui a Kiwa, and the Diocese of Dunedin are all agreed on the nature of mission as the Bible presents it and as we seek to witness to it today. This (5 marks of) mission is as follows:

- i. *To proclaim the good news of the Kingdom;*
- ii. *To teach, baptise and nurture the new believers;*
- iii. *To respond to human needs by loving service;*
- iv. *To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation;*
- v. *To strive to safeguard the integrity of creation and sustain and renew the life of the earth*

What best serves this mission today?

The Kingdom of God as proclaimed and lived by Jesus is centred in a triune community of love: the community of the triune God. This is what we are called to proclaim at the end of Matthew's gospel in the Great Commission, Matthew 28:16-20. This vocation seeks to walk with God in Christ, by the power of the Holy Spirit, in everyday life and in all the arrangements we make. These arrangements are never perfect, there is always a falling short, but by the grace of God we seek to be what we are called to be, to take steps in a direction that is consistent with the faith, hope, and love of the gospel that we see described in 1 Corinthians 13:13.

This could mean remaining in difficult and even oppositional contexts in order to let the salt and light make a difference there.

We carry out this mission best by seeking to be light to the world (Luke 8: 16-18, John 8: 12). We follow the beatitudes of Jesus in the sermon on the mount, seeking to be salt to the earth (Matthew 5: 3-12).

This could mean remaining in difficult and even oppositional contexts in order to let the salt and light make a difference there. It could also mean developing gospel salt and light in a close-knit community of disciples, who are of one heart and mind, as in Acts 4:32. Then as a group of some coherence and consistency, they have a leavening effect as in Matthew 13:33 and Luke 13:20-21. These two mission approaches are not necessarily exclusive at all, but could be interdependent. If the salt and light theology within the world's warp and woof is taken too far, then the salt and light themselves could be compromised. If the salt and light theology within the Church's own life is taken too far, then the salt and light themselves could become worthless by not becoming incarnate in the world, and therefore making a transformative difference. Either way, the leavening effect of the gospel means every effort

must be made to witness to and bring in the Kingdom of God in the world; “on earth as it is in heaven” Matthew 6:10.

The decision you make about the future of Selwyn College will involve something of this theology and mission. What kind of Church in mission do you want to be as you serve the community of the triune God?

Archbishop Sir David Moxon,
Chair of Selwyn College -Te Maru Pūmanawa Consultation Panel.



Outcomes of the Consultation Process

1. The (written and oral) submission summaries

Arguments Heard for Selling the College

1. The College appears to be no longer Anglican in special character, in reality. How many students actually consciously experience Christian spirituality?
2. The Diocese does not appear to have a ready supply of suitable Anglican governance personnel into the immediate and long-term future.
3. The College will incur significant financial repair costs into the future, and this could be difficult to fund.
4. Boundary breaking, sexual misdemeanour, drunkenness, and other deeply concerning incidents affect the reputation of the College as a Christian institution. Should the Church continue to be associated with ongoing inappropriate behaviour?
5. The University of Otago, with its expertise in hall of residence management, could do just as well at Selwyn College, if not better. Why should the Church continue in a field where it does not have significant and successful experience?
6. The Diocese of Dunedin is fiscally challenged and, in the name of stewardship, the sale funds from the College may provide the Diocese with a secure financial foundation.



7. Selwyn has, in the eyes of some people, been seen to be elitist because it selects for students who achieve high marks, including school duxes. Some spoke of a sense of entitlement and privilege amongst some students. The Christian gospel requires a more egalitarian and diverse community.

Arguments Heard for Keeping the College

1. The College offers a unique opportunity, space, and position to reach out to the student community in a way that is not available to the Church by any other means; this is crucial in today's world.
2. There are doubts that the University of Otago would not necessarily maintain a special character agreement over time if it became the owner and manager of the buildings and community.
3. There is a significant mission potential to develop special character in the College beyond the current practice.
4. The Church must be seen to stay with the problems and challenges of life with a contemporary student cohort, rather than walk away; this would communicate to the wider community that the Church cannot handle the issues. There are also concerns that reportage of "typical students" is inaccurate.
5. The Diocese of Dunedin cannot and should not solve its financial needs by relying on reserves for a College sale. Good viability risk management is needed.
6. The Church should not underestimate the influence of special character leaders in the College.
7. It was expressed that all Students at Selwyn College are touched in some way by the Chaplaincy (Vicar of All Saints) and their interactions with/proximity to the All Saints Anglican community.



2. Potential Choices: Selling Selwyn

The Hui was presented with possible options for funding alternative ministry in the Diocese of Dunedin, if the Selwyn College was sold and new finance be available to the Diocese from the sale. It was noted that legal opinion would need to be updated to determine if any of these uses are possible. Eight possible pathways were presented at the Hui:

(i) Invest and Wait:

Invest the money via the Diocesan Trust Board and wait to discern a best use over time after much research. Don't make an immediate choice because the pressure to sell may

be practical, political, or artificial.

The interest could be ploughed back into the account or used to fund smaller projects, in the meantime.

Pros:

This would give the Diocese the time to make a well researched and opportune decision, based on a genuine need arising, rather than deploying funds because of sale timing, and maybe creating a possibly artificial need or responding prematurely or ineffectively.

Wait and see what might be best.

Cons:

This could mean procrastination. The needs of the church in mission are urgent and we are at a defining moment in terms of church survival and opportunity. How much good might be done now, which might have a pivotal effect before opportunities are lost or the effect of good stewardship of finance lessened? Carpe Diem (seize the day – don't worry about the future).

(ii) Fund Youth Workers

After careful nationwide youth ministry research and consultation, fund a new Diocesan agreed to youth, church -based ministry support process throughout the Diocese; funding a Diocesan youth coordinator(s) and regional youth worker(s), either part time or full time.

Pros:

This would honour, in principle, the reason for the acquisition of funding for Selwyn in the first place: the resourcing and strengthening of leader training in the Diocese, even though this leadership isn't ordained.

Cons:

When the money for Selwyn was first raised it wasn't acquired from parishioners in the Diocese, but from other donors and backers from far and wide. There is no moral requirement to focus on the Dunedin Diocesan community only, but a future focus could include wider church and community interests as well. Has the funding of youth leaders professionally seen a long-term greening of youth ministry in the Diocese?

(iii) Facilitate New Youth Cells in the Diocese

Select particularly strategically placed parish bases that lend themselves to the most likely development of potential church-based youth work, and fund them to grow youth groups. To use these youth groups to inspire and facilitate other youth ministry where there is less critical mass.

This option could be part of or separate from option (ii).

Pros:

This is a very strategic and immediate approach which could produce measurable and concrete results in particular places, with the right people and the right circumstances. It uses high quality, well-resourced best practice and priority investment ideas, and could have a ripple effect.

Cons:

Not everyone benefits from this initially and there might not be a ripple effect because some communities don't have the potential to benefit from or replicate this model where it works.

This could be seen as special treatment for the lucky few. There is no way of knowing how real or permanent the results might be. This would partly depend on the quality of youth leadership identified and deployed: an area of uncertainty at this time.

(iv) Invest in Community Facing Youth Mission

After research and consultation, fund a new community-facing youth mission, driven by Christian faith and people, but reaching beyond the parish system to largely non-church going youth communities.

The E Town youth at risk project in Eltham (Taranaki), based in the old church hall, is one example of this type of approach. The Diocese of Waiapu deployed this model in Hawkes Bay for some decades. Examine this approach there and review.

Pros:

This approach derives from an incarnational theology and mission model, which involves the church seeking to be leaven and salt, deeply within the world as much as the church. It gains the respect of the local community where it works well, as it seeks to address the greatest needs of a community at the point of wound and risk. In the past some religious orders have been found in this place. This involves the church in "so loving the world" rather than only strengthening itself.



Cons:

There might not be a strengthening of the church body itself, which in some places is declining.

There might not be a church body left in some places in due course, from which to serve others in this way.

Maybe strengthen the church body to be resilient and creative first? Is this possible? Could both benefit at the same time?

(v) Bishop's Action Foundation

Research and develop if found to be appropriate, the creation of a Bishop's Action Foundation for the enablement of church supported community facing ministry and other social service mission not necessarily connected to the church as such (following a version of the Taranaki model).

This would need, perhaps, to have a significant youth education dimension if there was a need to satisfy the terms of the original Selwyn Trust deed.

This model would require extensive consultation of social service needs in Otago and Southland as well as the Dunedin city area, to listen carefully to community needs. Enquiry would need to establish what would be most helpful for the church to action. What is not being addressed? If a local Bishop's Action Foundation was established in one or more regions, would there be philanthropic support, government contracts, and local body interest?

Pros:

This approach has been very effective at the present time in Taranaki and offers a concrete and available model with many of the bugs ironed out in the Aotearoa New Zealand and Polynesia context we know and live in. The foundation method raises the church's profile as a deeply interested companion to the community's greatest felt needs, in a way that no other body can. It offers a church future of empowerment and enablement across the board. Sometimes the church itself benefits too because some church projects can be identified for support.

Cons:

There is no way of knowing at the outset whether the Foundation somewhere in the Diocese of Dunedin would necessarily replicate the Taranaki success effectively. This depends on local well-connected expertise joining the foundation, gaining finance, and a very competent CEO who is committed to the foundation over the long term ideally. The model won't work if there isn't a genuinely perceived need, coupled with effective strategic leadership.

(vi) Urban Vision

Research and develop if found to be appropriate, an Urban Vision type of model, especially but not exclusively where parishes are in decline and unsustainable financially.

This involves seeding groups of committed younger leaders, living together in houses like available vicarages and re-growing Christian community in a way appropriate to the local context, using church buildings in a variety of new ways. The missional emphasis is on 'the least, the lost and the last': a focus on poverty and disadvantage as God's priority for the

poor. This has been done without abandoning the existing congregation, following a version of the Wellington Diocesan model.

This approach would require the calling together of a critical mass of young adults with a heart for mission, apostolic lifestyle and a sense of call to serve living simply, communally and sacrificially. They would dedicate several years or more of their life to what is effectively a version of new monasticism, including celibate, single and married people.

Pros:

This model has worked to great effect in the Diocese of Wellington, as a way of rebirthing transformational Christian community by a radical call to discipleship and community, not unlike the movement catalysed by St Francis and St Clare. The effect can see the emerging of a new Christian community of younger people, from out of a dying congregation as well as new forms of community facing mission while retaining a strong heart as the celebrating, praying Body of Christ. Perhaps Urban Vision could be invited to send a small cell group to seed this approach.

Cons:

In Wellington this movement emerged through the inspirational leadership of Justin Duckworth and his family, who, with close friends and allies made this come into being over a number of years in cell form. Then it became more widely adopted when Justin became Bishop. Is there someone in the Diocese of Dunedin, a person who might be the catalyst, and a critical mass of leaders who might give themselves to this for several decades?

(vii) Invest in Leadership Training (Rural and Urban)

The provision of leadership training for the church in general, including rural ministry, since the crisis in rural ministry is perceived as acute. This might be coupled with re-defining the Cathedral as a kind of 'minster', a centre of education and ministry which served the whole Diocese.

Perhaps the Ministry Education role and the Deanery of the Cathedral could be joined, and a team formed to rebuild the spirituality and outreach of the Diocesan community. Perhaps research what the Catholic church is doing in South Dunedin in this regard.

Pros:

This is an ancient mission model which served the church well for over 1500 years in parts of Europe, and it is being returned again in some places with great effect, especially in England where Cathedral numbers are quietly growing again and the church is re-galvanising itself from the hub. The Bishop, Dean and Ministry Educator would be able to create a living embodiment and hearth for a warming and re growing of teams and outreach. Could the large crypt under the Cathedral lend itself to this kind of space?

