

Report of the Vicar

Mark Henrickson, 22 March 2026

On 1 March 2026 I marked three years in my role Anglican Church of Bream Bay, two as priest in charge and one as vicar, although I had also been a member of the church since 2021. There has been an enormous amount of change in those years. It is important to note that I have been and still am a 40%-time vicar, which means I am meant to work two days of a five-day week (or 2.4 days of a six-day week). Normally these two days would include Sunday morning and 1.5 other days: half a day would normally be for sermon preparation; the balance includes semi-monthly deanery meetings, clergy conferences, required Diocesan trainings, and Diocesan Synod all of which take time out of the parish but are still part of my role. I have also done my best to keep up with pastoral care, service planning, and representing ACBB on community committees. I have worked considerably more than my allocated time, which has frankly been challenging.

For my first three years in role I did not receive the housing allowance portion of the Diocesan compensation package—roughly 40% of a vicar's total compensation. Vestry voted to restore that allowance starting on 1 January 2026. While this will certainly stress the budget, it means that the parish can now begin to address the actual costs of having a paid vicar. If I were to leave, actual compensation costs would have to be paid; restoring them allows the parish to prepare realistically for the future.

As your Vestry structure—and you will note that we now have a Vestry, not a Committee, or even a Council—has bedded in over the last year, my attempt to put clearer boundaries around my church work time has been partially successful. I am enormously grateful to the Wardens and members of your Vestry who put in extraordinary amounts of time, energy, love, and prayer toward maintaining this community of faith, much of which goes unseen but rarely uncriticised. There are some very talented members of your leadership team, and I hope that every one of you will remember to thank them for their passion and hard work.

Membership

Perhaps the most important thing on people's minds is membership. Some results of the Diocesan Statistical Return are summarised here:

- ACBB currently has 47 adult members, of which 35 are female, 14 are male
- We have 8 people who are closely associated with the parish who regularly attend services but are not enrolled members; several others do invaluable work around the parish but have chosen not to become members.
- In CY2025 there were three funerals: Ruth Shepherd, Dorothy Thompson and Josie Spring.
- 16 people were removed by Vestry from the parish role for lack of engagement, in accordance with the Diocesan Parish Statute.

In addition, the following 2025 information was extracted from the service registers and reported to the Diocese:

- Number of services: 64 (including seasonal services), the same as 2024.
- Total attendance at all ordinary worship services: 1,612, up roughly 5% on 2024 (1,537)
- Total Acts of Communion: 658

A total of 101 volunteers (not unique volunteers) gave an estimated 7,425 hours to ACBB.

Less encouraging is our giving profile. The Treasurer records 49 people who give to the church. This has not changed in the last year, of which 31 (63.2%) give by automatic payment; this is up from 25 in 2024. It would be good to increase this proportion, because frankly when people who give by envelope

don't come to church, church income suffers, something which frankly we can't afford right now. Our 2025 giving appears to be down by 11% on 2024. However, because of the state of the accounts handed over to us by TML, about which more below, I can't say much more about our giving profile at this point.

Our monthly parish newsletter, *the Bream Bay Anglican*, which I edit, is distributed to every member of the parish once a month plus a supplemental list of about 35 people.

Over the next few months Archdeacon Liz Martin will lead discussions that reconsider discussion on parish boundaries and links with Tikanga Māori and Pasifika in Northland. It is premature to consider what this evolution may look like or what it may mean for ACBB as that work has not begun.

Governance

Each of the stages of our evolution into parish status has been governed and guided by different Diocesan statutes and practices, and each has been marked by challenges which for the most part I think the parish has understood and has addressed. We are now functioning under the Parish Statute 2024 (<https://aucklandanglican.org.nz/wp-content/uploads/2025/01/Parish-Statute-2024.pdf>), and our governance and structures conform to the Statute. Vestry is accountable to the members of the church, and particularly so at the Annual General Meetings. No one loves AGMs, but it is the way to ensure transparency and accountability. Vestry minutes are made available when they are approved, either on the rolling trolley in the narthex at St Peter's or atop the cabinet in the St Paul's Pavillion. Every member should be interested and know exactly where your money is going, and who is making what kinds of decisions on your behalf.

There are ways to strengthen governance. The Strategic Plan is the annual workplan established by Vestry. It is a way to establish priorities, allocate resources, and provide accountability to the Vestry. The plan is developed during a Vestry planning retreat in the last quarter of the year for the next calendar year, and is well-publicised to the membership with an invitation for feedback. In 2025 again number of items were deferred because of lack of resourcing, either human or financial.