Cons:

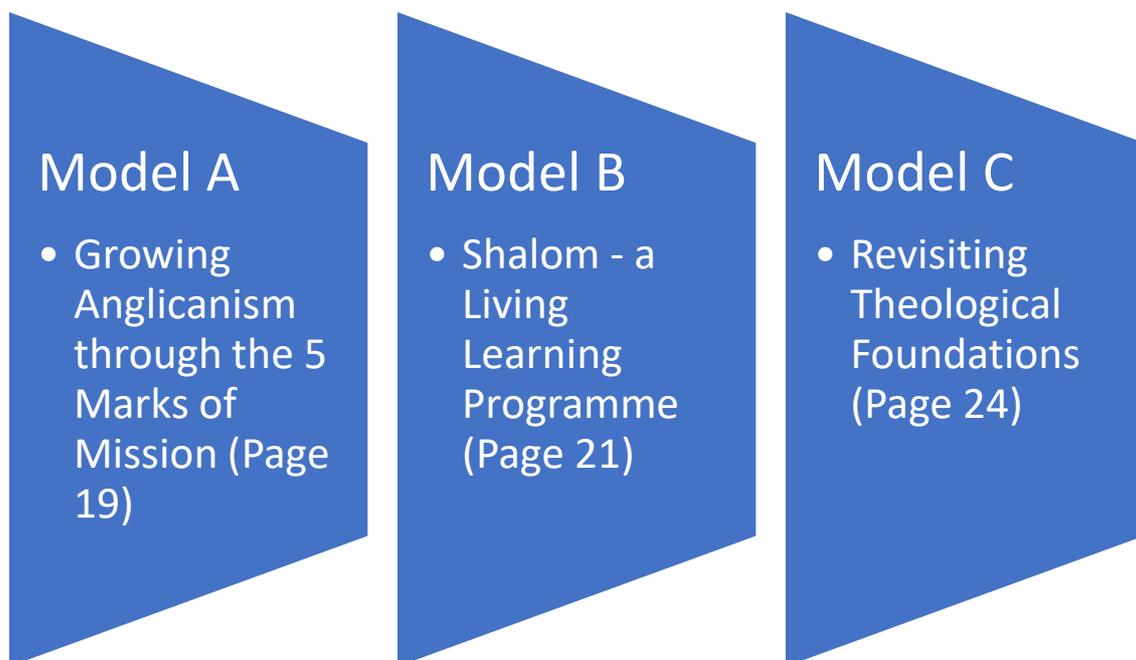
There is already a hub in the Diocesan office and both the Bishop and the Ministry Educator are based there. This was felt to be a strategic move at the time: has anything changed? There is no guarantee that a hub at the Cathedral would have a ripple effect: so much

depends on personnel and charisma, coupled with local sensitivity and professional experience. Are these available for this model, could they be found? Is the Cathedral crypt in fact a potential space, or is the Cathedral dependent on it; could both needs be met there?

(viii) Other Options

One option that arose from the floor of the Hui and had been implied in some of the submissions was that of Church Planting. This would require further exploration and explanation (see the conclusions of this report).

3. Potential Choices – Keeping Selwyn: Three Models



Please note, the order/numbering of these models has changed since the Hui to represent that one model could develop to contain all/part of other models.

Given the overall sense to keep the College (if indeed it can be recalibrated more intentionally around mission), these following proposals become vitally important to carefully consider. These three models have not been chosen randomly, but rather they have emerged from the consultation process in the creative ferment of the Panel's work. The Panel noted that they do not need to be discrete options but may build together in some form unique to Selwyn.

Other discussion during the consultation period and the Hui around the potential choice to keep Selwyn was linked to the desire to keep the special character and mission of Anglican Church. These models seek to articulate this. No-one at any stage was advocating keeping

Selwyn as it is: change along these lines suggested was recommended (see report conclusion). The Panel has also been mindful that the current Selwyn College Board has already started to work on ways to enhance Christian character.

Model A: Growing Anglicanism through the Five Marks of Mission

That the College remain essentially the same in structure and intake, but that sufficient changes are implemented to ensure a deeper connection to the Anglican faith, life and mission.

In this model, the Board and Diocese would come to an agreement over what needs to be changed or introduced at the College for it to be a genuine reflection of its Anglican foundation.

The following are practical suggestions raised during the process of listening that the Panel undertook in recent months. They have been grouped under the Anglican Five Marks of Mission, which could be a structure used further by the College. Other suggestions are welcomed.

Many of the changes suggested here would be a necessary foundation for the other proposed models. They provide a base line for growing the Anglican Character of the College. Key to all models is the employment of a Chaplain, or “Dean of Community Life and Personal Formation” who would oversee the incremental, organic growth (rather than imposition) of some of the following elements.

The Five Marks of Mission:

- I. To proclaim the good news of the Kingdom;*
- II. To Teach, baptise and nurture the new believers;*
- III. To respond to human need by loving service;*
- IV. To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation;*
- V. To strive to safeguard the integrity of creation and sustain and renew the life of the earth.*

Proclaim the Good News

- a. Establish a full time Chaplain position. The level of positive feedback we got about Fr. Michael Wallace’s role from Selwyn staff and students suggests that the role could be expanded, and that a full time ³equivalent position would likely to be needed to enable the College to implement the proposed model(s).
- b. Establish a Special Character portfolio for a senior student to work closely with the Chaplain and/or All Saints’ on ways of growing the Special Character in College.
- c. Welcome other Christian organisations on campus (Red Frogs Pancake group, University Chaplains etc)
- d. Endorse the concept of active culture change that the Selwyn Board is embracing i.e. instilling a vision for a different kind of community, building relationships with

³ Full time equivalent may be filled by two or more part time positions.

key stakeholder groups (including, students, parents and alumni) and building a team of staff that are committed to generating necessary change.

Initiate people into Christian community life

- e. Offer (free) spiritual direction to individual students, drawing on skilled people across the Diocese.
- f. Intentionally invite Christian students to be the “returners” and Residential Assistants-tutors/seniors.
- g. Encourage clergy from the wider Diocese to connect with Selwyn. Ask Fr. Michael Wallace and others familiar with the College to advise and assist clergy in making those connections.
- h. Establish the College as a Restorative Community. Ensure this is done professionally and implemented thoroughly.⁴

Encourage acts of loving service

- i. Part of the role of the person holding the Special Character portfolio (see B above) would be to co-ordinate service opportunities and formalise those activities already happening.
- j. Invite other Dunedin churches to draw on Selwyn students as volunteers for justice and service projects.
- k. Establish connections with Knox and other Colleges where opportunities might exist to work together on service or justice projects.

Seek to challenge unjust structures

- l. Provide scholarships for Maori and Pasifika students.
- m. Build connections with wider mission, social justice and church organisations, especially across the 3 Tikanga.
- n. Challenge law, ethics, philosophy, economics and theology students to critique social, College, University and interpersonal injustices, through College debates or presentations and projects.



Selwyn College Motto – Vitai Lampada Tradunt
(They hand on the torch of life - Kei te hoatu ratou ki te rama o te ora)

Care of creation in the stewardship of the resources of the earth

- o. Build connections with University departments who work in areas of ecology/conservation.
- p. Challenge students to come up with ways of making the College more sustainable.
- q. Conceive of Selwyn as a Provincial College, since it serves students from across the Province. Draw on skills across the Province for the Board.

⁴ See <https://onlinelibrary.wiley.com/doi/full/10.1002/crg.21240> for article about restorative practices at Victoria University halls of residence.

Pros:

- This is the most easily achieved of the four proposed models.
- Many of the suggestions here would be necessary elements of any of the other three models and may be perceived to be enough in themselves.
- This could be seen as a foundation from which other models not yet thought of could grow.
- The only significant financial implication is the employment of the full-time Chaplain.
- Incremental change can arguably be more long-lasting than sweeping changes.

Cons:

- It may not go far enough. We may need a more interesting vision and set of possibilities if we are to balance out the possible uses of the money were Selwyn to be sold.
- The cost of moving to a full time equivalent of a Chaplain/Dean could be significant. If this could not be funded from the College budget, funding would need to be accessed from other sources.

Model B: Shalom - A Living Learning Programme

That the College use elements of the Living-Learning Community model being used across the UK and USA and become a *Shalom* College.

Background

Increasing numbers of University Colleges in the UK and USA are adopting a “Living-Learning Programme (LLP).” In this model, students apply to be part of a group within a College or (if the College is small) the College itself, because they want to enhance their academic studies by learning in community and connecting their study with their life and the lives of others. Each LLP has a distinctive focus, and students must establish through their application process (often in the form of an essay) why they want to be part of this College’s particular focus area, and how they will contribute to it. Specific extra-curricular activities, tutorials, discussions and connections are provided and participated in according to the chosen focus. Sometimes the focus is an academic area (law, health etc) and other times it draws students from different academic areas together to pool their knowledge for a common cause: e.g. social justice, service. The latter model is what is suggested for Selwyn.⁵

Proposal:

Selwyn has a “special character” in that it is Anglican. However, few people in the wider community understand what that means in practice, and fewer would commit themselves to supporting it in any authentic way should they attend the College. The College could, however, be faithful to its Anglican character by developing a variation of the Living-Learning Communities model around the focus of *Shalom*.

⁵ See, for example, <https://housing.unc.edu/residence-life/residential-learning-programs/service-leadership>

Shalom in its simplest sense is “everything and everyone in right relationship to everything and everyone else”. At Selwyn this would be understood on three levels:

(a) ***Shalom* with each other.**

- Selwyn would commit to becoming a Restorative Practices community.
- The Restorative Justice team at Victoria University have already led two of their residential Colleges into becoming Restorative Practice Colleges. The University of Western Australia is exploring becoming a Restorative University. Both would be willing to assist Selwyn in this process.
- Specific connections could be made with the National Centre for Peace and Conflict Studies at Otago University: a unique resource in Aotearoa New Zealand.
- Law, ethics, philosophy, theology and political studies students would all have insights to bring to this area, and the practical experiences of working out *shalom* with each other would enhance and ground their studies. Restorative practices are also of increasing importance in medical ethics.
- The Three Tikanga nature of our church could become a key part of exploring *shalom* across cultures. Links could be established to the Maori language department of the University, and Polynesian groups on campus.

Shalom

(b) ***Shalom* with creation**

- Selwyn would commit to becoming a sustainable College.
- This would be an ongoing project which - if they are convinced the College is taking it seriously - would draw the interest, passion and ideas of a range of students. Our school leavers are deeply aware of the importance to their future of promoting sustainable living.
- Ecology, zoology, marine biology, conservation and connected fields are all taught strongly at Otago University, and their respective departments could become part of the ongoing project to reach sustainability. Students studying in these areas would have a venue, at Selwyn, for putting their learning into practice and testing ideas.

(c) ***Shalom* with the Divine**

- While the College itself will be unashamedly Anglican and Christian, the invitation to students will be to explore what it would mean to be in life-giving relationship with the Divine, at whatever stage their understanding of

that may be. All questioners, doubters, seekers and faithful will be equally welcome.

- When presented as one of three *shalom* movements or levels, it will take on (at least) equal importance and seriousness as the other two.
- The University of Otago is the only University in the country which retains a theology department, so this is again tapping into something which makes the University unique.

The College could choose to bring this in gradually, beginning with

- (a) the establishment of restorative practices, and
- (b) giving enrolment preference to those students who can show, through a written application, that they are genuine in wanting to be part of a *shalom* community.
- (c) Establishing the LLP within the wider community.

From the start the College board and leadership would need to support the *Shalom* focus with the aim of growing the LLP each year. Ideally the whole College would eventually become the LLP, and the principle criteria for entrance to the College will be establishing a genuine desire to be part of the *Shalom* community.

Pros:

- Selwyn will be leading the way in exploring this approach to residential community within Aotearoa New Zealand and Polynesia.
- It is a clear, understandable and easily defined way of shaping the character of the College.
- It includes clear practices which would help move the central focus from an ideal to a reality.
- This goes to the heart of the message of the Prince of Peace, and looks to the Biblical eschatological vision of *shalom*, yet many of those who are on the outskirts of faith will still be interested.
- Having *shalom* as a distinctive focus will, if it is done authentically, attract a different and wider group of students than is presently the case.
- This focus draws on the uniqueness of Selwyn's position: both its links with the Anglican Church, and the opportunity of working with the Centre for Peace and Conflict Studies and Theology Department which are only at Otago University.
- There are already people skilled in Restorative Justice on the Selwyn Board.

Cons:

- This model would require total buy-in on the part of the Board and Warden.
- Considerable effort would need to be put into preparing the College. If this did not produce a College which was distinctly different it would lose all credibility.
- Many of the practical suggestions made in Model A would need to be implemented before this model could be launched.

- There could be resistance from past students to such a distinctive change of College direction.
- Care would need to be taken not to overload first year students who are already working hard.

Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid (John 14: 27).

Model C: Revisiting Theological Foundations

That the College returns to its original purpose of being a blend of theological College and wider University residence.

Specifically:

- That the College is seen as an alternative centre of theological education for the Province: a “sister College” to St John’s College Auckland, working with and under the umbrella of St John’s (in a manner to be negotiated) but filling a distinct role.
- That the distinct focus of the education and training be on **lay and ordained community-facing ministry**, such as **Chaplaincy, Youth and Children’s work, and the Diaconate**. St John’s Theological College is primarily for training for ordination and parish ministry.
- That Dioceses and Bishops are encouraged to seek out and select candidates for these community-facing ministries as actively as they do for parish-based ministries.
- That we link with the Otago School of Theology, which already provides courses in Chaplaincy and pastoral theology, to provide the academic portion of the training.
- That a full-time Chaplain and programme co-ordinator be employed for the College, funded by the St John’s Trust under the same conditions that staff at St John’s College are funded.
- That those training for these ministries are charged the normal Selwyn College fees, but that their accommodation and living expenses will be covered as they would be at St John’s College.
- That those training for ministry be given a role and responsibility within the College, so that:
 - There is an increased Christian presence in the College.
 - Ministry students take pastoral responsibility for students’ wings/ corridors, thus both adding to the care provided to the students and providing practical learning skills for the ministry students.



- iii. The Warden and Chaplain have a support team within the College.
- h. That thought be given to using the flats belonging to the College as residences for students with families. Plans for the College already include the construction or purchase of further flats.
- i. That (further) scholarships be made available for other undergraduate students taking theological subjects.
- j. That those who wish to undertake these studies but cannot live in are invited to attend intensive courses over University holidays and live in for that period.
- k. That the ministry training be open to being interdenominational, with those from other denominations being supported financially by their own churches.

Pros:

1. We are honouring the original intention of the founders.
2. Such a centre will be of benefit to the Province because:
 - a. As fewer people come into our parishes, the Province will need more people trained to take the gospel to the community.
 - b. Equipping people for community-facing ministry requires many different skills to those required for parish ministry. It would be helpful to have a distinct programme offered.
 - c. We already have a shortage of suitably trained school Chaplains, and schools are forced to advertise internationally. That is not ideal, as the nature of our Three Tikanga church is unique.
 - d. At present, training of Chaplains is inadequate, given how different the required skills are to those of a parish priest.
 - e. The church has struggled to find ways to encourage the permanent Diaconate. Training which is designed specifically to focus on their outward-facing role would help to clarify the difference between the calling to transitional and permanent Diaconate and re-energise that branch of ordained life.
 - f. Youth and children's work are frequently perceived as an unpaid or lowly-paid job for those with little training. In fact, children and youth are the areas where, statistically, our strongest and best equipped mission focus needs to be if our church is to grow. We need to prioritise their training and equipping.
3. The Board could be drawn from across the country, thus increasing the scope of expertise available.
4. Potential wardens among clergy will find a College run along these lines more appealing.
5. The Anglican character of the College would be immeasurably stronger.
6. We would be giving the Anglican Church in Aotearoa New Zealand and Polynesia an opportunity to invest seriously in exploring new ways of ministry.

7. We would support the one theological school remaining in our country's secular universities.
8. The St John's College Deans have informally indicated their support for this idea being explored further, particularly in the light of their recognition that we must explore new paths of ministry. Were such a training hub to be set up at Selwyn, the Theology Programme at Otago would be happy to work with it.

Cons:

1. This would be a slow change. While the decision to go ahead could be settled within a year, it could take some time for the Church to move its focus beyond prioritising parish life and parish ministry. The numbers of those chosen and approved by Dioceses, Hui Amorangi and St John's Trust to study and receive St John's Funding are likely to be very small at the beginning and grow slowly.
2. The question of accommodation for families would need to be addressed.
3. Offering accommodation to St John's students would not, in itself, be enough, for two reasons. First: unless this was set up as a distinct programme which included formation studies, St John's would not allow students to live here rather than in community in Auckland. Second: there are already theology scholarships available at Selwyn which are not taken up. Students would only be drawn to this if it is something innovative, distinct, and carefully formed
4. This would not be sufficient to address the cultural change necessary at Selwyn. Other models would need to be incorporated into this one to ensure this took place.

The one who sows the good seed is the Son of Man, the field is the world... Go into all the world and proclaim the Good News to all creation... Pray to the Lord of the harvest to send out labourers into his harvest... (Matthew 13:37; Mark 16:15; Matthew 9:38)



Selwyn College Staff and Senior Students 2019

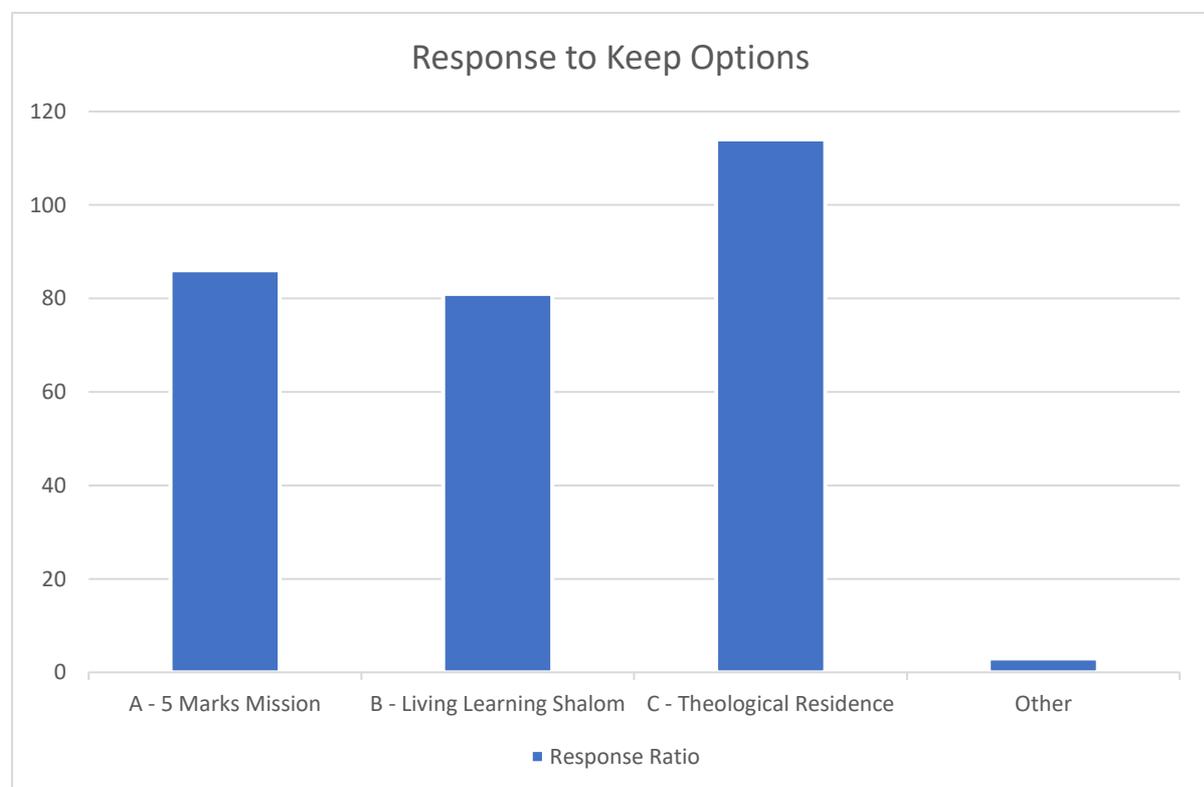
The Selwyn College Consultation Hui Summary Report



Extra information from comments generated on post-it notes and during plenary sessions are contained in Appendix 3

The following are the results from the exercise where participants were given 5 dots to “spend” indicating support for each of the Keep and Sell options

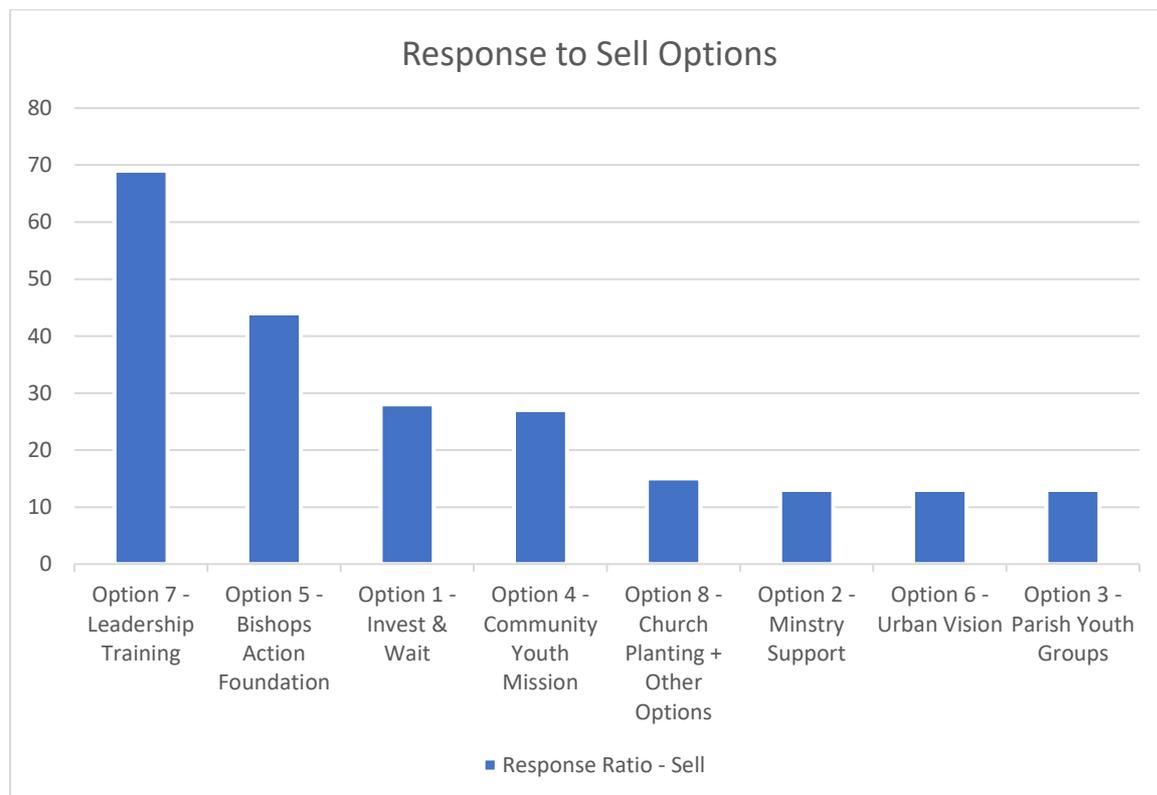
Keeping Options



Keeping Options were ranked in this order:

1. Theological Residence (114 dots) – now Model C
2. 5 Marks of Mission (86 dots) – Model A
3. Living-Learning Shalom (81 dots) – now Model B
4. Other (3 dots, including options for older and low-income students, Tikanga partners, chaplaincy, regular “donation” to the Diocese.)

Selling Options

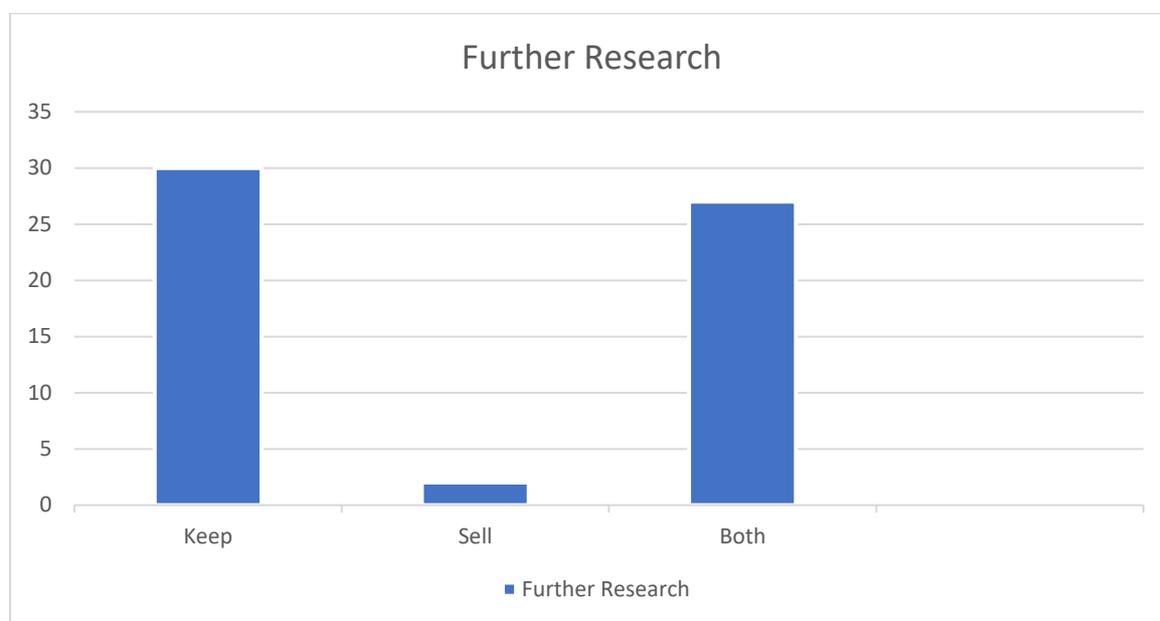


Selling Options (i.e. how released resources could be used) were ranked in this order:

1. Leadership Training (69 dots)
2. Bishop's Action Foundation (44 dots)
- 3rd equal: Invest and Wait (28 dots) and Community Youth Mission (28 dots)
5. Other Options (15 dots) – see Appendix 3. These included suggestions re children's ministry, strengthening existing social services, resourcing Tikanga Maori, church planting and outreach.
- 6th equal: Ministry Support and Urban Vision and Parish Youth Groups (13 dots each)

Further Research

A final exercise was held asking the question of Hui Members around which Options they would like Further Research on. They were given one dot only to vote with.



1. Research Keep: 30 dots
2. Research Both: 27 dots
3. Research Sell: 2 dots

Closing Hui Summary (Archbishop David)

1. In summary, we would need to work out how to test Models A, B and C. Could these models realistically be achievable, or not?
2. Have we fulfilled the original Trust Foundation Documents? Would that affect what we want to do?
3. Would Model C (Theological Foundations) be fund-able through an approach to a foundation, such as a New Initiatives Fund?

Other Options include:

1. Scholarships for low income students.
2. Close collaboration with Tikanga students.
3. Half-time Chaplain.
4. Consider options for older students.
5. Build on what we have; there is gravitas for Model C and less gravitas for Models A and B.