When I took up the role as priest-in-charge simultaneously with the status change to a mission district, only some people in the ministry unit had experienced centralised clergy leadership with an active Vestry which was vested with decision-making authority and accountability. That transition is now complete, and we have a strong and functioning Vestry which is taking responsibility for leading the parish through very challenging times. This centralised leadership remains challenging for people who are used to doing things on their own without accountability to a centralised leadership of the parish. The hub-and-spoke model of governance of the ACBB Vestry means that everything and every ministry of this church can be and should be accountable to the elected leadership of this church who make informed decisions in the name of and on behalf of the entire membership. The only place where the vicar exercises relatively independent authority is in the worship life of the church, although I am as consultative as I can be. I have made an effort to standardise and ensure consistency of worship at both churches, to ensure that the two churches are not in competition with each other, and that our worship life addresses the many different traditions and needs of the membership. If ACBB members visit other churches, you will see that ACBB falls well within the scope of the way worship is carried out throughout the Anglican Church in Aotearoa New Zealand.

Finance

Our first paid treasurer, Anneke Jochem, took up the role a year and a half ago. We have been very, very disappointed by the performance of Trust Management Ltd., the compulsory Diocesan accountancy firm, and in fact did not receive meaningful financial statements for the last 8 months of 2025. I and your Vestry have little idea what our financial position is, and that is inexcusable but also

something we have repeatedly attempted to address. In early December 2025 TML unexpectedly announced it was closing its parish accounting arm and shifting all parish accounting responsibility to parish treasurers on 31 December 2025. To say the parishes throughout the Diocese were surprised by this move would be grossly to understate it. In fact, for ACBB that transfer did not occur until three weeks into 2026, and only after we raised the issue. We are very fortunate to have a professional accountant who has worked very hard to reconcile the accounts that were transferred to us, and Vestry will call a Special General Meeting to review the 2025 Annual Financial Statement and to approve a 2026 budget. No one is more disappointed about not having statements ready for the AGM than your Vestry. I am deeply concerned that we cannot present those financial documents to you for the regular 2026 AGM, but anything we presented would have been at best a guess, and probably a poor one at that. For example, although initial TML reports showed us \$35,000 in deficit for 2025, audited and corrected reports provisionally suggest that we may be some \$10,000 in the black. All I can say is ‘watch this space’. We are all hopeful that with local accounting and reporting, we will be able to provide more timely and accurate statements once the initial issues are resolved.

Vestry have signalled the possibility that we may wish to close one of our church properties in the near term for financial reasons. We will not have a clear idea about this until we have accurate financial statements. What we do know is that vestry have identified the following as factors that will go into the decision-making: church attendance and utilisation; actual and potential community outreach; costs of upkeep (including rates and utilities as well as repairs and maintenance); income and income potential; and the assessed value of the property.

Property

I want to acknowledge and thank Sandy Hall for taking up the responsibilities of coordinating bookings for the facilities at St Paul’s. This is a thankless but important job, as it provides what income we can glean from those facilities: income amounts to about \$5000 per year. On behalf of the parish, I say thank you to Sandy.

There have been few major repair and maintenance issues in either church this year, and no renovations. I want to acknowledge the work of Norm Cave, Danny Bridge, Ian Hanna, Wendy and Ross Boyd, Jack Prima (who rooted and planted the strobilanthes at the entry to St Peter’s) and Christine Anderson, plus participants in a few working bees. On the property agenda is improving the appearance of the main entry at St Paul’s church, and how to improve the car park in the rear. While my apparently churlish concerns about unauthorised parking in the rear of St Paul’s has raised some eyebrows, a glance at the state of the paving will support my concern that we are bearing the considerable costs of wear and tear on the carpark which is being used for all kinds of non-church purposes (including by driving schools and for private car repairs) and parking by non-church members at no cost to them.

The Op Shop relocation will undoubtedly be the foremost item on the property agenda for 2026, and I acknowledge the work by Sue Hancock, Sally Haigh, Ian Hanna, and others that has already been done. I will leave reporting the details of this project to other reports. The financial security of ACBB rests a great deal—perhaps too much—on the proceeds from the Op Shop, so it is impossible to stress too highly how important this project is.