Advice from Legal, University and Financial Quarters

The Hui gave a clear indication that researching keeping and selling options was required. At the Diocesan Council meeting on 12 November 2019, the following requests from the Consultation process were made by the Panel and were agreed to by Diocesan Council:

- 1. The Registrar to contact Otago University and ask if in the future selling Selwyn College was on the agenda again, would they rule out a Glasgow type lease.**

On 5 December 2019 the Registrar (along with former Dunedin Diocesan Trust Board [DDTB] Property Manager Peter Jackson) met with Mr Murray Gray from University of Otago Property Services, who was involved in previous discussions with the DDTB. It was noted that during previous approaches the University indicated it was more interested in purchasing the site than leasing it. It is now developing a new College which will accommodate 450 students and tie up significant resources i.e. the University may be more open to a lease now. During the 5 December meeting, Mr Gray indicated the following:

- The University was still interested in the Selwyn Property.
 - It was not averse to a ground lease, but was more interested in a modified version of Glasgow lease⁶ i.e. rather than the lease being set at a proportion of the value of the property (and increasing potentially exponentially), they wanted to see one that had any rental increases limited to the rate of inflation. They would also be more interested in this if there was an option to purchase the property at the end of the lease.
 - The University is also interested in acquiring the other land vested in the DDTB in this area (land currently occupied by Dunedin North Parish - All Saints church and associated buildings).
 - Currently the University is in the middle of a \$1 billion capital programme. The programme includes provision to increase the number of residential college beds on University-owned land by at least 550 before 2030.
- 2. The Registrar (on behalf of the Panel) to contact Mr Jeremy Johnson (Chancellor of the Christchurch Anglican Diocese and Deputy Legal Advisor to the Primates of Aotearoa New Zealand and Polynesia) for an update on his legal opinion of Selwyn founding documents**

Specific questions asked included: (1) Can you re-present your views on the founding document/trust deed and its initial terms; (2) If it is a trust deed, what is the room to vary its

⁶ A **Glasgow lease** is the common form of ground lease used in Aotearoa New Zealand (a ground lease is a specialist form of tenure in which the lessor, that is the fee simple owner of the land, grants occupancy of the underlying land to a lessee). Previously if this option has been actioned for any properties, the Diocese has put in place leases for at least 20 years, sometimes with stipulated rights of renewal, with an annual lease being invoiced as a percentage of the total property value or on another agreed basis. Usually the amount paid for the lease will be reviewed at set periods (e.g. 5 years) with adjustments being made based on a registered valuation of the land. It is less common for the Diocese to agree to a right to purchase a property after a lease has run its course

terms or do we need to go to parliament; (3) If it's not a trust deed, do we need to go to Parliament?;(4) In both cases, if we sell, what can we use the money for?

A response was received on 16 December 2019 from Mr Jeremy Johnson as follows:

1. *We refer to your e-mail of 20 November 2019 and our conversation of 16 December 2019. We understand the Panel considering the future of Selwyn College wants us to confirm whether the advice we provided in August 2017 remains the same.*
2. *The answer to that question is yes. No further information has come to light that would change our assessment of the situation.*
3. *To summarise our advice; the first point is that there is a distinction to be drawn between the land and buildings of Selwyn College and the operations of Selwyn College (and any funds held by the College itself).*
4. *With the land and buildings there is no single document that sets out the terms of the trust on which they are held but the historic record shows that they are held for religious purposes and, more specifically, for theological education.*
5. *The Dunedin Diocesan Trust Board has the ability to sell the land and buildings at which point the funds received on the sale would be held for the purposes of theological education. Likewise if the land and buildings were leased any rental income received would be held for the purposes of theological education. Theological education would be given a broad meaning.*
6. *If there was a desire to use the funds for wider Diocesan purposes then the terms of the trust can be varied. The procedure for that is set out in the Anglican Church Trusts Act 1981. It involves:*
 - a. *the preparation of a scheme of variation;*
 - b. *the certification of that scheme as meeting the relevant legal tests by the Diocesan Chancellor;*
 - c. *notification of the scheme to Crown Law and publicly (if objections are received it cannot proceed); and*
 - d. *approval by the Diocesan Synod.*
7. *There is no need for an Act of Parliament or other legislation to vary the trust terms.*
8. *The position in relation to any funds held by the College itself - or funds received from a sale apportioned to the operations of the College rather than land and buildings - are different. Those funds, unless gifted for a specific purpose (our earlier advice deals with those), are held subject to the Selwyn College Statute. That Statute can be amended by the Diocesan Synod to allow for their use for general Diocesan purposes.*

The original legal advice given to the DDTB has not been included in this report: for further information, please contact the Diocesan Registrar.

3. **The Diocesan Council authorised a registered valuation of Selwyn College so this could be included in the final report.**

It was noted that the latest Government valuations (1 July 2019) are available and are included in Appendix 5. After further consideration, the decision was made to request a business valuation, and this was actioned by Doug Harvie (Harvie Green Watt) on 18 December 2019.

More details of the latest Government Valuations including aerial photographs of the properties

controlled by Selwyn are in Appendix 5. A summary table follows:

Property Address	Land Value \$ (01/07/2019)	Improvements \$	Capital Value \$ (01/07/2019)
560 Castle Street (main College Campus)	7,655,000.00	2,065,000.00	9,720,000.00
75-77 Dundas Street	1,340,000.00	1,610,000.00	2,950,000.00
69 Dundas Street	485,000.00	185,000.00	\$670,000.00
65 Dundas Street	530,000.00	1,710,000.00	\$2,240,000.00
Total Values:	10,010,000.00	5,570,000.00	15,580,00.00

In December 2019, Mr Dough Harvie, Chartered Accountant at Harvie Green Wyatt was commissioned to undertake a business valuation of Selwyn. The full report is not included in Appendix 5, (for further information please contact the Diocesan Registrar) but his executive summary follows:

Readers are encouraged to read the report in full to understand the detail behind our opinion. For ease of reading we now set out our formed opinion: We opine the indicative value of the business operations alone – excluding land and buildings – is NIL.

Note from the Panel: This opinion is consistent with the motion brought to the Synod in 2018 (see page 7 of this report) where the value in Selwyn was seen in its land and improvements rather than the value of its residential business. The College is not making a loss on paper, but along with other residential Colleges, is not a high profit enterprise. The main purpose of any residential college is to provide accommodation for students who come to Dunedin



and remain there for the course of their studies. Effectively, if Selwyn was sold and not demolished, it would yield approximately \$12,500,000.00 net. If this was invested it would return between \$500,000.00 to \$562,500.00 annually, which would translate to 5.9 to 6.6 full time equivalent clergy positions (see Appendix 5).

Discussion

Initial observations

We were called together to consult widely for a significant period of time in order to discern consequences for the choices around the keeping or selling of Selwyn College, and to prioritise options for Diocesan consideration.

It has been an honour and a privilege to work so thoroughly with so many from the Diocese, especially the Registrar, Andrew Metcalfe, whose secretarial and advisory work proved invaluable. We have been impressed by the quality of the submissions and research we have received throughout. We were also deeply moved by the depth and calibre of the participant discernments at the Hui we convened. We don't think we could have had better responses, or better consideration and support in our task. This is a Diocese with many very able and committed members.

Our overall discernments became clearer after the Hui particularly, although we have been informed by a wide range of opinion and research for many months before that.

The basic question we discerned became:

“If the Diocese could be confident of the Anglican special character of the College, and could therefore be assured of an effective expression of the five Anglican marks of mission at Selwyn College, would it still consider selling?”

The answer we have discerned now from our overall submission, discussion, research and the Hui process, is that overall the Diocese would not be open to selling if this character and mission was self-evident, or the means to reclaim this had already been apparent.

Then the questions become,

Is the College in fact witnessing to its foundational special character and to the Anglican five marks of mission? Does it intend to? And/or is the College open to and capable of developing this character and mission with authenticity and self-evident results?

This question has and will produce different answers from different people and groups in the Diocese. We acknowledge the depth of concern on all sides of this issue and we know that some of these concerns will remain whatever we say and whatever the Diocese then decides to do following the reception of our report. The final decision is with the Diocese, not with the Panel.

We were given the task of trying to discern an overall impression that best reflects the high middle ground, the majority overall view.

We are guided partly by the Hui discernment patterns and also by previous data collection and opinion submission.

We noted that there appeared to be a clear desire from the Synod members gathered at the Hui, to research both selling and keeping the College, rather than to only consider selling. Further, only two or three marks were made for researching selling only, while many were made for keeping only and many were made for researching both options further.

Following the Hui request that further research be undertaken, the Panel has worked on the following areas: the likely reality of a University purchase or Glasgow lease opportunity; founding document(s) status i.e. what the process would be if the Diocese was to sell and; likely sale values.

The overall intuition from the majority of those gathered at the Hui seemed to be to:

“Keep the College if research can establish that the College’s special character intentions are real, and that there is an openness to develop these in self- evident ways.”

We do see the real challenges in this, as outlined in our conclusions below i.e.

- redeveloping Selwyn management and governance structures,
- undergoing the development of a strategic plan that also addresses the need to continue with a culture change process for Selwyn College and
- develop its special character, as well as
- ensuring that the Diocese effectively supports and reviews this process.

Opportunities and Risks of Selling

The Diocese was asked to explore formal conversations with the University of Otago as outlined earlier in this report. The opportunities for retaining the special character of the College while leasing it to the University were the intention of the Motion passed at the 2018 Synod.

We have the impression now that It is not certain that the University of Otago would in fact buy or lease the College now, given that their attention is focussed on a large new hostel complex and its numbers. The Diocese would only know if this option was real after it committed to selling or leasing, which is a risk that might or might not be worth taking.

Keep the College if research can establish that the College’s special character intentions are real, and there is openness to develop these in self-evident ways.

An unmodified Glasgow lease itself does not appear to be the preference of the University as they prefer ultimately to purchase. An outright sale would not offer the opportunity to influence ongoing special character. Amongst those who felt selling was the responsible course, the maintenance of special character was important after sale or lease.

An outright sale price estimate varies greatly and depends on a buyer willing to purchase. If the University is not a certain buyer, it is even more uncertain who might be interested and or be capable of buying. This presents a risk to the Diocese should it vote to sell.

One of the main arguments given for selling or leasing the College is to acquire resources to invest in other forms of ministry and mission. While this seems straightforward on the surface, further analysis has revealed this would need to go through a particular process. As above, the final yield may not supply the Diocese with enough transformational mission capacity. There would be no certainty of a particular buyer, and likely that the amount of money raised would not be what was expected i.e. a final price would reflect the site development required.

The advice about the legal capacity to sell or lease does suggest that these are possible as before, but there are some complexities involved with no guaranteed outcomes.

If it is important to the Diocese that Selwyn if sold should continue in some way with its special character as a condition of sale, then we don't see how this could be guaranteed, given the data and opinion we obtained.

Selwyn employ just over 22 FTE staff. These staff numbers at Selwyn are all part of a community that is dedicated in principle at least, to a founding vision, as a mission unit of the Diocese. These staff numbers, while not all representing churchgoing Christians, can be seen as of much value as the staff of a City Mission or Anglican Social Service, many of whom also don't attend churches. Such Selwyn staff numbers, and their contribution, need to be weighed alongside the numbers of people who might contribute and be deployed using income from sale proceeds.

It seems to us that the potential loss of Selwyn would be serious and hard to compensate for. This is especially true if a university purchase involved consideration of levelling the site including some of the All Saint's plant, for development reasons, as is intimated as a possibility in our findings. Therefore, the value of some clergy stipends or other mission expenditure from sale, needs to be placed alongside the potential loss of this particular mission field at Selwyn.

In the event of a sale producing little more than \$12 million, the interest yield in investment could fund mission that enabled more outreach and evangelisation, but not necessarily more than Selwyn College could with a strengthened and re-visioned special character.

Opportunities and Risks of Keeping

The risks involved in selling above, must be placed alongside the risks of retaining the College, which are also real. Associated with this choice the questions raised in our original group of questions above, that is:

Is the College in fact witnessing to its foundational special character and to the Anglican five marks of mission? Does it intend to? And / or is the College open to and capable of developing this character and mission with authenticity and self - evident results?

Our view is that there is always a risk that the Diocese and the College may not necessarily be capable of deciding/resourcing the changes needed to make such a realignment. There is no point in keeping the College if there isn't enough evidence and/or potential for this character and mission. The Panel therefore needed to assess whether realignment was possible and realistic.

The Five Marks of Mission:

- I. To proclaim the good news of the Kingdom;*
- II. To Teach, baptise and nurture the new believers;*
- III. To respond to human need by loving service;*
- IV. To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation;*
- V. To strive to safeguard the integrity of creation and sustain and renew the life of the earth.*

The Panel's Assessment

In our 11-month in depth process of consultation and reflection we found that while the College does not appear to witness to Anglican special character or the five marks of mission in self-evident ways to everyone in the Diocese, it is authentically witnessing to aspects of its special character, specifically:

- 1. The present Selwyn College Board seemed to us and to others in the Diocese, to be peopled by members who have special character and mission as a serious vision and who are seeking to increase this witness.** As part of the regular renewal of the Board, new members have been appointed by the Diocese of Dunedin Trusts Board, including the appointment of a new Chair and new lay and clergy representatives. This has brought new energy to the tasks of the Board. There has been a considerable amount of work that has already begun in this space as well as an affirmation and strengthening of the relationship with All Saints Church (Dunedin North Parish). As we engaged with the board, as we did with everyone who made submissions, we are satisfied that there is a genuine desire to further Christian Mission at Selwyn.
- 2. The history and current realities of the College are such that seeking to effectively live out a Christian community life (as above) has special challenges which are not always easily met.** Meeting these challenges in a complex and rapidly developing student culture is very demanding, requiring special effort, expertise, flexible direction - finding and support. This support must include the Diocese as a whole in ways that the College can benefit from and value.
- 3. It seems to us that the College Board and Warden, as well as the Vicar and Parish of Dunedin North are very open to developing College life and culture.** This would build on their present genuinely committed stewardship/management to begin to integrate

the principles outlined in Model A, as outlined at the Hui. Aspects of model B and C are also being taken seriously now and would evolve carefully over time.

Conclusion

Throughout the course of this consultation the Panel, in fulfillment of its terms of reference, has considered a full variety of options considering the future of Selwyn College. These have included a range of keeping and selling options.

As the consultation emerged from the Hui stage, **it became clearer to the Panel that the grounds for keeping the College were more compelling.** However, all the submissions and discussion around the keeping options presupposed that the College will be developed to:

- enhance its special character;
- continue a process of culture change and;
- resonate with the Anglican five marks of mission.

To that end three major keeping options were considered.

The Panel does not have a favoured model but believes that all three are possible. They all merit further exploration and incorporation into a strategic planning exercise involving both the College and the Diocese. Moreover, the Panel believes the following commitments are an essential part of any keeping option:

1. **Commitment to creatively developing governance and management structures.** It is crucial that these attitudes and commitments above be maintained, monitored and supported. Risk mitigation here would mean that the Diocese researched carefully both within itself and wider afield for expertise to maintain the current governance and management standard. Two of the models for future College development imply a wider church member on the board, including the possibility for someone from St John's College Auckland. If the Diocese couldn't find enough governance expertise within itself then it should invite others in on a skills basis.
- 2 **Undertaking a strategic planning process.** In order to support the College in developing as above, we believe that a strategic planning exercise needs to be undertaken, using models A B and C as raw material. In the first instance this planning can be inhouse, to gather expertise and data internally. This is already happening with some planning underway care of the Selwyn College Warden. We note that Models A B and C each had significant weighting at the Hui, with Model C (Revisiting Theological Foundations) as a strong option.
- 3 **Outside facilitation.** An outside facilitator with special character in mind, chosen by the Diocese and College together, would be important for further self -review, and final plan development. This process would need to include several representatives from the Diocese beyond the Selwyn College Board, one of which could be chosen from the Panel and one of which could be the Bishop. We see this as a condition of

keeping the College. The Diocese must be seen to be integrated into College direction - finding and vice versa. There is much that both parties could gain from each other as they seek a symbiotic relationship for the sake of student mission and wider Diocesan mission. This relationship is implicit in the founding documents of the College.

- 4 **Developing and undertaking an ongoing review process.** The Diocesan Council (standing committee) could then liaise with the College in terms of the developing College plan and its outcomes on a regular basis. The plan itself would be reviewed by the College Board on a regular basis and adjusted as necessary. Key performance indicators would be used to track mission imperatives.
- 5 **Integrating into a new Diocese of Dunedin Strategic Plan.** The Diocese would also need to develop its own strategic plan similarly, and the principles of both plans would need to be seen to align. This is possible in terms of the five marks of mission, which are implicit in principle already in both communities of interest.

We also hold the view that several of the selling options canvassed in the Hui ought to be explored, even if the College is kept. There was particular energy for:

- a. The development of the Cathedral crypt (or similarly identified central space) as a leadership training centre and minster to the Diocese.
- b. The development of a Diocese of Dunedin version of the (Taranaki) Bishop's Action Foundation
- c. The development of community facing youth mission.
- d. The development of a church planting strategy.

It became clearer to the Panel that the grounds for keeping the College were more compelling

We believe that the energy and time given to the Hui offered a valuable set of insights across the board.

Finally

As part of our consultation with Students at Selwyn in 2019, when asked if there was a view about the Anglican Church involvement in Selwyn College, they responded:

Although there's (currently) no clear communication of an Anglican ethos, you know there's something bigger here than yourself. It's valuable for the Church to preserve this. In (Aotearoa) New Zealand there's a massive disconnect between the Church and populace, but Church activities here make you think about Anglican Youth Outreach – through Selwyn College. It's very important...

In terms of the biblical theological reflection at the beginning of our report, we have come to believe that we can discern the existence of and potential for a genuine expression of gospel light and salt at Selwyn College, however challenging this context and however unlikely evangelisation may sometimes seem there.

We believe that there is hope in this community for the leavening effect of the kingdom of the triune God, even in the midst of huge and complex social forces. We have come to believe that the seeds of the gospel can be sown in this college community

We commend this report to your prayers and thoughts. It has been a privilege to share your Diocesan life for a season. God be with you as you seek the divine guidance and the blessings of God's wisdom and light in these complex and challenging times.

We end with the Selwyn College-Te Maru Pūmanawa motto:

***Vitai Lampada Tradunt
They hand on the torch of life
Kei te hoatu ratou ki te rama o te ora***

Selwyn College Consultation Panel:

Archbishop Sir David Moxon (Chair)
Mrs Laraine Sharr
The Very Rev'd Dr Graham Redding
Dr Lex McMillan
Rev'd Dr Anne van Gend

Tuesday 4 February 2020

(Version for report Synod finalised at Diocesan Council on 10 March 2020)

Appendix 1: Selwyn Consultation Panel Terms of Reference

Terms of Reference: Confirmed 28th February 2019

1.0 Purpose of the group:

1.1 Background

The Selwyn College Consultation Panel results from outcomes from the Diocese of Dunedin Synods of 2017 and 2018.

A potential sale of Selwyn College was raised in 2017 with the Bill proposing this being laid on the table during Synod proceedings. In 2018 this Bill was withdrawn and another Bill to clarify how any potential sale proceeds would be handled was also rejected. However, the following motion was carried as follows: **Motion 6: Selwyn College** - That this Synod authorises the Dunedin Diocesan Trust Board, at the direction of the Diocesan Council specific to the particular proposal being considered:

4. To sell the buildings and business of Selwyn College to the University of Otago, or another body in which the Diocesan Council has confidence that it is able to govern and manage the College according to best practice and for the benefit and well-being of its residents, subject to a formal undertaking by the purchaser to maintain the special character of the College.
5. To retain ownership of the land occupied at present by the College, and to enter into an agreement to lease that land to any purchaser of the College buildings and business, on a modern “Glasgow” type lease with 7 year ground-rent reviews.
6. To enter into a Memorandum of Understanding with the purchaser regarding Clause 1 and 2 of this Resolution and the maintenance of the special character of the College, including a commitment to an ongoing relationship with the Bishop of Dunedin, who will report to Synod annually regarding the fulfilment of the Memorandum.

A media release dealing with this decision was made after Synod. The Selwyn Decision from the 2018 Synod resulted in a significant amount of correspondence that was taken to the October meeting of the Diocesan Council (the Synod Standing Committee). After discussing these in committee, a subsequent media release outlined a proposed Selwyn College Consultation Panel.

1.2 Aims and responsibilities of the Selwyn College Consultation Panel

- 1.2.1 Identify future options for Selwyn College, including what was indicated in Motion 6 i.e. sale of the buildings and business of the College with a lease arrangement on the land.
- 1.2.2 Identify a methodology to for the consultation Panel and/or consultation process e.g. using aspects of appreciative enquiry, De Bono parallel thinking process (Six Thinking Hats) or any other methodology identified and agreed to by the Panel.

- 1.2.3 Identify the theological implications of each alternative (i.e. using scripture, reason and tradition) to help inform discussion.
- 1.2.4 Invite a process of stakeholder submissions to the Panel. This could be around identified alternatives or a request for broader feedback on the future of Selwyn. Submissions could involve face to face submission presentations, inviting general correspondence or specific feedback on identified options or other forms of information gathering (e.g. surveys). The process should also include a consultation invitation to the wider Three-Tikanaga structure of the Anglican Church and any appropriate General Synod Committees
- 1.2.5 Identify major themes arising from the consultation.
- 1.2.6 Present a final report to the Diocesan Council, identifying the consequences of each scenario and ranking preferred options.

1.3 Stakeholders potentially to be part of consultation process:

- 1.3.1 Diocese of Dunedin Synod (synod reps).
- 1.3.2 Dunedin North Parish.
- 1.3.3 Selwyn College Board.
- 1.3.4 Selwyn College Students Association.
- 1.3.5 Selwyn College Alumni.
- 1.3.6 Selwyn College current staff and students.
- 1.3.7 Appropriate committees and groups within Anglican Church in Aotearoa, New Zealand and Polynesia, Te Hahi Mihinare ki Aotearoa ki Niu Tirenī, ki Nga Moutere o Te Moana Nui a Kiwa
- 1.3.8 Other interested individuals or groups in the wider community.

2.0 Membership

- 2.1 Membership of the Panel has been selected from people suggested by the Diocese of Dunedin Diocesan Council, in consultation with the Chair the Most Rev'd Sir David Moxon.
- 2.2 People who may have a direct connection with Selwyn College or other key stakeholders have been excluded to enable partiality in the process, and a potential conflicts of interest register will be completed for all who are part of the Panel.
- 2.3 The Panel will consist of 5 members including the Chair.
- 2.4 Other stakeholders will be engaged with as part of the consultation process.
- 2.5 It is intended that the Panel will be in place for up to 12 months with an option to extend this if required.

3.0 Accountability:

The Group is accountable to the Diocese of Dunedin Diocesan Council (standing committee of the Diocese of Dunedin Synod) and will report to the Diocesan Council via the Bishop of Dunedin. Reports may include verbal updates on progress to date, written reports and a final report as per 1.2.

4.0 Review:

Each formal meeting of the Panel will include reflection on the terms of reference, amending as/if required.

5.0 Working methods / ways of working

- 5.1 The method of working will involve all members contributing to the formulation of a consultation plan and confirming the best way to conduct this process. It may use an identified process to facilitate this (see 1.1.2)
- 5.2 Sub groups to tackle specific pieces of work may be convened or help sought from other sources to complete set tasks: it is expected that due to the (smaller) size of the group most of the tasks will be completed within the whole group.
- 5.3 Meetings will take place in the following ways:
 - 5.3.1 Scheduled (formal) meetings with a previously circulated agenda, minutes (via a minute secretary) and clearly defined and regularly reviewed action-work plan.
 - 5.3.2 Meetings will be organized within the Diocese of Dunedin Board Room or any other suitable location, with participation facilitated electronically (teleconference and/or Zoom).
 - 5.3.3 Some business may be conducted via email or other means.
 - 5.3.4 The meeting will be Chaired by Most Rev'd Sir David Moxon, who may also delegate the Chair role to a member of the group if required.
 - 5.3.5 Meetings may involve using workshop tools/techniques to assist in formulating thinking/reasoning and aid decision making. There will also be opportunities for intentional prayer and other reflection.
- 5.4 Administrative support will be provided by the Diocese of Dunedin Diocesan Office. Meeting papers and other information will be available via a shared drop box workspace. NB: This information is confidential and only available to members of the Panel and Administrators.
- 5.5 Confidentiality must be maintained throughout this process, and it is expected that all members will sign a confidentiality disclaimer (Appendix 1)
- 5.6 Members will also agree to disclose any potential conflict of interests in the subject of this consultation (Schedule 1)

6.0 Definition of terms

- 6.1 **Stakeholders** are either individuals, a group or organization who is impacted by the outcome of a project. They have an interest in the success of the project, and can be within or outside the organization that is sponsoring the project. **Stakeholders** can have a positive or negative influence on the project.
- 6.2 **Appreciative Inquiry** is a model is based on the assumption that the questions we ask will tend to focus our attention in a particular direction, that organizations evolve in the direction of the questions they most persistently and passionately ask.^[11] In the mid 80's most methods of assessing and evaluating a situation and then proposing solutions were based on a *deficiency* model, predominantly asking questions such as "What are the problems?", "What's wrong?" or "What needs to be fixed?". Instead of asking "What's the problem?", others couched the question in terms of "challenges", which still focused on deficiency, on what needs to be fixed or solved.^[12] Appreciative Inquiry was the first serious managerial method to refocus attention on what works, the positive core, and on what people really care about. Today, these ways of approaching organizational change are common (Accessed from https://en.wikipedia.org/wiki/Appreciative_inquiry on 21/12/18, see also <http://whatworks.org.nz/frameworks-approaches/appreciative-inquiry/>)
- 6.3 **De Bono parallel thinking process** (Six Thinking Hats). Can assist groups to work through issues by separate thinking into six clear functions and roles. Each thinking role is identified with a coloured symbolic "thinking hat." By mentally wearing and switching "hats," the group can easily focus or redirect thoughts, the conversation, or the meeting. (Accessed from

http://www.debonogroup.com/six_thinking_hats.php and
<https://lo.unisa.edu.au/mod/book/view.php?id=611321&chapterid=100453>)