Community

Perhaps foremost among our community these is our Foodbank. We are now working community-wide in coordination with Holy Family Church in Ruakākā, Lifepoint Baptist Church in One Tree Point, and the Waipū Presbyterian Church. This coordination allows us to review requests for

appropriateness in a coordinated way. Our profound thanks go to Liz Rawhiti of ACBB for managing the Foodbank until August of 2025, when she had to step back. I am delighted to report that we now have 12 volunteers not only from ACBB but from Holy Family and the community. This means that we can plan to operate an additional day during the week in 2026. In 2025 the Foodbank responded to 69 requests which supported 131 people, of whom 62 were under 16 (note that these data are provisional, since we did not have a consistent data collection tool in place until October, and there appear to be missing months). The Foodbank is well-supported by donations from the community, Fresh Choice, and the Christmas Tree Festival at St Peter's. The Foodbank is unique among our ministries in that a measure of success is that people use it less because they have access to greater resources in their lives.

Other outreach initiatives this year include our Blessing of Animals service; our community Ash Wednesday, Good Friday, and Advent Lessons and Carols services with other churches in the community; our worship services and visiting at Ranburn; our participation in the Day of Prayer for Christian Unity; and ANZAC Day commemorations at Waipū. Perhaps most prominent in our recent memories is our participation for the second year in the Ruakākā Villy Day Out in November, when a number of church members gathered with a host of other community providers under a gazebo generously provided by Ray White Realty. A number of ACBB volunteers spent all day at Te One Reserve doing this outreach, and reminded the community that we exist. While we haven't seen people flocking to our services from this initiative, our presence creates a lot of goodwill, and we are recognised as a viable presence in this community.

One of the things we do not do well yet is Christian Education for all ages, but especially for young people. I very much again hope we will collectively make this a priority this year, but that will require widespread participation in any initiatives. Without offering Christian education it will be nearly impossible to attract young families and children. We had no baptisms in 2025, which is very concerning.

Acknowledgements and thanks

I want to end this report with acknowledgements and thanks. First, I want to acknowledge the work of Dr Sue Hancock as Appointed Warden. She has worked tirelessly behind the scenes, particularly in respect of the Op Shop relocation, and also as Health and Safety officer, *de facto* Foodbank coordinator and coordinator of flowers at each church. I want also to acknowledge and thank Danny Bridge, Elected Warden, for his work on property which he often does quietly and very much in the background. Sally Haigh leads our Op Shop and its team of volunteers, is also our Synod representative, Diocesan Sustainability contact, coordinator of the Christmas Tree Festival, has worked many hours to promote the Op Shop and its work in the community, as well as to plan for its future. My thanks also to James MacGee, our other Synod representative, who has served as Vestry Secretary, bagpiper, and general *factotum*. Anneke Jochem is our Treasurer, and I respect and acknowledge her patience with TML, some of our contractors, and ensuring the financial management of ACBB. Other Vestry members have led different initiatives throughout the year, including Peg Hills who had managed the Privacy portfolio, and Ian Hanna who keeps everything running despite the considerable personal challenges he has faced in the last year. Essie Leech has stepped back from being the purchaser for ACBB after many years of gruelling service in many different roles. I am personally grateful to the Revd Dr Tony Stroobant who has taken up the considerable challenges associated with rostering the many people involved in worship at ACBB. This role requires patience and finesse, both of which Tony has ample. He is also choosing the lion's share of our hymns, which accounts for the great number of Wesleyan hymns we have been singing this year. Tony and Bronwyn Emson have also preached and led worship from time to time, and I am grateful to both of them.

It is important to thank everyone who makes worship possible here at ACBB, including the Revs. Richard Hancock and Jacky Ancliffe, the sacristans, liturgists, readers, intercessors, greeters, leaders of worship at Ranburn, hosts of morning tea, and growers and preparers of flowers. Our worship services would be much poorer without the significant keyboard contributions of Jan Pirihi, Anne Connolly-Munt, Wendy and Ross Boyd, as well as Richard Hancock. I acknowledge with thanks the hard work of Friends of the Organ and their sponsorship of a number of community concerts and events in Waipū. There are many people in multiple roles here and I am grateful to each of you.

This year I want to acknowledge with considerable gratitude the ministry of the Rev. Annette Herbert who has chosen not to renew her permission to officiate at the end of 2025 after many, many years of faithful service. Annette has led countless worship services and funerals over the years, provides pastoral ministry, and also coordinates our team of sacristans who make sure the churches are prepared for worship, and cleaned up afterward. Every one of us has enjoyed and appreciated her Ministry of Scones. I celebrate her ministry, and I hope you will tell her of your gratitude.