White Hat. This hat covers facts, figures, information needs and gaps, and other objective elements of the problem. **"My white hat thinking is that we need to drop the arguments and proposals, and look at the facts."**

Red Hat. This hat covers intuition, feelings and emotions about the problem. The red hat gives the thinker permission to put forward a feeling or an intuition on the problem without having to justify it using logic. **"Putting on my red hat, I just feel that this is a terrible proposal."**

Black Hat. This hat represents judgment, analysis and caution. It should not be seen as a negative perspective, but rather as a logical way to establish when proposals do not fit facts, where there are shortcomings in the available experience, or issues in the system or in policy. The black hat can come up with worst case scenarios. **'Putting on the black hat for a moment, I need to play Devil's Advocate here ...'**

Yellow Hat. The yellow hat is the opposite of the black hat in some ways. The yellow perspective consider the positive aspects and advantages in the situation. It looks at why proposals will work and be beneficial, or find aspects of past actions which have been positive. **'From the yellow hat viewpoint, I can see some really great outcomes from this approach ...'**

Green Hat. This is the hat of creativity, alternatives, interesting proposals, provocative ideas and changes. The purpose of the green hat perspective is to look at the problem in new ways. **'Let's think outside the square for a moment ... this is totally out of left field, but what if we'**

Blue Hat. This hat represents the overview or process control. Its purpose is to sum up everything which has been learned or presented in the discussion, and establish ways forward. **'From a blue hat perspective, I think that we need more green hat thinking right now ...'**

6.4 **Declaration of Interest** involves a member of a group or committee officially stating that they are connected with something or someone, and so cannot be completely fair and independent when making a decision involving them. Any actions around any declarations of interest normally fall to the Chair of the group or committee.

7.0 Panel Members:

(Previously noted in this document)

Schedule 1:

Selwyn College Consultation Panel Confidentiality Agreement and Declarations of Interest

I understand that information gathered and shared as part of the Selwyn College Consultation Panel remains confidential and is not to be shared with any other parties except by authorization of the Chair in consultation with the Bishop of Dunedin. This includes and information shared or held electronically, including meeting minutes and other related documents. Formal and informal discussions in meetings are also included in this agreement i.e. they remain private and confidential. I understand that progress reports and any final reports submitted to the Diocesan Council of the Diocese of Dunedin Synod will be in their hands to make any final decisions regarding the outcome of the consultation and share these as appropriate.

I also agree to make formal disclosure of any material or substantive interest in Selwyn College, and for this to be recorded below.

Signed: _____

Date: _____

Name: _____

Contact Details (Address,
Phone etc) _____

Declarations of Interest
(please note any of these in
space provided) _____

Appendix 2: Selwyn Consultation Panel Member Brief Biographies

Archbishop Sir David Moxon (Chair)

Before training to become a priest, in 1970, David Moxon served a one-year term as a youth worker with Volunteer Service Abroad in Fiji, and then worked as a tutor in the Education Department at Massey University during 1974-75. In 1978 he was appointed a deacon curate at Havelock North, and in 1979 he was ordained as a priest in the Diocese of Waiapu and had a variety of posts until 1987 where he was appointed Director of Theological Education by Extension for the Anglican Church in Aotearoa New Zealand and Polynesia, a position he held until 1993.



On 13 August 1993, he was consecrated a Diocesan bishop in Hamilton, Aotearoa New Zealand. In 2006, he was appointed as the archbishop of the Aotearoa New Zealand and Polynesia Dioceses and in 2008, a primate of the Anglican Church in Aotearoa, New Zealand and Polynesia.

David Moxon was the Anglican chair of the third phase of the Anglican-Roman Catholic International Commission (ARCIC III) from 2011 until 2018. In this capacity he also served as a Governor on the Board of the Anglican Centre in Rome until 2013, when he became its director, and then resumed the Board of Governors position from 2017 to 2018.

In retirement David has been made patron of the Faith Community Nurses Association, a Pihopa Awahina (honorary assistant) Bishop of the Maori Bishopric area of Te Manawa o te Wheke, a member of the Proprietor's board of Taranaki Diocesan School for Girls Stratford, a member of the Board of Trustees of St Paul's Collegiate School Hamilton, a Board of Governor's fellow of College House Christchurch and a Waikato area Chaplain in the Order of St John. He rejoined the Ngati Haua Mahi Trust in November 2018.



Some of the Panel members participating in the Hui on 2 November 2019.

Mrs Laraine Sharr spent her family and school years in Invercargill, completing an Arts degree at Otago University and teacher training in Christchurch at the Ilam Secondary Teachers Training College. Laraine spent 4 years traveling and working in the UK and Canada with her husband Peter before returning to Christchurch to raise their family. For many years, Laraine worked in the education sector in Christchurch as a secondary school teacher of English and German language and later as a secondary school administrator both in Aotearoa New Zealand and Australia. She has spent a significant portion of that time working within the independent secondary school sector in both countries, at St Andrew's College in Christchurch and at St Catherine's School in Melbourne.



More recently, Laraine has worked within the tertiary sector as Principal of an independent tertiary residential College at the University of Canterbury – College House. Laraine has also been involved as a member of two Boards of Governors - at University College at the University of Melbourne and more recently, at Christ's College in Christchurch. She also has a strong interest in practical volunteering; especially supporting young people to give back to their communities in this way



The Rev'd Dr Anne van Gend came to the Panel with an undergraduate degree in music, and postgraduate in education and theology, including a cross-disciplinary PhD (theology and literature). She was ordained 23 years ago, and has worked as a secondary teacher and priest cross-culturally in Zambia, South Africa and the Northern Territory of Australia prior to returning to Aotearoa New Zealand in 2013.

Her main interest in this Panel comes from five years of working for Anglican Schools across the Province through the Anglican Schools' Office, where the varied relationships between these disparate bodies and the Church is a matter of ongoing negotiation and theological reflection.

Dr Lex McMillan is a counselling practitioner and a lecturer in the School of Social Practice at Laidlaw College. He draws together theological and psychological insight into assisting people to develop character and relational resilience. He brought to the Panel experience in shaping communities with regard to shared story, and a belief in the role that specifically shaped communities have in forming wellbeing and character.



The Very Rev'd Graham Redding came to the Panel as current Master of Knox College since 2015; Warden of Selwyn College (1989-91); Principal of the Knox Centre for Ministry and Leadership (2007-14); Moderator of the Presbyterian Church of Aotearoa New Zealand (2008-9).

Graham is married (to Jenni) with 3 adult children.

Appendix 3: Additional Material from 2 November Selwyn Consultation Hui

Parking Space: Feedback in General about the Selwyn Process to date

Prompt: Any issues, questions, concerns, comments? Write them on a post-it note and place them below

The following is a transcript of what was put onto post-it notes and into a Parking Space area at the Hui. These have not been edited and there may be some transcription errors for handwriting that was more challenging to decipher. Comments have been broadly categorised according to ones that are mainly concerned with Keeping Selwyn, those that are in favour of Selling and those which hold the middle ground. There are also other Questions and Comments included on these notes.

Please note that since the Hui the Model designations for B and C have interchanged (original designations were: Model A - Growing Anglicanism through the Five Marks of Mission; Model B - Revisiting Theological Foundations; Model C - Shalom, a living learning programme.)

Some comments could be regarded as belonging to more than one category.

Keeping

- Shalom project would change culture completely. St John's College using facilities especially for new initiatives would be ideal in this process
- SC not just for elite. Scholarships for Maori and others who could not otherwise afford to come. Anglican bicultural aspect comes to the fore. This can be encouraged.
- An alternate idea for the urban vision model: It would be fairly difficult in this day and age to find young people willing to try a permanent monastic lifestyle BUT perhaps semi-permanent? If we have the money we could attempt a Christian outward bound style model. 2 month, cycling, expenses paid house where young people live together simply and meditatively while learning about theology and performing community outreach. Possibly in rural communities. Cycling model would be (a) less daunting (b) reach more people (c) be more familiar as lots of people know about outward bound.
- For the Lord will supply all your needs out of his riches in glory in Christ Jesus. Do not grow weary in well doing for in due season you will reap a reward. I believe we should stand beside God's children at the College and not give up.
- We cannot be seen to walk away from the College or young people but pray for the building of God/s kingdom and the Lord to help us transform the lives of those at the College.
- Selwyn College can be used for St John's College students as a summer school place.
- Anglican influence can change morale of students so that can be a safe place to be, a community in the best sense of the word.

- Selwyn is an Anglican College, a huge opportunity for mission. The University is not a great employer and certainly doesn't have an interest in special Christian character. Selwyn does already provide a safe place to live in community.
- Keeping – 4. What does incarnation look like in responding/being present with the student community. Leaving seems contrary to Christ's example.
- We cannot spend the proceeds if sold anyway. Have been told that by Jeremy Johnson.
- (4) Selwyn is not alone in experiencing negative behaviours but they are able to reflect on them in a spiritual context (5) Much of the University's expertise is based on the collegiate model established by Selwyn and other independent Colleges.
- Reasons to keep. No guarantee University will maintain or keep special character
- Sell? Indicates a purely secular attitude being demonstrated by the Diocese. More emphasis given to money rather than mission of the church.
- Sell? Selling the silver – giving up responsibility.
- Young people need the church to love and include them in all their complexities. The College makes a profit and can easily borrow money for building maintenance etc. The College governance is currently excellent. No concerns.
- If sold, there is no chance for the students to grow into the church.
- Anglican special character not only helps secular students but also Pentecostal students who haven't experienced sacramental Christianity.
- It is a missional opportunity to make Selwyn less elitist.
- Selling would not alter behaviour patterns
- If our church is not involved in influencing young people then we have no role in the world.
- If Selwyn is abandoned, I feel it gives the community the impression of people not being important to the church, putting their care and concerns in the too hard basket.
- "Elitism" is a reason for change rather than sale.
- As it has been highlighted recently, pastoral needs of student needs to be highlighted. Anglican church can do this well. We have the resources.
- Reasons for keeping .7. How is the 40% influence measured?
- Reasons for keeping. Section of students? Older students can be an influence on the younger.
- I'm excited by the Shalom concept and it seems a way to begin. If Selwyn was functioning like that I would support keeping it.
- My overall opinion so far is that the keeping Selwyn models will be more effective but much harder to pull off generally. If we could, however, this would be wonderful. We must think practically.
- Reason for keeping the College. Amend the selection process of would-be residents of the College in order to widen the opportunity of others than elite.
- Reasons for keeping. It would have to be a watertight agreement that special character be maintained in perpetuity.
- Keeping. 1. Shutdown as is. 2. Start fresh. .3 new rules of conduct established and enforced .4 is this a hostel of accommodation or point of their studies.
- "The church" as we know it is changing and growing in ways we cannot foresee- therefore keeping Selwyn provides a ground for growth among young adults. The faith community in keeping Selwyn will be able to challenge students in a unique way.
- Model A restores College to holding Christian values and would be transformative.

- The College's loss of special character is listed as a reason for selling. This should be the number one reason for keeping-helping them with their spirituality during the turmoil of College is extremely important to maintain!
- Model C is the ideal option creating a transformative community. Has the potential to be a visible sign of light and love. People have rejected Christianity-have never seen it lived out.
- The problems outlined at number four in the reasons for sale have largely been addressed. I endorsed the reasons for keeping the College.
- We need to be there for the future adults of the church. We didn't talk about what we can do to make the College have an Anglican experience.
- Keeping College. Why has the College not reached out before this?
- Keeping the College. The church is the body of Christ. We are his eyes years hands feet and his heart. Jesus never gave up on people. Jesus ministered to Jews and Gentiles. Therefore the church needs to be there for students and staff of Selwyn College-it is our ministry.
- The reasons for keeping the College offer some solutions to the reasons for selling. Just because the College appears to be as it is doesn't mean it has to stay that way.
- Any mission to the College needs a dedicated Christian person on the team. 40% of students doesn't seem a high Christian population.
- The current board shows that there is ample outstanding Anglican governance personnel available from throughout the country. You don't have to be domiciled in this Diocese.

Selling

- The University is not the only potential buyer. No other option is raised. Why, if we want to maximise income from sale?
- If we decide to sell synod needs to have full information about options to sell, not just given one option. No financial analysis due to commercially sensitive excuses.
- Proceeds of any sale should be for mission and not to prop up financial state of Diocese.
- Reason for selling. The church should focus on broadening its outreach to all halls of residence.
- Luke 13: 6-9 – the parable of the barren fig tree.
- Reasons for selling – 4. Bad behaviour is an embarrassment to us as Anglicans. We do not need to continue to be associated with this. Condoning bad behaviour is not on.
- Reasons for selling. (3) The Diocese will increase its risk of financial viability by keeping it. (7) Christians need community of all types of people especially not just the elite. If there is no suitable Anglican governance, where will the Christian Anglican influence come from?
- Anglican character sustained through all staff appointments, asked in application process how they will contribute to "mutual care, physical and spiritual wellbeing" which is Spec. Ch. Defined in statute.
- Current 2019 appointed board members are skilled and experienced in governance.
- Capital development plans in place include fund-raising, loans.
- Resident behaviour of 2018 has NOT been repeated in 2019 under new management team.

- Current management team is among the best in all Colleges in Otago campus.
- Sale funds would exacerbate not resolve Diocesan financial issues.
- Selling .6 if selling assets is necessary for funding the mission of the Diocese, we may be missing the invitation of God to look at new opportunities. To maintain the status quo may prevent us from responding to the call of God to do things differently. I.e. structure/delivery of ministry/engagement in missio dei.

Middle Ground

- If elitism is a problem it is simple to change that policy
- Spoilt brattism and a sense of arrogant entitlement. The core issue of student bad behaviour. An intergenerational issue feeding toxic traditionality.
- In an egalitarian and diverse community in any University hall, would still have a sense of entitlement. It's not unique to Selwyn.
- We can use the Cathedral crypt as a space for leadership training as is without necessarily selling Selwyn.
- Thinking of: youth worker funding, parish-based youth development, community facing youth ministry, urbanvision model, leadership training. Why aren't we prioritising these anyway? Is the development of these significantly enhanced by the sale of Selwyn or could they be done if we chose to prioritise them even if on a smaller scale?
- All residences (and flatting) have problems with drinking/rape culture. It is dangerous for the Diocese to say we can't work with University students because of reputation.
- I haven't heard anything to convince me that future costs and the need for a supply of Anglican governance personnel, is an issue so great it can't be overcome.
- "For selling". Boundary breaking etcetera is a major issue in other halls of residence, in student flats, in wider society. It is an opportunity for revisiting processes and doing what can be done to work on culture rather than a reason to bailout of the College.
- The issue of Anglican special character-its presence or absence-seems a significant topic to look at in order to increase character rather than a reason to sell.
- All Sts will remain as a neighbour of Selwyn College so can still exercise influence to the residents. What about Anglican ministry to other students and other halls? Selwyn's original role was as a theological College and that is no longer relevant.
- I came today with an open mind and still have it. However, as the reasons for selling were read, I felt a real identification-especially the concerns about long-term governance, costs and elitism. I feel sad that we have to consider the sale and Selwyn is part of our heritage, but we cannot live in the past.
- I agree that a decision on sales should not be driven in any way by need for money for the Diocese.
- I doubt seriously that Otago University would do any better at management.
- If we implement the models under keeping Selwyn, would reintroduce these changes gradually or all at once? Advantages and disadvantages to each.
- All things aside, we have a very strong bishop and we should keep this in mind when wondering if we have competent leadership.
- If we open up the College to more year groups, we could attract people more interested in the College as an Anglican supported institution with that special character.

- The College does not have special character that could be described as significantly Christian. If it does have Christian character, what is it?
- 2020 resident selection is broadly based.
- Sometimes we have to accept that as individuals or collectives we may not be the best people to carry this forward and another group may have a more positive outcome. We may be best to use energy elsewhere.

Other Questions or Comments (with any response from the Panel *in italics*)

- Will summary be posted to new synod members as well as current members? ***Response: this final report will be made available to current Synod representatives and more widely in the Diocese as part of paperwork for the Special Selwyn Synod).***
- Have Selwyn alumni been consulted re keeping or selling? ***Response: They were given an opportunity to make a submission and many chose to do so.***
- Likelihood of alumni financially supporting in the future? ***Response: This is a matter for the Selwyn College Board to consider.***
- Do we need to sell Selwyn in order to fund all the investments in any of the options? ***Response: Selling assets for funding should not be a prime consideration. Asset sales could assist any of the options looked at, but equally funding could be accessed from other sources.***
- Q 3 concerning significant financial repair costs: What exactly is the position going forward relative to ongoing legislative building requirements? ***Response: We are unable to answer this in detail, please refer to the Business Valuation report. Any facility like Selwyn requires considerable investment to ensure it continues to be fit for purpose.***
- Can it be made explicit what the 40% influence (from Dunedin North Parish) in “tangible way” is please? ***Response: we have removed reference to this from the final report as we were unable to quantify this.***
- What is the special character as the Diocese sees it? ***Response: We don't have a summary statement of this but feel that the Panel's findings (possible models for keeping) are a step in the right direction. The Selwyn College Board have started some work on this, we would see this as a joint process with them if Selwyn College was kept by the Diocese. The Selwyn College Board Chair has responded with points that were presented to the Panel and that they see will help shape special character: They want to have an ongoing assessment of the role of chaplain and how this could support new initiatives; happy to initiate discussions with St John's College re-creating a Selwyn residence for theology students; investigate a further nearby property to house theological students and families; hold a study group at Selwyn (potential proposal via Bishop and CYF Educator); create a Selwyn volunteer day with focus on Diocesan Social Services; encourage volunteering at Parish based social outreach e.g. Sunday evening meal at St Matthews; actively promote restorative justice principles and ; explore ways to energise the relationship between the Diocese and Selwyn College through (for example) a mentoring programme, prayer for the college residents and staff, joint activities such as named lectures, visiting speakers, workshops, sustainability initiatives etc.***

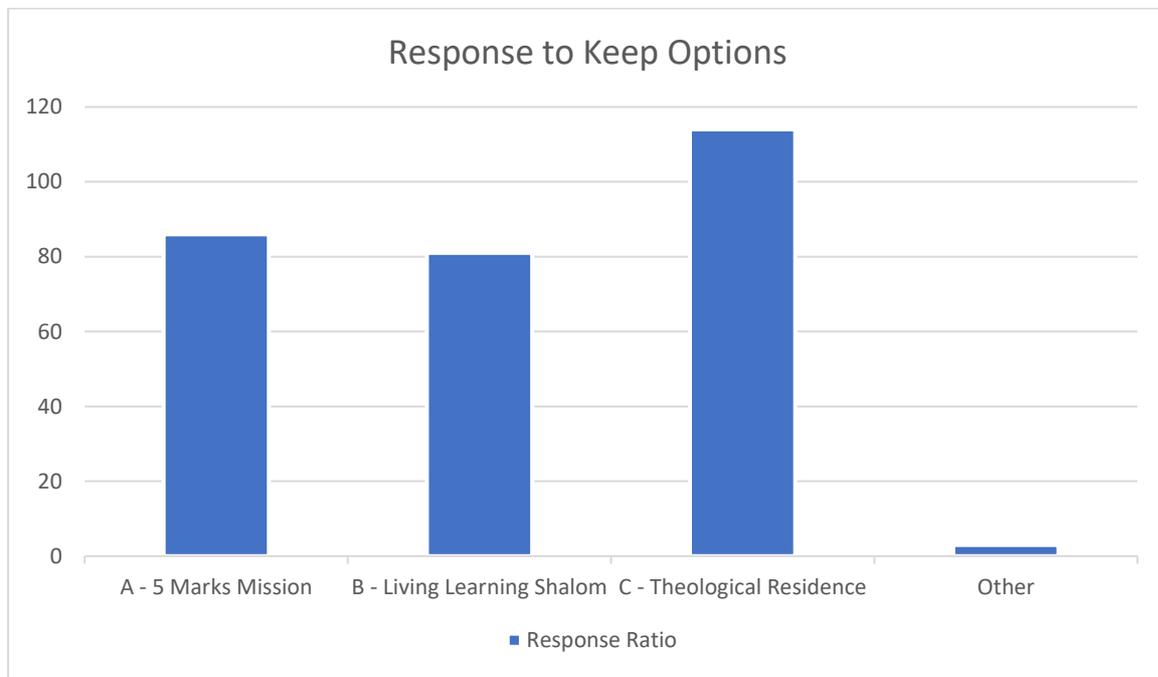
- Is maintaining a Christian character compatible with multireligious and non-religious world? *Response: This is a little outside our remit, but we are aware that many Christian Faith based institutions grapple with this and we would need to do the same. The Diocese says very clearly that it sees itself as Responding to God's Call in Otago and Southland: Faith Communities reading the Bible, praying, living out the life of Jesus Christ. There is an expectation that this will be part of maintaining Christian character in any Diocesan institution. The Selwyn College Chair has responded saying: There is more opportunity for the Anglican Church to maintain the Christian culture at Selwyn by owning Selwyn. A multi-religious and non-religious world is the living reality of Selwyn, and maintaining Christian Character is about Christian principles of tolerance and empathy. We encourage diversity at Selwyn in our intake, but everyone at Selwyn is held up to the same Christian values, tolerance of others, understanding of other's beliefs, goals and aspirations.*
- Reasons for selling. 1: Word "appears" appears. Is the reason for selling based on fact or supposition? 2. Same word "appears" Is it true or not true? 3. "could" Yes or no? 4. Do we expect perfect behaviour? *Response: Typically documents such as this do use terms such as "appears" to indicate that there may be a variety of perceptions and to avoid stating something as a fact if it could be disputed. We hope that the overall report and the following Synod will help clarify any unanswered questions.*
- Please engage with the full Selwyn board on these options asap. *Response: We have done this as part of our process following the Hui.*
- There is more opportunity to change the culture of Selwyn if the church keeps Selwyn. It needs a long-term focus. Increasing diversity and Special Character can come through strengthening policies. *Response – noted.*
- Financial risks (or missional opportunities) of climate change adaptation. Is Selwyn at or near sea level? *Response: See <https://www.floodmap.net/Elevation/ElevationMap/?qi=2191562>. Selwyn College, along with much of South Dunedin and the Central Business District-University is between 15-33 metres above sea level.*
- If we spent as much time praying for, blessing, supporting and engaging with Selwyn as we have spent talking about it, where would we be now?? *Response – noted.*
- Finance. If the College was sold, what would be the effect on All Saints' Parish? How much money does All Saints' receive each year from Selwyn College? How much are the All Saint's choir members paid for their services to the choir? *Response from Dunedin North Parish: The parish receives one sixth of a stipend for chaplaincy at Selwyn. One of the parish's flats is rented to Selwyn. The college provides gardening and lawnmowing in return for use of 2 metres of land around the church and 1.5 metres of the tennis court which belongs to the parish. The parish and college share a Director of Music paying half each. The parish and college share the cost of choral scholarships for eight students. The college pays for security lighting around the church and lighting of the stained-glass windows which face the college quad. The parish awards a scholarship (Herbert Scholarship) to a student resident at Selwyn studying theology.*
- Our decision to vote for selling or vote for keeping-even just to research one or the other-may depend on if there is significant financial advantage to selling. We need to know. *Response – noted.*

- What about scholarships for lower socio economic Pakeha? First in family to undertake University study? Second chance students. Ordinary rural students have not been obvious at Selwyn. **Response: Noted in this report.**
- Keeping. .2 I doubt this would happen. .5 risk management. Historical connection by Dunedin North Parish. Pihopa Muru Walters and others connected to the College. **Response – noted.**
- Selling .6 is the Diocese of Dunedin total owner or is the whole church i.e. three tikanga? .3 yes this could be a future worry. .4 crises happen within all Colleges. The media push this because Selwyn is owned by the church. **Response: All Properties are held in trust by the Dunedin Diocesan Trust Board, which is constituted according to the Canons of the wider Anglican Church. Other comments noted.**
- Recent history. How have the last 10 to 20 years informed the present in terms of plans and outcomes for change within Selwyn? What is the trajectory? Has there been a sincere and significant effort to bring about change, and how did that go? Are we doomed to failure? Have we gone past the point of turnaround? Is it time to realise we have given it our best shot and we now need to walk away? **Response: Important questions to ask as part of the ongoing discussion.**
- The Diocese needs to increase its engagement with the College as a mission field.
- It is elitist, this could change. I would never have been accepted and I would have wanted to go to such a place for religious reasons.
- Minster model at Cathedral could work-incoming Dean has experience with youth and he would be fully involved with the Bishop and Ministry Educator.
- I will make a way in the wilderness and bring streams in the desert.
- Observation. Keeping seems to be about managing reputational risk rather than adventure seeking potential opportunities.
- In considering the process going forward please be mindful of how unsettling this process is for residents, staff and the board. **Response – noted.**
- .7 if we take control of who attends we can create a culture based on gospel values. This could offer over time a change in culture.
- The rural community needs to be nurtured. People not money. Option B in keeping will help the rural community. Options B and C seem exciting-a nest of growth both for the church and for individuals.
- Do we have funding (for) personnel to support staff students if we keep? **Response: This would need to be part of any further investigation/actions associated with keeping Selwyn.**
- Urban vision option and community facing youth mission and leadership training are all risky.
- If the elitism changed would (this) change the character of student behaviour?
- Have the students been surveyed for their opinion on being sold or kept by the church and reasons for opinion either way? **Response: The Panel visited Selwyn College and met with staff and students as part of the consultation process.**
- Selling .6 assumes College is a Dunedin Diocese resource rather than a three tikanga resource.
- The Cathedral is a dark vacant space in an incredibly busy vibrant octagon on Friday and Saturday nights between 11 PM and 2 AM. Is that an opportunity here? Yes this is not entirely relevant to Selwyn but the Cathedral crypt was mentioned. **Response – noted**