Summary

The Anglican Church of Bream Bay is growing, although the financial situation is fragile; attention to diversifying and strengthening our income streams will be essential. Our physical assets are in good condition, although there is still some minor work to do. Governance structures are stable; they will function better and more efficiently if everyone chooses to work within them, and to be transparent and accountable to those structures and the membership. Worship is mostly consistent and standardised in the two churches. Our community outreach in 2025 has improved, particularly in the Foodbank, but there remains work to do. As I have said a number of times, it is my personal hope that members of this church will make Christian education a priority, although without widespread participation that will not be possible. Subordinating our individual expectations to the collective authority of the AGM and Vestry will be important as we seek to proclaim the good news of Jesus Christ in Bream Bay.

Paul wrote to the Christian community in Corinth:

For Christ is like a single body with its many limbs and organs, which, many as they are, make up one body. For indeed we were all brought into one body by baptism, in the one Spirit, whether we are Jews or Greeks, whether slaves or free, and that one Holy Spirit was poured out for all of us to drink... Now you are Christ's body, and each of you a limb or organ of it. (1 Cor 12: 12, 27)

Annex

Some people may wonder what I do with the rest of my time, when I'm not 'vicaring'. Below is a list of what I've published during 2025. Publication is the last step of what is usually one to two years of working and waiting, so this list reflects the work of several years prior to 2025.

Edited books

Henrickson, M. & Coffey, D.S. (Eds.) (2025). *Pushing boundaries in social work around the world, Vol. 1: Women, children and isms*. Springer Nature. Vol. 3 of the *Advancing Social Work Series*, N.T. Tan & C. Noble (Series Eds.). ISBN 978-3-031-91587-1 (hard copy) and 978-3-031-91587-8 (ebook). View at <https://link.springer.com/book/10.1007/978-3-031-91588-8> (Includes authored introduction).

Henrickson, M. & Coffey, D.S. (Eds.) (2025). *Pushing boundaries in social work around the world, Vol.2: Policy and global perspectives*. Springer Nature. Vol. 3 of the *Advancing Social Work Series*, N.T. Tan & C. Noble (Series Eds.). ISBN 978-3-031-91420-1 (hard copy) and 978-3-031-91421-8 (ebook). View at <https://link.springer.com/book/10.1007/978-3-031-91421-8> (Includes authored introduction)

Book chapters

Henrickson, M. (2025). A global future for social work. In M. Henrickson & D. Coffey, D.S. (Eds.) *Pushing boundaries in social work around the world, Vol.2: Policy and global perspectives* (pp. 101-112). Springer Nature. Vol. 3 of the *Advancing Social Work Series*, N.T. Tan & C. Noble (Series Eds.). ISBN 978-3-031-91420-1

Henrickson, M., Thompson, A., & Renau, D. (2025). Social work and social policy in Aotearoa New Zealand: Lessons for international practice. In F. Ródenas, J. Garcés & A. Campanini (Eds.), *International Handbook of Social Work* (pp. 1049-1088). Valencia: Tirant Humanidades. ISBN 978-84-1081-347-2. View at <https://biblioteca.nubedelectura.com/cloudLibrary/ebook/info/9788410813472>

Journal article

Henrickson, M. (2025). Social integration: Deconstructing the theology of social development. *International Journal of Community and Social Development*, 7(2), 1-11. <https://doi.org/10.1177/25166026251345285>

Works in progress

Henrickson, M. (forthcoming, May, 2026). The future of social work. In C. Fouché & L. Beddoe (Eds.), *Elgar Encyclopaedia of Social Work*. Edward Elgar Publishing. ISBN 978-1-0353-1022-7.

Henrickson, M. & Morgan, P. (forthcoming, 2026). Ageing, disability, and sex work: Enhancing the quality of lives through intimacy. Chapter 12 In R. Iacub, P. Simpson & T. Hafford-Letchfield (Eds.), *Ageing, sex, disability and illness*. Policy Press. Vol. 5 of the *Sexuality in Later Life* series, P. Simpson, P. Reynolds, & T. Hafford-Letchfield (Series Eds.). ISBN 9781447375975

Henrickson, M. (chapter submitted). The Charity Organisation Society and the theology of social welfare. In W. Lorenz & G. Roets (Eds.), *The politics of social work*. Edward Elgar Publishing.