- Anglican special character not only helps secular students but also Pentecostal students who haven't experienced sacramental Christianity.
- The College has a massive special character both explicit Christian Anglican influence and a kinder more close-knit feeling than many Colleges.
- How do we measure Anglican special character?
- Elitism can be addressed by deliberate selection of students from diverse backgrounds. Instruct the board to diversify. Selling the College. Why has the College let the Anglican character decline?
- The Diocese has \$500,000 in reserve. Is it really fiscally challenged?
- Is Selwyn any different than any other hall or flat? How can we use the hall to teach appropriate behaviour?
- What are the consequences of misbehaviour? Are there contracts or rules which the students need to agree to enter the College? ***Response: We are aware that Selwyn has a robust set of behavioural expectations standards that are socialised for all student cohorts and used to manage any unacceptable behaviour.***

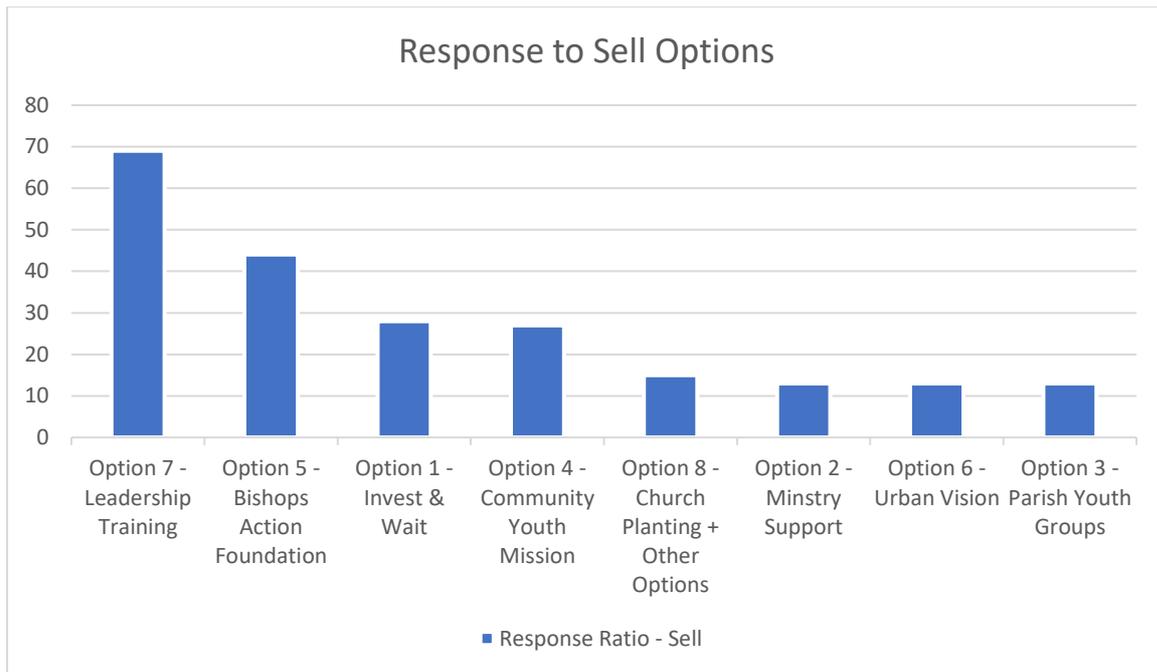
The Hui Summary Report

The following are the results from the exercise where participants were given 5 dots to “spend” indicating support for each of the Keep and Sell options



During the Plenary Session the following points were raised around Keeping Selwyn:

- These ideas were wonderfully encouraging.
- Young people often want to work in the church but dread the thought of going to St John’s in Auckland. The feedback is that if it was in the south they would like to attend.
- Are there flats associated with Selwyn? Family accommodation will be an issue.
- Older people would be a positive influence in College. If older people were allowed to live in for further education or short courses, this could be achieved.
- How long would it take to get models B and C in place? It could be a long time.
- It’s a bit bizarre for Southerners going all the way to Auckland to study at Otago.
- Auckland Diocese is gifted by ordinands working in parishes. We would benefit from that if the College was established here.
- St John’s Trust Board would take a long time to make decisions in reality. A long slog.
- Restorative practices are already very strong in Dunedin.
- These models would generate learning and practice of gospel imperatives. It is important to see Christians at work, and the rest of the College would see that.



During the Plenary Session the following points were raised around Selling Selwyn:

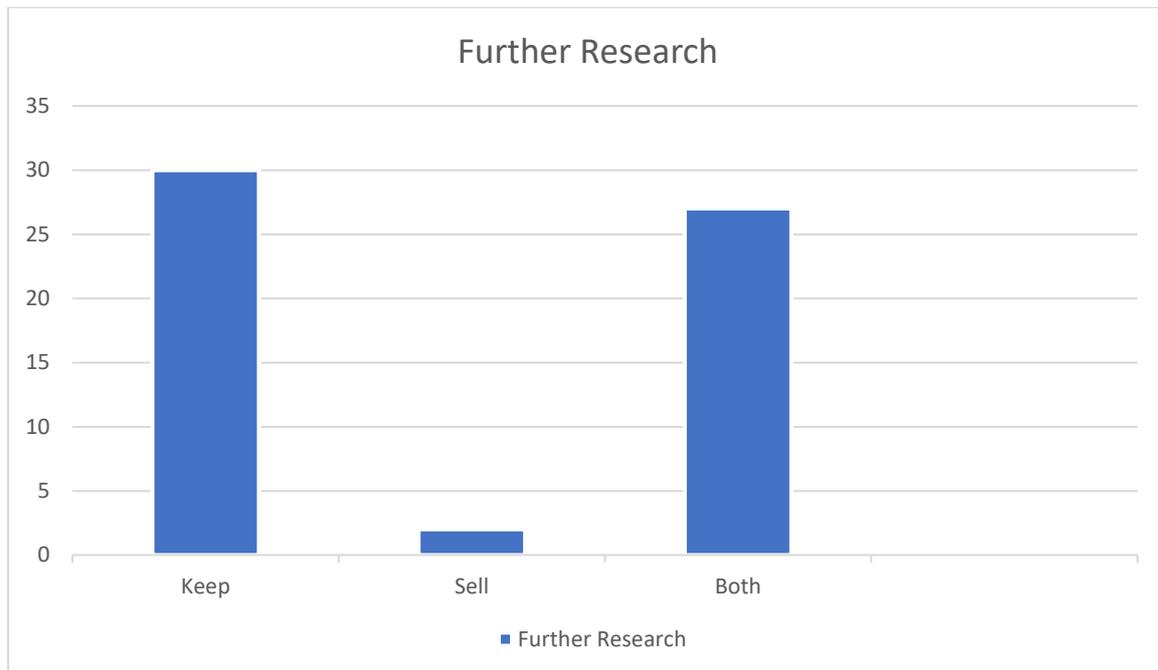
- Three tikanga implications in the sale?
- Church plants in places where our presence has been removed.
- Church planting requires people whose hearts are open to God, and that is necessary rather than money. No need to remove money from one ministry to give to another.
- Concern about money not being used in a University context. Maybe funding theological study at the University? Pastoral and financial support?
- Christian community cannot grow out of available money.
- It is unwise to assume there is any money at all, as the lawyers said any money from the sale of the College must go into theological education. There are implications from how it is sold as to financial results.
- trust deeds can be changed by act of Parliament. Today we're focusing on areas for further research.

For "Other" options, the following were noted:

Post it notes:

1. *What about children (3 dots)*
2. *Anglican Family Care and South Centre*
3. *What about Tikanga Maori? (3 dots)*
4. *Give all the money to Tikanga Maori (1 dot)*
5. *Church Planting (2 dots)*
6. *Church planting in rural areas – long neglected and now unchurched ((4 dots)*
7. *Community Outreach Centre (1 dot)*

A final exercise was held asking the question of Hui Members around which Options they would like Further Research on. They were given one dot only to vote with.



Final Plenary Feedback

- We would need to research the potential intake of students. How do we know if there's buy-in?
- We would need to research any philanthropic implications for the Shalom model.
- Need for researching ways of funding a range of students. Most can't afford \$500 per week.
- While there would be a lot of people resources needed for the keep models, it's the same with the selling models.
- How do we explicitly bring in clientele from other two tikanga?
- With model C, we would get so many young people interested in the climate emergency, we would have more than we could cope with.
- The University is keen to support us to expand, as they need more beds available.
- Selwyn is the most oversubscribed College.
- Any model-keeping or selling-needs to be three tikanga.
- Have we fulfilled the original trust deed, and if we haven't, would it affect application for any changes?
- New initiatives funding is a possibility for model C (but this is unlikely as St John's Trust may not offer new initiatives funding again).
- Would the University still be interested in buying when there is a new College being built?
- The University is not interested in the Glasgow lease. It wants to own the entire property.

- A possible income stream is holiday residentials.
- We're going away with a positive mood. There's been a good attitude from all here.
- Note that there will be a vote for new Synod members soon, which means by the next Synod there will be people who haven't gone through today's process.

Closing Hui Summary (Archbishop David)

4. In summary, we would need to work out how to test Models A, B and C. Could these models realistically be achievable, or not?
5. Have we fulfilled the original Trust Deed? Would that affect what we want to do?
6. Would Model B be fund-able through an approach to a foundation, such as a New Initiatives Fund?

Other Options include:

6. Scholarships for low income students.
7. Close collaboration with Tikanga students
8. Half-time Chaplain
9. Consider options for older students
10. Build on what we have; there is gravitas for Model C and less gravitas for Models A and B.

Material collated: 7 November 2019

Appendix 4: Original Legal Opinion on Sale of Selwyn College

1. Memo to Dunedin Diocesan Trust Board from Wynn Williams Lawyers 30 July 2017 has not been included in this report to Synod. For further information about this appendix, please contact the Diocesan Registrar.
2. Final Letter of Advice to the DDTB from Wynn Williams Lawyers 27 August 2017 has not been included in this report to Synod. For further information about this appendix, please contact the Diocesan Registrar.

Up to date legal advice available on page 29 of this report.

Appendix 5: Selwyn College Property and Business Valuations, Sale of College Scenarios

The following picture shows the area (in blue) allocated to Selwyn College at 560 Castle Street, and other properties in Dundas Street, Dunedin:



Valuation number: 27180-04304

Property number: 5104551

Property address: 560 Castle Street Dunedin

Land use: Residential : Special Accommodation

Area in hectares: 0.6760

Value of improvements (01/07/19): \$2,065,000.00

Land value (01/07/19): 7,655,000.00

Capital value (01/07/19) \$9,720,000.00

Separately used or inhabited parts 2

Other information on properties in Dundas Street associated with Selwyn College follows:



75-77 Dundas Street

Valuation number: 27180-04310

Property number: 5115988

Property address: 75-77 Dundas Street Dunedin

Land use: Residential : Special Accommodation

Area in hectares: 0.1318

Value of improvements (01/07/19): \$1,610,000

Land value (01/07/19): \$1,340,000

Capital value (01/07/19): \$2,950,000

Separately used or inhabited parts: 3



69 Dundas Street

Valuation number: 27180-04547

Property number; 5029094

Property address: 69 Dundas Street Dunedin

Land use: Residential : Special Accommodation

Area in hectares: 0.0424

Value of improvements (01/07/19): \$185,000

Land value (01/07/19): \$485,000

Capital value (01/07/19): \$670,000

Separately used or inhabited parts: 1



65 Dundas Street

Valuation number: 27180-04548

Property number: 5029096

Property address: 65 Dundas Street Dunedin

Rating differential: Area 1 - Residential

Land use: Residential : Multi Unit

Area in hectares: 0.0513

Value of improvements (01/07/19): 1,710,000

Land value (01/07/19): \$530,000

Capital value (01/07/19): \$2,240,000

Separately used or inhabited parts: 3

(67 Dundas Street – in private ownership)

(802 Cumberland Street – in private ownership)

Total Capital Value in Selwyn Properties: \$15,580,000.00

A Business Evaluation undertaken by Harvice Green Watt has not been included in this document. For further information about this appendix, please contact the Diocesan Registrar.

Sale of College Scenario Information

from Diocese of Dunedin Accountant, Ginny Kitchingman, on 24 January 2020:

Sale of Selwyn College Scenarios

Expected net proceeds: \$12,500,000

Likely annual return if invested in DDTB:

Distribution rate	Annual income	FTE clergy
4.50%	\$562,500	6.6
4.25%	\$531,250	6.3
4.00%	\$500,000	5.9

Notes

- 1 Distribution rate likely to be between 4-4.5% but no guarantees
- 2 Cost of FTE clergy based on calculation below

Base stipend	\$51,564
Pension at 9%	\$4,641
	<hr/>
	\$56,205
Housing allowance at \$450/w	\$23,400
Other allowances (annual total)	\$5,000
	<hr/>
Total stipend with allowances	<u>\$84,605</u>